

Sharia Marketing Development in Religious-Tourism: A Framework for Aligning Maslahah

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ABSTRACT

This study aims to analyze the application of sharia marketing concepts in restaurants in the Cheng Hoo Pasuruan religious tourism area and to design an appropriate approach to enhance Maslahah on marketing activities. The growing religious tourism industry presents strategic opportunities for culinary businesses to apply maslahah principles in reaching Muslim consumers. Design/Methodology/Approach: This study uses a descriptive qualitative method with observation techniques, in-depth interviews with restaurant owners and consumers, and documentation of supporting data. Findings: The results of the study show that some restaurants have applied the principles of honesty in promotion, price transparency, and the presentation of halal products. However, the implementation of these Sharia values is still informal and does not fully refer to the principles of Sharia marketing theory, such as the integration of the values of tauhid, akhlak, and maslahah. Limitations/implications of the study: This study is contextual because it only takes the study location in the Cheng Hoo tourist area, so the findings may not be widely generalized. Social implications: The proposed sharia marketing model has the Sharia marketing development can be effectively implemented in religiotourism, thereby creating impacts such as increasing Muslim consumers' trust, strengthening loyalty, and shaping a more ethical and spiritual brand image in accordance with Sharia principles, while providing social and spiritual benefits for all stakeholders.. Originality/Value: This study contributes to understanding how Islamic values can be practically integrated into the marketing strategies of local culinary SMEs

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INTRODUCTION

The development of the culinary industry today not only focuses on taste and service, but also encompasses spiritual and ethical values believed by consumers, (Imam, 2020) particularly the Muslim community. This phenomenon is particularly evident in religious tourism areas, where consumers tend to seek products and services that are not only halal in substance but also wholesome and in accordance with Sharia principles. (Rahim & Mohamad, 2021) One of the religious tourism areas that has experienced growth in the culinary sector is the Cheng Hoo Mosque Religious Tourism in Pasuruan. The uniqueness of this place lies not only in the historical value and architecture of the mosque but also in the economic activities of the surrounding community, including restaurants operating in the area. The restaurants in the Cheng Hoo religious tourism area not only serve as providers of consumption needs for tourists but also act as a representation of the values upheld by the Muslim community.

In this context, restaurants are not only required to serve halal food, but also to market their products in a way that aligns with sharia principles. This means honesty in promotion, price transparency, and the absence of any deceptive elements (*gharar*),(Delva Sari Astuti & Ferdinan, 2025) as well as the presence of social and spiritual responsibility must be part of the marketing strategy being implemented. In practice, challenges are still found in fully applying the concept of Sharia marketing. Some restaurants are still profit-oriented only,(Retnowati dkk., 2025) without paying attention to the principles of honesty, justice, and blessings that are the essence of Islamic marketing.(Lara Aziza Putri & Miftahul Zikri Sy, 2024) Furthermore, not all business actors fully understand how marketing strategies that align with Sharia values can be applied in their daily business activities. How this marketing can ensure social, economic, and spiritual benefits (*maslahah*) while avoiding harm and Sharia violations in tourism activities.

METHODS

This study uses a descriptive qualitative approach to examine the application of the concept of Islamic marketing in restaurants operating in the Cheng Hoo religious tourism area, Pasuruan. The approach used in this research is the phenomena that occur in the field, also known as phenomenology.(Abdullah, 2014) This approach is used to obtain an objective picture of a deep understanding related to the Sharia values implemented in the marketing strategies by culinary business actors in religious tourism areas Data collection through interviews, observations, documentation studies, and literature reviews to produce a comprehensive picture of the application of maqasid sharia and maslahah in marketing strategies. Analysisi for this study is In-depth descriptive analysis focusing on specific contexts and practices, which will then be developed into an applicable Sharia marketing framework model whose success can be measured.

RESULTS AND DISCUSSION

A. Marketing Mix (4P)

The marketing mix theory (G. Amstrong, 2018)(4P: Product, Price, Place, Promotion) can be used to identify and develop Shariah-compliant marketing in the context of religious tourism, such as the case of Rumah Makan Pasar Religi Cheng Hoo Pasuruan. However, in Shariah marketing, each of the 4P elements must be integrated with Shariah principles and the values of maqasid and maslahah, in order to create marketing that is not only business-effective but also ethical and brings blessings.

Element	Description on Sharia Marketing
Product(Rokhadi & Sukistanto, 2025)	Halal, wholesome products with both physical and spiritual quality. Products must be beneficial and not harmful to consumers.
Price (Fisol dkk., 2019)	Fair prices, transparent, non-exploitative, reflecting social and moral responsibility. Maintaining a balance between business actors and consumers.
Place(Nency Hardinie, 2024)	A strategic location and distribution that facilitate access and contribute to social and environmental well-being.
Promotion (Nailul Mashur, 2025)	Honest, transparent promotion, free from fraud, encourages trust and builds long-term relationships, prioritizing the benefits of consumers and society.

B. Halalan Toyiban in Products as the Main Identity

The results of a study conducted at Rumah Makan Pasar Religi Cheng Hoo Pasuruan show that the main product offered is the signature rawon, which has become the company's main identity. Rawon is known not only for its authentic taste but also because it is made following Sharia principles, from the procurement of raw materials, the method of preparation, to its serving. Every ingredient is made halal and free from prohibited elements, so consumers, especially those celebrating religious holidays, feel safe and comfortable when enjoying it. According to marketing theory, a product is more than just a product or service offered; a product also refers to the total amount of money spent by customers, (Susanto & Nabila Jahro, 2021) In this context, rawon not only serves as food but also as a symbol of identity and the distinctive strength of East Java associated with Islam. This demonstrates the concept of a value proposition, which is the uniqueness of a product that sets it apart from competitors. From conversations with the owners, it is clear that they strive to differentiate the product by utilizing traditional research methods. This is due to the use of specially prepared spices and selected meats whose quality is carefully evaluated. (Solin, 2025) The rawon prepared at this restaurant is different from other rawon in Pasuruan. This is consistent with the idea that differentiating traditional and halal products can increase consumer loyalty to culinary SMEs.

In addition, from a Sharia perspective, products are evaluated not only based on their physical quality but also on their spiritual quality. One of the main principles of Sharia marketing is tauhid, which views every business activity as a form of worship. (Damayanti dkk., 2025) Thus, the practice of halal food in a religious context not only does not reduce consumer needs, but also serves as a component of their spiritual journey. This is in line with research (Sani dkk., 2025), which emphasizes the need to integrate religious values into product development in Sharia-based businesses. Products marketed with an Islamic identity are more likely to gain consumer trust, especially among segments of the population that are religious. It also examines economic sustainability for eateries scattered around the Ceng Hoo religious tourism area. According to Etty, a well-positioned product will have a positive impact on consumer behavior and become the foundation for long-term loyalty. Furthermore, the presence of halal products in places of worship shows that culinary SMEs are not only strong in terms of price or promotion, but also in terms of the quality and value of the products offered. (Etty Zuliawati Zed dkk., 2025) Products related to Islamic identity have a competitive advantage that is difficult for consumers to ignore because they fulfill their emotional and spiritual needs, which is what is referred to as Islamic Branding according to Kirana. (Kirana dkk., 2025). Therefore, it can be said that the raw materials at Rumah Makan Pasar Religi Cheng Hoo Pasuruan are not just food; they also serve as a symbol of diversity, Islamic identity, and commitment to sharia business. This shows that sharia-compliant product design can be a key foundation for building consumer trust and enhancing business operations.

One of the main principles of Sharia marketing is tauhid, which views every business activity as a form of worship. In its implementation, the products marketed are halal and tayyib, demonstrated by the presence of halal certification. The existence of halal and tayyib products can maintain the welfare of visitors in meeting their needs in the form of food and beverages. Tauhid views all business activities as acts of worship, so entrepreneurs must maintain the intention and the permissibility of every aspect of their products so that these activities are considered worship and receive blessings. Products marketed must meet halal

(permissible according to Sharia) and *thayyib* (good, of quality, and beneficial) standards to align with the principles of *maqasid sharia*, which include protecting the soul (*hifzh al-nafs*) and protecting property (*hifzh al-mal*). Halal and *thayyib* products marketed in a religio-tourism environment support the creation of a trustworthy and responsible business environment, strengthen the image of the destination, and at the same time sustain the local economy. This also increases consumer loyalty and provides important social and spiritual added value in sharia-based tourism

C. Honesty in Pricing and Portions (Price)

Further interview results indicate that the restaurant is not involved in price manipulation or portion processing. The prices listed on the menu are the same as what customers pay, with no additional charges. Furthermore, the food is prepared according to the menu, so it does not cause doubt for consumers. In terms of pricing, this restaurant strives to maintain a balance between affordability and fairness. Prices are determined by the purchasing power of visitors from several local communities, including tourists from other areas. Price transparency is achieved by clearly displaying the price list on the menu so that customers are not deceived.(Arofatul dkk., 2025)

Besides the product, price is one of the factors that greatly influences the sharia marketing strategy at Rumah Makan Pasar Religi Cheng Hoo Pasuruan. Based on interview results, it appears that the restaurant owner is committed to offering prices that are fair, transparent, and not detrimental to consumers, especially since the majority of customers come from various socio-economic backgrounds. In conventional marketing theory, price is a crucial component in the marketing framework that functions as a competitive tool to influence consumers. However, from the perspective of Islamic marketing, price cannot only be seen as a tool to maximize profit, but also as a form of moral and social responsibility that must reflect justice (*adl*) and public interest (*maslahah*) for all parties.

The pricing strategy used in this Restaurant is also in line with the diverse socio-economic status, but the restaurant owner provides affordable and reasonable prices. The owners of this restaurant not only learn about financial success but also contribute to social goals, such as providing access to high-quality food for all members of the community. This is consistent with the concept of *maslahah* in Islamic economics, which emphasizes social utility in all business activities.(Zahroh dkk., 2025) In the context of Cheng Hoo, consumers feel dissatisfied because the price of *rawon* is not competitive in terms of taste, quality, and spiritual value. Comparisons with other studies show differences in strategy. For example, in halal culinary MSMEs in Surabaya, pricing strategies are often combined with discounts or packages to attract customers. (Elinividawati dkk., 2025). Furthermore, Cheng Hoo's restaurants focus more on consistent pricing rather than offering large discounts. This strategy is effective because consumers value stable and accurate prices more than temporary price fluctuations..

The pricing strategy applied by Rumah Makan Pasar Religi Cheng Hoo Pasuruan demonstrates the integration of Sharia principles with modern business practices. Reasonable, transparent, and value-aligned prices not only strengthen the business's image but also serve as a tangible implementation of Islamic values in the business world. Therefore, it can be concluded that prices in a Sharia market are more than just the nominal rupiah; they also influence supply, demand, and consumer satisfaction holistically. *Maslahah* views the concept of fair prices and portions as part of efforts to maintain welfare and social justice in business transactions. From the perspective of *maslahah*, the main goal is to ensure a balance between

the rights and obligations of business actors and consumers, thereby creating harmony and common good. (Pranoto dkk., 2022) Maintaining fair prices and portions also contributes to the creation of harmony and social stability within the community, which is an important part of the common good (*maslahah 'ammah*)

D. Sharia Promotion at Ceng Hoo Restaurant

Promotion is one of the important elements in the marketing mix that functions to introduce products and help consumers choose the products offered. Promotion at Rumah Makan Pasar Religi Cheng Hoo Pasuruan is carried out in a simple but effective manner and adheres to sharia principles. Survey results show that they are more inclined to use word-of-mouth promotion, social media platforms such as Social Media, as well as support from religious communities..

Promotion is not only seen as a means to increase sales in the context of Islamic marketing, but must also be carried out with honesty and transparency. According to Oktavia, the main principle of promotion in Islamic marketing is to avoid *gharar* (misinformation) and *tadlis*. Therefore, the information provided to consumers must be accurate, not exaggerated, and not misleading. (Oktavia & Prayitno, 2024) Promotional practices in this restaurant occur based on that principle, as the management never uses excessive advertising and instead emphasizes genuine testimonials from customers who have tried it..

One of the most effective forms of promotion is customer testimonials. Many customers share their experiences on social media or recommend them to friends and family. This strategy is effective because personal recommendations have a higher level of trust compared to commercial advertisements. Dan's research (Dan & Mulut, 2025) also found that word-of-mouth promotion in religious communities is very important in developing a positive attitude towards certain businesses. In addition to word-of-mouth promotion, social media has become an important model.

However, despite its simplicity, this promotional strategy creates a more appealing and trustworthy image. Consumers tend to trust more when the information comes from someone they know or from posts they see on social media. Arsyad's research (Arsyad & Arifin, 2025) finding that transparency and accountability in promoting Sharia-compliant businesses have a greater impact over time compared to flashy advertisements. In addition, food promotion at the restaurant is influenced by its location. Being situated in a religious area, many visitors come to Cheng Hoo Mosque to worship and look for halal food. As a result, the restaurant gains natural promotion from the surrounding environment and religious activities. In the context of Sharia marketing, promotion is not merely a tool to boost sales, but must also be conducted with the principles of honesty (*sidq*), transparency (*shidq al-kalam*), and trustworthiness (*amanah*) to create benefits for all parties, especially consumers and the wider community. Through a combination of word-of-mouth promotion, social media usage, and the development of a religious ecosystem, this restaurant has managed to make itself a popular destination for halal cuisine. Honest and transparent promotion has been proven not only to increase sales but also to build consumer loyalty and trust in the long term. (Chintya Mauni, 2025).

E. The Concept of *Space* in Masjid Ceng Hoo Restaurant (Place)

The presence of restaurants in the Cheng Hoo Religious Tourism area provides a unique charm. Visitors coming not only seek physical consumption but also a spiritual experience. This makes the location of the restaurant a strategic added value. Being close to the center of religious activities offers a great opportunity to attract consumers who are highly sensitive to aspects of halal, comfort, and an Islamic atmosphere.(Lestari dkk., 2022) In addition, being located in a religious tourism area also strengthens the business's image as part of the halal ecosystem. Tourists feel more confident because this restaurant is not just a place to eat, but also supports the religious atmosphere of the area. For example, some customers admit that they prefer to eat around mosques because they feel more at ease and are assured of the halal nature of the products offered..

This location (place) factor is not just a geographical advantage, but also a differentiation strategy that sets this restaurant apart from other culinary businesses in Pasuruan. While conventional restaurants emphasize taste or price, this restaurant has an additional advantage in being close to religious activities, making Sharia-compliant marketing not only a moral obligation but also a strong competitive value. The location aspect in the Islamic marketing mix plays an important role in influencing the ease with which consumers can access the products offered. Cheng Hoo Religious Market Restaurant in Pasuruan has a very advantageous position in terms of location because it is situated within the Cheng Hoo Mosque religious tourism complex. This location is not only strategic from a physical perspective but also carries a strong religious significance, thereby strengthening the restaurant's existence as a halal culinary destination based on Sharia principles.

The environment around the mosque also supports a spiritual atmosphere that aligns with the image of a Sharia-compliant restaurant. Customers feel that dining at this restaurant is more than just fulfilling physical needs; it is also part of a spiritual experience after performing worship. In other words, the restaurant's location provides an added value that is non-material, which cannot be found elsewhere. Cheng Hoo Mosque has become one of the religious tourism symbols in Pasuruan, visited daily by worshippers from various regions. The location of restaurants in the area allows customers to enjoy halal meals without having to travel far after worship. This aligns with research by Isnaini(Nurkhayati dkk., 2025), which indicates that proximity to the center of social-religious activities can significantly increase the number of customer visits. Furthermore, this location-based approach also has a long-term impact on customer loyalty. According to research by Juariyah et al., customers tend to associate a brand with a location that provides a certain impression. In this context, the experience of enjoying the typical Pasuruan rawon in the area of Cheng Hoo Mosque creates strong emotional memories, making it likely that customers will recommend or return in the future. The results of interviews with customers show that most of them stated that the main reason for trying this eatery was not only because of the delicious rawon, but also because of its nearby and easily accessible location. This confirms that location is a key factor in attracting customer interest(Sovita & Rosa, 2022) , especially for worshippers who do not want the hassle of looking for a place to eat outside the mosque area. From the perspective of maslahah, proximity to centers of social and religious activities is a strategic opportunity that must be wisely utilized to increase customer visits while maintaining the social, economic, and spiritual balance of the community

F. The Orientation of Blessing in Sharia Marketing at Restaurants around Ceng Hoo

One interesting finding from the interviews is that restaurant owners emphasize that the goal of their business is not just to seek material profit, but also to gain blessings. Business blessings are expected to come from honesty, the halal nature of the products, and good service. The restaurant owners also stated that part of their profits is allocated for social activities, such as providing donations to orphans and supporting religious activities in the surrounding tourist areas. This orientation of blessings shows that sharia marketing is not merely transactional, but also spiritual (Saputri & Shifa, 2024). This aligns with the notion that business in Islam is a means of worship, not just for seeking profit. The success of a restaurant in attracting customers is measured not only by financial gains, but also by the sustainability of the business and its social contribution..

The concept of blessing is a distinctive element in Islamic marketing and does not exist in general marketing theory. Barakah is not only related to financial profit, but also encompasses peace, benefits, and the sustainability of business that brings goodness to business actors, customers, and society as a whole. (Aryanti & Syanda, 2025) Cheng Hoo Religious Market Restaurant in Pasuruan makes the value of blessing (*Berkah*) a key component in its business operations. Blessings in business are evident from the motivation of the owner who runs the enterprise not merely to gain profit, but also to create a positive social impact. (Masruroh dkk., 2025) For example, this restaurant offers affordable prices for visitors, employs local residents, and ensures the quality of halal ingredients. All of this aligns with Sharia principles that emphasize that every business should provide benefits and avoid harm, so that sustainability is inherent in the restaurant's operations.

In practice, business blessings as a form of worship and spiritual value in the operation of restaurants that prioritize the intention of worship (*monotheism*) in every aspect of the business make economic activities a means of worship, so that every profit and benefit gained has spiritual value and blessings. This is also seen from customer loyalty, which reflects the peace of mind and trust of consumers, creating a sense of tranquility and long-term harmonious relationships. Many visitors admit returning to this restaurant not just because of the taste of the rawon offered, but also because of the religious atmosphere and heartfelt service. Research conducted by (Nurlaela dkk., 2025) shows that blessings in Islamic marketing emerge through the spiritual values inherent in products and services, thereby building sustainable consumer loyalty.

From a social perspective, the blessing of a business is evident in the role of the restaurant in helping the surrounding community. Job openings provided for local residents contribute to increased household income and a reduction in unemployment. In addition, this restaurant often serves as a stopover for worshippers visiting the Cheng Hoo Mosque, which indirectly strengthens the mosque's benefits as a cultural center for the community. From the perspective of the Qur'an, the blessing of a business can be achieved by avoiding usury, maintaining integrity, and fulfilling the rights of others. (Mandiri dkk., 2025) This restaurant strives to implement these principles through price transparency, fair service, and the use of halal ingredients. In this way, the blessing is not only felt by the owner but also spreads to consumers and the local community. (Arifin, 2025).

CONCLUSION

Research on the concept of sharia marketing at Rumah Makan Pasar Religi Cheng Hoo Pasuruan indicates that the integration of Islamic values into marketing activities is not merely symbolic, but becomes the core driving the daily business strategy.. Every element in the Islamic marketing mix, from product, price, promotion, to place, plays an important role in creating a competitive advantage for restaurants around the Ceng Hoo mosque. There is an additional element in Islamic marketing activities from the object, which is the orientation towards blessing. Business activities in the form of restaurants can be felt by consumers and the surrounding community, showing that Sharia principles can provide sustainable added value. Cheng Hoo Religious Market Restaurant has successfully created a distinction through the religious atmosphere present at the location and in the dining environment, building trust among consumers. The application of honesty, transparency in pricing, the use of halal ingredients, and social contributions to the surrounding community indicate that the Sharia concept can be implemented sustainably in the culinary sector. Thus, Sharia-based marketing demonstrates evidence that it is not only an economic strategy but also a form of worship that benefits many parties.

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