




# Assessing the effectiveness of digital marketing for Halal tourism using EPIC model at Pesarean Syaikhona Kholil, Bangkalan

Muhammad Ersya Faraby<sup>1</sup>, Muhammad Syarif<sup>2</sup>, Deykha Aguilika<sup>3</sup> , Ahmad Musadad<sup>4</sup> , Tri Pujiati<sup>1</sup>, Misno<sup>5</sup>, & Mohammad Jazeel Mohammad Ibraheem<sup>6</sup> 

<sup>1</sup>Program Studi Ekonomi Syariah (S1), Universitas Trunodjoyo Madura, Kab. Bangkalan, Indonesia

<sup>2</sup>Program Studi Manajemen (S2), Universitas Trunodjoyo Madura, Kab. Bangkalan, Indonesia

<sup>3</sup>Program Studi Manajemen (S1), Universitas Trunodjoyo Madura, Kab. Bangkalan, Indonesia

<sup>4</sup>Program Studi Hukum Bisnis Syariah (S1), Universitas Trunodjoyo Madura, Kab. Bangkalan, Indonesia

<sup>5</sup>Program Studi Pendidikan Agama Islam (S2), STIT Sirojul Falah Bogor, Kab. Bogor, Indonesia

<sup>6</sup>Department of Islamic Studies, South Eastern University of Sri Lanka, Oluvil, Sri Lanka

## ABSTRACT

### Introduction

Halal tourism offers a range of travel packages designed to accommodate Muslim travelers. Several components support the development of halal tourism, including halal food, halal transportation, halal hotels, halal logistics, halal financial systems, and halal tour packages that comply with shari'ah standards. The main problem addressed in this study is the suboptimal use of digital marketing systems as promotional media for halal tourism in Bangkalan, Madura.

### Objectives

This study aims to identify the digital marketing systems employed by the religious tourism destination Pesarean Syaikhona Kholil Bangkalan as a halal tourism site in Indonesia. In addition, the study tries to assess the effectiveness of digital marketing through social media as part of the promotional strategy for this religious destination.

### Method

This research adopts a mixed-methods approach. The qualitative component is used to explain the forms of digital marketing implemented by Pesarean Syaikhona Kholil. Meanwhile, the quantitative component is employed to obtain an assessment of the effectiveness of the destination's digital marketing initiatives. The qualitative analysis uses the EPIC Model (Empathy, Persuasion, Impact, and Communication).

### JEL Classification:

D86, G21, G28, K12, K24, O33, Z12

### KAUJIE Classification:

B2, C2, H54, K1, L23

### ARTICLE HISTORY:

Submitted: November 15, 2025

Revised: December 20, 2025

Accepted: December 31, 2025

Published: February 18, 2026

### KEYWORDS:

digital marketing; EPIC Model; Halal tourism; Pesarean Syaikhona Kholil; religious tourism; social media promotion; tourism destination

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**Contact:** Muhammad Ersya Faraby ✉ [ersya.faraby@trunodjoyo.ac.id](mailto:ersya.faraby@trunodjoyo.ac.id)

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## Results

The findings reveal that the management of Pesarean Syaikhona Kholil Bangkalan has not fully optimized digital marketing practices, resulting in relatively low visitor numbers. Based on the EPIC Model assessment, the average EPIC rate score is 3.955556, in the “effective” category. This indicates that utilizing digital media as a marketing strategy is effective for tourism promotion.

## Implications

The results provide implications for the application of digital marketing in promoting Pesarean Syaikhona Kholil as one of Indonesia’s halal tourism destinations. There is a need to strengthen digitalization efforts by leveraging social media platforms such as Instagram, TikTok, Facebook, and WhatsApp to reduce conventional promotional costs and expand market reach. Additionally, synergy between the Bangkalan local government, tourism managers, and the surrounding community is crucial to building a shared vision in supporting the development of Pesarean Syaikhona Kholil Bangkalan as a national halal tourism destination.

## Originality/Novelty

This study offers new insights into the use of digital marketing as a promotional tool for halal tourism in Bangkalan. The findings contribute to the development of innovative digital marketing strategies aimed at expanding the market reach of halal tourism in Indonesia. Furthermore, the EPIC Model assessment derived from respondents provides a valuable analytical tool for measuring the effectiveness of digital marketing implemented by tourism managers.

**CITATION:** Faraby, M. E., Syarif, M., Aguilika, D., Musadad, A., Pujiati, T., Misno, & Ibraheem, M. J. M. (2026). Assessing the effectiveness of digital marketing for Halal tourism using EPIC model at Pesarean Syaikhona Kholil, Bangkalan. *Journal of Islamic Economics Lariba*, 12(1), 525–554. <https://doi.org/10.20885/jielariba.vol12.iss1.art19>

## INTRODUCTION

Indonesia, with a population of approximately 270 million people, of whom around 237 million, or nearly 86 percent, are Muslims, stands as one of the world’s largest Muslim majority nations. Indonesian society places considerable value on historical and cultural heritage, particularly religious sites, as respect for ancestral legacy remains deeply rooted. According to Law No. 10 of 2009, one of the fundamental objectives of tourism development is to stimulate national economic growth ([Badan Pembinaan dan Pengembangan Hukum Pemeriksaan Keuangan Negara, 2009](#)). Tourism is recognized as one of the largest global industries and has substantial potential to enhance economic performance and societal welfare ([Ekka, 2023](#); [Hartanto et al., 2022](#); [Suryani & Kumala, 2021](#)). When properly managed and developed by the state, tourism destinations can generate wide ranging benefits ([Islamiyah & Holis, 2022](#)). Local

tourism development, therefore, becomes essential for increasing regional revenue (Ahmad, 2022; Tobing, 2021). In addition, efforts to boost tourist arrivals are necessary to expand government income (Alyani, 2021; Hilmiyatun et al., 2022; Lusiana et al., 2021; Sugiarto et al., 2023).

As a nation with a dominant Muslim population, ensuring the halal integrity of products and services is crucial for safeguarding consumer interests (Malau & Svinarky, 2020). Recent developments in the tourism industry increasingly cater to Muslim travelers by aligning services with Islamic principles to ensure comfort and compliance during their visits (Anam et al., 2018; Rahman et al., 2020). Halal tourism refers to travel services designed to meet the religious needs of Muslim travelers in accordance with Islamic values and guidelines (Kanaha & Kurniawan, 2025; Nurozi, 2021; Qomariyah et al., 2024).

The term halal tourism was first introduced to the public in 2000. Halal tourism encompasses travel packages and destination offerings specially designed to serve Muslim travelers based on their religious beliefs (Hariani & Hanafiah, 2023). The key components that support halal tourism include halal-certified food, halal transportation, halal hotels, halal logistics, halal financial systems, and halal tour packages (Battour & Ismail, 2016; Chookaew et al., 2015; El-Gohary, 2016; Samori et al., 2016). In practice, designated halal destinations must provide halal food, easy access to prayer facilities, and accommodation and services that adhere to Shari'ah standards. Halal tourism products are not only targeted at Middle Eastern tourists; countries such as China, Korea, and Japan have also become promising markets (Chookaew et al., 2015; Samori et al., 2016; Santoso et al., 2022; Yousaf & Xiucheng, 2018).

One of the key categories of tourism that continues to attract visitors in Indonesia is religious tourism, including destinations located on Madura Island (Jannah RA & Tamin RA, 2020). Bangkalan, in particular, has long been recognized as a prominent religious tourism hub in East Java (Panghastuti & Shalawati, 2022; Silaban et al., 2023). The Governor of East Java has even proposed the development of an Islamic Science Park in Madura as a means to strengthen the religious identity of the local community (Bagaskara & Rohmadi, 2024; Faraby, 2021). Religious tourism is often undertaken as a means of deepening one's understanding of spirituality and religious teachings (Arsvendo et al., 2022; Fachri, 2018).

Religious tourism has therefore become one of the main features of Sharia-based tourism in Madura. Among the various Islamic heritage destinations on the island, the tombs of renowned scholars and historic Islamic rulers remain the most frequently visited. The Pesarean Syaikhona Muhammad Kholil in Bangkalan consistently ranks as the leading religious tourism site in terms of visitor numbers. The central issue examined in this study concerns the marketing strategies employed by the Pesarean Syaikhona Muhammad Kholil to promote the site to a wider audience and increase visitor growth. Strengthening collaboration with local businesses surrounding the site is also crucial to enhancing economic activity and increasing tourism-related transactions (Mukhirto et al., 2022). Generating positive responses from potential visitors regarding tourism-



related content should therefore be a priority for both local communities and regional governments (Kurnianti, 2018; Widaningsih et al., 2025).

Despite the increasing importance of digital marketing in promoting halal tourism, research that explores the application of emerging technologies such as artificial intelligence (AI) and big data analytics in halal tourism marketing remains limited, especially in the Indonesian context. Most existing studies on halal tourism marketing focus on conventional digital communication tools such as social media, websites, and digital advertising interventions (Osijo et al., 2024), with only a few examining advanced technological approaches such as AI personalization and big data utilization in tourism promotion. Recent bibliometric evidence suggests that AI and machine learning are increasingly recognized as key drivers of digital transformation in the halal tourism sector globally, with potential to enhance service efficiency and customization for Muslim travelers (Wulandari & Maika, 2025). However, in Indonesia, studies analyzing how these technologies can be integrated with local cultural values and religious norms to optimize marketing strategies are scarce. Likewise, the role of local culture and religious values in shaping consumer behavior and digital marketing effectiveness has not been deeply investigated, even though social media engagement is known to significantly influence destination choices among younger travelers (Ilham et al., 2024). Therefore, integrating insights on advanced technologies and changing consumer behavior in the digital era is essential for understanding the evolving dynamics of halal tourism markets and designing more effective, culturally grounded digital marketing strategies.

## LITERATURE REVIEW

### Digital Marketing

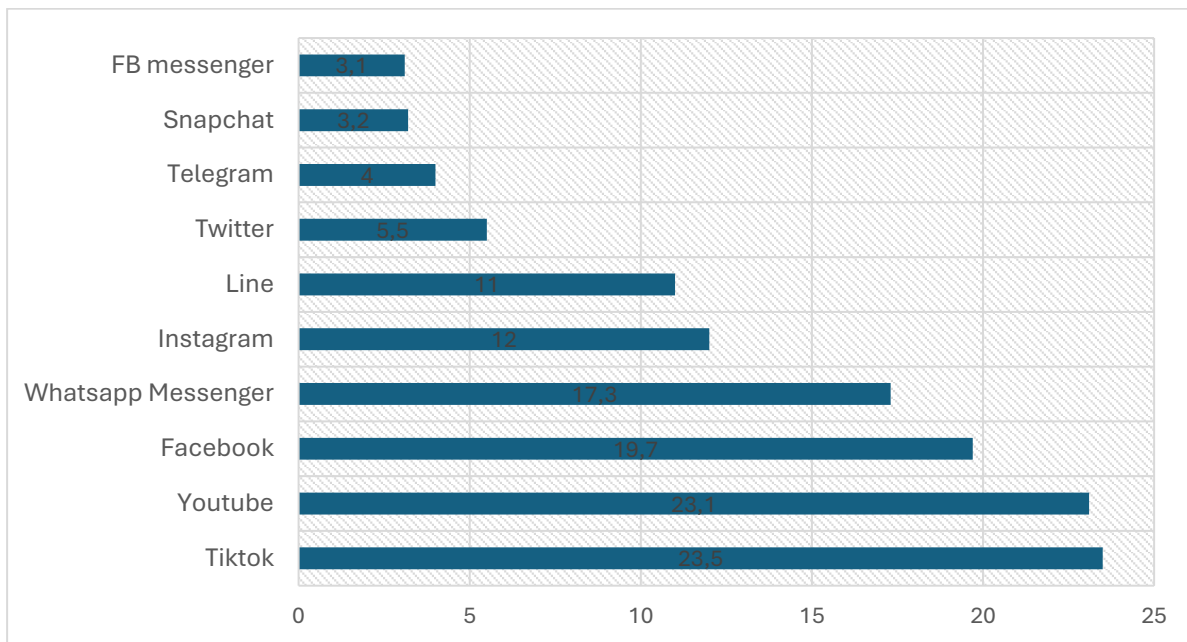
Digitalization has become a defining trend in contemporary society, particularly as the use of the Internet continues to expand across public spaces. The rapid advancement of digital technologies provides new modes of communication that facilitate fast, accurate, and seamless interaction among individuals (Yulianti et al., 2021). Digital transformation not only enhances human efficiency and optimizes time but also accelerates the adoption of emerging technologies and the Internet of Things (IoT) (Ardiansyah, 2023; Nurkholis et al., 2022). One of the most prominent applications of digitalization today is the implementation of digital marketing strategies. Digital marketing as a marketing and branding activity that utilizes various web-based media, including blogs, websites, email, AdWords, and social networks. It encompasses online advertising, email communication, digital messaging, and search engine optimization, offering benefits such as increased interactivity, cost efficiency, rapid dissemination, broad market reach, virality potential, real-time communication, and on-demand feedback and reviews (Yasmin et al., 2015).

Digital marketing enables prospective customers to obtain comprehensive product information and conduct transactions online (Purwana et al., 2017). In Indonesia, approximately 56 percent of the population, around 150 million people, uses the Internet

to access social media, indicating the widespread adoption of digital platforms among Indonesians (Yacub & Mustajab, 2020). The latest data from WeAreSocial reveals that the most frequently used social media applications, in order, are TikTok, YouTube, Facebook, WhatsApp, Instagram, LINE, Twitter, Telegram, Snapchat, and Facebook Messenger which can be seen in Figure 1:

**Figure 1**

*Average Monthly Social Media Users, 2023*



Source: DataReportal (2023)

Digital marketing is more measurable and accountable than conventional approaches, it emphasizes outcome-driven strategies, whereas traditional marketing focuses on initiating customer interaction (Vishnoi et al., 2026). Digital marketing also offers the advantage of reaching global markets with greater efficiency and cost-effectiveness (Chandraningsih & Sudarmawan, 2023). Global research indicates that AI, big data, and machine learning drive innovations in digital marketing strategies and enable more accurate predictions of consumer behavior. Bibliometric analyses from Scopus show a significant increase in AI-driven marketing publications since 2021, while social media marketing studies highlight the relationship between social media, consumer behavior, and marketing effectiveness, including the use of cross-country big data (Le, 2025; Shaheen, 2025). These findings emphasize that understanding consumer preferences and behavior remains crucial for effective and culturally relevant digital marketing strategies.

### **Halal Tourism**

Tourism refers to travel activities carried out voluntarily and temporarily to enjoy objects and attractions of interest. A tourist, therefore, is an individual who undertakes such travel activities beyond their daily routines to seek personal satisfaction through

planned visits. Tourism can thus be understood as the movement of individuals or groups from one place to another for non-permanent stays, motivated by the desire to achieve balance, harmony, and fulfillment through interactions with social, cultural, natural, and intellectual environments (Islamiyah & Holis, 2022). Indonesian Law No. 9 of 1990 defines tourism as all matters related to travel, including the management of tourism objects and attractions as well as supporting enterprises within the sector. Meanwhile, Law No. 10 of 2009 expands this definition, describing tourism as a variety of travel activities supported by a wide range of facilities and services provided by communities, businesses, the government, and local authorities (Nasik, 2019).

Halal tourism is often referred to by various terms such as sharia compliant tourism, Islamic tourism, halal-friendly tourism destinations, halal lifestyle, halal travel, and Muslim-friendly travel destinations. Through this concept, halal tourism serves as an alternative form of goods and service offerings that integrate Islamic principles while maintaining the availability of conventional tourism products (Rahmadian & Anam, 2021). Halal tourism, therefore, refers to tourism activities that comply with Islamic teachings and are considered “permissible” within Islamic jurisprudence (Battour & Ismail, 2016). Halal tourism encompasses travel experiences that conform to Islamic values, offering halal, certified food, accessible prayer facilities, gender-segregated recreational spaces, and environments that enable travelers to fulfill their religious obligations while engaging in leisure (Oktadiana & Rahman, 2025). It may also be understood as travel conducted by individuals who are consciously committed to halal principles (Fadhlan & Subakti, 2022; Wahidati & Sarinastiti, 2018).

There are several key distinctions between halal tourism and conventional tourism. These differences are summarized in the following table:

**Table 1**

*Differences Between Halal Tourism and Conventional Tourism*

No	Comparison Item	Conventional Tourism	Halal/Shariah-Compliant Tourism
1.	Objects/Attractions	Nature, culture, heritage, culinary attractions	All types of attractions, provided they align with Shariah principles
2.	Purpose	Entertainment-oriented	Enhancing spirituality while providing enjoyable experiences
3.	Target Orientation	Fulfilling desires and pleasure driven by worldly enjoyment	Meeting tourists' needs while fostering religious consciousness
4.	Tour Guide Role	Provides information to attract tourists to the site	Attracts visitors while nurturing their spiritual awareness and explaining the role of Shariah in shaping meaningful, fulfilling experiences
5.	Worship Facilities	Supplementary in nature	Integrated as an essential part of the tourism package, where religious rituals become part of the experience
6.	Culinary Options	General food offerings	Strictly halal, following Shariah-compliant standards

No	Comparison Item	Conventional Tourism	Halal/Shariah-Compliant Tourism
7.	Relationship with Local Community	Complementary and focused on material gain	Integrated and grounded in Shariah principles, promoting ethical and mutually beneficial relations
8.	Travel Agenda	Flexible at any time	Structured with attention to prayer times and religious obligations

Source: Faraby (2021)

## Research Gap and Justification

### Prior Research

A substantial body of literature has examined the role of digital marketing within the tourism sector. Early studies emphasized the strategic importance of digital platforms in destination promotion and tourist decision-making processes. Simpson (2008) and Tan et al. (2022) demonstrated that information and communication technologies (ICTs) fundamentally reshape tourism marketing by enhancing destination visibility and consumer engagement. Similarly, Pop et al. (2022) highlighted the growing influence of social media and online information sources on travelers' planning and purchasing behaviors. Previous studies explored promotional strategies for tourism destinations through social media platforms (Akasse & Ramansyah, 2023; Perwita et al., 2025; Sari & Triyono, 2025). The role of digital marketing and concluded that it has become a pivotal strategy in the tourism industry, particularly for promoting tourist destinations (Wahyuni et al., 2022). Digital-based tourism development strategies for enhancing destination promotion (Minanda et al., 2024), while Wardani & Vanel (2024) examined challenges and strategic approaches in marketing religious tourism. Furthermore Heliawati & Munawaroh (2025) highlighted the contribution of technological advancements in the development of cultural and religious tourism. Complementing these findings, focused on digital marketing practices in tourism destinations.

This study aims to fill an existing research gap by examining the application of digital marketing to enhance the visibility of the religious tourism site Pesarean Syaikhona Kholil in Bangkalan, Madura. Digital marketing is posited as a strategic tool to attract a greater number of religious tourists to the destination. Furthermore, the study evaluates the effectiveness of the digital marketing initiatives implemented by destination managers through the EPIC model, providing a systematic assessment of its impact on tourist engagement and visitation intention.

### Contribution of This Study

This study offers a significant contribution by demonstrating how digital marketing applications can be leveraged to increase religious tourism visits to *Pesarean Syaikhona Kholil*, positioning it as a prospective halal tourism destination in Indonesia. Moreover, the empirical assessment of digital marketing effectiveness based on social media utilization provides actionable insights for addressing the suboptimal marketing practices currently observed at the site. The findings therefore present a strategic

framework that destination managers can adopt to enhance promotional efforts and expand outreach to prospective visitors.

## **METHOD**

### **Research Design**

This study employs a mixed-methods research design. The mixed-methods approach provides a philosophical foundation for integrating qualitative and quantitative data in both the collection and analysis processes (Baškarada & Koronios, 2018; Liu, 2022). A descriptive qualitative approach was adopted to elaborate on the findings related to the digital marketing strategies used to promote halal tourism at *Pasarean Syaikhona Kholil*. A descriptive research aims to present findings as they are, without drawing broader generalizations (Parker & Northcott, 2016; Tsang, 2014). In addition, a quantitative approach was applied to evaluate the effectiveness of digital marketing using the EPIC model.

### **Population and Sample**

The population of this study refers to the entire group of individuals who share specific characteristics relevant to the research objectives and from whom conclusions may be drawn. In this context, the population consists of social media users who access information about religious tourism destinations in Bangkalan. Since the study focuses on the effectiveness of digital marketing in promoting religious tourism, respondents were selected from users who had direct exposure to such destinations through social media and had visited religious tourism sites in Bangkalan. The sample comprised 210 respondents, all of whom met these criteria and were considered appropriate for providing empirical data related to the study's objectives. This number exceeds the commonly accepted minimum sample size for social research, which is 30 respondents, and therefore provides a stronger basis for representing the target population. A larger sample also improves the reliability of the findings by capturing more diverse perceptions and experiences among visitors.

### **Data Collection**

Data were collected using three primary techniques: in-depth interviews, participatory observation, and document analysis, all centered on examining digital marketing strategies implemented at the *Syaikhona Kholil* religious tourism site as a prospective halal tourism destination. Semi-structured interviews were conducted to gather detailed insights from key informants. Participatory observation took place during mentoring sessions and outreach activities related to the application of digital marketing strategies at *Pasarean Syaikhona Kholil*. Meanwhile, document analysis focused on reviewing digital marketing practices across religious tourism destinations in Bangkalan. The list of informants serving as key sources of information is presented in Table 2.

**Table 2***Research Informants*

No.	Informant	Role
1	Mr. A, Department of Tourism, Bangkalan Regency	Provided information related to tourism development and governance in the Bangkalan area.
2	Mr. B, Manager of Religious Tourism Sites in Bangkalan	Offered insights regarding the management of religious tourism sites and their positioning as halal tourism destinations in Bangkalan.
3	Mr. C, Visitor of Religious Tourism Sites	Shared perspectives on the public's understanding and perceptions of halal tourism.

Source: Primary data. Authors' analysis.

To obtain quantitative data, researchers used data collected from a questionnaire distributed through Google Forms. The questionnaire was created using closed-ended questions related to the EPIC (Empathy, Persuasion, Impact, and Communication) model, which is used to measure the effectiveness of digital marketing employed by tourism managers. The instrument in the form of a questionnaire was adopted from studies conducted by Pujiati & Alfisuma (2025) and Yulianti et al. (2021). The questionnaire that has been used was modified by us according to the objectives and objects of this study.

The instrument to get data was collected by using questionnaire designed using answer choices using a five Likert scale with the following categories: (1) Strongly Dissagree (SD); (2) Disagree (D); (3) Neutral (N); (4) Agree (A) and (5) Strongly Agree). The data were distributed through google forms to social media users who visited religious tourism destinations.

### Data Analysis

The data analysis technique employed to address the research questions in the qualitative phase follows the framework, which consists of data collection, data reduction, data display, and conclusion drawing. The analytical process in this study began with gathering relevant data, followed by systematically reducing and organizing the information. Subsequently, the refined data were presented in accordance with the research problems, and the final stage involved drawing conclusions based on the emerging findings.

To assess the effectiveness of the digital marketing strategy using the EPIC Model, the quantitative data were processed by using SPSS, through the following analytical procedures.

1. Compiling the results of the questionnaires distributed to respondents;
2. Inputting the tabulated results into the SPSS application;
3. Conducting validity and reliability assessments. The validity test aims to determine whether the instrument is able to measure what it is intended to measure by examining the relationship between the score of each item and the

total score using the Pearson Product Moment correlation. An item is considered valid if the calculated correlation coefficient ( $r_{\text{calculated}}$ ) is greater than the  $r_{\text{table}}$  value at a significance level of 0.05 or if the significance value is less than 0.05. Meanwhile, the reliability test is used to assess the consistency of the research instrument and is commonly analyzed using Cronbach's Alpha coefficient. An instrument is considered reliable if the Cronbach's Alpha value is  $\geq 0.60$ , where higher values indicate better internal consistency;

4. Calculating the effectiveness level score utilizing the EPIC model based on scale range;
5. Drawing a conclusion.

A scale range is created in this study to ascertain the average position of the respondents' research. The scale range employed is as follows:

**Table 3**

*Scale Range for Effectiveness*

Score	Category
1.00 –1.80	Very Ineffective
1.80 –2.60	Not Effective
2.60 –3.40	Quite Effective
3.40 –4.20	Effective
4.20 –5.00	Very Effective

Source: Primary data. Authors' analysis.

The concluding step involves calculating the EPIC Rate value using the formula provided:

$$\text{EPIC Rate: } (X_{\text{empathy}} + X_{\text{Persuasion}} + X_{\text{Impact}} + X_{\text{Com}}) / N$$

### **Ethical Considerations**

The researchers adhered to established ethical principles throughout the data collection process. Confidentiality of all informants was strictly maintained to ensure that they could provide information openly and accurately. Data were also obtained transparently and reflected the actual conditions encountered in the field.

### **Validity and Reliability**

To ensure the trustworthiness of the qualitative findings, this study employed triangulation techniques. Triangulation was carried out through interviews, direct observations, and document verification. Interviews were conducted with relevant stakeholders to obtain information aligned with the research objectives. In addition, on site observations were performed at the religious tourism destination, accompanied by verification of the digital marketing strategies implemented. For the quantitative component, validity and reliability were assessed using statistical tests processed through SPSS to ensure the accuracy and consistency of the measurement instruments.

## RESULTS

### Pesarean Syaikhona Kholil as a Halal Tourism Destination in Bangkalan

The religious tourism complex of *Pesarean Syaikhona Kholil* is one of the key halal tourism destinations in Bangkalan, Madura. This site is the burial place of Syaikhona Muhammad Kholil, a highly esteemed cleric and scholar from Madura. His full name is Muhammad Kholil, and because he was born in Bangkalan, he is widely known as Muhammad Kholil Bangkalan. The complex also includes the Syaikhona Muhammad Kholil Mosque, which was constructed after his passing in 1925.

The tomb of Syaikhona Muhammad Kholil is located within the mosque, along with the graves of several members of his family. Historically, the mosque began as a small prayer hall (mushalla), but as the number of pilgrims increased over time, a larger structure was later developed to accommodate them. The redevelopment process, carried out around 2005, transformed the small mushalla with its narrow courtyard into a two-story mosque equipped with a 33-meter minaret. This renovation led to a significant increase in the number of visitors. Pilgrimages to the site have taken place since his death in 1925.

Before the 2005 renovation, only three vendors from the local village of Martajesah sold goods around the site, earning approximately IDR 50,000 per day. After the redevelopment, the number of vendors increased substantially, with the composition shifting to 70% local residents and 30% vendors from outside the area. This shift demonstrates the direct economic benefits generated for the surrounding community. As the number of pilgrims continues to grow, local income has risen accordingly. Most residents in the area now run small businesses selling food, beverages, and religious items to meet the needs of visitors.

Several routine religious activities are conducted at the site, including: (1) the five daily congregational prayers; (2) continuous *tahlil* recitations at the tomb; (3) weekly *tahlil* on Thursday nights; (4) *istighasah* following Friday prayers; (5) *khotmil Qur'an* every *Jum'at Legi*; (6) the annual commemoration (*haul*) of Syaikhona Kholil held each month of Shawwal; and (7) celebrations of the Prophet's birthday (*Maulid Nabi*) on 12 Rabiul Awal. These recurring Islamic rituals reinforce the site's identity as a halal tourism destination in Bangkalan, Madura, East Java.

Pesarean Syaikhona Kholil holds strong potential to become one of Indonesia's leading halal religious tourism sites. Implementing halal tourism in Madura, especially Bangkalan, would be highly compatible with Islamic values (Faraby, 2021). Many visitors come not merely for leisure but to seek spiritual enrichment. This was confirmed through interviews with pilgrims, one of whom stated:

*"In my view, halal tourism is closely related to religious norms. During my visit, I avoided acts of shirk, immorality, and wrongdoing, and I maintained proper conduct and fulfilled my religious duties. I also avoid destinations that contradict Sharia principles. I fully support the idea of making Pesarean Syaikhona Kholil a halal tourism destination because it is a place filled with blessings and spiritual value." (Mr. C, Visitor of Pesarean Syaikhona Kholil)."*

This interview highlights that visitors generally expect Pesarean Syaikhona Kholil to become an officially designated halal tourism destination. The same aspiration is shared by the Bangkalan Tourism Office, as reflected in the statement below:

*“I strongly welcome the application of halal tourism in Bangkalan, given the region’s existing potential. However, its implementation depends on regional leadership and policy commitment. Currently, several facilities require improvement, such as worship facilities, sanitation, and proper MCK/toilet facilities. Moreover, food stalls around the site do not yet have certified halal assurance, although we hope for socialization and assistance to obtain MUI halal certification. In addition, Bangkalan still lacks Sharia-compliant hotels close to the site.” (Mr. A, Tourism Office of Bangkalan Regency)*

Interviews with the site managers further illustrate that the objectives of Pesarean Syaikhona Kholil align closely with the principles of religious and halal tourism:

*“The purpose of Pesarean Syaikhona Kholil is to promote public well-being. Pilgrims come to seek inner peace, and we ensure their safety and comfort with an established security team. This site benefits not only pilgrims but also the local community, as many rely on small businesses around the area. Cleanliness, environmental sustainability, and local cultural values are upheld in ways that do not violate Sharia principles. There is a strong sense of tolerance and harmony among local residents. Since this is a religious tourism site, complete with a large mosque, worship facilities are well maintained. All available food and drinks are guaranteed to be halal—cleanliness is a priority, as it is part of faith. The environment here is free from idolatry, immorality, alcohol, gambling, and other prohibited activities.” (Mr. C, Manager of Pesarean Syaikhona Kholil Religious Tourism)*

### **Digital Marketing at Pesarean Syaikhona Kholil as a Halal Tourism Destination in Bangkalan**

Halal tourism destinations, particularly pilgrimage sites, represent an important attraction for visitors, including the Pesarean Syaikhona Kholil complex. The site’s popularity can be observed from the annual number of tourists visiting the area, as shown in Table 4.

**Table 4**

*Number of Visitors to the Pesarean Syaikhona Kholil*

<b>Year</b>	<b>Number of Visitors</b>	<b>Increase</b>	<b>Percentage Increase</b>
<b>2017</b>	1,531,322	55,071.00	4%
<b>2018</b>	1,937,695	406,373.00	27%
<b>2019</b>	2,519,004	581,308.50	30%
<b>2020</b>	750,560	(1,768,443.50)	-70%
<b>2021</b>	1,265,684	515,124.02	69%

Year	Number of Visitors	Increase	Percentage Increase
2022	3,831,089	2,565,405.43	203%

Source: Pesarean Syaikhona Kholil. Authors' estimation.

Based on the data presented in Table 4, the number of visitors generally increased each year, with the exception of 2020. The sharp decline in 2020 was likely due to government restrictions introduced in response to the Covid-19 pandemic, particularly the Large-Scale Social Restrictions (PSBB). These restrictions included: (1) closure of schools and workplaces, (2) suspension of religious activities, and (3) limitations on public gatherings and the use of public facilities. Following the easing of pandemic-related restrictions in 2021, the number of visitors began to rise once again.

Fluctuations in tourist numbers are also influenced by the suboptimal marketing strategies implemented at Pesarean Syaikhona Kholil. This concern is consistent with the explanation provided by the Bangkalan Tourism Office:

*"The promotion of tourism products, particularly for the Pesarean Syaikhona Kholil site, has not yet met the expected standards and is still limited to websites or banners. I hope we can incorporate videotron displays at strategic locations and optimize social media for promoting tourism destinations in Bangkalan, especially this site. We are also working to improve accessibility. Therefore, strong commitment and coordination from regional leadership are needed to establish Bangkalan, especially the Pesarean Syaikhona Kholil, as a recognized halal tourism destination." (Mr. A, Bangkalan Tourism Office)*

The interview results clearly show that digital marketing efforts at this religious tourism site remain inadequate. This observation is reinforced by feedback from visitors, who suggested enhancing promotional efforts through social media platforms:

*"My suggestion for the site's management is to maximize the use of social media platforms such as Instagram, TikTok, Twitter, Facebook, and others to promote the Pesarean Syaikhona Kholil destination so that more visitors and pilgrims are attracted." (Mr. C, Visitor of Pesarean Syaikhona Kholil)*

Field observations also indicate that digital marketing by the site management is still very limited. Nevertheless, the researchers identified several TikTok and Instagram accounts that independently share promotional content about the site, including the TikTok account @wisatareligiFH and the Instagram account @bangkalan.ku.

Digital marketing materials related to Pesarean Syaikhona Kholil identified during the fieldwork are illustrated in Figure 2.

**Figure 2**

Examples of Digital Marketing Content for Pesarean Syaikhona Kholil via Instagram



Source: @bangkalan.ku <https://www.instagram.com/reel/C0Q0EhrSliB/?igsh=b2Z3d2MwazFtdTln>.

### Effectiveness of Digital Marketing for the Pesarean Syaikhona Kholil

The analysis of digital marketing effectiveness at the Pesarean Syaikhona Kholil aims to provide a comprehensive understanding of how social media supports the promotion of this religious tourism site. Social media data were obtained from the TikTok account @wisatareligiFH and the Instagram account @bangkalan.ku, which feature promotional content related to the site.

To collect primary data, questionnaires were distributed to respondents via Google Forms. The demographic characteristics of the respondents are presented in Table 5.

**Table 5**

*Demographics of Respondents*

Characteristic		Total of respondents	Percentage
<b>Origin</b>	Bangkalan	85	40.4%
	Outside of Bangkalan	125	59.6%
<b>Age</b>	10–20 years old	151	71.9%
	21–30 years old	59	28.1%

Source: Primary data. Authors' estimation.

To ensure that the quantitative data were valid and reliable, validity and reliability tests were conducted using SPSS. The results of the validity test are presented in Table 6.

**Table 6***Validity Test*

<b>Inter-Item Correlation Matrix</b>											
	e1	e2	p1	p2	i1	i2	i3	c1	c2	c3	Total
<b>e1</b>	1.000	.640	.464	.505	.491	.534	.505	.517	.369	.495	.762
<b>e2</b>	.640	1.000	.422	.393	.435	.511	.493	.483	.345	.486	.723
<b>p1</b>	.464	.422	1.000	.746	.509	.518	.678	.347	.251	.326	.726
<b>p2</b>	.505	.393	.746	1.000	.547	.467	.604	.338	.256	.304	.712
<b>i1</b>	.491	.435	.509	.547	1.000	.670	.656	.324	.288	.383	.727
<b>i2</b>	.534	.511	.518	.467	.670	1.000	.595	.491	.381	.441	.768
<b>i3</b>	.505	.493	.678	.604	.656	.595	1.000	.468	.468	.505	.825
<b>c1</b>	.517	.483	.347	.338	.324	.491	.468	1.000	.517	.597	.702
<b>c2</b>	.369	.345	.251	.256	.288	.381	.468	.517	1.000	.536	.607
<b>c3</b>	.495	.486	.326	.304	.383	.441	.505	.597	.536	1.000	.698
<b>Total</b>	.762	.723	.726	.712	.727	.768	.825	.702	.607	.698	1.000

Source: Primary data. Authors' estimation.

The results of the validity test show that the overall calculated r value is greater than the table r value ( $n=210$ ,  $df=n-2=208$ ) of 0.1354, So, it can be concluded that the data used in this research is valid. After carrying out the validity test, a reliability test is carried out which can be seen in table 7 below:

**Table 7***Reliability test*

<b>Cronbach's Alpha</b>	<b>Cronbach's Alpha Based on Standardized Items</b>	<b>N of Items</b>
.900	.900	10

Source: Primary data. Authors' estimation.

Based on Table 7, Cronbach's alpha value is 0.900, which exceeds the minimum threshold of 0.6. This indicates that the data are highly reliable. Following the validity and reliability tests, the researchers proceeded with the EPIC model assessment to evaluate the effectiveness of social media as a digital marketing strategy.

### Empathy Dimension

The empathy dimension measures respondents' perceptions regarding the extent to which social media content influences their intention to visit the religious tourism site, Pesarean Syaikhona Kholil in Bangkalan. Table 8 presents the results for this dimension.

**Table 8***Empathy Dimension*

<b>Statements</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>	<b>Total</b>
I agree that social media provides a clear understanding of the religious tourism site Pesarean Syaikhona Kholil Bangkalan	50	137	19	4	0	210

Statements	SA	A	N	D	SD	Total
I agree that social media provides useful information about the religious tourism site Pesarean Syaikhona Kholil Bangkalan	54	131	19	6	0	210
Total Score	104	268	38	10	0	420

Source: Primary data. Authors' estimation.

The results of the tabulation of the empathy dimensions are calculated using the following formula:

$$EPIC \text{ Rate: } \frac{(5.104)+(4.268)+(3.38)+(2.10)}{420}$$

$$\text{Epic Rate empathy dimension: } \frac{(520)+(1072)+(114)+(20)}{420}$$

$$\text{Empathy dimension Epic Rate: } \frac{1726}{420} = 4,109524$$

The calculation results on the EPIC rate value for the empathy dimension show a score of 4,109524 which is in the effective category. Therefore, it can be concluded that the EPIC rate value for the empathy dimension is effective. So, it can be concluded that the use of social media is considered effective in providing a sense of empathy for public to visit Pasarean Syaichona Kholil Bangkalan.

### Persuasion Dimension

The persuasive dimension is one of the benchmarks in this study to see the public's attraction related to the use of social media as digital promotion. Table 9 shows the results of the questionnaire data processing on the persuasive dimension.

**Table 9**

#### *Persuasion Dimension*

Statements	SA	A	N	D	SD	Total
I am interested in visiting the religious tourism site Pesarean Syaikhona Kholil Bangkalan after viewing its promotion on social media.	27	132	49	2	0	210
I feel motivated to visit the religious tourism site Pesarean Syaikhona Kholil Bangkalan after seeing its social media content.	26	134	46	4	0	210
Total score	53	266	95	6	0	420

Source: Primary data. Authors' estimation.

The results of the tabulation of the persuasion dimensions are calculated using the following formula:

$$EPIC \text{ Rate: } \frac{(5.53)+(4.266)+(3.95)+(2.6)}{420}$$

$$\text{Epic Rate persuasion dimension: } \frac{(265)+(1064)+(285)+(12)}{420}$$

$$\text{Epic Rate persuasion dimension: } \frac{1626}{420} = 3,871429$$

The calculation results on the EPIC rate value for the persuasive dimension show a score of 3,871429, in the effective category. Therefore, it can be concluded that the EPIC rate value for the persuasive dimension is effective, it can be concluded that the use of

social media is considered effective in influencing people to visit Pasarean Syaichona Kholil Bangkalan.

### Impact Dimension

The impact dimension is one of the benchmarks in this study to see the impact of multilingualism in digital tourism brochures. The following are the results of the questionnaire data processing on the impact dimension:

**Table 10**

#### *Impact Dimension*

Statements	SA	A	N	D	SD	Total
I perceive clear benefits from visiting the religious tourism site Pesarean Syaikhona Kholil Bangkalan after viewing its social media promotions.	29	141	38	2	0	210
I receive clear and accurate information about the Pesarean Syaikhona Kholil Bangkalan religious tourism site through its social media content.	30	145	33	2	0	210
I am influenced to visit the religious tourism site Pesarean Syaikhona Kholil Bangkalan after viewing its promotional content on social media..	30	126	50	4	0	210
Total Score	89	412	121	8	0	630

Source: Primary data. Authors' estimation.

The results of the impact dimension tabulation are calculated using the following formula:

$$EPIC \text{ Rate: } \frac{(5.89)+(4.412)+(3.121)+(2.8)}{630}$$

$$\text{Epic Rate impact dimension: } \frac{(445)+(1648)+(363)+(16)}{630}$$

$$\text{Epic Rate dimension impact: } \frac{2472}{630} = 3,92381$$

The impact dimension's EPIC rate value computation results indicate a score of 3,92381 falling into the effective category. Thus, the usage of social media is deemed effective in persuading people to visit Pasarean Syaikhona Cholil, Bangkalan.

### Communication Dimension

The communication dimension serves as a key benchmark in this study, aimed at evaluating the effectiveness of social media in relation to its communicative function within digital marketing. Below are the results derived from the processing of questionnaire data concerning the communication dimension:

**Table 11***Communication Dimension*

<b>Statements</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>	<b>Total</b>
	31	137	37	5	0	210
I agree that the delivery of information about the Pesarean Syaikhona Kholil Bangkalan religious tourism site on social media is clear and appealing.						
I agree that the presentation of information regarding the Pesarean Syaikhona Kholil Bangkalan religious tourism site on social media is easy to understand.	29	139	39	3	0	210
I agree that information related to the Pesarean Syaikhona Kholil Bangkalan religious tourism site is communicated effectively through social media.	27	138	43	2	0	210
<b>Total score</b>	<b>87</b>	<b>414</b>	<b>119</b>	<b>10</b>	<b>0</b>	<b>630</b>

Source: Primary data. Authors' estimation.

The results of the impact dimension tabulation are calculated using the following formula:

$$EPIC \text{ Rate: } \frac{(5.87)+(4.414)+(3.119)+(2.10)}{630}$$

$$\text{Epic Rate dimensions com.: } \frac{(435)+(1656)+(357)+(20)}{630}$$

$$\text{Epic Rate dimension com.: } \frac{2468}{630} = 3,91746$$

The results of the calculation regarding the EPIC rate value for the impact dimension indicate a score of 3,91746, which falls within the effective category. Consequently, it can be inferred that the EPIC rate value for the impact dimension is effective, leading to the conclusion that the implementation of social media is deemed effective in persuading individuals to visit Pasarean Syaikhona Cholil, Bangkalan.

Upon obtaining the EPIC rate calculation results for each dimension, the overall EPIC rate value is determined using the formula outlined below:

$$EPIC \text{ Rate: } \frac{Xempathy+XPersuasion+XImpact+XCom}{N}$$

$$\text{Epic Rate: } \frac{(4,109524)+(3,871429)+(3,92381)+(3,91746)}{4}$$

$$\text{Epic Rate: } \frac{15.822223}{4} = 3,955556$$

The outcome of the EPIC rate assessment indicates a score of 3,955556, placing it within the effective category. Consequently, it can be inferred that the utilization of social media is effective as a means of conveying information pertinent to visit Pasarean Syaikhona Cholil, Bangkalan.

## DISCUSSION

The discussion of this study highlights several factors influencing the effectiveness of digital marketing in promoting the Pesarean Syaikhona Kholil as a halal tourism

destination. One aspect is the potential differences in responses to digital promotions between visitors from within Bangkalan and those from outside the region. Demographic factors, such as age, technology preferences, and digital literacy, may also significantly affect engagement and response to online promotions. Understanding these variations can help tourism managers and local authorities tailor content and strategies to specific audience segments more effectively. Additionally, comparisons between social media platforms, such as Instagram and TikTok, can provide insights into which channels are most effective for attracting visitors and generating engagement.

The halal tourism potential of the Pesarean Syaikhona Kholil should serve as a strategic magnet for increasing the number of visitors to Bangkalan Regency. Perwita et al. (2025) emphasizes that one of the most effective ways to enhance tourist arrivals is through promotional activities conducted via media channels. This view is supported by Ardiansyah (2023), who argues that media, whether generating positive or negative influence, plays a crucial role in shaping public perception, including in the promotion of tourism destinations. Consequently, the use of media as part of digital marketing initiatives becomes essential in influencing the target market for halal tourism at the Pesarean Syaikhona Kholil. According to Wahyulina et al. (2018), digital marketing involves delivering online content to customers with the aim of attracting and engaging them in ongoing interactions related to business products and services. In the present context, this involves services within the halal tourism sector. Oktadiana & Rahman (2025) further assert that digital marketing tends to be more consistent than conventional marketing because it integrates both internal and external digital communication management.

The urgency of adopting social media, based tourism promotion is supported by the massive number of active users. The We Are Social report indicates that Indonesia had 167 million active social media users in January 2023, equivalent to 60.4% of the national population. Meanwhile, combined reports from We Are Social and Hootsuite show that there are 5.16 billion internet users and 4.76 billion social media users worldwide as of January 2023.

Given these trends, the utilization of social media by the Bangkalan Tourism Office as a promotional tool for the halal tourism destination of Pesarean Syaikhona Kholil is imperative. Social media is no longer an optional marketing tool; it has become a fundamental component of business promotion. In today's digital era, businesses must shift toward strategies that generate engagement, such as tweets, likes, followers, visitors, and views, if they are to remain competitive.

The findings of this study demonstrate that digital marketing in religious tourism destinations contributes positively to raising public awareness and enhancing destination visibility. These findings corroborate previous research (Akasse & Ramansyah, 2023; Atiko et al., 2016; Oktaviani & Fatchiya, 2019) concluding that social media can serve as an effective promotional strategy for tourism. The findings of this study indicate that digital marketing plays a critical role in promoting and developing tourism activities at the Pesarean Syaikhona Kholil. Digital marketing channels,

particularly social media, offer broad accessibility and allow information to reach the public more efficiently. These results align with previous studies affirming that digital marketing serves as an effective tool for promoting and advancing tourism destinations (Minanda et al., 2024; Musliha & Adinugraha, 2022).

To implement digital marketing effectively, stakeholders must possess a sufficient understanding of information technology to ensure that messages disseminated through social media are optimized and capable of conveying accurate information regarding the Pesarean Syaikhona Kholil religious site. This observation corresponds with Heliawati & Munawaroh's (2025) research findings, which highlight the significant role of technology in supporting the development of cultural and religious tourism. Nevertheless, digital tourism promotion faces several challenges, one of which is the suboptimal use of social media by the managers of the Pesarean Syaikhona Kholil religious destination. Thus, enhanced synergy among tourism managers is necessary to formulate stronger digital marketing strategies, particularly through social media channels that are easily accessible to the public. This conclusion is consistent with the study of Wardani & Vanel (2024), who identified various challenges and strategic opportunities in the promotion of religious tourism.

Empirical results further demonstrate that social media exerts a significant influence on audience behavior and decision-making regarding visits to the Pesarean Syaikhona Kholil in Bangkalan. Within the empathy dimension, relevant and emotionally resonant content tailored to user needs was shown to strengthen the sense of connection between the destination and its audience. In the Persuasion dimension, social media proves effective in shaping belief and stimulating interest through persuasive messaging, user testimonials, and social proof. The Impact dimension highlights that active engagement, interactive responses, and broad content reach contribute to a tangible improvement in destination image and visitor interest. Finally, the Communication dimension confirms that message clarity, visual consistency, and ease of understanding on digital platforms significantly enhance overall marketing effectiveness. These findings underscore that the strategic use of social media, aligned with the four dimensions of the EPIC Model, can substantially elevate the effectiveness of digital marketing and broaden audience engagement. The results are consistent with Pujiati & Alfishuma (2025), whose study revealed that brochure language disseminated on social media can effectively encourage tourism visits when assessed through the EPIC Model. Similarly, Pujiati & Alfishuma (2025) found that QR code based promotional materials shared on social media were deemed effective according to EPIC Model calculations.

Based on EPIC model calculation, the overall EPIC rate value of 3.955556 indicates that social media usage for promoting *Pesarean Syaikhona Kholil* Bangkalan is generally effective, a more nuanced analysis is required to understand variations in effectiveness across different respondent characteristics. Differences in age groups and visitor origin may significantly influence perceptions of digital marketing effectiveness. Younger respondents, who are typically more familiar with social media features and visual storytelling, may perceive higher levels of persuasion and impact

compared to older age groups. Conversely, older visitors may rely more on traditional or interpersonal sources of information, potentially moderating their response to digital content.

Similarly, respondents originating from within the Bangkalan area may exhibit different levels of empathy and persuasion compared to visitors from outside the region. Local visitors are likely to possess prior knowledge of the religious site, reducing the marginal influence of social media content on their intention to visit. In contrast, non-local visitors may depend more heavily on digital information to form perceptions, suggesting that segmentation based on geographic origin is essential for optimizing digital marketing strategies. Incorporating cross-tabulation or comparative analysis by age and visitor origin would provide a clearer understanding of target market segments and enhance the explanatory power of the findings.

Although the empathy dimension achieved the highest EPIC rate (4.109524) and falls within the effective category, its score indicates room for improvement in fostering deeper emotional engagement. The empathy dimension reflects respondents' perceptions of how well social media content builds understanding and emotional connection with the religious tourism site. While respondents generally agreed that social media provides clear and useful information, the content may still emphasize informational aspects over experiential or emotional storytelling. Religious tourism destinations require narratives that highlight spiritual values, historical significance, and visitor experiences to strengthen emotional resonance and intention to visit. Similarly, the communication dimension, which obtained an EPIC rate of 3.91746, scored slightly lower than the empathy and impact dimensions. This result suggests that although information delivery is considered clear and understandable, it may not yet be optimally engaging or tailored to diverse audience needs. Possible contributing factors include the use of generic language, limited visual consistency, or insufficient adaptation of message formats across different social media platforms. Additionally, variations in digital literacy among respondents may affect how effectively messages are interpreted, particularly among older users.

The persuasion dimension recorded the lowest EPIC rate (3.871429), indicating that while social media content successfully attracts attention, it may not fully translate into strong motivational intent to visit. This finding suggests that promotional content may lack explicit calls to action, testimonials, or persuasive cues such as user-generated content and reviews, which are known to enhance behavioral intention in digital tourism marketing.

Overall, the findings confirm that social media is an effective promotional medium for Pesarean Syaikhona Kholil Bangkalan. However, to enhance effectiveness across all EPIC dimensions, destination managers should adopt segmented digital marketing strategies based on demographic and geographic characteristics. Enhancing emotional storytelling, improving message clarity and interactivity, and strengthening persuasive elements such as testimonials and experiential visuals may further increase visitor engagement and intention to visit.

### **Theoretical Implications and Contributions**

The theoretical contribution of this study lies in its ability to enrich existing scholarship on digital marketing within the context of religious tourism, while also broadening the understanding of contemporary religious tourists' behavior in the digital era. The findings reinforce the theoretical premise that social media serves as an effective instrument for destination marketing communication, particularly for religious tourism sites. Furthermore, the EPIC dimensions, Empathy, Persuasion, Impact, and Communication, are demonstrated to be a relevant and reliable framework for assessing the effectiveness of digital promotional messages.

This study also extends the application of the EPIC Model, which has traditionally been employed in commercial advertising research, by demonstrating its relevance and adaptability to the promotion of religious tourism destinations. Consequently, the EPIC Model may be considered a versatile and universal evaluative tool capable of measuring the effectiveness of social media-based communication across various sectors.

### **Practical Implications and Recommendations**

One of the key practical implications of this study is the potential use of new digital technologies, such as artificial intelligence (AI) and big data analytics, in the marketing of halal tourist destinations. Leveraging these technologies can help tourism managers and local government authorities better understand visitor preferences, predict trends, personalize content, and optimize marketing strategies. The findings of this study provide concrete guidance for optimizing social media to attract visitors, enhance the spiritual image of the destination, and stimulate the development of a religion-based local economy.

Based on the findings, the following recommendations are proposed:

1. Local government should utilize the results of this study as a foundation for designing more effective social media content, highlighting elements of empathy, the authenticity of local cultural identity, and the ease of access to religious tourism sites such as the Tomb of Syaikhona Kholil.
2. There is a need for optimizing official social media platforms, particularly the verified tourism accounts of Bangkalan Regency (Instagram, TikTok, YouTube). These platforms should incorporate insights from the EPIC analysis through high-quality visual content, inspirational narratives, and active user engagement.
3. Tourism managers are encouraged to adopt an EPIC-based content strategy, ensuring that each piece of uploaded content integrates the elements of empathy, persuasion, emotional impact, and interactive communication to maximize promotional effectiveness.

### **CONCLUSION**

The findings of this study demonstrate that Pesarean Syaikhona Kholil has substantial potential to be developed as a halal tourism destination. Realizing this potential

requires coordinated collaboration among the Bangkalan Regency government, tourism managers, and local communities to establish a shared vision and strategic positioning of the site within Indonesia's halal tourism landscape. Although the quantitative results indicate that social media-based digital marketing is effective, field observations suggest that its current implementation remains suboptimal and has not been fully leveraged. This study contributes to the theoretical advancement of digital marketing and religious tourism literature by extending the application of the EPIC Model to the context of halal and pilgrimage tourism. Empirically, the findings confirm that social media plays a significant role in shaping destination image, enhancing attractiveness, and influencing visitors' intention to visit religious tourism sites. From a practical perspective, the results underscore the importance of optimizing digital promotional strategies through targeted content, platform-specific approaches, and emotionally engaging narratives that reflect spiritual and cultural values. Overall, strengthening strategic and integrated digital marketing initiatives is essential to ensuring sustained visitor engagement and broad accessibility among both domestic and international travelers.

### **Limitations of the Study**

This study has several limitations that should be acknowledged. First, the analysis is confined to the use of selected social media platforms, particularly TikTok and Instagram, thereby excluding other digital marketing channels such as official websites, search engines, messaging applications, and user-generated review platforms that may also influence religious tourism promotion. Second, the assessment of digital marketing effectiveness relies on the EPIC Model, which, while effective in measuring communication impact, does not capture other important dimensions such as engagement depth, trust formation, brand loyalty, or actual visitation behavior. Third, the study focuses on a single religious tourism destination, Pesarean Syaikhona Kholil in Bangkalan, which limits the generalizability of the findings to other religious or halal tourism contexts with different cultural, managerial, and visitor characteristics.

### **Recommendations for Future Research**

Future studies may conduct comparative analyses of digital tourism promotion strategies across multiple religious tourism sites within Bangkalan, East Java, or Indonesia, and even extend comparisons to similar destinations in other countries. It is also recommended that subsequent research broaden the study area to include regions with comparable characteristics to evaluate the cross-regional effectiveness of social media as a promotional tool. Moreover, future researchers may incorporate additional variables, such as trust or engagement rate to examine their relationship with visitors' travel decisions. Further investigations could also explore the role of religious values in shaping tourists' perceptions of digital messages conveyed by destination managers.

### **Author Contributions**

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Conceptualization

M.E.F. & M.S.

Resources

M.E.F & M.S.

Data curation	M.E.F. & M.S.	Software	A.M. & T.P.
Formal analysis	M.E.F. & M.S.	Supervision	D.A. & T.P.
Funding acquisition	D.A. & A.M.	Validation	D.A. & A.M.
Investigation	D.A., A.M. & M.	Visualization	D.A. & T.P.
Methodology	D.A., A.M. & M.	Writing – original draft	M.E.F., M.S., D.A., A.M., T.P., M., & M.J.M.I.
Project administration	D.A. & T.P.	Writing – review & editing	M.E.F., M.S., D.A., A.M., T.P., M., & M.J.M.I.

All authors have read and agreed to the published version of the manuscript.

## Funding

This study received funding from Lembaga Penelitian dan Pengabdian Kepada Masyarakat, Universitas Trunodjoyo Madura, Kab. Bangkalan, Indonesia.

## Institutional Review Board Statement

The study was approved by Lembaga Penelitian dan Pengabdian Kepada Masyarakat, Universitas Trunodjoyo Madura, Kab. Bangkalan, Indonesia.

## Informed Consent Statement

Informed consent was obtained before respondents answered questions for this study.

## Data Availability Statement

The data presented in this study are available on request from the corresponding author.

## Acknowledgments

The authors thank Lembaga Penelitian dan Pengabdian Kepada Masyarakat, Universitas Trunodjoyo Madura, Kab. Bangkalan, Indonesia for financial and administrative support for this study.

## Conflicts of Interest

The authors declare no conflicts of interest.

## Declaration of Generative AI and AI-Assisted Technologies in the Writing Process

During the preparation of this work the authors used ChatGPT, Grammarly, and PaperPal in order to translate from Bahasa Indonesia into American English, and to improve clarity of the language and readability of the article. After using these tools, the authors reviewed and edited the content as needed and take full responsibility for the content of the published article.

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