

Marketing public relations strategy for Islamic Hospitals in Bandung City

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Submitted: 5 May 2025, Revised: 22 July 2025, Accepted: 23 July 2025, Published: 10 August 2025

ABSTRACT

Background: The increasing prevalence of hospitals with comparable service offerings has resulted in heightened rivalry within the healthcare sector. This competition prompted three Islamic-based hospitals in Bandung to formulate strategies that integrate marketing public relations (MPR) with Sharia principles while maintaining competitiveness. Few studies on hospital MPRs have investigated the significance of religiosity in public relations techniques. This indicates a requirement for research that comprehends how Islamic hospitals reconcile Islamic ethical precepts with marketing imperatives via public relations methods. **Purpose:** This study aims to identify and examine MPR techniques employed by Islamic hospitals in Bandung City to align with Islamic ideals. **Methods:** This study employed a multi-site case study methodology involving three Islamic hospitals in Bandung City: RS Al Islam, RSIA Al Islam, and RS Muhammadiyah Bandung. Data were gathered via restricted contextual observation, semi-structured in-depth interviews, and secondary documentation. **Results:** The findings of this study indicate that Islamic hospitals predominantly employ pull and pass procedures over push tactics. The push method is implemented selectively to uphold integrity and Islamic beliefs. This study affirms that Islamic hospitals build their image through physical symbols, media, community engagement, and institutional obligations such as certification and accreditation. **Conclusion:** Islamic hospitals employ MPR methods to sustain competitiveness; nevertheless, these strategies are not exclusively utilized as marketing instruments or for image preservation. They also embody the institutions' principles and identities, thereby fostering public trust over time. **Implications:** This research could enhance people's understanding of MPR, particularly within the healthcare sector and Islamic public relations

Keywords: Marketing public relations; Islamic healthcare institution; hospital branding; multisite case analysis; Islamic public relations

To cite this article (APA Style):

Dewi, R., Rafli, Z. P., Anisa, R., Yustikasari, Y., & Abdullah, Z. (2023). Marketing public relations strategy for Islamic Hospitals in Bandung City. *PRofesi Humas*. 10(1), 24-45. <https://doi.org/10.24198/prh.v10i1.63121>

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INTRODUCTION

The healthcare sector, particularly hospitals, has experienced a substantial transition due to competitive pressures, market expectations, and institutional image dynamics. Islamic hospitals encounter marketing obstacles that are more pronounced than those faced by general hospitals. They must adhere to the Regulation of the Minister of Health of the Republic of Indonesia No. 1787/MENKES/PER/XII/2010 regarding Advertising and Publication of Health Services (Ministry of Health Republic Indonesia, 2018), as well as the Sharia Hospital Code of Ethics and the Fatwa of the National Sharia Council of the Council of Indonesian Ulama (DSN-MUI/X/2016) No. 107/DSN-MUI/X/2016, which outlines the Guidelines for the Implementation of Hospitals Based on Sharia Principles (Majelis Upaya Kesehatan Islam Seluruh Indonesia (MUKISI) dan Dewan Syariah Nasional Majelils Ulama Indonesia (DSN MUI), 2016).

According to a report by The Lancet Global Health (2023), the global prevalence of religious-based hospitals is on the rise. This kind of hospital pertains to those associated with a particular religion (Hebner et al., 2023). The intersection of health and religion is not a novel concept (Levin, 2016). Religious preferences are often deemed crucial by adherents,

influencing healthcare practices, regulations, and management (Crisp, 2023). Religion is a factor that affects an individual's decisions, especially health-related choices (Borges et al., 2021).

The existence of religious-based hospitals exemplifies a quality of healthcare services, specifically personalization. This indicates that healthcare services are delivered in accordance with the choices and desires of patients (Aceto et al., 2020). Conversely, patients are progressively gaining authority in selecting the healthcare services they choose (Odoom et al., 2021).

Also, Liu & Minton (2018) posits that the integration of Islamic beliefs in health services can enhance the distinctiveness and efficacy of hospital services (Maksum et al., 2022), aligning with the concept of *maqashid Sharia* as a unique value proposition in the delivery of services in Islamic hospitals (Yuhanah et al., 2023).

The application of *maqashid Sharia*—safeguarding religion (halal, hygiene, food safety, and nutrition) and safeguarding wealth (patient payment policy)—is the cornerstone of hospital care provision. Muslim patients worldwide and nationally are increasingly pursuing healthcare providers that can meet their religious values, such as halal certification, gender-sensitive services, and spiritual care

(Alfarizi & Arifian, 2023; Rahman et al., 2018).

Equipped with extensive health services, unique religious attributes, and situated in a region predominantly adhering to the same faith, this constitutes an ideal framework for Islamic hospitals to emerge as the community's preferred option. Nonetheless, research indicates that Islamic hospitals continue to face significant competition (Ahmad et al., 2011; Shabbir, 2019; Windasari et al., 2024). Moreover, Islamic hospitals are stigmatized for their inadequate services and quality (Ayuningtyas & Fazriah, 2008; Windasari et al., 2021).

The Head of Health Promotion and Marketing at Al Islam Hospital, Hj. Nani Maharany RK, S.Kep.Ners, affirmed this stigma during an interview with researchers.

“Possibly in the 1990s, Islamic hospitals were previously perceived as unclean, inefficient, and rudimentary; however, this perception has transformed, as evidenced by the achievements we have received.” (Informant 1, personal interview, October 7, 2024)

The absence of contextual comprehension in strategy development results in methods that are non-adaptive, ineffectual, or even antithetical to the principles to uphold. Indeed, these ideals may represent the advantages and distinctiveness of Islamic hospitals. This leads service users to perceive the Sharia skills of Islamic hospitals as supplementary rather than a decisive criterion in selecting healthcare

services (Komite Nasional Ekonomi dan Keuangan Syariah, 2021).

As a nation with a Muslim majority, Indonesia is expected to exhibit a significant demand for Sharia-compliant healthcare services. This potential is bolstered by the advent of a halal lifestyle that includes the food, banking, travel, apparel, media, healthcare, cosmetics, and medical services sectors as of 2015 (Nirwandar, 2015). Moreover, expenditures by Muslim consumers on halal services in these areas have been consistently rising (Murti, 2017).

The deficiency in strategic and value-oriented communication initiatives arises from the failure of numerous Islamic hospitals to establish effective branding and public relations techniques that resonate with religious principles (Astiwara, 2024; Nasution et al., 2024).

To remain competitive, hospitals, as both public services and business entities, must build trust, enhance visibility, and forge enduring partnerships with the community. Consequently, hospital marketing strategies must not be unilateral. Communication must be mutual between the hospital and the target audience; therefore, public relations is essential for the marketing plan of healthcare organizations. Hospital public relations engages in creating communication with external entities, disseminating information via media,

orchestrating health education initiatives for the community, and enhancing service quality through advertising (Tirtawati & Mulyani, 2017). The interplay of social duty, religious identity, and business imperatives renders the examination of MPR in Islamic hospitals a compelling subject for research.

Despite the widespread adoption of diverse MPR strategies by numerous hospitals, including social media engagement, community event organization, media publications, health education initiatives, and collaboration with public figures, the three hospitals involved in this study exhibited a cautious approach. All three endeavor to maintain consistency in the application of Islamic values comprehensively. This research focuses on three Islamic hospitals in Bandung: RS Al Islam, RSIA Al Islam, and RS Muhammadiyah Bandung.

A study performed in a Malaysian hospital revealed that facilities and services adhering to Sharia law influence Muslim patient satisfaction (Rahman et al., 2018). Other research indicated that health treatments accommodating the religious demands of patients might foster internal strength and resilience, positively influencing patient quality and life satisfaction (Islam et al., 2022, 2023; Moons et al., 2019). In Indonesia, the adoption of Sharia-compliant healthcare standards significantly influences patient satisfaction and loyalty (Alfarizi &

Arifian, 2023).

In the Indonesian healthcare sector, despite potential distinctions, hospitals continue to have challenges in securing patient loyalty in the era of the National Health Insurance (JKN). The Market Preference Report for Sharia-Compliant Hospital Services identified that the predominant preference and critical factor in selecting a hospital is its name (type/brand) (Komite Nasional Ekonomi dan Keuangan Syariah, 2021). Despite the significant influence of competent medical personnel, health insurance partnerships with hospitals, hospitality, location, spiritual services, and adherence to Sharia principles in fostering patient loyalty, branding remains the predominant factor in hospital selection. The discovery underscores the necessity for a more deliberate examination of Islamic Public Relations.

An other significant aspect derived from the PR strategy of Islamic hospitals is their endeavor to refrain from commercializing religious speech. Although the *maqashid syariah* constitutes the distinctive value proposition of Islamic hospitals, it is essential to understand how these three institutions strategize to prevent superficial engagement with religious content from their followers on social media, thereby diminishing the profundity of authentic learning. This commercialization elicits apprehensions among Islamic branding professionals (E-sor

et al., 2025). A crucial aspect of Islamic public relations is the presentation of an inclusive image and the promotion of tolerance (Indainanto et al., 2023). Despite being founded on Islamic values, all three hospitals assert that they have never denied care to patients of other religions.

A study by Putranto & Aini (2024) indicates that research on Islamic hospitals has surged from 2019 to 2023, with the majority of subjects pertaining to the health sector (35.2%), followed by social sciences at 11.9%, and economics at 3.1%. According to the journal, researchers discovered that the strategic communication component was overlooked in Islamic hospital studies. Research on communication in Islamic hospitals remains focused on therapeutic communication (Wahdatin et al., 2019) or the interaction between patients and healthcare professionals (Adriansyah et al., 2023).

The research on hospital public relations emphasizes the significance of communication techniques for enhancing institutional image (Imran, 2022), improving patient satisfaction (Agustiawan, 2022), and fortifying the organization's communication relationships (Zulfikar & Iqbal Sultan, 2017). In the Indonesian setting, research indicates that successful MPR tactics in hospitals encompass instructional, collaborative, and digital publication initiatives (Dewi & Anisa, 2022). Nonetheless, the majority of studies remain

broad, lacking differentiation of the attributes of religious value-based institutions. The sole research about Islamic hospitals was conducted by scholars from Surabaya Islamic Hospital (Rahmandani & Setiyarini, 2022).

Kirat (2015), in his research, explains that MPR in Islam aims to build a harmonious, supportive, and responsible environment among fellow Muslims. Therefore, the goals in designing an MPR strategy based on Islam are to strengthen solidarity between hospitals, patients, families, and the surrounding community. When linked to Kotler's MPR strategy, strengthening relationships with stakeholders is categorized under the "Pass" strategy, which is part of Kotler's framework. To implement other MPR strategies, Islamic hospitals must be discerning in choosing tactics, which can sometimes pose a dilemma for hospital public relations practitioners. In this context, Islamic principles and values can serve as a moral compass for MPR. Hospitals that incorporate these values into their operations will receive guidance on how to make decisions that are morally sound and consistent with accountability, justice, and compassion. Thus, we can effectively implement marketing practices while keeping up with digital trends and upholding Islamic values. Kotler and Heskett argue that to avoid long-term financial issues, some companies need to be adaptive and adopt a flexible corporate culture

(Kotter & Heskett, 2011).

The examination of Islamic public relations has developed as a discipline that connects communication ethics, organizational morals, and da'wah orientation (Rofi'ah, 2021). Investigations into Islamic public relations have prompted communication scholars to explore the notion of brand management rooted in Islam, referred to as Islamic branding. This research has garnered interest from several groups, including scholars, professionals, and entrepreneurs (Nasrullah, 2015; Mohd Yusof & Wan Jusoh, 2014; Ali, 2012; Wilson & Liu, 2010; Alserhan, 2010). The demand for Sharia-compliant products and services is rising not only in Indonesia but also worldwide (Ormond, 2011). This research has not been extensively linked to the practice of MPR for Islamic hospitals as providers of health and commercial services.

The researchers aimed to delineate and examine the MPR strategy employed by Islamic hospitals through a multi-site case study technique. This study has three primary objectives: first, to identify the MPR strategies employed by hospitals (push, pull, and pass); second, to analyze the differentiation of Islamic hospitals in MPR practices; and third, to examine the integration of Islamic values in MPR practices within the healthcare sector.

RESEARCH METHOD

The current research employed a multi-site case study methodology to investigate the MPR strategies of Islamic hospitals in Bandung. This was selected due to its capacity to thoroughly investigate MPR within an environment shaped by Islamic principles. This methodology is crucial for discerning communication methods, differentiating patterns among cases, and investigating internal dynamics that quantitative surveys cannot uncover (Jenkins et al., 2018).

The investigation was conducted at three private Islamic hospitals in Bandung City. An Islamic hospital is defined as a healthcare institution that delivers services in alignment with *maqashid* Sharia, encompassing five dimensions: the preservation of religion, the preservation of life, the preservation of lineage, the preservation of intellect, and the preservation of wealth (Ismail, 2017). The hospitals involved in this study were RS Al Islam (general hospital, type B), RS Muhammadiyah Bandung (general hospital, type B), and RSIA Al Islam (specialist hospital for women and children, type C).

The hospitals have openly declared their intention to transform into Islamic hospitals as part of their vision and mission. The integration and application of Islamic ideals are executed in all facets of hospital services and management (RS Al Islam Bandung, 2021).

RS Muhammadiyah explicitly articulated its objective to disseminate the Islamic mission, *Amar Ma'ruf Nahi Mungkar*, in the realm of religion, encouraging people to engage in virtuous actions and refrain from immoral conduct (RS Muammadiyah Bandung, 2025). It signifies the promotion of virtue and the prevention of vice. RSIA Al Islam aims to instill values, culture, and work ethics rooted in faith, Islam, and *Ihsan*—denoting benevolence or generosity as its fundamental principles (RS Ibu dan Anak Al Islam, 2022). The selected informants were from the Public Relations and Marketing Division of each institution due to their direct engagement in the execution of marketing communication initiatives.

Bandung serves as the capital of West Java province and is among the most densely populated cities in Indonesia. According to data from *Badan Pusat Statistik* (BPS), 96%, equating to 2,461,553 individuals, of Bandung's population adheres to it (Badan Pusat Statistik Jawa Barat, 2023). Prior studies indicate that the Greater Bandung community exhibits a pronounced predilection for Islamic healthcare (Andini & Darmawan, 2023). Of the 40 hospitals in Bandung City, only three are Islamic-based. This figure is lower in comparison to Christian- and Catholic-affiliated hospitals, which comprise five institutions. The designation of Bandung as a research location is thus tactically

and methodologically pertinent for examining the implementation of MPR tactics in Islamic hospitals while adhering to Islamic values.

Data was gathered via restricted contextual observation, particularly from educational programs and external activities identified through social media, websites, news stories, and interviews. The author performed in-person, semi-structured, and in-depth interviews with the informant's consent. The study gathered data from secondary sources, including promotional materials, social media posts, and hospital records.

After gathering the research data, the author undertook an analytical process that involved transcribing and condensing the interview material. The subsequent phase involved open coding of the data to extract interview quotations with strategic significance and to enhance the researcher's comprehension of the discovered themes. The researcher subsequently detected patterns among sites jointly, based on the outcomes of this identification (axial coding). The researcher subsequently examined connections and established overarching themes through selective coding. This approach was executed iteratively using manual coding sheets and thematic spreadsheets to ensure data interpretation traceability.

The research data was validated by source triangulation by comparing information from

multiple sources and supplementary papers. The researcher performed informal member checks to confirm the veracity of the interview findings.

RESULTS AND DISCUSSION

The researcher delineates the MPR approach at Islamic hospitals in Bandung City following Sharia ideals into three interrelated aspects. Firstly, the implementation of push, pull, and pass strategy as a core approach in the MPR. In terms of promotional strategy, Islamic hospitals—similar to conventional hospitals—implement promotional activities directed at their specific target market. Islamic hospitals implement Islamic ethical standards as constraints, resulting in a less aggressive push strategy compared to other institutions. An overview can be seen in Table 1.

As a result, the push strategy implemented by hospitals involves the periodic promotion of their advanced services, such as Vaginal Birth After Cesarean (VBAC), exemplified by RS Al Islam. This service provides a vaginal delivery option for patients who have already had cesarean surgery. The hospital aims to educate young families about health via lecture programs, podcasts, and social media content. The initiative is integral to the hospital’s strategy as a leader in midwifery services grounded in Islamic principles and promoting natural childbirth.

RS Muhammadiyah Bandung and RS Al Islam frequently transmit on radio and television networks, for example, *Bincang Sehat RS Muhammadiyah* on MQFM radio and the program *Dokter Kita*, which showcases RS Al Islam on TVRI station (Dewi et al., 2024).

The emergence of digital platforms and media

Table 1 Implementation of Push, Pull, and Pass Strategy

Hospital	RS Al Islam	RS Muhammadiyah Bandung	RSIA Al Islam
Push Strategy	V (limited)	X	V (minimal)
Pull Strategy	VV	V	VV
Pass Strategy	VVV	VVV	VV
Note	Prioritizing VBAC, Islamic parenting, Sharia content	MQFM broadcasts, CSR da’wah, local partnerships	Parenting education, no patient testimonials

V= basic implementation; VV= moderate implementation; VVV= strong implementation

Source: Research Result, 2025

transforming global discourse necessitates the online presence of Muslim scholars, educators, health professionals, content providers, and Islamic institutions. The objective is to enhance access to authentic Islamic health information, therefore diminishing the dissemination of disinformation, unethical material, and the commodification of religious narratives (E-sor et al., 2025). Fundamentally, Islamic public relations emphasizes the transmission of communications with integrity, sagacity, and accountability.

RSIA Al Islam implements a strategy to augment service offerings by conducting a complimentary early pregnancy examination program facilitated by hospital midwives. This campaign directs patients to utilize the National Health Insurance Program (BPJS) for subsequent pregnancy check-up services. This is due to BPJS insurance consumers constituting 80% of the hospital's target demographic.

During the interview, our source stated that they do not offer compensation to midwives or clinics that refer patients to the hospital. This practice is deemed to be *risywah*, which is characterized as a present or a gift exchanged between parties to obscure an unlawful act or to invalidate a legitimate deed (Majelis Ulama Indonesia, 2011). *Risywah* contravenes the essential tenets of Islamic public relations, which emphasize honesty, transparency, and

integrity (Rofi'ah, 2021). The three hospitals emphasize the formation of substantial, long-term collaborations with the community via health and religious development activities. The hospitals prioritize an ethical promotional strategy while also employing pull strategies by fostering public participation through media platforms that reflect Islamic beliefs.

The primary advantage of Islamic hospitals in acquiring patients is their media outreach. Alongside health teaching and promotion, Islamic hospitals often provide Islamic content through podcasts and social media platforms, including Islamic parenting resources and the digitalization of service information.

RS Al Islam and RS Muhammadiyah meticulously attend to detail in all content disseminated on their social media platforms. One of the hospital's policies stipulates the exclusive depiction of women in hijab, the prohibition of dancing content, and the avoidance of soundtracks with disc jockey (DJ) features.

Throughout the pandemic, numerous hospitals initiated health promotion via digital platforms, including audio and audiovisual broadcasts (Yustikasari et al., 2024). Post-pandemic, this method continues to be implemented to facilitate the introduction and proximity of clinicians to their patients. Hospitals also engage with parenting programs

and health assessments for early childhood education and kindergarten institutions as a strategy, targeting families of productive age. This program enables parents of students to familiarize themselves with the hospital's facilities, personnel, and services.

Alongside registration via applications and digital communication platforms, the hospital is also digitizing its educational materials. An instance is the health information flyer, which was once printed on A4-sized paper folded into three sections, now reduced to one-third of the A4 size, as it solely features the title, hospital branding, and barcode. Patients and their relatives can obtain information via Google Drive using the barcode. The pull method employed in Islamic hospitals demonstrates an endeavor to gradually cultivate brand trust through shared experiences and ideals rather than through price discounts. This aligns with the notion of Islamic branding, which integrates materialism and spiritualism. In Islamic branding, corporations produce not only products, but also ethical values; vendors offer not merely things, but also promote truth; and buyers engage in transactions that fulfill worldly wants while simultaneously worshipping Allah SWT (Alserhan, 2010).

While pull methods emphasize value-oriented digital engagement, Islamic hospitals enhance these initiatives through push strategies

that entail active partnership with communities, educational institutions, and local authorities. According to the findings from observations and interviews, the three interviewees concurred that the Corporate Social Responsibility (CSR) program facilitated the establishment of trust and the extension of their service reach.

Religion has influenced human beliefs and behaviors that affect many business operations. The three essential tenets of Islamic Corporate Social Responsibility are: 1) Al-Khilafa, signifying that humans serve as Allah's representatives on earth; 2) Al-Hisaab, indicating that humans are answerable to God for their actions and will face accountability in the afterlife; and 3) the duty of humans to promote virtuous conduct and deter malevolence, a fundamental principle articulated in the Quran (Ibrahim & Tijjani, 2024).

The three informants concurred that this method effectively fostered trust and broadened service accessibility. *Posyandu* and *PKK* serve as 'communication agents', linking the hospital with the community. *Posyandu* and *PKK* cadres are frequently solicited for their perspectives on community health issues and are tasked with recommending suitable health services. A number of midwives and hospital physicians regularly visit *Posyandu* in local communities to assess toddlers, expectant mothers, and

the elderly. The connection between health personnel and *Posyandu* cadres is facilitated through public relations and marketing by establishing a conversation group (WhatsApp group) to enable reciprocal talks. Community involvement will encourage current and future consumers to constantly create and improve long-term ties to interact, so that the brand community may impart brand knowledge to them (Sjuchro et al., 2025).

The hospital partners the local governments, universities, educational institutions, and business enterprises to organize events including mass yoga sessions, communal bike rides, and religious observances. The hospital regularly conducts CSR activities infused with Islamic principles. These initiatives encompass mass circumcision, complimentary health assessments for religious study groups, and corpse handling instruction for such groups, all financed by zakat collection organizations (Amil Zakat) and hospitals.

The authors observed that the implementation of push, pull, and pass strategies in Islamic hospitals adopts a humanistic, collaborative, and value-oriented methodology in the pull and pass strategies. The organization diligently implements the push strategy to prevent any discord with its objectives and ideals. In addition to functioning as communication instruments, these techniques delineate the unique identity

of Islamic hospitals, which is more pertinent in a competitive healthcare landscape. These strategic methodologies not only embody institutional ideals but also serve as critical differentiators that set Islamic hospitals apart from their conventional competitors.

The utilization of symbols and language in hospital marketing campaigns delineates the distinctions among Islamic hospitals. With the expansion of medical facilities in Bandung City, Islamic hospitals must emphasize their unique characteristics and benefits. Thus, a strategic public relations strategy is crucial for conveying values, ethics, and institutional imagery that underscore Islamic ideals as the cornerstone of this institution's stance.

A key characteristic that differentiates Islamic hospitals is the continual manifestation of Islamic identity in their communication practices. The hospital's identity essentially embodies Sharia principles. The hospital employs health personnel who embody Islamic attributes, such as long garments for both male and female staff and hijabs for female employees. They also evaluate the portrayal of characters on social media, including the representation of women in hijab. One source claims that the social media of RSIA Al Islam does not provide whole human representations. The limitations on dance materials and the use of specific music demonstrate the hospital's

commitment to its identity.

Health education materials frequently incorporate Islamic ideals, including quotations from the Qur'an, hadiths, and teachings from the Prophet Muhammad SAW and other Islamic personalities. The provision of qibla direction and *murotal* facilities in the treatment room, together with routine religious preaching programs over the hospital's audio system, exemplifies the hospital's efforts to convey its core principles.

The hospital endeavors to transparently and candidly present service rates. These three hospitals, likewise, oppose the pricing strike-through method employed by other hospitals, as it is seen detrimental to the institution's integrity. Despite another study indicating that discounts and cashbacks can enhance sales and visitation rates (Rizkahaj & Wahyuni, 2022), the three hospitals did not use this method. If the promotional cost of circumcision services is 500,000 rupiahs, then this amount represents the whole cost of the service, with no supplementary charges. This reflects the principle of communication from an Islamic viewpoint, namely "*Qawla Syadidan*," denoting truthful, direct, and sincere discourse (Hamim, 2022). Transparency in communicating service rates is said to engender strength, whereas deceit arises from sentiments of inadequacy, timidity, and fear.

According to statistical data, there are presently 40 hospitals distributed around the city of Bandung (Badan Pusat Statistik Kota Bandung, 2023). Among this number, numerous hospitals are associated with specific religions and their denominations. Islamic hospitals in Bandung comprise RS Al Islam and RSIA Al Islam, both operated by the RSI KSWI West Java Foundation, as well as RS Muhammadiyah Bandung, administered by the Muhammadiyah community organization. Alongside the three Islamic hospitals, Bandung hosts several Christian hospitals, including Santo Borromeus Hospital and Santo Yusup Hospital, operated by the Santo Borromeus Association; Bungsu Hospital, managed by the Bala Keselamatan Church; and Bandung Advent Hospital, administered by the Masehi Advent Hari Ketujuh Church Foundation.

A brand must differentiate itself from competitors to succeed in an increasingly competitive market with numerous alternatives (Ahmed & Jan, 2015). A brand can have differentiation by emphasizing distinctive qualities or services (Kotas et al., 2018; Caprara et al., 2001). These branding efforts are further enriched by the presence of da'wah components, which are not merely peripheral but form an integral part of the hospital's public relations strategy. The presence of spiritual advice services as a hospital asset is also

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Source: RS Al Islam, 2025

Figure 1 Details on religious studies at RS Al Islam

prominent in the marketing strategy of Islamic hospital public relations. RS Al Islam possesses a Spiritual and Mosque Takmir Committee comprised of eight individuals, including two women and six men, all of whom have an Islamic or Arabic educational background. RS Muhammadiyah Bandung features a Spiritual

Guidance Section, whereas RSIA Al Islam offers an Islamic Service Guidance.

The spiritual division is responsible for delivering spiritual services to inpatients, their families, and hospital staff, either individually or collectively; guiding patients in reciting the shahada (*talqin*) at the time of death; aiding in

the embalming process for deceased individuals within the hospital; and conducting lectures through the hospital audio system or in person at the polyclinic. The report indicates that this effort is undertaken since not all patients or their families are acquainted with or comprehend the methods for worship or its treatment.

The Spiritual and Takmiran Division of RS Al Islam mosque is also responsible for enhancing the mosque within the hospital setting. RSIA Al Islam lacks a mosque; instead, it features a prayer room where religious lessons are often conducted with the hospital's residents. Interviews indicate that employees of this hospital are required to recite dhikr and the Qur'an daily and to report their progress to the Islamic Service Guidance Department. In interviews with the author, the study informants frequently articulated the principles of Islamic living, accountability to God, and the significance of service as a form of prayer. This is understood as the internalization of Islamic ideals by employees. Figure 1 shows one of the religious activities at RS Al Islam conducted by the Spiritual and *Takmiran* Division.

Islamic public relations practitioners are essential in da'wah by conveying knowledge to the public (Rofi'ah, 2021). These three hospitals, as health institutions that comply with Sharia principles, execute their obligation in da'wah by advocating virtue and discouraging

vice. This methodology distinguishes Islamic hospitals from traditional hospitals. Institutional support via formal authorization is essential for maintaining these value-driven activities.

Creating a brand identity for a hospital that reflects Islamic beliefs requires approval from pertinent authorities. The hospital's commitment to providing comprehensive health services is demonstrated by its Hospital Accreditation Certificate from the Hospital Accreditation Committee of the Ministry of Health of the Republic of Indonesia, as well as the requirement for Islamic hospitals to maintain Islamic values in all frameworks and service systems, reflecting the institution's integrity.

The three hospitals concurred that halal certificates from the Indonesian Ulema Council (MUI) for food, beverages, and medications for patients are crucial as a demonstration of institutional accountability to stakeholders. The study resource individual stated, "As service providers, acquiring halal certifications enhances our confidence and fosters both inner and outer tranquility." Additionally, Sharia hospital certifications are issued by the Indonesian Islamic Health Effort Council (MUKISI). Among the three research sites, only RS Al Islam possesses a Sharia certificate, whilst RSIA Al Islam is undergoing certification, and RS Muhammadiyah has not received any updates from management.

RS Al Islam has possessed a Sharia Hospital Certificate since 2018. This hospital possesses a Sharia committee that oversees the adherence to Islamic values in its services and operations, in alignment with the DSN MUI standards, the Sharia Hospital Code of Ethics, the Sharia Professional Code of Ethics, and fatwas issued by the Indonesian Ulema Council.

Islamic healthcare adhering to Sharia norms has been a longstanding topic of discussion (Windasari et al., 2021). This is unsurprising, considering the substantial number of hospitals founded by Islamic community organizations in Indonesia. Indonesia is the inaugural nation globally to implement a Sharia hospital certification system. DSN-MUI, in conjunction with MUKISI, commenced this system by promulgating fatwa No. 107/DSN-MUI/X/2016, which delineates the guidelines for the execution of Sharia hospital management. Despite Sharia-certified hospitals constituting merely 3% in Indonesia (Windasari et al., 2021), this certification signifies Indonesia's commitment and proficiency in delivering Sharia health services. Hospitals should regard their halal and Sharia certifications as an ethical obligation rather than merely a tactic for commercial distinction. Notwithstanding these statutory recognitions, Islamic hospitals must contend with distinct problems and opportunities in harmonizing their public relations strategies

with religious obligations.

A challenge recognized by the informants is that Sharia norms limit the commercialization of hospital services. Islamic hospitals cannot adopt discount programs, influencer endorsements, or patient testimonials as utilized by other institutions. One source remarked, "Testimonials are forbidden, notwithstanding the widespread belief in reviews and testimonials."

The hospital indicated that the target market comprises economic levels C and D, with a minor focus on level B. As a referral hospital, they are significantly reliant on government health insurance or BPJS. Despite the frequent delays in the BPJS payment mechanism from the government and the complexities of claim administration, these three Islamic hospitals remain heavily reliant on BPJS. When issues arise with BPJS insurance, as experienced by RS Muhammadiyah, patient numbers and hospital visits decline by over 50%. In such instances, RS Muhammadiyah must seek alternative revenue streams and proactively engage in occupational safety for patients, corporations, and private insurers.

Because of their low health literacy and increased price sensitivity, managing markets at economic levels C and D requires different communication strategies. There were many cases of patients and hospitals not understanding BPJS insurance procedures, which led to

disputes; nonetheless, hospital services were quickly accused of prejudice. According to our informant, “Patients tend to express anger when they do not comprehend BPJS procedures... we find ourselves in a dilemma.”

Notwithstanding these limitations, Islamic hospitals’ distinctive location in a largely Muslim community presents significant strategic opportunities for PR marketing. The Muslim community in Bandung City is the main source of opportunities for Islamic hospitals. Given that Islam is the most common religion, one noteworthy feature of hospital service operations is the incorporation of Islamic religious concepts. Borromeus Hospital, Santo Yusuf Hospital, and Advent Hospital are a few of the hospitals in Bandung City that uphold religious values beyond Islam. These institutions have been in business for many years and continuously uphold these ideals in their emblems and offerings.

Islamic hospitals can additionally investigate market prospects for young Muslim families. Islamic parenting workshops and education, as well as prenatal services through vaginal birth after cesarean (VBAC) programs, are not extensively offered in other general hospitals. In recent years, the Muslim and halal sectors have emerged as significant targets for both domestic and international markets. This includes the halal industry in Korea, Japan, and

several global tourism destinations.

The educational sector presents an opportunity to integrate hospital services into the community, exemplified by RSIA Al Islam’s initiatives in *PAUD* and kindergarten institutions, particularly catering to conservative Muslim families attuned to services infused with religious values.

Hospitals can effectively utilize social media platforms such as Facebook, Instagram, TikTok, and YouTube, not only for disseminating health service information, but also for conveying service information grounded in religious values. The hospital’s Public Relations and Marketing Department must emphasize and elevate this service, as it is fundamental to the institution. The hospital’s dedication to Palestine, prominently expressed through tangible acts and social media, can enhance its worth.

Establishing a robust network with the Muslim population in Bandung City can serve as a public relations strategy for Islamic hospitals. The Muhammadiyah Organization, as the proprietor of the TS Muhammadiyah Foundation, zakat collection institutions, and local Islamic groups, can enhance information dissemination, foster community interactions, and execute CSR initiatives centered on health.

The author concludes that Islamic hospitals exhibit significant competitiveness compared

to other hospitals offering similar services and types. The continuous and complete application of religious beliefs, a devoted community network, and a status as a morally and spiritually trusted institution are the primary advantages of Islamic hospitals.

CONCLUSION

The study's findings indicate that the MPR strategy of Islamic hospitals transcends mere image enhancement or economic objectives; it also embodies the Islamic ideals that are fully embraced and practiced. The three institutions examined, RS Al Islam, RSIA Al Islam, and RS Muhammadiyah, showed endeavors to reconcile marketing, promotion, and advocacy requirements.

The pull method is the predominant approach employed by hospitals. Digital platforms, including websites, Instagram, YouTube, Facebook, and TikTok, are employed by hospital marketing and public relations for health teaching and fostering relationships with target audiences. The pass strategy serves as a conduit for cultivating relationships with communities and target demographics. The approach encompasses Islamic-oriented health service CSR initiatives, the creation of integrated health post personnel, and regular religious activities within the hospital premises.

We meticulously execute the push strategy to guarantee its conformity with ethical and Sharia norms.

The primary distinction between the MPR strategies of general hospitals and Islamic hospitals is not only in the religious symbols employed, but also in the institutional dedication to the comprehensive application of Islamic ideals. Included are the repudiation of *risywah* practices, dissemination of Islamic material, and endeavors to obtain legitimacy from recognized organizations. The implementation of Islamic ideals in MPR procedures within Islamic hospitals aims not only to expand patient reach but also to uphold public trust.

This study elucidates that the MPR strategy of Islamic hospitals transcends mere technicality, embodying a synthesis of professional, spiritual, and social elements. This study will incorporate references to effective and ethical MPR, as well as Islamic public relations research within the healthcare sector.

Author Contributions: “Conceptualization, R.D. and Z.P.R.; methodology, Y.Y.dan Z.A.; validation, R.A. and Y.Y.; formal analysis, R.D.; investigation, Z.P.R.; resources, Z.P.R.; data curation, Z.A.; writing—original draft preparation, R.D.; writing—review and editing, R.D.; visualization, R.A.; supervision, Y.Y.; project administration, Z.P.R.; funding acquisition, Y.Y. All authors have read and agreed to the published version of the manuscript.”

Acknowledgments: We would like to thank Universitas Padjadjaran for the support and opportunity provided through the internal grant of Research for the Acceleration of Associate Professor (RPLK). We would also like to thank

RS Al Islam Bandung, RS Ibu dan Anak Al Islam Bandung dan RS Muhammadiyah Bandung, especially the Information and Marketing Division, for their willingness to be key informants in this study.

Data Availability Statement: The supporting data utilized in this work is not publicly archived, but it can be obtained by contacting the author, Retasari Dewi, through email.

Conflicts of Interest: The authors declare that there is no conflict of interest in this study. The funder had no role in the design of the study, in the collection, analysis, or interpretation of the data, in the writing of the manuscript, or in the decision to publish the results. The study's key informants have also agreed to be interviewees, and there is no confidential information involving hospital patient data in this study. Research permit RS Ibu dan Anak Al Islam, No. 118/RSIA-AI/IX/2024, RS Al Islam, No. 2355/SUR/DIR/RSAl/IX/2024.

Funding: This research was funded by Universitas Padjadjaran No. 1549/UN6.3.1/PT.00/2023, March, 27, 2023.

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