



The Development of Arrum Haji Products at Pegadaian Syariah: Empirical Evidence from The Sumenep Branch Office

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Abstract

This study aims to evaluate the business development and growth trajectory of the Arrum Haji product at the Pegadaian Syariah Sumenep Branch Office. Employing a qualitative research design, data were gathered through comprehensive observation, in-depth interviews, and meticulous documentation. The analytical framework involved data reduction, data display, and conclusion drawing, with methodological triangulation utilized to ensure data validity. The findings reveal a consistent upward trend in the overall performance of the Sumenep Branch from 2019 to 2023. Specifically, the customer base expanded from 46,633 to 48,092, while the annual turnover surged from IDR 523,037,920,000 to IDR 595,126,415,270, representing a significant 115% growth. Regarding the Arrum Haji product, the branch successfully acquired 50 customers during the same period. Despite the steady progress, the penetration rate for Arrum Haji remains relatively modest. This limited adoption is primarily attributed to the product's nascent stage in the market. This research provides strategic insights into the early-stage adoption of Sharia-compliant pilgrimage financing within the pawnshop industry.

Keywords: *Business Development, Pegadaian Syariah, Arrum Haji, Sharia Financing, Financial Performance.*

Abstrak

Studi ini bertujuan untuk mengevaluasi perkembangan bisnis dan lintasan pertumbuhan produk Arrum Haji di Kantor Cabang Pegadaian Syariah Sumenep. Dengan menggunakan desain penelitian kualitatif, data dikumpulkan melalui observasi komprehensif, wawancara mendalam, dan dokumentasi yang cermat. Kerangka analitis melibatkan reduksi data, penyajian data, dan penarikan kesimpulan, dengan triangulasi metodologis digunakan untuk memastikan validitas data. Temuan menunjukkan tren peningkatan yang konsisten dalam kinerja keseluruhan Kantor Cabang Sumenep dari tahun 2019 hingga 2023. Secara khusus, basis pelanggan meningkat dari 46.633 menjadi 48.092, sementara omset tahunan melonjak dari Rp 523.037.920.000 menjadi Rp 595.126.415.270, yang mewakili pertumbuhan signifikan sebesar 115%. Mengenai produk Arrum Haji, kantor cabang berhasil memperoleh 50 pelanggan selama periode yang sama. Terlepas dari kemajuan yang stabil, tingkat penetrasi Arrum Haji masih relatif rendah. Adopsi yang terbatas ini terutama disebabkan oleh tahap awal produk di pasar. Penelitian ini memberikan wawasan

strategis tentang tahap awal adopsi pembiayaan haji yang sesuai syariah dalam industri pegadaian.

Kata kunci: Pengembangan Bisnis, Pegadaian Syariah, Arrum Haji, Pembiayaan Syariah, Kinerja Keuangan.

INTRODUCTION

The development of Islamic financial institutions offers many opportunities compared to conventional financial institutions. This is evident in the number of Islamic financial institutions in Indonesia. Therefore, Islamic financial institutions must consistently optimize Sharia principles in their operations. The emergence of these Islamic financial institutions has further developed a Sharia compliant system within Islamic financial institutions,¹ further enhancing their effectiveness. Islamic financial institutions are divided into two categories: banks and non-banks. Banks are institutions that collect and distribute customer funds. Non-bank financial institutions, on the other hand, are legally licensed institutions that collect public funds and act as institutions that provide financial services to their customers based on Sharia principles.² One example of a non-bank financial institution is the Islamic pawnshop, which distributes funds by holding customer property as collateral for the funds/financing obtained, with the aim of developing profitable businesses for both parties.

The dynamic evolution of the Islamic financial industry has compelled Pegadaian Syariah to continuously innovate its product offerings. Beyond traditional pawning services, the institution has strategically developed specialized financing products to meet the religious and financial aspirations of the Muslim community. One of the most prominent innovations is the Arrum Haji product.³ This product is specifically designed to provide a solution for prospective pilgrims who wish to secure a Hajj portion through gold-collateralized financing, thereby aligning spiritual needs with financial feasibility. The implementation and growth of Arrum Haji at various branches offer unique insights into the regional adoption of Sharia-compliant pilgrimage financing. While several studies have examined Pegadaian Syariah's performance in urban centers, there remains a significant empirical gap regarding its development in regions with distinct demographic and religious characteristics, such as Sumenep. The Sumenep Branch Office presents an intriguing case study due to its substantial turnover and the unique socio-religious behavior of the local community. Therefore, this

¹ Iqbal Rafiqi et al., "Typology Of Sharia-Compliant Business Capital Services to Support The Economic Development of Rural Communities," *Asyariyah: Journal of Islamic Economic Business*, vol.5, no. 2 (2024): 272–285.

² Mashuri Toha et al., "Pengaruh Brand Image, Religiusitas Dan Lokasi Terhadap Keputusan Menjadi Nasabah Bank Syariah (Studi Kasus Pada Mahasiswa Universitas Al-Amien Prenduan)," *Masyrif: Jurnal Ekonomi, Bisnis dan Manajemen*, vol.5, no. 1 (2024): 141–158.

³ Abdul Halik dan Muhammad Syafry Firman, "Pawn Gold for Financing Arrum Hajj at Palu Barat Branch Powder," *International Journal of Health, Economics, and Social Sciences (IJHESS)*, vol.5, no. 2 (2023): 146–150.

research aims to analyze the developmental trajectory of Arrum Haji products at the Pegadaian Syariah Sumenep Branch Office from 2019 to 2023, evaluating how a relatively new product navigates market penetration within a highly religious society.

Sharia pawnshops are part of the existing legal structure because they began operating formally in 2003.⁴ Sharia pawnshops are guided by DSN Fatwa No. 25/DSN-MUI/III/2002, which provides the basis and guidelines for operating sharia pawnshops. This fatwa fully supports the operations of sharia pawnshops, as its contents are derived from Islamic law. Like sharia pawnshops, the pawn business is fundamentally based on economic provisions permitted by Islamic law.⁵ The National Sharia Council issued a fatwa regarding Rahn, which stated that Rahn is permissible on the condition that the murtahin has the right to retain the collateral until the Rahn debt is paid off..

According to Islamic pawnshop regulations, there are two types of Sharia-compliant transactions: rahn contracts and ijarah contracts. Rahn contracts involve holding a customer's assets as collateral for a loan, allowing the party holding the collateral to reclaim all or part of the receivable. Ijarah contracts, on the other hand, transfer the right to use goods or services for a specified period through rental payments, without transferring ownership of the goods themselves.⁶ The operational mechanism implemented by Pegadaian Syariah begins with the Al-Rahn contract, where the contract is a sharia pawn contract between the customer and the Sharia Financial Institution by handing over movable goods as collateral to the pawnshop and will be used as collateral for the financing provided.

Pegadaian Syariah operationalizes this mechanism by ensuring that all functional processes strictly adhere to Sharia mandates, particularly the absolute prohibition of *riba* (usury or interest). Unlike conventional systems, Sharia pawnshops generate revenue through *ijarah* based service fees (*ujrah*) derived from the safekeeping and maintenance of the collateral (*marhun*).⁷ This fundamental distinction ensures that the institution's income is not predicated on interest-bearing loans or exploitative profit-sharing, but rather on a transparent fee-for-service model. This approach

⁴ Atika Pratiwi dkk., "Analisis Efektivitas Produk Rahn Tasjily Tanah Dalam Kemudahan Permodalan dan Peningkatan Perekonomian Nasabah pada PT Pegadaian Syariah Cabang Setia Budi Medan," *MES Management Journal*, vol.2, no. 2 (26 Desember 2022): 153–165.

⁵ Savira Mirza Arinda, "Implementasi Gadai Emas di Pegadaian Syariah Munggur, Yogyakarta Berdasarkan Fatwa Nomor 25/DSN-MUI/III/2002 dan Fatwa Nomor 26/DSN-MUI/III/2002," *Jurnal Hukum Lex Generalis*, vol.4, no. 4 (30 April 2023): 339–353.

⁶ Dayu Mirwan dkk., "Implementasi Akad Rahn Pada Pegadaian Syariah Dalam Rangka Meningkatkan Minat Masyarakat Pada Keuangan Syariah," *Jurnal Rekognisi Ekonomi Islam*, vol.2, no. 1 (2023). 58.

⁷ Lailatul Azizah, "Antam Gold Financing Marketing Strategy Innovation on Arrum Hajj Products," *Airlangga Journal of Innovation Management*, vol.05, no. 03 (2024): 666–686.

safeguards the customer from the burden of compounding debt while maintaining the financial sustainability of the institution in accordance with Islamic ethical standards.

Therefore, in the Islamic economic system, financial transactions are based on the principles of mutual benefit and assistance, thus encouraging sustainable economic growth.

Islamic pawnshops are based on the principle contained in Surah Al-Baqarah, verse 283:

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ آمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ
الَّذِي أُوْتِمِنَ آمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۖ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِيْمًا
قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

Meaning: If you are on a trip and you don't have a registrar, you should have collateral. However, if some of you believe in others, let those who are trusted fulfill their mandate (debt) and let them fear Allah, their Lord. Do not hide your testimony because whoever hides it, his heart is truly sinful. Allah is All-Knowing of what you do. (Qs. Al-Baqarah verse: 283)

The verse above explains that muamalah is done without cash, on a trip without a writer. Then the collateral is handed over to the party providing the debt. And it does not stipulate that the guarantee can only be made as a condition when traveling, but the verse only states that in that situation it is permissible to carry out muamalah using the guarantee. The permissibility of al-Rahn, has existed since the time of Rasulullah SAW, there was a pawning system, which was narrated by Ummul-Mukminin 'Aisyah r.a. said: "Indeed, the Prophet sallallaahu 'alaihi wa sallam once bought food on debt from a Jew, and the Prophet pawned him an armor" (HR al-Bukhari and Muslim).⁸

Scholarly consensus affirms the permissibility of *rahn* (Islamic pledging), a practice that has evolved from the era of Prophet Muhammad (PBUH) into modern institutionalized finance. The emergence of Pegadaian Syariah was driven by the urgent demand of the Muslim community for financial services that operate without compromising Sharia principles.⁹ As a state-owned enterprise, Pegadaian Syariah plays a pivotal role in fostering entrepreneurship and accelerating economic growth by expanding access to Sharia-compliant financial inclusion.¹⁰ To address diverse market needs, Pegadaian Syariah has diversified its portfolio into various products, including *Amanah*, *Arrum Mikro*, *Arrum Emas*, *Rahn Bisnis*, and *Arrum*

⁸ Kholid Syamhudi, "Gadai (Ar-Rahn) | Almanhaj," last modified 17 Februari 2020, diakses 3 September 2023, <https://almanhaj.or.id/14353-gadai-ar-rahn.html>.

⁹ Mujibno dan Sasi Rohmah Awalia, "Marketing Strategy of Sharia Pawn Products in Attracting Customer Interest," *EKSYAR : Jurnal Ekonomi Syari'ah & Bisnis Islam*, vol.9, no. 2 (2022): 93–101.

¹⁰ Pebriyana Nasution dan Nabila Putri Maharani, "The Effect of Product Innovation , Price , and Product Quality on Consumer Satisfaction with OMG Products," *GOLDEN RATIO OF MARKETING AND APPLIED PSYCHOLOGY OF BUSINESS*, vol.5, no. 2 (2025): 565–579.

Haji. This research specifically focuses on the Arrum Haji product, identifying a critical research gap. Despite its strategic importance, Arrum Haji is characterized by a "market paradox": while there is a significant burgeoning interest in pilgrimage financing as evidenced by 5,767 customers in the Surabaya Regional Office and 428 across the Madura region public literacy and product awareness remain notably low at the branch level. The Sumenep Branch Office serves as a vital case study because the product is still in its nascent stage, yet it operates within a region with a high religious attachment to the Hajj pilgrimage. There is a pressing need to investigate how this product navigates the transition from a "newly introduced service" to a viable financial solution. Consequently, this study evaluates the development and penetration of Arrum Haji in Sumenep to provide empirical insights into the challenges and opportunities of scaling Sharia-compliant pilgrimage products in localized markets.

RESEARCH METHODS

A. Research Approach and Type

This study employs a qualitative approach, designed to examine natural objects and phenomena in their authentic environment to achieve descriptive discovery. This approach ensures that the findings reflect the empirical reality of the field.^{11,12,13} The researcher opted for a qualitative design to facilitate an in-depth observation of ground-level dynamics at the institution. The research is categorized as a case study, focusing on a specific organizational entity to gain comprehensive insights. Data were systematically collected from multiple primary and secondary sources to describe the phenomena surrounding the **Business Development (Construction)** of Arrum Haji Products at the Pegadaian Syariah Sumenep Branch Office.

B. Research Site and Timeline

The study was conducted between September and December 2023 at the Pegadaian Syariah Sumenep Branch Office. This location was strategically selected because it is a prominent non-bank Sharia financial institution that provides financing solutions strictly based on Islamic economic principles, making it an ideal site for evaluating the development of pilgrimage-related financial products.¹⁴

¹¹ Zuchri Abdussamad, *Metode Penelitian Kualitatif* (CV. syakir Media Press, 2021). 79.

¹² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: ALFABETA, 2019).

¹³ S Bahri, *Metodologi Penelitian Bisnis – Lengkap Dengan Teknik Pengolahan Data SPSS* (Yogyakarta: Andi Offset, 2018).

¹⁴ Hardani, *Buku Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: Pustaka Ilmu, 2020).

C. Research Subjects

The research subjects were selected using a purposive logic to ensure the reliability of the data sources. The key informants (subjects) for this study include the Branch Head and the Manager of Sharia Pawnshops at the Sumenep Branch Office, as they possess the strategic authority and operational knowledge regarding the focus of the study.

D. Data Sources

This research utilizes two types of data:

1. Primary Data: Obtained directly from the original source without intermediaries. Primary data in this study were collected through face-to-face interviews with the Branch Head and the Manager.
2. Secondary Data: Information acquired indirectly through intermediary media or pre-recorded sources. This includes academic books, journals, scientific papers, previous research, and internal institutional documents relevant to the Arrum Haji product.¹⁵

E. Data Collection Techniques

1. Observation: Conducted to meticulously review and monitor field activities. The researcher utilized direct observation to provide a realistic overview of behaviors and events related to Arrum Haji product management.
2. Interviews: This study employed unstructured interviews to foster a conversational yet professional environment, allowing informants to provide detailed, candid insights. The interviews were conducted with the Branch Head and Manager to gain accurate and nuanced data.
3. Documentation: Used as a complementary method to provide historical and administrative context. The documentation includes journals, previous studies, and organizational records pertinent to the research focus.¹⁶

F. Methodological Analisis Framework

The data analysis in this study was conducted using the Miles and Huberman interactive model,¹⁷ which ensures a rigorous and systematic interpretation of the qualitative evidence gathered from the Pegadaian Syariah Sumenep Branch. This process commenced with an intensive data collection phase, where multifaceted field evidence including in-depth interview transcripts from branch leadership, systematic observation

¹⁵ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*.

¹⁶ Hardani, *Buku Metode Penelitian Kualitatif & Kuantitatif*.

¹⁷ Michael Huberman dan Matthew B. Miles, *The Qualitative Researcher's Companion*, n.d., https://books.google.co.id/books?hl=id&lr=&id=46jfwR6y5joC&oi=fnd&pg=PR7&dq=Mile+and+Huberman&ots=sqCRKJxtPU&sig=8oUBZuiW3Svk3J1W-TKIP5HMbnE&redir_esc=y#v=onepage&q&f=false.

notes of counter service interactions, and photographic documentation of operational activities was synthesized. By anchoring the collection process to the specific operational context of Arrum Haji, the researcher ensured that the raw data captured not only the administrative growth but also the socio-religious nuances of pilgrimage financing adoption in the Sumenep region.

Following the collection, the data underwent a rigorous reduction process to distill core thematic insights from the vast array of field information. During this stage, the researcher meticulously filtered and transformed the raw field notes, focusing specifically on the variables affecting the growth trajectory and market penetration of the Arrum Haji product. By eliminating irrelevant information and abstracting the data, this reductive phase allowed for a clearer focus on the "participation gap" and the institutional challenges faced by the branch. This step was crucial in transforming anecdotal evidence into structured academic findings that highlight the divergence between high institutional turnover and the relatively nascent adoption of specialized Sharia products.

In the final analytical phase, the refined data were organized into an integrated data display, utilizing narrative texts and comparative matrices to illuminate emerging patterns in customer behavior and financial performance from 2019 to 2023. This structured visualization facilitated the formulation of logical actions and paved the way for conclusion drawing and verification.¹⁸ Throughout this iterative process, the researcher continuously cross-referenced initial findings with empirical evidence to ensure that the final conclusions regarding the development of Arrum Haji were grounded in reality. This analytical rigor, as advocated by Sugiyono, ensures that the study provides a credible and verifiable contribution to the discourse on Sharia financial inclusion and product innovation within the pawnshop industry.

RESEARCH RESULTS AND DISCUSSION

A. The Institutional Growth Trajectory of Pegadaian Syariah Sumenep Branch

Pegadaian Syariah is a state owned financial institution that operates its business activities through a Sharia-compliant pawning system.¹⁹ Currently, the institution is experiencing a consistent upward trend in its business development, reflecting its growing role in the regional economy. The progressive growth at the Pegadaian Syariah Sumenep Branch is empirically evidenced by the performance data presented in the table below:

¹⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*.

¹⁹ Iqbal Rafiqi, "Competitive Advantage Gadai Emas Syariah Pada Masa Transisi Covid-19 Di Bank Syariah Indonesia Kcp. Sumenep Trunojoyo 1," *Assyariah: Journal of Islamic Economic Business*, vol.3, no. 2 (2022): 179–190.

Table 1: Institutional Growth Indicators at Pegadaian Syariah Sumenep Branch (2019–2023)

Year	Total Customers	Customer Growth (%)	Annual Turnover (IDR)	Turnover Growth (%)
2019	41,673	-	390,425,700,000	-
2020	46,633	11.9%	523,037,920,000	133.9%
2021	43,143	-7.4%	536,265,550,000	102.5%
2022	46,706	8.2%	567,328,557,300	105.7%
2023	48,092	2.9%	595,126,415,270	115.0%

(Source: Primary Data Processed, 2024)

The empirical data presented in Table 1 illustrates the dynamic growth of Pegadaian Syariah Sumenep Branch over the last five years (2019–2023). Based on the customer acquisition metrics, the branch experienced a significant surge in 2020 reaching 46,633 customers. Although there was a temporary contraction in 2021 with 43,143 customers likely due to the broader macroeconomic impact of the global pandemic the institution demonstrated resilience by rebounding in 2022 and achieving its peak performance in 2023 with 48,092 customers. This upward trend signifies strong market retention and the effective recovery of the institution's customer base. Simultaneously, the financial turnover at the Sumenep Branch exhibits a consistent and impressive expansion. Starting from a baseline of IDR 390.4 billion in 2019, the turnover experienced a substantial leap to IDR 523 billion (a 133% increase) in 2020. This positive momentum continued throughout the observed period, reaching IDR 595.1 billion by the end of 2023, representing a 115% growth relative to the previous fiscal year's evaluation.

The substantial growth trajectory of Pegadaian Syariah Sumenep, marked by a 115% turnover increase by 2023, underscores the institution's success in implementing a robust Sharia compliant financial model. This expansion aligns with the theory proposed by Azizah,²⁰ and Abd Halik dkk,²¹ which suggests that Islamic pawnbroking in Indonesia possesses a distinct competitive advantage due to its ethical fee-based (*ujrah*) structure rather than interest-based mechanisms. Furthermore, the effectiveness of gold-backed financing as a driver for institutional sustainability in Sumenep confirms the findings of Rafiqi,²² who argued that gold-based *rahn* remains the most stable asset class in Sharia financial institutions.

²⁰ Azizah, "Antam Gold Financing Marketing Strategy Innovation on Arrum Hajj Products."

²¹ Halik dan Firman, "Pawn Gold for Financing Arrum Hajj at Palu Barat Branch Powder."

²² Rafiqi, "Competitive Advantage Gadai Emas Syariah Pada Masa Transisi Covid-19 Di Bank Syariah Indonesia Kcp. Sumenep Trunojoyo 1."

The observed recovery following the customer decline in 2021 reflects the institutional resilience often associated with Sharia compliant entities. According to Eka²³ and Supriyadi²⁴, Islamic pawnshops have a superior risk management framework that allows them to navigate macroeconomic volatility more effectively than their traditional counterparts. This resilience is further enhanced by increased service digitization, as noted by Aravik et al,²⁵ which allows branches to maintain service continuity even during economic contractions.

The simultaneous increase in customer numbers and consistent turnover growth indicates a strengthening institutional performance at Pegadaian Syariah Sumenep. This convergence reflects not only market expansion but also improved operational capacity in managing Sharia-compliant financial services. In Islamic financial institutions, alignment between customer growth and financial performance is a key indicator of institutional stability, effective governance, and the ability to balance commercial objectives with ethical and regulatory compliance.

Furthermore, these performance trends suggest that Pegadaian Syariah Sumenep has successfully cultivated public trust through transparent operations and adherence to Sharia principles. Trust functions as a critical determinant of sustainability in Islamic finance, influencing customer loyalty and long-term engagement. The progressive institutional development observed at the Sumenep Branch therefore provides a strong organisational foundation for the introduction and expansion of specialised products such as Arrum Hajj, enhancing the institution's capacity to support inclusive and value-based Sharia financial innovation.

B. Strategic Framework and Growth Dynamics of the Arrum Hajj Product at the Pegadaian Syariah Sumenep Branch

The evolution of Sharia financial products is not merely an expansion of technical financial services, but also a strategic effort to embed Islamic economic values within the broader national financial ecosystem.²⁶ At the Pegadaian Syariah Sumenep Branch, the development of the Arrum Hajj product illustrates how specialized Sharia-based instruments

²³ Eka Mulyani dan Muhammad Irsyad, "Strategi Pegadaian Syariah Dalam Meningkatkan Kesejahteraan Pelaku Usaha Mikro Kecil Menengah (Studi Kasus Pegadaian Syariah Cabang Pettarani)," *Jariqa: Journal of Management, Business, and Economics*, vol.2, no. 2 (2025): 76–86, <https://e-journal.faiuim.ac.id/index.php/jariqa/article/view/712>.

²⁴ Supriyadi, "Implementasi Akad Rahn (Studi Pada Bank Pembiayaan Rakyat Syariah Bhakti Sumekar Sumenep)," *Economic , Bisnis*, vol.1, no. 1 (2021): 1–20.

²⁵ RA Diah Ayu Wardani Havis Aravik, Choiriyah, "Strategi Pemasaran Produk Tabungan Qurban Pada PT. BPRS Al-Falah Banyuasin," *JIMPA: Jurnal Ilmiah Mahasiswa Perbankan Syariah*, vol.2, no. 2 (2022): 307–322, <https://jim.stebisigm.ac.id/index.php/jimpa/article/view/80>.

²⁶ Rani, *Manajemen Proyek Konstruksi*.

can be positioned to respond to market competition while remaining aligned with ethical and religious principles. This product embodies an adaptive institutional strategy that integrates financial innovation with values-based governance, meeting the growing demand for Sharia-compliant solutions to support Hajj financing among the Muslim community.

Furthermore, the implementation of Arrum Hajj demonstrates the importance of a collaborative and multi-stakeholder approach in strengthening product adoption.²⁷ Pegadaian Syariah Sumenep has actively engaged religious institutions and local community leaders to improve public financial literacy and reduce informational and psychological barriers associated with interest-free Hajj financing. Empirical evidence from the branch shows a positive, albeit gradual, trend in market acceptance, suggesting that ongoing trust-building and literacy efforts are critical determinants of product performance. These findings underscore that the success of Sharia financial innovation depends not only on operational readiness but also on the institution's ability to foster social legitimacy and informed community participation.

To further reinforce these findings, the following performance matrix presents empirical indicators of Arrum Hajj product development at the Pegadaian Syariah Sumenep branch, highlighting customer growth trends, financing volume, and market response during the observation period.

Table 2: Growth Trajectory of Arrum Hajj Participants (2019–2023)

No.	Year	Total Customers	Growth Dynamics
1.	2019	5	<i>Initial Market Entry</i>
2.	2020	8	Positive Momentum (+60%)
3.	2021	9	Stable Resilience (+12.5%)
4.	2022	13	Accelerated Adoption (+44.4%)
5.	2023	15	Sustained Growth (+15.3%)
Total		50	Cumulative Adoption

(Source: Primary Data from Pegadaian Syariah Sumenep, 2024)

Table 2 illustrates the growth trajectory of Arrum Hajj participants at the Pegadaian Syariah Sumenep Branch during the 2019–2023 period, demonstrating a consistent upward trend despite relatively modest initial figures. The initial phase in 2019 reflected the typical challenges of early market entry, with limited customer participation indicating low product awareness and cautious adoption. However, substantial growth in 2020 (+60%) indicates that

²⁷ Mulyani dan Irsyad, “Strategi Pegadaian Syariah Dalam Meningkatkan Kesejahteraan Pelaku Usaha Mikro Kecil Menengah (Studi Kasus Pegadaian Syariah Cabang Pettarani).”

initial outreach efforts and early-stage trust-building mechanisms are beginning to generate positive momentum, even amid broader economic uncertainty. The subsequent period demonstrated increased institutional stability and resilience. Growth in 2021 remained positive (+12.5%), indicating continued customer trust rather than speculative adoption. A significant acceleration occurred in 2022 (+44.4%), likely driven by intensive financial literacy initiatives and stronger engagement with religious and community stakeholders. In 2023, growth stabilized at 15.3%, reflecting a transition from expansion-driven adoption to more sustainable and organic growth. Overall, the cumulative adoption of 50 participants underscores that Arrum Hajj serves as a niche yet increasingly accepted Sharia-compliant financing product, where long-term trust, social legitimacy, and literacy-based strategies play a crucial role in shaping market acceptance.

When interpreted through the lens of Diffusion of Innovation Theory,^{28,29} the growth pattern of Arrum Hajj participants reflects a gradual and structured adoption process, rather than rapid mass acceptance. The limited number of customers in the initial phase (2019) corresponds to the innovator and early adopter segments, which tend to be more receptive to new Islamic financial products despite limited public introduction. The significant growth observed in 2020 and stabilization in 2021 indicate a transition toward the early majority, where adoption is driven not only by product features but also by increased social validation and perceived legitimacy within the community.

From a Sharia governance perspective,³⁰ the sustained growth trend indicates that institutional credibility and compliance play a crucial role in fostering customer trust. The acceleration in 2022 can be interpreted as a result of strengthened governance mechanisms, including clearer communication of Sharia contracts, increased transparency, and support from religious authorities. According to Sharia governance theory,^{31,32,33} effective oversight and alignment with Islamic ethical principles reduce uncertainty and perceived moral risk,

²⁸ Zainal Abidin et al., "Financing Innovation for Sustainable Supply Chain Management in Social Business: A Case of Qurban Rituals in Indonesia," *Journal of Islamic Accounting and Business Research*, vol.15, no. 2 (1 January 2024): 342–366, <https://doi.org/10.1108/JIABR-09-2021-0250>.

²⁹ Jasmin Mikl et al., "Understanding Disruptive Technology Transitions in the Global Logistics Industry: The Role of Ecosystems," *Review of International Business and Strategy*, vol.31, no. 1 (2021): 62–79.

³⁰ Siti Maysyaroh et al., "Zillennial Perceptions of Sharia Governance Implementation and Its Implications on the Reputation, Trust, and Loyalty of Islamic Banks," *Jurnal Ekonomi Syariah Teori dan Terapan*, vol.11, no. 1 (2024): 105–120.

³¹ Rafiqi et al., "Typology Of Sharia-Compliant Business Capital Services to Support The Economic Development of Rural Communities."

³² Holilur Rahman et al., "Determinan Sharia Compliance Dalam Pengumpulan Zis Melalui Budaya Kenceng," *Masyrif: Jurnal Ekonomi, Bisnis dan Manajemen*, vol.4, no. 2 (2023): 222–240, <https://ejournal.idia.ac.id/index.php/masyrif/article/view/1333/pdf>.

³³ Holilur Rahman et al., "Islamic Education Marketing Management," *LECTURES: Journal of Islamic and Education Studies*, vol.3, no. 1 (2024): 54–64.

thus encouraging broader participation. Steady growth in 2023 further indicates that Arrum Hajj has entered a normative acceptance phase, where adoption is driven by institutional trust and value alignment rather than simply promotional intensity.

The development of the Arrum Haji product from 2019 to 2020 recorded a total of 8 customers, followed by 9 customers in 2021, and continued to increase to 13 customers in 2022, and 15 customers in 2023. Therefore, the number of customers for the Arrum Haji product is still minimal due to its relative newness. The Sumenep Pegadaian Syariah Branch collaborates and conducts outreach to the community to ensure the company's success in developing the Arrum Haji product. The company's success in achieving its business goals depends on its ability to implement marketing strategies for the development of the Arrum Haji product.

The successful growth of Arrum Haji products is closely linked to the principles of integrity and collaboration embedded in the marketing strategy of the Pegadaian Syariah Sumenep Branch. The consistent annual increase in customer numbers reflects the effectiveness of an integrated marketing approach that emphasizes not only sales volume but also prioritizes building trust and aligning values with Sharia principles. This growth is driven by a comprehensive marketing mix strategy encompassing product design, pricing mechanisms, location accessibility, and promotional activities, which collectively support the sustainability of Sharia-based Hajj financing.

From a product strategy perspective, Arrum Haji is positioned as a Sharia-compliant financial solution designed to meet the practical and spiritual needs of prospective Hajj pilgrims. In line with Kotler's definition,³⁴ a product is not limited to a physical offering, but encompasses services, ideas, and solutions that provide value and meet customer needs. In this context, Arrum Haji represents a value proposition that integrates financial facilitation with religious objectives, offering a solution to the challenges of meeting initial Hajj registration requirements.^{35,36} As a relatively new product introduced approximately two years prior, the Arrum Haji financing scheme offers procedural simplicity and accessibility, requiring gold as collateral along with essential administrative documents such as identity, family records, a Hajj savings account, and official registration documents (SABPIH and SPPH).

³⁴ Philip Kotler dan Kevin Lane Keller, *Marketing Management* (London: Prentice Hall, 2012).

³⁵ Mujibno dan Sasi Rohmah Awalia, "Marketing Strategy of Sharia Pawn Products in Attracting Customer Interest."

³⁶ Zainal Arifin dan Rahmat Agus Santoso, "Tiktok Impact : Decoding Fashion Purchase Choices In Generation Z Through Social Media Strategies and Product Innovation Dampak Tiktok : Dekoding Pilihan Pembelian Fashion Pada Generasi Z Melalui Generasi Strategi Media Sosial Dan Inovasi Produk" (2024): 225–232.

Furthermore, Pegadaian Syariah Sumenep's product strategy emphasizes ease of access and Sharia-compliant guarantees as key differentiators. By minimizing procedural complexity while remaining compliant with Sharia contracts, the institution lowers barriers to entry for potential customers, particularly those from the middle and lower income segments. This approach aligns with Islamic marketing principles that prioritize fairness, transparency, and customer welfare (*maslahah*).³⁷ As a result, Arrum Haji is viewed not simply as a financing product, but as an instrument that empowers and supports religious aspirations through ethical and inclusive financial practices, thereby strengthening customer trust and long-term adoption.

Based on this product oriented approach, Arrum Hajj's pricing strategy is formulated to strengthen accessibility while maintaining ethical consistency across the marketing framework.³⁸ Pricing is positioned not simply as a financial instrument, but as an extension of Sharia values that emphasize fairness, transparency, and social welfare. By avoiding interest-based mechanisms and adopting a Sharia-compliant fee structure, Pegadaian Syariah Sumenep ensures affordability without compromising religious legitimacy, thereby strengthening customer trust in the product's ethical foundation.

Furthermore, the affordability embedded in Arrum Hajj's pricing scheme is operationalized through flexible collateral and payment arrangements that accommodate diverse income levels. The relatively low gold collateral requirement and adjustable installment terms allow prospective Hajj pilgrims to align their financial commitments with their personal financial circumstances. This pricing structure not only reduces the risk of default but also enhances the perception of fairness in transactions,³⁹ contributing to the sustainable growth and long-term adoption of Arrum Hajj as a reliable and inclusive Sharia-compliant Hajj financing solution.

Arrum Hajj's location strategy was formulated to strengthen the accessibility created by its product and pricing strategies, particularly in the context of Sharia-compliant financial

³⁷ Muhammad Shahrul Ifwat Ishak dan Fathullah Asni, "The Role of Maqasid Al-Shari'ah in Applying Fiqh Muamalat into Modern Islamic Banking in Malaysia," *Journal of Islamic Accounting and Business Research*, vol.11, no. 9 (2020): 2137–2154; Istianah Istianah dan Gemala Dewi, "Analisis Maṣlahah Pada Konsep Halal Self-Declare Sebelum Dan Pascaenachment Undang-Undang Cipta Kerja," *Al-Adl: Jurnal Hukum*, vol.14, no. 1 (2022): 85; Zaid Raya Argantara dan Nabilatul Fitriyah, "The Effect of Profit-Sharing Financing on the Financial Performance of Islamic Banks," *Jurnal Ilmiah Manajemen Kesatuan*, vol.11, no. 3 (2024): 1345–1354.

³⁸ Nasution dan Maharani, "The Effect of Product Innovation , Price , and Product Quality on Consumer Satisfaction with OMG Products."

³⁹ Roberta Pellegrino Nicola Costantino, Danilo Tauro, "Supply Chain Finance: A Supply Chain-Oriented Perspective to Mitigate Commodity Risk and Pricing Volatility," *Journal of Purchasing and Supply Management*, vol.25, no. 2 (2019): 118–133, <https://www.sciencedirect.com/science/article/abs/pii/S1478409218300748>.

services.⁴⁰ Studies published in Islamic marketing consistently emphasize that distribution in Islamic finance is not limited to physical service points but extends to relational networks and institutional trust structures. In this regard, Pegadaian Syariah Sumenep adopted a relational distribution model by prioritizing existing customers as the primary distribution channel, thereby leveraging established trust to facilitate the adoption of Arrum Hajj as a complementary Sharia-compliant financial product.

This approach aligns with relationship marketing theory frequently discussed in Islamic finance literature, which highlights trust (*amanah*) and relationship continuity as key determinants of customer loyalty and product adoption. Empirical findings in the *Sinta 2* journal indicate that customers are more receptive to new Sharia-compliant financial products when introduced within familiar institutional relationships rather than through impersonal marketing channels. Therefore, by integrating Arrum Hajj into existing customer interactions, Pegadaian Syariah Sumenep effectively reduces perceived risk and increases product legitimacy.

Beyond internal customer networks, the place strategy is further strengthened through institutional collaboration with socially and religiously authoritative bodies. Research on Islamic financial inclusion demonstrates that partnerships with religious institutions significantly enhance the diffusion of Sharia products, particularly in communities with limited financial literacy.⁴¹ Pegadaian Syariah Sumenep's collaboration with the Ministry of Religious Affairs, Islamic boarding schools, and educational institutions functions as an extended distribution channel that combines service accessibility with religious endorsement, thereby reinforcing both informational clarity and moral legitimacy. The promotion strategy complements this distribution framework by focusing on educational and value-oriented communication rather than persuasive selling.^{42,43} Consistent with Islamic marketing theory discussed in promotion in Sharia finance is expected to prioritise transparency, honesty, and social benefit over aggressive demand creation. Pegadaian Syariah Sumenep operationalises this principle through structured socialisation programmes and community outreach

⁴⁰ Hisam Ahyani et al., "Standardization of Companies and The Islamic Business Environment in Indonesia," *Jurnal Ilmiah Ekonomi Islam*, vol.8, no. 1 (2022): 10.

⁴¹ Syahrudin Kadir et al., "Development Types Of The Good & Halal Food Industry In Indonesia," *Islamic Financial And Accounting Review*, vol.2, no. 1 (2023): 26–36.

⁴² Holilur Rahman et al., "Islamic Education Marketing Management"; Havis Aravik, Choiriyah, "Strategi Pemasaran Produk Tabungan Qurban Pada PT. BPRS Al-Falah Banyuasin."

⁴³ Havis Aravik, Choiriyah, "Strategi Pemasaran Produk Tabungan Qurban Pada PT. BPRS Al-Falah Banyuasin."

activities that emphasise Sharia compliance, procedural clarity, and the spiritual objectives of Hajj financing.

Finally, the integration of place and promotion strategies within a coherent Sharia marketing mix explains the gradual yet sustained growth of Arrum Hajj adoption at the Pegadaian Syariah Sumenep Branch. In line with findings from recent Sinta 2 articles on Islamic financial product diffusion, the success of Arrum Hajj is not driven by promotional intensity alone, but by the consistency between ethical values, institutional trust, and educational engagement. This integrated approach positions Pegadaian Syariah Sumenep as an effective intermediary in advancing inclusive and value-based Sharia financial services at the local level.

CONCLUSION

This study concludes that Pegadaian Syariah Sumenep Branch experienced consistent and positive growth during the 2019–2023 period, reflected in the expansion of its customer base and business turnover. Based on data obtained through interviews, observations, and documentation, the number of customers increased from 46,633 to 48,092, while total turnover increased from IDR 523,037,920,000 to IDR 595,126,415,270, indicating a substantial improvement in institutional performance. These findings indicate that Pegadaian Syariah Sumenep has strengthened its position in the local Islamic financial services sector through continuous operational and strategic development. Regarding the Arrum Hajj product, the findings indicate a gradual but positive development trajectory, with a total of 50 customers registered between 2019 and 2023. Although the number of Arrum Hajj customers is still relatively limited due to the product's recent introduction, the observed growth trend indicates increasing public acceptance of Sharia-compliant Hajj financing. This condition indicates that Arrum Hajj is still in the early stages of market diffusion, but has considerable expansion potential if supported by consistent literacy programs and stakeholder involvement.

Furthermore, this study highlights that the development of Arrum Hajj is closely linked to the implementation of an integrated Sharia marketing strategy encompassing product, price, place, and promotion. Ease of access, affordable and Sharia-compliant pricing mechanisms, socially integrated distribution channels, and educationally oriented promotional efforts collectively contribute to building customer trust and long-term adoption. Therefore, continuous innovation and strategic collaboration are crucial for Pegadaian Syariah to enhance Arrum Hajj's competitiveness and sustainability. This study also provides a

valuable reference for future research on the diffusion of Sharia financial products and the role of ethical marketing strategies in strengthening Islamic financial inclusion.

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