


Constructing Muslim-Friendly Tourism Practices through the Lens of Maqasid al-Shariah

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ABSTRACT

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The demand for tourist models meeting Islamic principles, also known as Muslim-friendly or halal tourism, has accompanied the international growth in Muslim travel. However, the application of Maqasid al-Shariah to Muslim-friendly tourism was less comprehensive. The purpose of this paper is to systematically review the literature to assess, critique and integrate issues of Muslim-friendly tourism in the context of Maqasid al-Shariah, which helps develop a Shariah-compliant travel model. The main method of this paper is based on a structured review analysis of the body of work on Muslim friendly tourism practice that can be explained by the construct of Maqasid al-Shariah. The review analysis revealed several Shariah-compliant travel models of Muslim-friendly tourism practices through the lens of Maqasid al-Shariah, including: (a) the integration of Maqasid al-Shariah into Muslim-friendly hotel operations; (b) the preference of Muslim travellers for holistically Shariah-compliant destinations;

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(c) the development of Shariah-compliant homestay models for community-based tourism; (d) the contribution of Shariah-compliant wellness services to holistic Muslim well-being; and (e) the strengthening of ethical governance in Shariah-compliant hotels. In conclusion, the incorporation of the principles of Maqasid al-Shariah in the practices of Muslim-friendly tourism provides an ethical base to the creation of inclusive, spiritually fulfilling and socially responsible travel experiences.

Contribution/Originality: This study contributes to the existing literature on Muslim-friendly tourism by examining practices through the lens of Maqasid al-Shariah. This study offers valuable insights into how Maqasid al-Shariah can guide the development of tourism models that are ethically grounded, socially responsible, and spiritually fulfilling for Muslim travellers.

1. Introduction

The demand for tourist models meeting Islamic principles, also known as Muslim-friendly or halal tourism, has accompanied the international growth in Muslim travel. These models point to the availability of halal food, prayer rooms, gender-friendly facilities and services that conform to Islamic norms (Razalli et al., 2019). At the same time, Maqasid al-Shariah, which are the goals of Islamic law, offer ethical guidelines focused on protecting religion, life, property, intellect, and family (Syahrani et al., 2023). Incorporating the Maqasid al-Shariah into tourism practices could foster the development of travel experiences that are religiously rewarding, culturally sensitive, and ethically based, appealing to both Muslim and non-Muslim travellers. Despite its increasing significance, an organised travel model based on a framework of real Shariah compliance has yet to be developed in both the theoretical and practical literature (Che Jamaludin et al., 2023).

However, the application of Maqasid al-Shariah to Muslim-friendly tourism was less comprehensive. Many of the enduring *modi operandi* are centred around narrow operational aspects of compliance, for example, halal certification and gender segregation, which soak up resources at the expense of the more holistic ethical, social, and spiritual mandates and aspirations laid out in the Islamic legal norm (Rachman & Sangare, 2023). This fragmented approach may lead to a superficial integration of Islamic values into touristic development, which undermines both the religious objectives and the opportunities for comprehensive development. Also, there hasn't been much research that combines Shariah compliance, ethical tourism, and policy integration in one study (Shompa & Mohadis, 2022).

Adopting review analysis methodology provides a systematic and inclusive way for researchers to comprehend the concepts of Islamic values as they apply to tourism in various regions and disciplines. It helps identify common themes, areas that need more research, and practical tests, while ensuring the reliability of the information because it comes from peer-reviewed sources (Febrianto et al., 2023). Drawing on theoretical insights in the notions of tourism ethics, Islamic law, and hospitality management, the approach offers a strong theoretical framework for constructing a conceptual model of travel that is both religiously supported and empirically feasible (Musa & Mohd Zaidi, 2020). This methodology also facilitates cross-disciplinary learning and therefore

increases the transferability of the final framework in a range of cultural and political settings.

1.1. Research Objectives

The purpose of this paper is to systematically review the literature to assess, critique and integrate issues of Muslim-friendly tourism in the context of Maqasid al-Shariah, which helps develop a Shariah-compliant travel model.

2. Literature Review

The development of Muslim-friendly tourism from the Maqasid al-Shariah perspective would require us to ascertain ways in which tourism meets the teachings of Islam without dampening the spirit of both Muslims and non-Muslim tourists. In this context, Muslim-friendly tourism, which is primarily synonymous with halal tourism, encompasses a range of services and facilities designed to meet the needs of Muslims following Islamic teachings; these include halal food, prayer facilities, and suitable accommodations. These are not just religious duties; they also enhance traveller comfort and loyalty to the destination. Therefore, those destinations that provide complete halal facilities will be able to lead in world tourism.

As [Madnasir and Cahyani \(2024\)](#) point out, a halal tourism program could successfully drive the local economy by luring in tourists' demography and thereby contribute to the tourism competitiveness index in regions or countries such as Indonesia. Likewise, [Aksamawanti and Ridwan \(2022\)](#) point out the efforts of Aceh Province in its policies toward becoming the perfect Muslim friendly destination and the support of the government in adapting to the needs of Muslim travellers. Following government guidelines is important because these actions help improve the economy and are based on the ethical principles of Maqasid al-Shariah to promote welfare and justice in the community ([Pranika et al., 2023](#)). By doing so, national and regional state actors are contributing to normalising Muslim-friendly tourism as both an economic strategy and a religious duty through the incorporation of religious values in tourism policies. Public-private partnerships are also essential for maintaining these efforts and ensuring their long-term viability.

Ethically, [Wan Khairuldin et al. \(2024\)](#) explain that Muslim-friendly tourism is based on cultural respect and the ethical tourism concept, enabling Islamic conduct to be adopted and shared with other tourists without discrimination. Their findings highlight the importance of shared commitment by all parties in formulating tourism strategies that are sympathetic to the spiritual and ethical context of Islam. These approaches are part of the broader endeavour of the tourism industry to support the aims of social harmony and understanding of tourism, which are essential for Maqasid al-Shariah. These interventions also aim to harmonise tourism practices with the overarching objective of fostering social harmony and understanding, which are essential aspects of Maqasid al-Shariah. Further, including ethical provisions in tourism operators' training programs contributes to the development of cross-cultural understanding as well as the guest experience. This ethical engagement promotes peaceful co-existence and has Islam as a model religion in global inclusive travel.

In addition, it is necessary to integrate effective marketing strategies and tourist satisfaction control. [Mandalia and Hidayat \(2022\)](#) propose the use of methodologies

such as Importance-Performance Analysis to analyse the extent to which the needs of Muslim tourists are fulfilled by services, such as accommodation and facilities compliant with the principles of Shariah. The potential market is great with an increasing number of people who are Muslims, and tourism service providers are expected to keep developing; this is according to Economic Empowerment in Maqasid al-Shariah, which also highlights the prosperity and welfare of society (Ismanto et al., 2020). Strategic marketing, based on adherence to Islamic values, will draw the same customer repeatedly and create immense brand loyalty. Furthermore, the system should be implemented in a way that customer feedback loops are integrated to make certain that services are adapted to tourists' evolving needs and religious duties.

The theory of Good Tourism Governance (GTG) is crucial to tourism governance. The organisation of tourism according to Islamic rules involves not only ensuring adherence to religious values and specific norms but also enhancing cultural values and local identities. This phenomenon is particularly notable in Toba Lake, where the tourism industry looks to cater to religious and culture-driven tourism market models (Hajar et al., 2022). The issue is how this model translates into an instrument for sustainable development viewed from a Shariah perspective by creating growth that combines Islamic morals. In this context, transparent governance mechanisms make it imperative to homogenise certification processes, arbitrate between conflicts, and safeguard the rights of various parties. The inclusion of Maqasid-based indicators in governance assessment systems would result in greater accountability and better performance.

Moreover, regarding the operational elements of halal tourism, Akbar et al. (2023) emphasise the need for physical services and goods that are consistent with Islamic principles but generic enough to attract a wider market. This attitude emphasises the need to provide facilities that meet Muslim tourists' spiritual and ethical expectations and maintain Islamic teaching values in any tourism activity. Accordingly, the necessity for a coherent framework with clearly defined governance that accommodates these diverse needs is crucial to the continued growth of Muslim-friendly tourism. That can mean creating facilities that foster modesty, privacy, and religious duty without offending travellers who are not Muslims. Transparent guidelines that are based on Shariah principles aid not only in ensuring consistency but also in establishing confidence among consumers at an international level.

In summary, developing Muslim-friendly tourism operations that respect Maqasid al-Shariah would require a close relationship between good governance and ethical marketing, community empowerment, and the provision of special tourism infrastructure for the targeted market. Realising these principles in the practice of tourism models may ensure that the sector is economically prosperous, and at the same time, it is in line with the values, morals, and spirit of Islam in the Muslim world. In the end, Muslim-friendly tourism is not a niche market but one that reflects an emerging global demand for inclusive and value-driven travel. Employing Maqasid al-Shariah for tourism development provides a guide to enjoying the virtues of sustainability, morals, and well-respected global hospitality.

3. Research Methods

The main method of this paper is based on a structured review analysis of the body of work on Muslim friendly tourism practice that can be explained by the construct of Maqasid al-Shariah. The idea was to search and evaluate the literature systematically

and construct a conceptual model for Shariah-compliant tourism. The search was directed using five search keys: Muslim-friendly tourism, halal tourism, Maqasid al-Shariah, Shariah-compliant travel, and Islamic ethical tourism. This set of keywords was assembled through a Boolean logical combination to search and refine results across interdisciplinary databases. A search of literature was performed on three excellent academic databases: ScienceDirect, Semantic Scholar, and ScienceOpen. These databases were chosen because of their substantial peer-reviewed content in subjects like tourism studies, Islamic studies, and ethics. For relevancy and contemporary context, search filters were set to include journal articles and book chapters from 2020 to 2025. Also excluded were grey literature, editorials or any non-academic opinion pieces to maintain academic rigour.

There were predefined inclusion criteria to ensure consistency in the selection process. Studies were considered eligible for the review if they (1) specifically dealt with Islamic tourism or Muslim-friendly tourism markets; (2) were conceptually or empirically based on Maqasid al-Shariah, or Islamic jurisprudence; (3) targeted tourism governance, hospitality, and policy frameworks; and (4) contributed novel perspectives on the ethical or operational facets of Shariah-compliant tourism practices. Articles that were not published in English or were inaccessible in full text were excluded. The review was rendered using an analytical framework in successive steps. At first, the extracted metadata of the selected studies (first author, year, journal, region, research design) was entered into a review matrix. After evaluating the content for citation frequency, its relevance in the discipline, and connections to other important works, the researchers proceeded with their analysis. Through open coding and themes, the researchers were able to track convergent thoughts on ethical compliance, traveller satisfaction, and governance integration. In addition, inconsistent results and methodological deficits were noted to ensure a balanced synthesis and advice for future research.

The use of review analysis had several strengths for this research. It helped to gain a broad and deep understanding of muslim-friendly tourism and Maqasid al-Shariah by bringing together knowledge from different areas to show similarities in different situations. This approach also guaranteed transparency and reproducibility, as the selection and evaluation procedure was systematic and traceable. It has also contributed to building a conceptual travel model from the basis of religious perspectives, as well as the addition of practical issues for application to tourism policy and services. By reviewing the existing literature, the phase generated a robust scholarly base to inform future studies and policies concerning Muslim-friendly tourism.

4. Results and Discussion

The review analysis revealed several Shariah-compliant travel models of Muslim-friendly tourism practices through the lens of Maqasid al-Shariah, including: (a) the integration of Maqasid al-Shariah into Muslim-friendly hotel operations; (b) the preference of Muslim travellers for holistically Shariah-compliant destinations; (c) the development of Shariah-compliant homestay models for community-based tourism; (d) the contribution of Shariah-compliant wellness services to holistic Muslim well-being; and (e) the strengthening of ethical governance in Shariah-compliant hotels.

4.1. The Integration of Maqasid al-Shariah into Muslim-Friendly Hotel Operations

The integration of the Maqasid al-Shariah principles in hotel operations had a positive impact on branch service quality and guest satisfaction, particularly concerning the preservation of religion (*hifz al-din*), life (*hifz al-nafs*) and dignity (*hifz al-ird*). Hotels are implementing these. The study found that participants' perceptions of Muslim tourists had improved due to offerings such as halal food services, prayer facilities, and gender-segregated amenities (Nik Abdullah et al., 2024). This combination creates a spiritually relaxed atmosphere, which allows Muslim guests to fulfil their religious obligations with ease. It also represents the hotel brand's culturally diverse business model, which attracts both Muslim and non-Muslim travellers with its ethical travel proposition. There is also the element of Shariah-compliant hospitality, adding to Malaysia's standing as the world's hub for Islamic hospitality. Application of such principles will keep visitors coming back for more, thus enhancing destination loyalty (Sulaiman et al., 2023). Additionally, hotel managers noted that staff morale had increased as a result of the moral and ethical guidance of the Shariah-aligned protocols. This moral guide even helps drive down risk by reducing guest frustration with religious incongruities.

Incorporating Maqasid al-Shariah into hotel operations for Muslim-friendly tourism is becoming crucial as the demand for Shariah-compliant tourism increases. Maqasid al-Shariah stresses the need to protect religion, soul, intellect, lineage, property and the environment, and such can be applied to hotel industry practices (Bundo & Pratama, 2024). Knowledge of these goals would help the hotel operators formulate services that meet the demands and requirements of Muslims, compelling them to observe Islam while staying at a hotel (Muflihini et al., 2023; Hamdan et al., 2024). It is also important to mention that studies show that hotels adopting those values contribute to raising the satisfaction of guests, which results in higher levels of customer loyalty and a positive image within the Islamic tourist market (Qurtubi et al., 2021). These facilities guarantee the availability of halal food, a prayer room and Muslim-friendly services that offer a welcoming environment for Muslim guests (Mohd Yousoof et al., 2023). With growth in the halal tourism circuit, these Shariah-based principles must be executed intelligently to ensure these Muslim-friendly hospitality businesses are sustainable in the long run (Abdul Shukor & Kattiyapornpong, 2024).

4.2. The Preference of Muslim Travellers for Holistically Shariah-Compliant Destinations

Research revealed that Muslim travellers prioritise destination attributes that align with comprehensive Shariah compliance, such as accommodations, dietary aspects, transportation facilities, and entertainment options, to preserve their religion (*hifz al-din*) and intellect (*hifz al-aql*) (Jaapar et al., 2021). In places that practice Islamic behaviours, travellers felt more confident and comfortable. Hence, tourism service providers, who also follow this approach, are likely to benefit in terms of customer retention and positive mouth-to-mouth referral within Muslim communities. The value of Islamic belief at every point of contact is the strengthening of identity and spiritual security. This approach also promotes family-based and value-oriented travel patterns (Che Haron et al., 2024). Muslim tourists will frequently view it as the degree of the host destination country's moral commitment when it comes to the Shariah-compliant packages that are offered. Thus, destinations focusing on Islamic values can also stand out in the competitive halal tourism market.

Shariah-compliant destinations are preferred by Islamic travellers because of their values and cultural reasons. Halal tourism, also known as Islamic tourism, is an umbrella term used to refer to the variety of services and facilities catered specifically to the religious requirements of Muslim travellers, such as Shariah-compliant hotels, halal food, prayer rooms, and activities free from alcohol and gambling that enhance their comfort and ease away from home (Aisya et al., 2023; Ilmi & Ambariyanto, 2024; Basendwah et al., 2024). As shown by new research, the presence of Islamic characteristics influences travellers' destination choices, fostering loyalty to countries that share their values (Shaleha, 2023; Ruzulan et al., 2023). Moreover, when these preferences are fulfilled, it can lead to a better travel experience, and also it can support the development of the halal tourism industry, implying a broader market potential around the world (Ekka, 2024; Papastathopoulos et al., 2021). In order to retain its competitiveness, tourism players need to apply holistic Shariah-compliant reflections, other than just the surface level. This comprises staff training, service accreditation and effective policy development that reflect the essence of Maqasid al-Shariah.

4.3. The Development of Shariah-Compliant Homestay Models for Community-Based Tourism

The program for Muslim-friendly homestays, which follows the goals of Shariah that protect family, property, and religion, has shown positive outcomes for both local communities and tourists (Suffarruddin et al., 2023). Travellers felt they could absorb more culture and spirit during their stay. Additionally, the hosts enjoyed more earning opportunities while adhering to Islamic norms and principles of hospitality. The homestay model also facilitated intergenerational learning by bringing young travellers in contact with Islamic practices. Adopting standard Shariah-compliant principles allows consistency of values and facilitates operators satisfying religious requirements successfully (Isa et al., 2020). Furthermore, these initiatives often resulted in the economic recovery of rural areas owing to the attractiveness of faith-based tourism and enabled the grassroots-level communities to act as cultural emissaries to protect Islamic traditions and values.

The emergence of the Shariah-compliant homestay model in community-based tourism underscores the need to synchronise hospitality services with the Islamic way of life. Research by Muin et al. (2024) suggests that Shariah compliance is very important to tourism in areas of large Muslim populations of tourists, as it caters to the religious and religious tourists' religious and cultural needs. Additionally, the influence of experiential marketing on customer loyalty is greater for Shariah-based institutions, suggesting the need for customised marketing strategies (Priantoro & Yudiana, 2021). The Maqasid al-Shariah framework also serves as the beacon for harmonising hospitality practices with the overall objectives of Islam (Sholihin et al., 2021). By doing this, Shariah-based homestays will contribute to social welfare, encourage the well-being of the local community, and promote sustainable tourism (Sulaiman et al., 2022). They also provide opportunities for cultural exchange and religious education to achieve greater understanding among hosts and guests. Moreover, the use of standardised Shariah compliance measures facilitates homogeneity, transparency, and credence in the homestay packages.

4.4. The Contribution of Shariah-Compliant Wellness Services to Holistic Muslim Well-Being

Spas that cater to Muslims and emphasise the five Maqasid al-Shariah aspects, particularly the protection of life, mind, and dignity, have effectively addressed both spiritual and physical wellness needs. Customers appreciated gender-nuanced services, including halal-certified treatments that adhered to religious standards. These services were about body rejuvenation, peace of mind, and spiritual awareness. Islamic medical institutions play a crucial role in the developing health tourism industry for Muslim clients. Inclusion of moral-ethical and spiritual values offers an edge to the present services compared to the traditional spa models (Subhan, 2023). They were also backed for wider well-being aims, including cutting anxiety over modesty or religious observance in public environments. By anchoring themselves to Maqasid al-Shariah, these services show that the spiritual and physical are inseparable in Islamic life.

Shariah-compliant school-based wellness services Shariah-compliant lifestyles promote Islamic well-being by connecting and combining spiritual, physical, and emotional benefits. Such a whole-of-life orientation is inculcated in different life dimensions, as pointed out by Mottershead et al. (2024), who emphasise the very culturally sensitive health models developed specifically for Arab Muslims. Integration of compassionate care in healthcare systems, especially among Muslim physicians, can enhance patient care experience, creating a community-like relationship between the patient and physician and a spiritual care connection, which was referred to by Babaei et al. (2022). In addition, services that adhere to the tenets of Islam, such as halal well-being initiatives, work on the socio-economic dimensions of well-being and contribute to community well-being and moral maturation. Islamic social finance, as described by Rusydiana and As-Salafiyah (2021), becomes an important element in fostering social and economic interdependence within Muslim communities and, in turn, their well-being. This way, these services also contribute to the development of a grounded universalist identity and sense of purpose that are essential to mental health and resiliency when facing adversity, as suggested by Rizvi and Rizvi (2023) in their investigation of health care provision to Muslim communities.

4.5. The Strengthening of Ethical Governance in Shariah-Compliant Hotels

The application of Maqasid al-Shariah in company governance, especially for mitigating risks to wealth (*hifz al-mal*) and protecting dignity (*hifz al-ird*), has resulted in an improved reputation and increased trust among stakeholders (Yuliafitri et al., 2020). Additionally, when leaders adhered to moral and faith-based behaviours, both employees and customers were more engaged. This governance model was particularly effective in crisis containment and in maintaining business resilience in competitive tourism markets. Transparent measures in compliance with Islamic norms had assured investors of the honesty of the business. It also gave a framework for the responsible management of non-halal funds (Nedi et al., 2024). Moreover, linking hotel governance with Maqasid al-Shariah strengthens regulatory credibility in the Islamic finance and tourism industries. It also instills additional confidence in customers, especially among mindful travellers who value ethical and religious transparency.

Moreover, Shariah-compliant hotels must demonstrate transparency and adhere to ethical principles derived from Islamic teachings, striving for zero defects and zero harm to all stakeholders and business operations (So et al., 2021; Jamil et al., 2022). Under

such a paradigm, hotels should not only provide halal-certified services but also be expected to create experiences that have a religious and emotional connection with the guests (Samsudin & Putra, 2020). A strong Shariah governance mechanism (with a dedicated Shariah board) is an important tool to improve. These principles include authenticity, compliance, and credibility as perceived by the stakeholders (Baig et al., 2024; Abbasi, 2020). Additionally, ethical marketing may also help to build the customer's loyalty and satisfaction, following the major objective of Shariah-compliance that promotes the welfare of society (Nasuka et al., 2021). Finally, enabling ethical leadership in Shariah-compliant hotels enhances their legitimacy and performance effectiveness and, at the same time, upholds a positive stake in societal welfare (Hasan et al., 2020).

5. Conclusion

In conclusion, the incorporation of the principles of Maqasid al-Shariah in the practices of Muslim-friendly tourism provides an ethical base to the creation of inclusive, spiritually fulfilling and socially responsible travel experiences. The result of this research, based on structured review analysis, suggests aligning hotel operations, destination planning, wellness offerings and governance structure with the Shariah to cater to the increased needs of Muslim travellers. Yet, except for some conceptual frameworks and pilot models, there is a need for empirical testing of Shariah-compliant travel models in different cultural and regulatory settings in the future. This involves evaluating the satisfaction of tourists, economic growth and long-term sustainability across the Muslim and non-Muslim majority regions. Furthermore, interdisciplinary research into Islamic jurisprudence, tourism management and behavioural studies could offer a richer understanding of travellers' decision-making and stakeholder strategies in implementation. Decision makers and tourism stakeholders are recommended to implement quality of life-holistic-based performance indicators to maintain ethical integrity, to improve destination attractiveness and global leadership in delivering value-laden Islamic tourism market segments.

Ethics Approval and Consent to Participate

The researchers adhere to the research ethics guidelines established by the Research Ethics Committee of Universiti Teknologi MARA (RECUiTM). All procedures performed in this study did not involve human participants.

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Conflict of Interest

The authors reported no conflicts of interest for this work and declare that there is no potential conflict of interest concerning the research, authorship, or publication of this article.

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