

ASSESSING THE IMPLEMENTATION CHALLENGES OF SHARIAH-COMPLIANT IN MUSLIM-FRIENDLY TOURISM DESTINATIONS: A GLOBAL PERSPECTIVE

YAHYA, B.¹ – RUZULAN, Z.^{1,2*} – TUMIRAN, M. A.¹ – JAMALUDIN, M. A.² – MAHALLE, N.³ – KHALID, M. M.¹

¹ *Academy of Contemporary Islamic Studies, Universiti Teknologi MARA, Selangor, Malaysia.*

² *International Institute for Halal Research and Training, International Islamic University Malaysia, Selangor, Malaysia.*

³ *Faculty of Halal Science and Sustainable Tourism, Universiti Islam Sultan Sharif Ali, Bandar Seri Begawan, Brunei Darussalam.*

**Corresponding author
e-mail: zulaipa3198[at]uitm.edu.my*

(Received 29th November 2025; revised 01st March 2026; accepted 08th March 2026)

Abstract. Many cities and resorts have become more aware of Muslim visitors recently and have accordingly been striving, in one way or another, to accommodate these travellers. Despite its increasing relevance, the implementation of Shariah-compliant practices in various Muslim-friendly tourism destinations remains uneven and complex. This review primarily seeks to determine the main challenges faced in adopting Shariah-compliant methods within Muslim-friendly tourism locations from a global viewpoint. This research paper is framed based on a narrative review methodology evaluating and combining the pre-existing research about Shariah-compliant practices' introduction obstacles in the Muslim-friendly tourism category. The results show several implementation challenges of shariah-compliant practices in Muslim-friendly tourism destinations from a global perspective, including: (a) inconsistent interpretation of shariah standards across regions; (b) high costs and resource constraints for small and medium-sized enterprises (SMEs); (c) cultural resistance and lack of awareness among local staff and communities; (d) regulatory and policy gaps in non-Muslim-majority countries; and (e) perception of exclusivity deterring broader market appeal. In conclusion, this study demonstrates that the implementation of Shariah-compliant practices in Muslim-friendly tourism destinations is shaped by a combination of regulatory inconsistencies, resource constraints, cultural resistance, and market perception challenges.

Keywords: *Muslim-friendly tourism, shariah-compliant practices, halal tourism challenges, destination governance, inclusive tourism*

Introduction

Many cities and resorts have become more aware of Muslim visitors recently and have accordingly been striving, in one way or another, to accommodate these travellers (Tumiran et al., 2025). This rising segment of tourists places the strongest emphasis on amenities and services that comply with Shariah principles, which include the freedom of halal food, the presence of prayer rooms, the provision of modest open spaces, and the application of moral and ethical treatment to visitors. Muslim-friendly tourism, therefore, is no longer a small-scale market but an important part of a destination's development that paves the way for economic gain, cultural sharing, and the institutionalisation of an inclusive tourism practice (Estikowati et al., 2025). The rise of the Muslim-friendly tourism sector reflects a significant shift in the tourism industry, as

consumers' purchasing decisions are increasingly influenced by their values, not just the products they desire.

Despite its increasing relevance, the implementation of Shariah-compliant practices in various Muslim-friendly tourism destinations remains uneven and complex. The main obstacles that need to be addressed include variations in interpretations of Shariah, uncoordinated certification standards, limited support from institutions, and, to a lesser but still significant extent, culturally related reasons in non-Islamic countries (Kamarudin et al., 2025). On the other hand, resources and practicalities will be the hurdles for small and medium-sized tourism companies if they decide to go full Shariah compliant (Fathoni et al., 2025). These problems not only disrupt the uniformity of the services and the confidence of the travellers; they also create an impression of exclusivity that, in turn, reduces the appeal of the destination to a wider market. Therefore, the lack of integrated regulatory frameworks and all-out implementation of the Accessibility Legislation Act are still the barriers to the sustainable growth of Muslim-friendly tourism on a global level.

This review primarily seeks to determine the main challenges faced in adopting Shariah-compliant methods within Muslim-friendly tourism locations from a global viewpoint. Meanwhile, the study will enhance understanding of the factors of implementation by amalgamating the existing academic sources (Abdullah et al., 2025; Adinugraha, 2025). As a result, the findings will provide a foundation for more efficient governance, training, and marketing strategies, benefiting policymakers, destination managers, and tourism practitioners. Furthermore, the academic world will benefit, as the study will create a more exhaustive literature with the support of more integrated and all-encompassing models of Muslim-friendly tourism.

Review of past research

The rising fame of Muslim-friendly tourism (MFT) as a market segment has made many areas all over the world adopt practices that are in line with the Shariah principles. As a result of this, MFT has not only turned out to be an economic opportunity but also a medium for cultural exchange and the promotion of ethical tourism standards. Furthermore, this trend reveals the increasing longings of Muslim travellers for services that match their religious values while satisfying their quality and convenience requirements. Although MFT is a potentially powerful sector, critical issues must still be addressed to make halal tourism more accessible and widely accepted. The team of Juliana et al. (2023) has pointed out the lack of uniformity in the legislation field as the main reason why the halal tourism industry is not evolving the same way universally. Thus, these challenges need to be tackled, and a coherent and dependable global market for halal tourism should be created. The ever-increasing number of studies on MFT demonstrates the need for comprehensive research that can guide policymakers and industry players in developing effective strategies. One of the prime challenges that the sector of Muslim-friendly tourism is facing today is the absence of worldwide-certified halal licensing across different areas. This diversity might mislead travellers about what they should perceive as halal-friendly services. The work of Juliana et al. (2023) shows that the non-existence of universal standards restricts the application of Halal tourism products that will naturally target different market segments can be very effective. Therefore, it is essential to establish a uniform halal certification process that is suitable for the market, ensuring the authenticity of their services, as argued by Mazlan et al. (2023). In the absence of a consistent system, destinations would struggle to be trusted

by Muslim tourists, and this, in turn, would mean a limitation of the travel market. Consequently, having the same standards of certification extended worldwide is not only good for the traveler's confidence but also for promoting halal tourism, which is recognised globally as a potential lodging and entertainment contribution that deserves much trust and acceptance.

One more obstacle that seriously jeopardises the implementation of Shariah-compliant practices is the difference in cultural viewpoints regarding halal tourism. Many non-Muslim destinations are wary of fully adopting halal principles, fearing they may be exclusive and disrupt visitor flow. Chang and Amalina (2026) suggest that promoting halal-friendly services not only directly addresses the needs of Muslim tourists but also fosters intercultural understanding and tolerance in areas where Islam is not the dominant culture. Therefore, fostering a common understanding and increasing awareness in host communities through inclusive and transparent marketing is one way to reduce negative prejudices and promote a more holistically open-minded tourism strategy. Furthermore, the literature highlights that if there is a lot of collaboration among local authorities, tourism operators, and Muslim travel organisations, then all the cultural aspects and operational practices will be ethically balanced. MFT's operational aspects, such as appropriate infrastructure and trained personnel, create another layer of complexity. According to the Madnasir and Cahyani (2024) study, Indonesia is one of the countries that work towards the tourism competitiveness improvement through the betterment of the infrastructure and the quality of human resources in the tourism sector/field. Still, many of the hotels that are Muslim-friendly face the issues of the ignorance/poor understanding and linguistic barrier among the staff when it comes to Islamic tourism, resulting in inconsistencies in customer experiences, as per Mazlan et al. (2023). Therefore, we need to invest a substantial amount in training programmes to ensure that service providers understand the needs of Muslim travellers. Moreover, operational research shows that service modernisation and employee participation strategies are crucial factors in sustaining service similarity across distant areas.

The long-term prosperity of Muslim-friendly tourism efforts heavily relies on economic sustainability. According to Ali et al. (2022), the management of sustainable facilities in MFT should not only be concerned with aspects of economy, culture, and religion but also be considered contributing in a multifaceted way to the development of the local community. Sustainable practices must be implemented to ensure that these locations serve as destinations not only for Muslim tourists but also for local communities, allowing them to benefit and helping to offset the economic inequalities often caused by tourism development, particularly in areas that financially depend on the sector. Additionally, involving the community in the planning and decision-making process can simultaneously lead to increased social legitimacy and economic resilience. Furthermore, the adoption of technology is among the central factors helping take sustainability to the next level, thus making it possible for destinations to make the best use of existing resources and provide services more effectively. The incorporation of technology into MFT brings with it a major prospect and problem. In the study, Suhartanto et al. (2025) claim that technology can be used to create more immersive and culturally sensitive travel experiences for young Muslim travellers and that through the technology, travellers can be provided access to halal products. What is more, the inconsistency in the application of technology across different regions is identified as a pitfall in fully taking advantage of its advantages in MFT. A result of the study is that destinations have to introduce a new generation of technology that has been designed to

specifically meet the needs of cultural and religious travellers in order to improve the overall experience of the target audience. Furthermore, the use of digital platforms for the dissemination of information and online halal certification verification can be a factor that increases transparency and trust. Ultimately, combining technology innovation, training, and standardisation with an intelligence approach can significantly enhance the efficiency and appeal of Muslim-friendly tourism.

In simple terms, one could argue that, while there is a substantial opportunity for growth in the Muslim-friendly tourism sector due to rising global interest, there are still challenges to address, including standardisation, cultural acceptance, infrastructure development, economic sustainability, and technological integration. The steps that should be taken to standardise halal certification, become familiar with the culture, invest in infrastructure, and enter the technological field can transform polyester into the wool of Shariah-compliant tourism practices. Additionally, policymakers can establish a target that incorporates input from various sectors, including government, business, and society, to ensure that tourism development benefits both the industry and satisfies the needs of locals and tourists. In summary, issues that affect multiple stakeholders should be addressed in a way that not only grows the market but also establishes a long-lasting and welcoming environment for both Muslims and non-Muslims who enjoy the area.

Materials and Methods

This research paper is framed based on a narrative review methodology evaluating and combining the pre-existing research about Shariah-compliant practices' introduction obstacles in the Muslim-friendly tourism category. The literature that is relevant to the topic was determined by using such keywords as “Muslim-friendly tourism”, “Shariah-compliant practices”, “halal tourism challenges”, “destination governance”, and “inclusive tourism”. We conducted an exhaustive search of the literature in academic databases such as Scopus, Web of Science, and Google Scholar and selected publisher platforms. The process of the review entailed at the beginning the selection of titles and abstracts depending on the topic covered, then the evaluation of the full text of the articles for reoccurrence of themes, patterns, and conceptual inputs. The choice of a narrative review was based on its pliability to the inclusion of different theoretical frameworks and contextual evidence, which is mainly appropriate for the examination of the challenging, multi-dimensional, and constantly changing aspects whose locations vary in terms of geographical and cultural landscapes.

Results and Discussion

The results show several implementation challenges of shariah-compliant practices in Muslim-friendly tourism destinations from a global perspective, including: (a) inconsistent interpretation of shariah standards across regions; (b) high costs and resource constraints for small and medium-sized enterprises (SMEs); (c) cultural resistance and lack of awareness among local staff and communities; (d) regulatory and policy gaps in non-Muslim-majority countries; and (e) perception of exclusivity deterring broader market appeal.

Inconsistent interpretation of shariah standards across regions

It was found in the study that a key challenge was the lack of a common understanding and accepted definition of what constitutes Shariah-compliant practices in the tourism sector. Individual service providers and consumers are uncertain about what the standards are when there is such a consensus vacuum. That is why it is challenging for the stakeholders to lay down specific operational benchmarks that could be uniformly applied all over the world. Therefore, in the Middle East, for example, countries such as the UAE and Saudi Arabia opt for stricter measures, while Southeast Asian nations like Malaysia and Indonesia impose them less and interpret them in a way that is adapted to the respective context. As a result, faithfulness to guidelines not only differs with users, it adds to the credibility of Muslim-orientated tourism, as visitors may detect reduced levels of compliance in even the same region. Shi et al. (2025) argue that such discrepancies can seriously impact the deciding of choice of international Muslim tourists when it comes to their travels. The introduction of Shariah-compliant practices in the field of Muslim-friendly tourism is, in the main, argumentative due to the different interpretations of Shariah rules in one and the same region. Moreover, country-specific economic development methods and rules, together with regulatory constraints, augment it, as every state ultimately puts its progress and cultural norms as the priority. As an example of this, though Malaysia's innovation-based regime is different from the conservative yet still modernising structures of the Gulf Cooperation Council, a fact that not only discloses but also highlights the varying gaps in harmonisation and compliance present in the tourism sector, and this was the key point made by Shi et al. (2025). Therefore, if the standards are not unified, service quality from providers may suffer, and customers may become uncertain about the authenticity of Shariah-compliant facilities.

Also, the surge in the number of leisure facilities that are Shariah-compliant is being crowned by the halal tourism business rise, and one of its success indicators is Indonesia's redirection of development that transmutes it into a straightforward halal. This shift positions Indonesia as a leading destination for halal tourism, according to Wijaya et al. (2025). The country's proactive shift represents the first in the world to have a strategic focus on policies and infrastructure in the halal tourism sector and the corresponding investments, raising the global halal tourism market share significantly. Regional discrepancies, however, may lead to differing interpretations of genuine adherence to Shariah, which complicates the attraction of Muslim-friendly tourism markets worldwide, as discussed by both Shi et al. (2025) and Wijaya et al. (2025). As a result, the conversation between the different countries should be much deeper and more open so that they can create standards that everybody will adhere to that, on the one hand, reflect the local cultural perspectives and, on the other hand, satisfy the global requirements.

High costs and resource constraints for small and medium-sized enterprises (SMEs)

For small and medium-sized firms (SMEs) that are in places where Muslims are not the majority, such as Japan, South Korea, and Europe, introducing halal certification, prayer facilities, gender-segregated amenities, and alcohol-free environments incurs significant financial costs. As a result, a significant number of operators experienced the obtaining and keeping of halal certification as a financial burden that made them partly compliant and less than fully Muslim-friendly. This partial compliance negatively impacts not only the consistency of the services provided but also the perception of the location as a welcoming and high-quality Muslim-friendly destination for tourists.

Another issue is that SMEs almost always consider employee training and Shariah compliance to be difficult; for these reasons, they struggle with operations. Despite the market's demand for Muslim-friendly services, the financial challenges and operational difficulties at the micro-level prevent SMEs from strictly adhering to halal standards (Chugh et al., 2024). Several obstacles impede the smooth integration of Shariah-compliant practices within small and medium-sized enterprises, particularly in the tourism industry, where these enterprises are primarily guided by Muslim principles. In the case of SMEs, the primary obstacles have been the cost factor and the availability of resources. These enterprises too often show an inability to take up formal legal arrangements because of the associated costs and complications. This problem gets even worse where institutional differences exist in cross-border contexts, thereby elevating the costs, complexity, and risk of doing business, as supported by Chugh et al. (2024) as well as Kahiya and Butler (2022). So, many SMEs are hesitant to negotiate contracts and prefer informal "handshake" deals, which can be risky for the firm and the industry. Additionally, without the proper and formal contractual arrangements, the question of trust building does not just come up but also greatly affects SMEs' global partnership quest, thus limiting their capability to develop further.

Furthermore, the halal tourism market, projected to be worth US\$365 billion in 2032, not only represents a new industry but also places pressure on small and medium-sized enterprises to respond to regulatory and operational requirements. This trend is becoming increasingly evident, as stated by Abdul Shukor and Kattiyapornpong (2024). However, their limited financial resources are preventing them from fully embracing Shariah-compliant practices, which could lead to missed opportunities for growth and competitiveness in their businesses, as noted by Suban et al. (2023). The risk that SMEs not meeting the standards might lose customers to large-scale operators with their full-fledged resources and capabilities is also present. Thus, the availability of resources is a challenge not only for the continued operation of SMEs but also for transforming resource constraints into an advantage in the growing halal tourism sector.

Cultural resistance and lack of awareness among local staff and communities

Tourist resorts located in the Spoil Peninsula, Spain, and Great Britain have not entirely aligned with the principles of Shariah Law and have occasionally shown subtle cultural defiance on the issue. The areas failed to properly implement the entire training programme, which included lectures, demonstrations, and individual assignments, because local people were often uninformed about or opposed to Islamic laws, partly due to their values. For example, in terms of food, there were instances of poor handling practices, and the designated rooms for prayer and ablution were not secure for guests, leading to punitive consequences. The repercussions included dissatisfaction among some Muslims and a decrease in trust due to the standards with which the area was accredited. Moreover, the absence of a training framework that is sensitive to the local culture results in a subconscious rejection of imposed practices, which in turn increases the likelihood of non-compliance. The policy made by the authorities and the actual work done by the employees in direct contact are in fact in opposition, and the latter is being influenced by the former. That is precisely why the need for more qualified staff and improved cultural awareness pops out as a root factor of a successful Muslim-friendly tourism operation. In a broader sense, the promotion of Shariah-compliant practices within Muslim-friendly tourist destinations is generally hampered by the reluctance of local people to accept change and the lack of awareness of native

employees and communities. According to Quang et al. (2023), one major obstacle is the fragile or nonexistent link between local populations and the tourism projects planned and executed, which results in a lack of interest and low awareness of the cultural impacts of the tourism policies. To add further, Quang et al. (2023) point to the problems of manpower and the absence of any machinery for the coordination of the different parties as the key shortcomings that reinforce the cultural barriers and curtail efforts by the community to play a more active role. Hence, community engagement merely turns out to be on the surface, which is a threat to the sustainability of the Shariah-compliant tourism initiatives.

In the case of edu-tourism, there are multiple instances where tourists and residents have differing expectations regarding Muslim-friendly practices, which creates challenges for both groups. The goal is to communicate this effectively. This is the rationale behind Che Haron et al. (2024) research, which argues that there should be new and better policy frameworks that can promote the active involvement by the local community can also promote tourist development in accordance with Islamic guidelines. By doing this, the educational sector will play a stronger role, as targeted initiatives designed to change locals' perceptions, gradually reduce cultural resistance, and widen the acceptability of Shariah-compliant practices can be more effective; furthermore, the collective effort of all involved parties will be key to successfully transforming current Muslim-friendly tourism development in various cultural and social contexts into more profitable businesses.

Regulatory and policy gaps in non-Muslim-majority countries

Research findings show that a significant number of Muslim-friendly attractions located beyond the Islamic world do not have governmental support or adequate directives to advance the development of Shariah-compliant tourism. This fragmentation makes achieving unified progress more challenging, as the private sector primarily drives these initiatives with minimal coordinated public effort. Correspondingly, the absence of a leading state throughout the process is unfavourable to standardisation and limits the spread of Muslim-friendly tourism services among destinations. Furthermore, the market-driven initiation usually focuses on profit over the religious aspect, resulting in inconsistent service quality and authenticity. Thus, the lack of commitment from any firm or institution implies a policy disagreement regarding Muslim-friendly tourism in national tourism development. The task of implementing Shariah-compliant practices in Muslim-friendly tourism destinations in countries where Muslims are not in the majority is accompanied by significant regulatory and policy challenges. As highlighted by Marlinda et al. (2021), South Korea, Singapore, and Thailand are among the countries that have recently adopted halal tourism policies in an effort to attract and grow their tourism industry for Muslim tourists. Despite these efforts, the adoption of policies is often more of a symbolic act than structural change, and the tools for enforcement at the operational level are limited. Further, this issue is interwoven with other issues, as the lack of a consistent and supportive regulatory environment in various jurisdictions does not allow the full integration of the practices, i.e., one that would harmoniously juxtapose halal standards with international trade laws. It might even result in non-tariff barriers, as raised by Yuanitasari et al. (2025).

A significant increase in halal tourism in Japan is being noticed, and the link between government assistance and making these services economically viable is still weak, according to Pratama (2022). Consequently, the lack of a common strategy may limit

the sustainability of the market in the long term and weaken Japan's position in the tourist industry for Muslim-friendly countries. In addition, Kanaha and Kurniawan (2025) show that the government has been working to establish Shariah-compliant facilities, yet the efforts are uncoordinated and regulatory approaches are inconsistent. This situation calls for urgent action to address these fundamental issues and catalyse inclusive and sustainable tourism development.

Perception of exclusivity deterring broader market appeal

One of the main problems found was when destination marketers feared that the tourism sector would put off non-Muslims by putting too much emphasis on being Shariah-compliant. These issues could eventually result in a fall in the overall competitiveness of the destination. Through the lens of marketers, the signs of halal labelling in the market were regarded not as all-encompassing but as out of place; thus, the formation of strategies for segmentation in culturally pluralistic tourism markets is very difficult. Marketing efforts tend to focus on promoting the virtues of fairness and the diversity of cultures that can be embraced, rather than making explicit references to religion. As a result, many destination areas, for example, underwent delicate negotiations in branding, taking extreme care to avoid being perceived as exclusive or religious hubs. Many other destinations reported adopting a balanced approach by promoting Muslim-friendly facilities while maintaining an inclusive image, resulting in subtle or even unannounced marketing of halal attributes. Muslim-friendly tourism must always follow Shariah law, but its implementation may limit the market due to its exclusivity. Kamarudin et al. (2025) argue that the focus on certain halal certifications is the most significant problem, because some prospective customers regard them as narrow and disadvantageous. Furthermore, this view could significantly influence the formation of destination images even before travel plans are set, hence restricting the possible market and the mix of visitors. In another example, Adiba and Nasrulloh (2021) prove that the hospitality that is set aside for Muslim tourists in terms of service standards and facilities may inadvertently mean the non-Muslim will think and feel that the place is not for him/her, thus creating a loss in terms of tourism revenue and different cultural interaction opportunities.

Exclusivity, nonetheless, can be an issue when promoting inclusive tourism in a broader context of social implications. This situation arises because the sponsors of intercultural understanding and respect largely advocate for the expansion of the market size. Alongside and developing this point, Chang and Amalina (2026) stated that with the help of inclusive narratives, Muslim-friendly services could be more naturally linked with the values than with the identity issues. It also seems that aligning this concept will enhance the value of tourist purchases by associating halal with ethics, health, and high quality rather than solely with religious traditions. Moreover, Kamarudin et al. (2025) argue that beyond the traditional boundaries, a much broader halal market will emerge, and the introduction of Shariah compliance within the tourism sector will foster greater inclusivity and attract a more diverse clientele with various cultural backgrounds. Such an outcome would mean that adhering to Islamic rules of behaviour during the tour would significantly increase benefits while also allowing tourists to experience visiting a 100% Halal place; thus, it serves as a win-win solution for stakeholders.

Conclusion

In conclusion, this study demonstrates that the implementation of Shariah-compliant practices in Muslim-friendly tourism destinations is shaped by a combination of regulatory inconsistencies, resource constraints, cultural resistance, and market perception challenges. While Shariah compliance offers significant potential for enhancing destination credibility and inclusivity, its effectiveness is constrained by fragmented standards and uneven institutional support, particularly in non-Muslim-majority contexts. Addressing these challenges requires coordinated policy frameworks, capacity-building initiatives, and inclusive branding strategies that balance religious compliance with universal appeal. For future research, empirical studies examining stakeholder perceptions across different regions are recommended, alongside comparative analyses of policy-driven and market-driven implementation models. Further exploration of technology-enabled solutions and adaptive certification frameworks may also offer advantageous advice for advancing sustainable and globally accepted Muslim-friendly tourism practices.

Acknowledgement

The authors thank the Academy of Contemporary Islamic Studies, Universiti Teknologi MARA, for technical support. The authors would like to express their sincere gratitude to the Strategic Research Partnership (SRP) Grant under the Bilateral Strategic Alliance (UNISSA–UiTM) Matching Grant (File no. 100-RMC 5/3/SRP INT [082/2021]) for funding and supporting this research. This collaborative initiative has been instrumental in facilitating cross-institutional engagement and advancing scholarly contributions in the field of Muslim-friendly tourism and Islamic ethical frameworks.

Conflict of interest

The authors declare a potential conflict of interest in that Bushroh Yahya and Mohd Amzari Tumiran are spouses. However, this relationship did not influence the study design, data collection, analysis, interpretation of findings, or the decision to publish the results. The research was conducted with full academic integrity and independence.

REFERENCES

- [1] Abdul Shukor, S., Kattiyapornpong, U. (2024): Muslim travellers: A bibliometric analysis. – *Journal of Islamic Marketing* 15(4): 1054-1077.
- [2] Abdullah, F.N., Anuar, A., Md Zani, R., Ali Akbar, Y.A. (2025): Halal tourism: An integrative review of concepts, challenges, and future directions. – *Journal of Emerging Economies and Islamic Research* 13(2): 44–86.
- [3] Adiba, E.M., Nasrulloh, N. (2021): Exploring Muslim tourist intention on shariah tourism to Madura. – *Falah: Jurnal Ekonomi Syariah* 6(1): 61-74.
- [4] Adinugraha, H.H., Al-Kasyaf, M.Z., Nasaruddin, R.B. (2025): Applying Muslim-friendly tourism principles in destination management: Evidence from Aceh, Indonesia. – *International Journal of Halal Industry* 1(1): 68-83.
- [5] Ali, I.M., Radzuan, N.A.M., Yasin, M.F.M., Hamdan, W.S.Z.W., Hassin, M.A. (2022): Sustainable facilities management for Muslim friendly tourism and hospitality. –

- International Journal of Academic Research in Business and Social Sciences 12(11): 166-186.
- [6] Chang, Y.C., Amalina, N.S.S. (2026): Halal travel intention of Muslim tourists toward a non-Islamic destination: an integrated framework in Taiwan. – *Journal of Islamic Marketing* 17(4): 1604-1633.
- [7] Che Haron, H.I., Abdullah, H., Sheikh Ahmad Tajuddin, S.A.F., Mohd Zain, F.A., A. Rahim, N.A.A. (2024): Analyzing revisitation dynamics: A scholarly analysis of bootstrapping, mediating Muslim-friendly context and impact on determinant factors in Terengganu’s edutourism destinations. – *Journal of Islamic Marketing* 15(12): 3683-3726.
- [8] Chugh, R., Lindsay, V.J., Ashill, N.J., Crick, D. (2024): The influence of psychological contracts on exporter–distributor relationships and export venture performance: The conditional role of institutional distance. – *Asia Pacific Journal of Marketing and Logistics* 36(3): 641-659.
- [9] Estikowati, E., Sugeha, A.Z., Hidayatullah, S., Alvianna, S., Krisnanto, A.B. (2025): Muslim-friendly tourism: Development, potentials, activities, constraints, and strategies. – In A. Hassan, P.D.S. Pitanatri (eds.), *Handbook of tourism and hospitality marketing in Indonesia*. Springer 27p.
- [10] Fathoni, M.A., Priyatno, P.D., Faizi, F., Wiryanto, F.S., Rachbini, W., Suryani, S. (2025): Unlocking barriers and strategies of halal certification for micro and small enterprises in Indonesia: Analytic network process approach. – *Problems and Perspectives in Management* 23(1): 169-180.
- [11] Juliana, J., Mahri, A.J.W., Salsabilla, A.R., Muhammad, M., Nusannas, I.S. (2023): The determinants of Muslim millennials’ visiting intention towards halal tourist attraction. – *Journal of Islamic Accounting and Business Research* 14(3): 473-488.
- [12] Kahiya, E.T., Butler, P. (2022): “Forget it, let’s go with a handshake”: Contracting practices of exporting small to medium size enterprises (SMEs). – *Journal of Business and Industrial Marketing* 37(3): 549-563.
- [13] Kamarudin, W.N.B.W., Dzia-Uddin, D.N., Ritonga, R.M. (2025): Muslim-Friendly Hotels and Hospitality Practices: A Comprehensive Review of Global Trends and Challenges. – *International Journal of Social Science Research* 13(2): 178-203.
- [14] Kanaha, I., Kurniawan, S. (2025): Halal tourism potential in North Maluku: Synergy between culture, religion, and economy. – *Journal of Islamic Economics Lariba* 11(1): 483-506.
- [15] Madnasir, M., Cahyani, A.B. (2024): Analysis of halal tourism development on economic development in Indonesia. – *KnE Social Sciences* 12p.
- [16] Marlinda, A.P., Cipto, B., Al-Fadhat, F., Jubba, H. (2021): South Korea’s halal tourism policy: The primacy of demographic changes and regional diplomacy. – *Academic Journal of Interdisciplinary Studies* 10(3): 253-263.
- [17] Mazlan, N., Izham, S.S., Ahmadun, M. (2023): Muslim friendly hotels as Islamic tourism products: Issues and challenges. – *International Journal of Academic Research in Business and Social Sciences* 13(2): 241-245.
- [18] Pratama, D.P. (2022): The future of the halal tourism market in Japan after COVID-19: An economic pragmatism perspective. – *KnE Social Sciences* 22p.
- [19] Quang, T.D., Nguyen, Q.X.T., Nguyen, H.V., Dang, V.Q., Tang, N.T. (2023): Toward sustainable community-based tourism development: Perspectives from local people in Nhon Ly coastal community, Binh Dinh province, Vietnam. – *PLOS ONE* 18(10): 22p.
- [20] Shi, J., Firmansyah, E.A., Wang, Y., Xu, W. (2025): Technological innovation and regulatory harmonization in Islamic finance: A systematic review and machine learning analysis (2000–2023). – *Journal of Islamic Accounting and Business Research* 31p.
- [21] Suban, S.A., Madhan, K., Shagirbasha, S. (2023): A bibliometric analysis of halal and Islamic tourism. – *International Hospitality Review* 37(2): 219-242.

- [22] Suhartanto, D., Amalia, F.A., Kartikasari, A., Arsawan, I.W.E., Awaludin, I., Nova, M. (2025): Advancing destination innovation: The impact of smart technology, environmental concerns and destination type on young Muslim travelers visiting Islamic and non-Islamic destinations. – *Journal of Islamic Accounting and Business Research* 22p.
- [23] Tumiran, M.A., Ruzulan, Z., Yusof, K.S., Musa Fathullah Harun, H., Saidin, N., Khalid, M.M., Harun, N.H., Jamaludin, M.A. (2025): Constructing Muslim-friendly tourism practices through the lens of maqasid al-shariah. – *Malaysian Journal of Social Sciences and Humanities* 10(7): 13p.
- [24] Wijaya, C.O., Wijaya, S., Jaolis, F. (2025): The influence of social media content on attitude, destination image and intention of female Muslim travelers to visit halal destinations: Comparison between UGC and FGC. – *Journal of Islamic Marketing* 16(2): 402-427.
- [25] Yuanitasari, D., Harrieti, N., Salaeh, Y. (2025): Harmonizing sharia-based halal standards with international trade law: A comparative legal study. – *Lampung Journal of International Law* 7(1): 47-62.