

An Innovative Shariah-Compliant Hotel Model Based on Maqasid Al-Shariah: The Daruriyyat Construct for Tourist Well-Being and Islamic Economic Development in Malaysia.

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ABSTRACT

This study develops an innovative model of Shariah-compliant hotels based on the principles of Maqasid Shariah, focusing on the construct of Daruriyyat as its foundational component. The construct encompasses five essential elements: the preservation of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-‘aql), lineage (hifz al-nasl), and wealth (hifz al-mal). The research adopts a Design and Development Research (DDR) approach through three key phases: needs analysis, design and development, and usability evaluation. The Fuzzy Delphi Method (FDM) was employed to establish expert consensus on the critical elements, while the Nominal Group Technique (NGT) was applied to assess the usability of the proposed construct. The findings indicate that all elements of Daruriyyat achieved a high level of consensus among experts and are deemed highly relevant for application in Shariah-compliant hotel services. This demonstrates that Daruriyyat serves not only as a framework for ensuring Muslim tourists’ well-being but also as a significant contributor to the development of Islamic economics in Malaysia through the strengthening of the halal tourism sector. The study provides vital implications for hotel operators, policymakers, and authoritative bodies such as JAKIM and the Islamic Tourism Centre (ITC) in enhancing a more systematic, holistic, and globally competitive Islamic hospitality ecosystem.

Keywords: Shariah-Compliant Hotel, Maqasid Shariah, Daruriyyat, Tourist Well-being, Islamic Economics.

INTRODUCTION

Industri The Islamic hospitality and tourism industry has become one of the most dynamic and rapidly expanding sectors worldwide in the past decade. This growth is largely driven by the increasing number of international Muslim travelers, projected to exceed 230 million by 2028 (Mastercard-CrescentRating, 2022). Malaysia has consistently maintained its position as a leading global destination for Muslim-friendly tourism, securing the top rank in the Global Muslim Travel Index (GMTI) for several consecutive years. This achievement is supported by a strong halal ecosystem, internationally recognized standards, and comprehensive Muslim-friendly infrastructure. Nevertheless, the implementation of the Shariah-compliant hotel concept in Malaysia continues to face various challenges, particularly in terms of understanding, inconsistent standardization, and differing levels of awareness among both the public and hotel operators (Samori et al., 2016; Zailani et al., 2019).

The concept of a Shariah-compliant hotel should not be perceived merely as a branding tool but must be translated holistically in accordance with authentic Islamic principles. Within this context, Maqasid al-Shariah serves as an integrated framework that safeguards human well-being. The five essential elements within the Daruriyyat construct preservation of religion, life, intellect, lineage, and wealth form the core values that should be incorporated into hotel operations (Auda, 2008; Kamali, 2019). When these elements are preserved and implemented, they ensure that the well-being of tourists is protected not only from a spiritual dimension but

also through the assurance of safety, health, morality, and economic security.

In an era of globalization and growing competition in the tourism sector, a Shariah-compliant hotel model that genuinely reflects the principles of Maqasid al-Shariah can provide significant added value to Malaysia. Such a model would meet the expectations of both local and international Muslim travelers while contributing to the development of the Islamic economy. This approach aligns with Malaysia's broader national agenda to establish the halal tourism sector as one of the key drivers of economic growth under the Halal Economy initiative (ITC, 2021). The success of this sector would not only enhance national income but also strengthen Malaysia's global reputation as a reference center for Islamic hospitality.

Although several standards have been introduced, such as MS2610:2015 Muslim Friendly Hospitality Services in Malaysia and international frameworks like CrescentRating and Salam Standard, research shows that their implementation remains largely confined to the provision of halal food and prayer facilities (Battour & Ismail, 2016; Stephenson, 2014). This limited application demonstrates a fragmented approach that fails to capture the holistic integration demanded by the principles of Maqasid al-Shariah. Therefore, there is a pressing need to develop an innovative model that positions the Daruriyyat construct as the foundation of Shariah-compliant hotel services, thereby complementing and strengthening the existing standards and guidelines.

This study aims to develop an innovative model for Shariah-compliant hotels grounded in the framework of Maqasid al-Shariah, emphasizing the Daruriyyat construct as its core component. The model is designed to contribute in two main areas. The first is to ensure the well-being of Muslim tourists, who are the primary users of Islamic hospitality services. The second is to support the advancement of Malaysia's Islamic economy through the enhancement of the halal tourism industry. Accordingly, this paper elaborates on the theoretical framework underpinning the model's development, the research methodology employed, and the findings that validate the relevance and practicality of the Daruriyyat construct within the context of Islamic hotel management.

Background of the Study

Industri The halal tourism industry represents one of the most rapidly growing segments within the global Islamic economy. This expansion aligns with the increasing number of Muslim travelers worldwide, projected to reach more than 230 million by the year 2028, positioning the sector as a major contributor to the global tourism market (Mastercard-CrescentRating, 2022). Malaysia has established itself as a leader in this field, maintaining the top position as a Muslim-friendly tourism destination according to the Global Muslim Travel Index (GMTI). This success stems from a strong halal ecosystem, continuous support from government institutions, and the active participation of local hospitality entrepreneurs.

Despite these achievements, the implementation of the Shariah-compliant hotel concept in Malaysia continues to face several challenges. Among the key issues identified are the limited understanding of Shariah principles among hotel operators, the lack of uniformity in the application of standards, and the constraints posed by operational costs and infrastructure (Samori et al., 2016; Zailani et al., 2019). As a result, most hotels tend to focus primarily on basic requirements such as the provision of halal food and prayer facilities while paying insufficient attention to broader aspects of the Maqasid al-Shariah framework.

Within this context, Maqasid al-Shariah serves as a theoretical foundation that ensures hotel services are genuinely aligned with Islamic principles. The elements of Daruriyyat—preservation of religion, life, intellect, lineage, and wealth—form the essential pillars that guarantee human well-being (Auda, 2008; Kamali, 2019). Integrating these elements into hotel operations not only ensures compliance with Shariah but also enhances the overall well-being of Muslim tourists. The preservation of religion can be reflected through the provision of conducive prayer facilities, while the preservation of life encompasses guest safety and health. The preservation of intellect requires a moral and alcohol-free environment, the preservation of lineage is supported through gender-segregated facilities, and the preservation of wealth ensures transparency and fairness in financial transactions.

Beyond ensuring tourist well-being, a Shariah-compliant hotel model based on Maqasid al-Shariah contributes

significantly to the advancement of the Islamic economy in Malaysia. The halal tourism sector not only increases national revenue through the influx of international Muslim tourists but also strengthens Malaysia's position as a global reference center for Islamic hospitality. This direction is consistent with the government's aspiration to position the halal economy as a key driver of national growth, as outlined in the Halal Industry Master Plan 2030 (MITI, 2021).

Therefore, the need to develop an innovative Shariah-compliant hotel model grounded in the Daruriyyat construct has become increasingly urgent. This model is envisioned to serve as a comprehensive guide for hotel operators, policymakers, and relevant authorities to ensure that services offered genuinely meet the requirements of Shariah while simultaneously contributing to the well-being of tourists and the growth of Malaysia's Islamic economy.

Problem Statement

Although Malaysia has been recognized globally as a leading Muslim-friendly tourism destination, the implementation of the Shariah-compliant hotel concept continues to face several critical constraints. Previous studies reveal that most hotel operators tend to focus primarily on fundamental aspects such as providing halal food and prayer facilities, while other essential elements within the broader framework of Maqasid al-Shariah have yet to be fully applied (Samori et al., 2016; Stephenson, 2014). This situation has resulted in hotel services that are often fragmented and inconsistent, raising questions about the effectiveness of the current Shariah-compliant hotel practices.

Furthermore, the official standard known as MS2610:2015 Muslim Friendly Hospitality Services (MFHS), developed by the Department of Standards Malaysia, continues to encounter challenges in enforcement and understanding among hotel operators (ITC, 2021). At the international level, various benchmarks such as Salam Standard and CrescentRating have been established, yet most of them remain commercially oriented rather than emphasizing the holistic integration of Maqasid al-Shariah (Battour & Ismail, 2016). These differing approaches have created confusion among hotel operators and Muslim travelers regarding the true meaning of Shariah-compliant hospitality, thereby undermining Malaysia's potential to sustain its competitiveness in the global Islamic hospitality industry.

From an academic perspective, there remains a significant research gap in developing a Shariah-compliant hotel model that is grounded in a comprehensive Islamic theoretical framework. Most previous studies have focused on customer demand, satisfaction levels, or compliance with selected standards without giving sufficient attention to the foundational construct of Maqasid al-Shariah, particularly Daruriyyat, as the basis of a structured model (Auda, 2008; Kamali, 2019). In the absence of a clear theoretical and operational model, efforts to strengthen the Shariah-compliant hotel industry risk continued dependence on commercially driven standards that may not fully reflect authentic Islamic requirements.

This issue not only affects the image and credibility of the Islamic hospitality industry in Malaysia but also has the potential to compromise the well-being of Muslim travelers, who represent the primary users of these services. More importantly, weaknesses in implementing the Shariah-compliant hotel concept could hinder the industry's potential to make a meaningful contribution to the development of the national Islamic economy. Therefore, there is an urgent need to develop an innovative Shariah-compliant hotel model based on the Daruriyyat construct to ensure that the services offered not only adhere to Shariah principles but also contribute to the well-being of travelers and the strengthening of Malaysia's Islamic economic ecosystem.

LITERATURE REVIEW

The Islamic hospitality industry has gained increasing attention in academic research, in line with the rapid growth of the global Muslim travel market, which is projected to reach more than 230 million travelers by 2028 (Mastercard-CrescentRating, 2022). The demand for Shariah-compliant hotels continues to rise, not only in Muslim-majority countries but also in major international tourist destinations. Several international standards have been introduced, such as CrescentRating and Salam Standard, which assess the suitability of hotels based on halal food provision, prayer facilities, and Muslim-friendly policies. However, these approaches are

primarily commercial in nature and place limited emphasis on the holistic framework of Maqasid al-Shariah, making them insufficient to represent the comprehensive concept of Shariah-compliant hospitality (Stephenson, 2014).

In Malaysia, efforts to strengthen the Islamic hospitality industry have been reflected in the introduction of the MS2610:2015 Muslim Friendly Hospitality Services (MFHS) standard, which provides guidelines covering food, accommodation, facility management, and staff training. Nevertheless, studies have shown that the implementation of this standard faces challenges related to hotel operators' understanding, operational costs, and the lack of integrated promotion (Samori et al., 2016; Zailani et al., 2019). Although Malaysia is recognized as a leading Muslim-friendly tourism destination according to the Global Muslim Travel Index (GMTI), hotel services remain largely confined to basic provisions such as halal food and prayer facilities, while other dimensions crucial to ensuring tourist well-being receive limited attention (Henderson, 2016).

Within the Islamic framework, Maqasid al-Shariah serves as a fundamental basis for ensuring comprehensive human well-being. The five essential elements preservation of religion, life, intellect, lineage, and wealth collectively known as the Daruriyyat construct, represent the indispensable necessities of human existence that cannot be neglected (Auda, 2008; Kamali, 2019). In the context of Islamic hospitality, this construct provides a guiding framework to ensure that hotel services are not only halal-compliant but also uphold safety, ethics, dignity, and justice. Emphasizing Daruriyyat means ensuring the availability of adequate prayer facilities, the provision of halal and healthy food, an environment free from alcohol and immoral entertainment, gender-segregated facilities, and transparent financial transactions. The existing body of literature indicates that these aspects have rarely been examined comprehensively, despite their close relationship with the well-being of Muslim tourists (Mohd Fauzi et al., 2020).

Beyond safeguarding the welfare of travelers, Shariah-compliant hotels also play a vital role in advancing the Islamic economy. In Malaysia, the halal tourism sector has been identified as one of the main drivers of national economic growth. According to the Halal Industry Master Plan 2030, the halal industry is expected to contribute more than 8.1 percent to the national Gross Domestic Product (GDP), with halal tourism recognized as a key contributing segment (MITI, 2021). Previous studies have found that integrating Shariah principles into hotel services enhances industry competitiveness, attracts international investment, and strengthens Malaysia's position as a global hub for Islamic hospitality (Othman et al., 2022). Despite this, there remains a lack of practical guidelines that bridge the application of Maqasid al-Shariah within hotel operations to national economic development strategies.

Based on this review, three significant research gaps can be identified. First, the implementation of Shariah-compliant hotels in Malaysia remains primarily focused on basic aspects and has yet to fully integrate the comprehensive Maqasid al-Shariah framework. Second, the role of the Daruriyyat construct as the foundational element of Shariah-compliant hotel models has not been sufficiently emphasized in previous research. Third, the relationship between tourist well-being and Islamic economic development through Shariah-compliant hotel practices has not been extensively explored. Therefore, this study seeks to address these gaps by developing an innovative Shariah-compliant hotel model grounded in the Daruriyyat construct, one that not only emphasizes Shariah compliance but also promotes tourist well-being and contributes to the advancement of Malaysia's Islamic economy.

Table 1: Summary of Previous Studies on Shariah-Compliant Hotels

Author(s) & Year	Focus of Study	Main Findings	Research Gap Identified
Stephenson (2014)	The concept of Islamic hospitality in a global context	Emphasized halal food provision and prayer facilities as primary factors in halal tourism	Lacked emphasis on the holistic integration of the Maqasid al-Shariah framework
Samori, Salleh & Khalid (2016)	Halal tourism trends in Asia	Found that most hotels focus only on basic aspects such as halal food provision	Insufficient focus on the holistic well-being of Muslim travelers
Battour & Ismail	Halal tourism:	Noted that halal tourism is	Need for a theoretical

(2016)	concepts, practices, and challenges	expanding but still faces issues of standardization	model grounded in Islamic principles
Henderson (2016)	Halal food and tourism in Malaysia and Singapore	Highlighted emphasis on halal food, certification management, and Muslim tourist demand	Limited attention to the elements of intellect, lineage, and wealth within Maqasid al-Shariah
Zailani, Omar & Kopong (2019)	Application of halal standards in the Malaysian hotel industry	Found that the level of halal implementation is inconsistent and limited to food and basic facilities	Lack of full integration with Maqasid al-Shariah principles
Mohd Fauzi, Mohd Yusof & Ab. Rahman (2020)	Integration of Islamic hospitality and Maqasid al-Shariah	Demonstrated the potential of Maqasid al-Shariah in shaping hotel services	Need for a practical framework based on the Daruriyyat construct
Othman, Rosnan & Hashim (2022)	The contribution of halal tourism to Malaysia's Islamic economy	Identified halal tourism as a contributor to Islamic economic growth	Limited exploration of the direct relationship between halal tourism and Muslim tourist well-being

Table 1 summarizes several previous studies related to the implementation of the Shariah-compliant hotel concept. Overall, the table shows that most earlier studies focused primarily on basic aspects such as the provision of halal food, prayer facilities, and Muslim tourist satisfaction factors (Stephenson, 2014; Samori et al., 2016; Henderson, 2016). While these studies provide valuable preliminary insights into the needs of Muslim travelers, the approaches adopted remain fragmented and do not fully emphasize the holistic framework of Maqasid al-Shariah.

The study by Battour and Ismail (2016), for example, highlighted the rapid growth of halal tourism but identified standardization as a major challenge. Similarly, Zailani et al. (2019) found that the implementation of halal standards in Malaysia's hotel industry is inconsistent and largely confined to halal food provision, raising questions about whether the Shariah-compliant hotel concept truly fulfills the comprehensive expectations of Muslim travelers.

Within the Maqasid al-Shariah context, only a limited number of studies, such as that by Mohd Fauzi et al. (2020), have emphasized the integration of Shariah principles in shaping hotel services. However, these studies remain at a conceptual level and have yet to be translated into a practical, operational model. The study by Othman et al. (2022) acknowledged the contribution of halal tourism to Islamic economic development but paid little attention to the direct relationship between Muslim tourist well-being and economic advancement.

Based on this review, it is evident that a research gap remains, particularly in linking the Daruriyyat construct as a foundation for tourist well-being with the broader objectives of Islamic economic development. Therefore, this study seeks to fill this gap by developing an innovative Shariah-compliant hotel model grounded in the Maqasid al-Shariah framework one that is more systematic, comprehensive, and practical for application within Malaysia's Islamic hospitality industry.

Table 2: Summary of Standards and Guidelines Related to Shariah-Compliant Hotels

Standard / Guideline	Authoritative Body	Main Focus	Strengths	Limitations / Challenges
MS2610:2015 Muslim Friendly Hospitality Services (MFHS)	Department of Standards Malaysia (DSM) & JAKIM	Provides guidelines for Muslim-friendly hospitality covering halal food, prayer facilities, accommodation, and staff training	Official Malaysian standard recognized internationally; offers a foundation for national	Inconsistent implementation; varying understanding among hotel operators; high implementation

			standardization	costs
CrescentRating Standard	CrescentRating (Singapore)	Rating system for destinations and hotels based on Muslim-friendly indicators such as halal food, prayer facilities, and recreation	Widely used globally; easily understood by Muslim travelers	Commercially oriented; lacks holistic emphasis on Maqasid al-Shariah principles
Salam Standard	Salam Standard (Dubai)	Offers practical guidance for hotels regarding prayer rooms, halal food, and gender-segregated facilities	Flexible and easy to adopt by international hotel operators	Limited official enforcement; marketing orientation remains dominant
Islamic Quality Standard (IQS)	Introduced by international Islamic bodies (OIC member states)	Establishes Islamic-based standards for hotel and tourism services	Provides an Islamic value-based alternative to conventional standards	Limited global acceptance; inconsistent application across countries
Global Muslim Travel Index (GMTI)	Mastercard & CrescentRating	Evaluates Muslim-friendly tourism destinations globally	Offers comprehensive insight into national competitiveness in Islamic tourism	Focused more on destination competitiveness than hotel operations; commercially driven

Table 2 presents a compilation of several standards and guidelines used to assess and implement the concept of Shariah-compliant hotels at both national and international levels. The Malaysian official standard, MS2610:2015 Muslim Friendly Hospitality Services (MFHS), provides a comprehensive framework covering key aspects such as halal food preparation, prayer facilities, accommodation, and staff training. Although this standard has been internationally recognized and serves as a primary reference for hotel operators in Malaysia, its implementation remains challenging. Studies indicate that there are varying levels of understanding among hotel operators and that high implementation costs often hinder full compliance with the requirements of the standard.

At the global level, the CrescentRating Standard and Salam Standard have gained widespread recognition due to their user-friendly nature for travelers and flexibility for hotel operators. However, both standards are largely commercial in nature and do not fully emphasize the holistic principles of Maqasid al-Shariah. Consequently, most hotels tend to focus on meeting the basic requirements of Muslim travelers, such as providing halal food and qiblah direction, without adequately addressing the wider dimensions of tourist well-being from an Islamic perspective.

Other frameworks such as the Islamic Quality Standard (IQS) and the Global Muslim Travel Index (GMTI) have also played important roles in promoting Islamic hospitality at the international level. The IQS attempts to establish service standards based on Islamic values, yet its acceptance remains limited due to inconsistent adoption among member countries of the Organization of Islamic Cooperation (OIC). The GMTI, on the other hand, provides valuable insights into the competitiveness of Muslim-friendly tourism destinations but focuses more on the overall destination rather than specific hotel operations.

From this analysis, it becomes clear that while numerous standards and guidelines have been developed, most remain primarily marketing-oriented and focused on basic compliance. None fully embody the holistic

framework of Maqasid al-Shariah. Therefore, there is a distinct gap in developing a Shariah-compliant hotel model that not only fulfills the symbolic needs of Muslim travelers but also upholds the foundational principles of Islam through the Daruriyyat construct, ensuring the integration of both spiritual well-being and economic sustainability within the Islamic hospitality industry.

METHODOLOGY

This study adopts a Type II Design and Development Research (DDR) approach, which emphasizes a systematic, multi-phase process of model development. The DDR design was chosen because it enables the researcher not only to construct a conceptual model but also to evaluate its practicality and validity through expert engagement. According to Richey and Klein (2014), Type II DDR consists of three main phases, namely needs analysis, design and development, and usability evaluation. In this study, particular emphasis was placed on the evaluation phase to ensure that the Daruriyyat construct is appropriate and relevant as the foundation for the Innovative Shariah-Compliant Hotel Model.

For the evaluation process, two expert consensus techniques were employed, namely the Fuzzy Delphi Method (FDM) and the Nominal Group Technique (NGT). The FDM was used to identify and refine the key elements of the Daruriyyat construct. This method was selected because it integrates qualitative and quantitative expert input while accounting for uncertainty in human judgment, making it suitable for studies involving conceptual assessment (Okoli and Pawlowski, 2004). After achieving consensus through FDM, the validated elements were further assessed using the NGT. The NGT was selected because it allows each expert to contribute equally, promotes balanced discussion, and enables the formation of a collective and objective consensus through individual scoring, structured discussion, and subsequent score revision (Delbecq et al., 1975; Harvey and Holmes, 2012).

Expert selection was conducted using purposive sampling based on expertise in Islamic hotel management, halal governance, and Shariah law. Between seven and ten experts participated in the study, comprising academics, industry practitioners, and regulatory officers. The diversity of their backgrounds was essential to ensure comprehensive and balanced evaluations that combined theoretical insight with practical experience. The assessment instrument was developed around the five core elements of the Daruriyyat construct, namely the preservation of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and wealth (hifz al-mal). Each element was evaluated in terms of its relevance and importance to Shariah-compliant hotel services using a seven-point scale, where a higher score indicated greater significance.

The research procedure began with individual evaluations using FDM, during which experts provided their initial scores for each element. The data were analyzed using three criteria: the threshold value ($d \leq 0.2$), the consensus level (at least 75 percent), and the fuzzy mean score. Only elements that met all three criteria were retained for the subsequent stage.

The validated elements were then subjected to the NGT process, where experts first provided individual assessments, then participated in structured group discussions to deliberate on differing viewpoints, and finally revised their scores to achieve final consensus. The NGT data were analyzed based on total scores, percentage of agreement, and usability ratings, where a minimum of 70 percent consensus was required for acceptance (Delbecq et al., 1975). In addition to the quantitative analysis, the qualitative feedback from experts was recorded and thematically analyzed to strengthen the interpretation of findings.

The integration of DDR with both FDM and NGT in this study allowed for a more rigorous and systematic evaluation of the Daruriyyat construct, validated through expert consensus. This approach ensured that the Innovative Shariah-Compliant Hotel Model developed in this study is firmly grounded in the theoretical principles of Maqasid al-Shariah while remaining feasible for practical application within the context of Malaysia's Islamic hospitality industry.

A total of ten experts participated in the evaluation process, consisting of four academic scholars specializing in Shariah and hospitality, three officers from JAKIM and ITC, and three managers of Shariah-compliant hotels. This composition ensured a balanced representation of academic, administrative, and industrial perspectives,

thereby enhancing the validity and comprehensiveness of the study's findings.

FINDINGS AND DISCUSSION

Findings

The evaluation of the main constructs of the model using the Nominal Group Technique (NGT) revealed that all five elements of Daruriyyat achieved exceptionally high consensus, with an average suitability percentage of 97.96 percent. Each element obtained a total score of 48 out of a maximum of 49, exceeding the established consensus criterion of 70 percent. The uniformity of these scores reflects near-unanimous agreement among experts, with only one expert assigning a score of six while the others awarded a full score of seven. This high level of consensus demonstrates strong expert confidence in the importance of the Daruriyyat framework as the foundation for a Shariah-compliant hotel model.

The element of Preservation of Religion (Hifz al-Din) recorded a consensus level of 97.96 percent, signifying that the safeguarding of religious well-being is the foremost priority within Shariah-compliant hotel services. Experts emphasized several key aspects, including the provision of prayer rooms equipped with complete facilities, accurate qiblah direction in every guest room, the availability of worship kits such as prayer mats and Qur'ans, and the prohibition of activities contrary to Shariah principles such as the sale of alcohol. This element was identified as the core identity of the Shariah-compliant hotel concept.

The element of Preservation of Life (Hifz al-Nafs) also achieved a consensus of 97.96 percent. Experts highlighted that the well-being of Muslim travelers encompasses safety, health, and hygiene. Recommended features include the provision of nutritious halal food, high cleanliness standards in rooms and kitchens, and hotel security systems that align with Islamic ethical values. Health-related considerations such as disabled-friendly rooms and emergency facilities were also deemed essential in protecting guests' lives.

The element of Preservation of Intellect (Hifz al-'Aql) received full consensus with a score of 48. Experts stressed that Shariah-compliant hotels must cultivate an environment free from negative influences that could harm guests' intellectual or emotional well-being. This includes the prohibition of alcohol, immoral entertainment, and unethical events. Instead, hotels are encouraged to offer educational reading materials, family-oriented activities, and wholesome recreational programs that nurture intellectual and emotional balance.

The element of Preservation of Lineage (Hifz al-Nasl) similarly achieved a high suitability rate of 97.96 percent. Experts underlined the importance of gender-segregated facilities such as swimming pools, spas, and gyms to prevent inappropriate social interactions and preserve modesty among Muslim travelers. Moreover, hotel policies that prohibit non-mahram couples from sharing rooms were viewed as critical to safeguarding family values and moral integrity.

The element of Preservation of Wealth (Hifz al-Mal) also attained a high score with 97.96 percent agreement. Experts emphasized the need for transparent and fair financial transactions in hotel operations. Room rates and service charges should be clearly stated without hidden fees. Additionally, the protection of guests' assets, such as secure storage for valuables within rooms, was identified as a key aspect of this construct. This element not only safeguards the interests of travelers but also reinforces justice and ethical conduct in Islamic economic practice.

Overall, all five elements of Daruriyyat achieved a high level of consensus and met the usability criteria necessary for developing the Shariah-compliant hotel model. The findings affirm that the preservation of religion, life, intellect, lineage, and wealth are interdependent and function complementarily to establish a holistic framework for hotel services that are genuinely aligned with the objectives of Maqasid al-Shariah.

Table 3: Evaluation of the Usability of the Daruriyyat Construct Elements by Experts (NGT)

No.	Daruriyyat Construct Element	E1	E2	E3	E4	E5	E6	E7	Total Score	Percentage	Evaluation Status
1	Preservation of Religion (Hifz al-Din)	7	7	7	7	7	7	6	48	97.96%	Suitable
2	Preservation of Life (Hifz al-Nafs)	7	7	7	7	7	7	6	48	97.96%	Suitable
3	Preservation of Intellect (Hifz al-'Aql)	7	7	7	7	7	7	6	48	97.96%	Suitable
4	Preservation of Lineage (Hifz al-Nasl)	7	7	7	7	7	7	6	48	97.96%	Suitable
5	Preservation of Wealth (Hifz al-Mal)	7	7	7	7	7	7	6	48	97.96%	Suitable

Note: Usability criterion: $\geq 70\%$

Table 3 summarizes several previous studies related to the development of the Shariah-compliant hotel concept within the hospitality industry. Samori et al. (2016), through document analysis, emphasized the necessity of establishing clear Shariah-compliant standards for hotels in Malaysia. The absence of uniform standards can create confusion among both hotel operators and Muslim travelers. Therefore, the establishment of such standards serves as a vital foundation in ensuring genuine compliance with Islamic principles.

Similarly, Battour and Ismail (2015), using a survey method, found that Muslim travelers are more likely to choose hotels offering facilities grounded in Shariah principles. Among the most preferred features are halal-certified food, prayer spaces, qiblah direction in guest rooms, and facilities designed with privacy and modesty in mind. These findings demonstrate that the implementation of Shariah principles in hotel operations not only fulfills the spiritual needs of Muslim travelers but also enhances their satisfaction and loyalty toward the services provided.

In another study, Henderson (2010), through a case study on Islamic hospitality, found that the application of Shariah principles in hotel operations can enhance Muslim travelers' confidence and trust. This finding highlights that the Shariah-compliant concept offers significant marketing and competitive advantages, particularly in attracting international Muslim tourists who increasingly prioritize religious adherence in their lifestyles.

Overall, these three studies reveal that the need for Shariah-compliant hotels arises from market demand, travelers' spiritual needs, and the importance of providing standardized Shariah-compliant guidelines. These findings strongly support the development of an innovative Shariah-compliant hotel model based on Maqasid al-Shariah, particularly in ensuring the well-being of travelers and contributing to the growth of Islamic economic development in Malaysia.

DISCUSSION

The findings of this study confirm that all five key elements of the Daruriyyat construct, namely the preservation of religion, life, intellect, lineage, and wealth, are highly relevant and suitable to serve as the foundational basis for the development of the Innovative Shariah-Compliant Hotel Model. With an almost unanimous level of agreement of 97.96 percent, these elements demonstrate the effectiveness of the Maqasid al-Shariah framework in ensuring the well-being of travelers while simultaneously contributing to the growth

of the Islamic economy in Malaysia. This result is consistent with previous studies that emphasized the centrality of religious and worship aspects in Islamic hospitality. For instance, Stephenson (2014) and Battour and Ismail (2016) found that Muslim travelers consider the availability of halal food, prayer facilities, and Shariah-compliant environments as the main factors influencing their choice of accommodation. The current study reinforces these findings by asserting that religious well-being is not only important but also represents the defining identity of the Shariah-compliant hotel, distinguishing it from conventional establishments.

In addition, the preservation of life and intellect, both of which received full expert agreement, highlights the importance of safety, health, and moral integrity within hotel operations. This aligns with the standards outlined in the Muslim Friendly Hospitality Services (MS2610:2015), which emphasize hygiene, food safety, and Muslim-friendly facilities as essential components of service quality (ITC, 2021). It also supports Henderson's (2016) perspective that halal tourism environments should remain free from alcohol and immoral entertainment to ensure a safe, wholesome, and spiritually meaningful travel experience for Muslim guests.

The preservation of lineage emphasizes the significance of dignity and social ethics in Islamic hospitality. Facilities such as swimming pools, gyms, and spas should maintain gender separation, and policies that prohibit non-mahram couples from sharing rooms are essential to safeguard Islamic moral values and uphold the integrity of Shariah-compliant hotels. This aspect has been less discussed in earlier studies, which have focused primarily on operational or infrastructural dimensions (Samori et al., 2016; Zailani et al., 2019). Hence, the present study contributes to the theoretical expansion of Shariah compliance by introducing the social and moral dimension encapsulated within *hifz al-nasl*.

The preservation of wealth further underlines the importance of transparency, fairness, and justice in financial transactions. This element ensures not only customer satisfaction but also reinforces the hotel's reputation as an ethical institution. It reflects the Islamic economic principle of justice, which rejects exploitation, deception, and interest-based practices (Kamali, 2019). The findings suggest that hotel operators should prioritize transparent pricing systems, fair service charges, and effective asset management to ensure that all financial dealings conform to Shariah principles.

Overall, the discussion demonstrates that the Daruriyyat construct upholds the holistic well-being of travelers in spiritual, physical, intellectual, social, and economic dimensions while supporting the broader objectives of Islamic economic development. The integration of these elements enhances Malaysia's potential to strengthen its global leadership in halal tourism, aligning with the aspirations of the Halal Industry Master Plan 2030 (MITI, 2021). This study, therefore, provides a robust theoretical and practical foundation for developing a comprehensive and internationally competitive Shariah-compliant hotel model that embodies the essence of Maqasid al-Shariah in contemporary hospitality management.

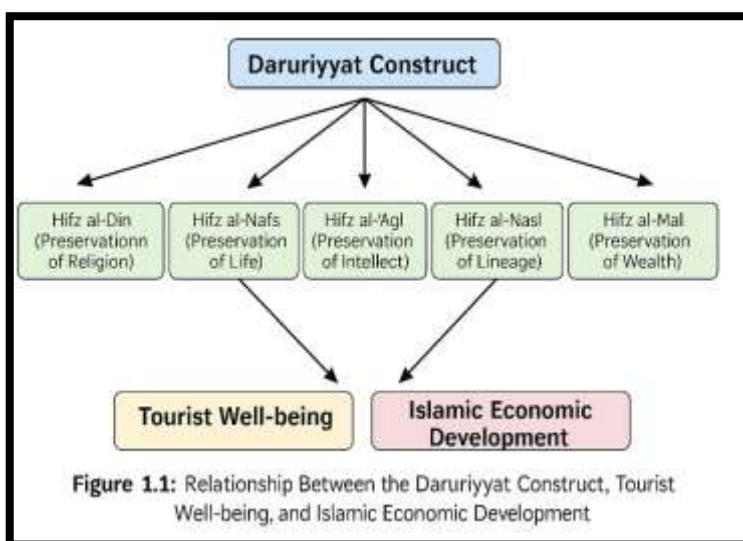


Figure 1: Relationship Between the Daruriyyat Construct, Tourist Well-Being, and Islamic Economic Development

Figure 1 illustrates the relationship between the Daruriyyat construct, tourist well-being, and Islamic economic development. The Daruriyyat construct, which comprises five key elements preservation of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-‘aql), lineage (hifz al-nasl), and wealth (hifz al-mal) serves as the foundation of the Innovative Shariah-Compliant Hotel Model. Each element plays a complementary role in ensuring that hotel services do not merely comply with halal standards symbolically but instead embody the holistic principles of Shariah in practice.

Through the application of this construct, the well-being of Muslim travelers can be achieved across spiritual, physical, intellectual, social, and economic dimensions. Such well-being not only enhances the quality of the travel experience but also strengthens travelers’ confidence in Shariah-compliant hotel services. Furthermore, improved traveler well-being directly contributes to Islamic economic development by enhancing the competitiveness of the hospitality industry, reinforcing Malaysia’s position as a leading halal tourism destination, and supporting the aspirations of the Halal Industry Master Plan 2030. Thus, this figure underscores that integrating the Daruriyyat construct within Shariah-compliant hotel management can create a balance between religious obligations, consumer well-being, and national economic progress.

RESEARCH IMPLICATIONS

There The findings of this study provide several significant implications that can be analyzed from three main dimensions, namely theoretical implications, practical implications, and policy implications.

Theoretical Implications

This study contributes to strengthening the body of literature in Islamic hospitality by demonstrating that the Daruriyyat construct, derived from the Maqasid al-Shariah framework, can be applied comprehensively within the hotel industry. The findings expand the theoretical understanding of halal tourism, which has often focused primarily on halal food and worship facilities (Samori et al., 2016; Stephenson, 2014). By integrating the five key elements of religion, life, intellect, lineage, and wealth, this study introduces a more holistic conceptual framework. Therefore, the study not only reinforces the theoretical foundation of Maqasid al-Shariah in hospitality services but also opens new avenues for future research on the constructs of Hajiyyat and Tahsiniyyat as complementary dimensions toward a more comprehensive model.

Practical Implications

From a practical perspective, the findings of this study provide clear guidelines for Shariah-compliant hotel operators seeking to improve service quality. The element of religion can be translated into action through the provision of accessible and user-friendly prayer facilities. The element of life highlights the importance of cleanliness, safety, and healthy food standards. The preservation of intellect can be implemented by restricting immoral entertainment and replacing it with family-oriented or educational activities. The element of lineage emphasizes the need for ethical accommodation policies, including gender-segregated facilities, while the element of wealth underscores the importance of transparent and fair payment systems. Collectively, these implications can enhance Muslim traveler satisfaction and strengthen the global competitiveness of Shariah-compliant hotels in the international market.

Policy Implications

From a policy standpoint, this study provides valuable input for regulatory authorities such as the Department of Islamic Development Malaysia (JAKIM), the Department of Standards Malaysia, and the Islamic Tourism Centre (ITC) in developing or revising guidelines for Shariah-compliant hotels. The integration of the Daruriyyat construct can serve as a foundational framework for enhancing existing standards such as the MS2610:2015 Muslim Friendly Hospitality Services, ensuring greater alignment with the holistic objectives of Maqasid al-Shariah. Moreover, these findings support the government’s vision under the Halal Industry Master Plan 2030, which positions halal tourism as a key driver of Malaysia’s Islamic economic growth. By adopting this model, Malaysia has the potential to further strengthen its position as a global reference point for Islamic hospitality excellence.

Overall, the implications of this study affirm that the adoption of the Daruriyyat construct not only reinforces the theoretical foundation of Shariah-compliant hotel development but also provides actionable guidance for industry practitioners and contributes to national policy objectives. The proposed model is expected to serve as a key reference in the creation of a more systematic, inclusive, and globally competitive Islamic hospitality ecosystem.

It is further recommended that JAKIM and ITC introduce a Shariah Compliance Index for Hospitality based on the Daruriyyat construct as an additional evaluation component for the MS2610:2015 standard. This mechanism could function as both an ethical monitoring tool for hotel operations and a policy reference for Islamic tourism governance in Malaysia.

Implementation Proposal of the Model in the Industry

The implementation of the Innovative Shariah-Compliant Hotel Model based on the Maqasid al-Shariah framework should be carried out in a gradual and collaborative manner involving government agencies, the hospitality industry, and academic institutions. The first phase involves standardizing understanding and providing foundational training for hotel managers and staff through a specialized module developed by the Islamic Tourism Centre (ITC) in collaboration with the Department of Islamic Development Malaysia (JAKIM) and higher education institutions.

This module focuses on the principles of Maqasid al-Shariah, particularly the Daruriyyat construct, which comprises five essential elements: the preservation of religion, life, intellect, lineage, and wealth. Mastery of these concepts will ensure that every level of hotel personnel understands the Shariah rationale behind operational procedures.

The second phase focuses on the development of Standard Operating Procedures (SOPs) grounded in the five Daruriyyat elements. For instance, the preservation of religion can be applied through the provision of prayer facilities and the implementation of policies that prohibit immoral activities. The preservation of life can be reflected in measures emphasizing customer safety, health, and hygiene.

The element of intellect requires entertainment and guest communication management that aligns with Islamic moral and intellectual values. The preservation of lineage may be incorporated through ethical accommodation policies such as gender-segregated facilities, while the preservation of wealth can be expressed through fair, transparent, and interest-free financial practices.

The third phase entails the introduction of regular industry audits and certification mechanisms. Agencies such as JAKIM and the Department of Standards Malaysia could develop a Maqasid-based rating system to assess the level of hotel compliance with the five Daruriyyat elements. This system would serve not only as a quality assessment tool but also as an instrument for monitoring business ethics and evaluating the effectiveness of national policies in strengthening Islamic hospitality. Hotels could be awarded specific scores or certification levels, such as “Daruriyyat Compliance Level 1–5,” to indicate their degree of adherence to Maqasid-based values.

The final phase involves digital integration and global promotion to expand market reach. Digital platforms such as hotel booking applications, halal tourism portals, and official tourism websites can be utilized to promote hotels that adopt this model to international Muslim travelers. Collaboration with global tourism partners such as Mastercard-CrescentRating and Salam Standard would further strengthen Malaysia’s position as a global hub for halal tourism. This approach also aligns with the aspirations of the Halal Industry Master Plan 2030 (MITI, 2021) and supports the Sustainable Development Goals (SDG 8 and SDG 12), which emphasize inclusive economic growth and responsible industry practices.

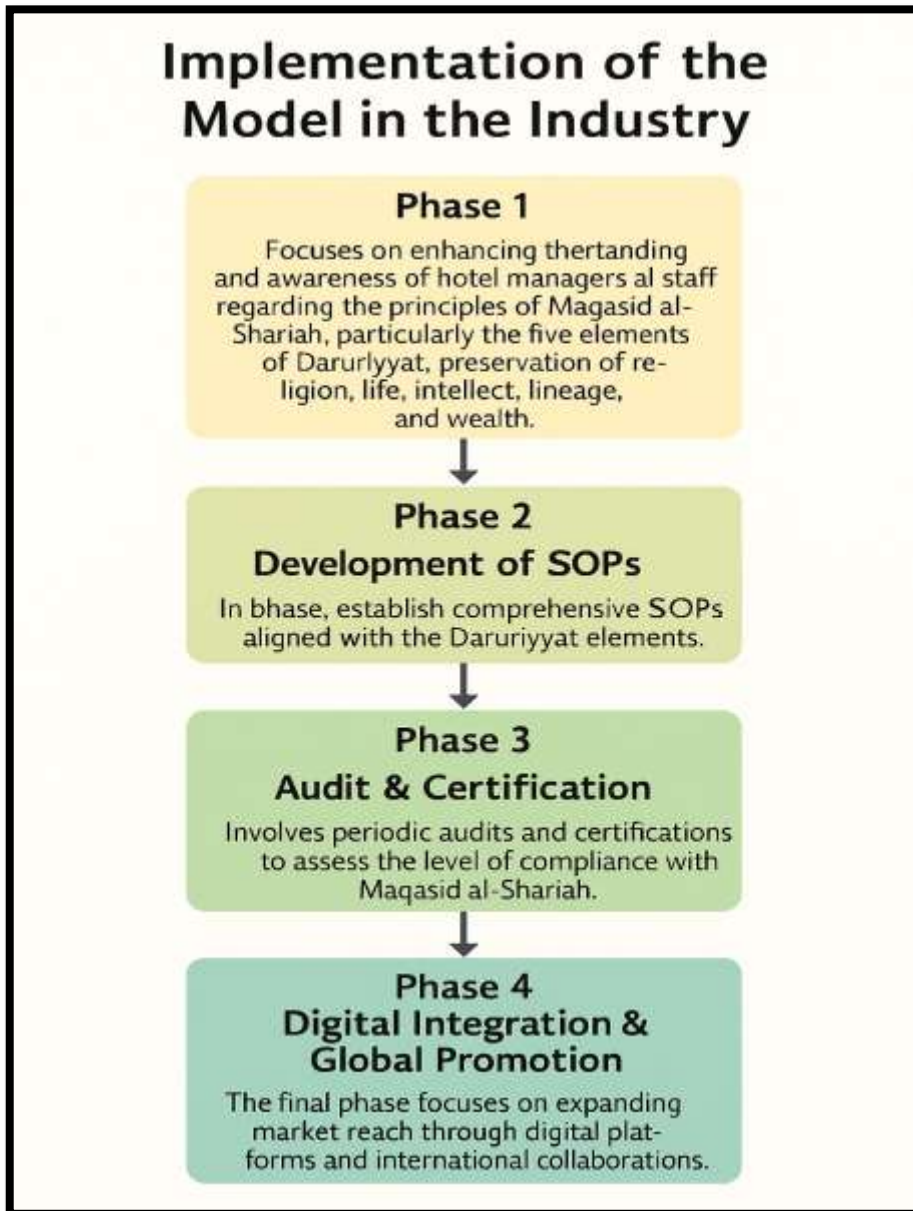


Figure 2: Implementation of the Model in the Industry

Figure 2 illustrates the implementation process of the Innovative Shariah-Compliant Hotel Model based on Maqasid al-Shariah through four interrelated phases that are structured systematically. Each phase plays a vital role in ensuring that the values of Maqasid al-Shariah are fully integrated into the Islamic hospitality ecosystem in Malaysia.

Phase 1 focuses on training and awareness among hotel managers and staff. The training aims to build a comprehensive understanding of the principles of Maqasid al-Shariah and the application of the Daruriyyat construct in daily hotel operations. This exposure helps cultivate a work culture rooted in Islamic values, emphasizing customer well-being, Shariah compliance, and service efficiency.

Phase 2 involves the development of Standard Operating Procedures (SOPs) grounded in the five elements of Daruriyyat religion, life, intellect, lineage, and wealth. Each element is translated into practical guidelines, such as the provision of prayer facilities, ethical accommodation policies, and transparent financial management free from usury. These SOPs serve as the operational backbone for integrating Maqasid values across all hotel functions, from guest services to administrative management.

Phase 3 emphasizes industry auditing and certification to ensure continuous compliance with Shariah principles. Agencies such as JAKIM and the Department of Standards Malaysia play a key role in evaluating hotel

compliance through a maqasid rating system that measures the effectiveness of Islamic value implementation in operations. This process not only enhances service quality but also builds greater trust and confidence among Muslim guests in the hotel's integrity and credibility.

Phase 4 focuses on digital integration and global promotion. The adoption of digital technology enables hotels adhering to this model to be promoted through international halal tourism platforms such as Mastercard-CrescentRating and Salam Standard. This approach strengthens Malaysia's position as a global reference hub in Islamic hospitality and supports the aspirations of the Halal Industry Master Plan 2030.

Overall, these four phases form a comprehensive, strategic, and sustainable implementation framework that ensures the systematic integration of Maqasid al-Shariah values in the hospitality industry. This framework contributes to traveler well-being, strengthens industry competitiveness, and supports the broader development of Malaysia's Islamic economy.

CONCLUSION

This study developed and evaluated an Innovative Shariah Compliant Hotel Model based on Maqasid al Shariah with a focus on the Daruriyyat construct. Using the Fuzzy Delphi Method and the Nominal Group Technique, five key elements which are the preservation of religion, life, intellect, lineage and wealth were validated as relevant, critical and applicable within the context of Malaysia's Islamic hospitality industry. The findings revealed an almost unanimous level of expert consensus with an agreement rate of 97.96 percent confirming the importance of the Daruriyyat construct as the main foundation for establishing a Shariah compliant hotel service model.

The analysis demonstrated that applying the Daruriyyat construct ensures the holistic well being of Muslim travelers spiritually, physically, intellectually, socially and economically. It also contributes to the growth of the Islamic economy through the strengthening of the halal tourism sector. This is consistent with Malaysia's aspirations under the Halal Industry Master Plan 2030 which emphasizes the halal industry as a key driver of national economic development.

The study contributes significantly to theory by expanding the application of Maqasid al Shariah in the field of hospitality, to practice by providing guidance for hotel operators in improving service quality, and to policy by offering a foundation for enhancing existing standards such as MS2610:2015 Muslim Friendly Hospitality Services. Overall, the proposed model has strong potential to serve as a reference for developing a more comprehensive, inclusive and globally competitive Islamic hospitality industry.

For future research it is recommended that the dimensions of Hajiyyat and Tahsiniyyat be explored further to complement this model. Empirical studies involving Muslim travelers as respondents could also be conducted to evaluate the model's effectiveness from the users' perspective. These efforts would strengthen the foundation of the Shariah Compliant Hotel Model based on Maqasid al Shariah and ensure its continued contribution to traveler well being and the advancement of the Islamic economy in Malaysia.

Contribution of the Study

This study makes significant contributions to the enrichment of knowledge, the strengthening of research methodology, and the practical development of the Islamic hospitality industry in Malaysia. From a theoretical perspective, it broadens the understanding of Maqasid al Shariah applications within tourism and hospitality by structuring the Daruriyyat construct as the foundation of model development. The study also reinforces the theory of maqasid based well being as described by Auda (2021) and Kamali (2019), who emphasize the balance between spiritual, physical, and moral dimensions in the Islamic social system. This approach highlights that Maqasid al Shariah is not merely a legal principle but a holistic philosophy of development that can be translated into modern industry contexts.

From a methodological standpoint, this study introduces the integration of three research design approaches, namely Design and Development Research (DDR), Fuzzy Delphi Method (FDM), and Nominal Group

Technique (NGT), applied concurrently. This combination enables the model to be developed systematically and validated through the contributions of experts from various disciplines. The approach not only confirms the construct validity but also enhances the replicability and usability of the research findings, as recommended by Richey and Klein (2014). This methodological framework has the potential to serve as a reference for future researchers who aim to develop design based models within contemporary Islamic studies.

From a practical and industrial perspective, the model produced in this study provides a structured guide for hotel operators to implement Islamic values comprehensively within business operations. It also offers a foundation for policymakers such as JAKIM, ITC, and the Department of Standards Malaysia to strengthen the MS2610:2015 Muslim Friendly Hospitality Services standard, making it more comprehensive and grounded in Maqasid al Shariah. The implementation of this model has the potential to enhance Malaysia's competitiveness as a global halal tourism destination, in line with the Halal Industry Master Plan 2030 (MITI, 2021) and the aspirations of the Ministry of Tourism, Arts and Culture (MOTAC) towards a sustainable Islamic economy.

Finally, in terms of social and national contribution, this model supports the Sustainable Development Goals (SDG 2030), particularly SDG 8 on decent work and economic growth, and SDG 12 on responsible consumption and production. By emphasizing Daruriyyat as the core foundation, the model strengthens a tourism ecosystem that balances economic profitability with community well being and environmental sustainability. Therefore, this study provides meaningful contributions to the advancement of knowledge, the progress of the Islamic hospitality industry, and the overall well being of the ummah.

FUTURE RECOMMENDATIONS

Future research should focus on strengthening the empirical foundation of the developed model. Field testing involving Muslim tourists and hotel managers can be carried out to evaluate how practical the model is in real operational settings within the Islamic hospitality industry. Longitudinal studies conducted over six to twelve months would allow researchers to assess the long term effects of the model on customer satisfaction, operational performance and the integration of Maqasid al Shariah values in hotel management. The study could also explore how non Muslim tourists perceive the concept of Shariah Compliant Hotels in line with the inclusivity goals of halal tourism as outlined by the Islamic Tourism Centre in 2023.

Experimental and industry simulation approaches should also be implemented to test the relationship between the Daruriyyat construct, hotel performance and tourist well being. These approaches would provide stronger empirical evidence for the model's effectiveness and generate scientific data for continuous improvement. Hassan and Rahman in 2024 emphasize that future research should involve collaboration between academia and industry so that findings can be directly applied to real world practices. Future studies could therefore include strategic partnerships with JAKIM, ITC and the Department of Standards Malaysia in validating and implementing the model.

Conceptual expansion is also recommended by including two additional dimensions of Maqasid al Shariah known as Hajiyyat and Tahsiniyyat. The Hajiyyat dimension elaborates on secondary needs such as recreation, comfort and health, while the Tahsiniyyat dimension emphasizes beauty, hospitality and Islamic ethics in hotel services. According to Auda in 2021 and Kamali in 2019, these dimensions help ensure a balanced model that integrates both essential and complementary needs while reinforcing spiritual and moral values in halal tourism. This approach aligns with the concept of holistic well being found in contemporary maqasid theory and modern Islamic scholarship.

Future research should also evaluate the model's potential for international application. Cross national studies in key tourism destinations such as Indonesia, Oman and Turkiye can assess how the model adapts to different socio cultural contexts. This would strengthen Malaysia's role as a global reference point for Shariah Compliant Hotel Models based on Maqasid al Shariah and align with the Halal Industry Master Plan 2030 and the Sustainable Development Goals 2030 particularly SDG 8 and SDG 12 which focus on sustainable economic growth and responsible industry practices.

In conclusion the Innovative Shariah Compliant Hotel Model is not merely a technical framework but a reflection

of the Maqasid al Shariah philosophy that balances spiritual values with economic progress. Its full implementation can enhance Malaysia's position as a global leader in Islamic hospitality. The model can also serve as an adaptable reference for international Islamic tourism destinations such as Indonesia, Oman and Turkiye where contextual adaptation would enrich comparative understanding and strengthen Malaysia's reputation as a hub for Islamic hospitality innovation.

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