

Integrating Qur'anic and Prophetic Values in Halal Tourism: Implications for Family and Social Well-Being

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ABSTRACT

The rapid growth of the global halal tourism industry has primarily been driven by market demand and economic capital, often overshadowing the spiritual and ethical dimensions rooted in Islamic epistemology. This study addresses the critical issue of the over-commercialization of halal tourism, which frequently reduces the concept to mere dietary compliance and gender-segregated facilities, neglecting its potential as a catalyst for holistic human development. The primary objective of this research is to conceptualize a comprehensive framework for halal tourism that integrates Qur'anic and Prophetic values, and to examine its subsequent implications for family cohesion and wider social well-being. Employing a qualitative methodology grounded in systematic document analysis and library research, this study interrogates classical Islamic texts, contemporary jurisprudential decrees (fatwas), and high-impact empirical literature published between 2021 and 2026. The findings reveal that when tourism is realigned with the principles of *rihlah* (purposeful travel) and *tadabbur* (reflection), it transcends hedonistic consumption, functioning instead as a structural mechanism for *tazkiyah al-nafs* (purification of the soul). Furthermore, integrating prophetic ethics directly fosters *sakinah* (tranquility) within the family unit and cultivates *ukhuwwah* (social solidarity) within the broader community. This study contributes significantly to Islamic humanities and tourism literature by shifting the paradigm from a purely market-driven service model to an ontological framework based on *Maqasid al-Shariah* (the objectives of Islamic law), offering strategic insights for policymakers and industry stakeholders to develop socially sustainable tourism ecosystems.

Keywords: Halal Tourism, Qur'anic Values, Prophetic Ethics, Maqasid al-Shariah, Family Cohesion, Social Well-Being.

INTRODUCTION

The global halal tourism industry has undergone a highly rapid paradigmatic evolution over the past decade. According to the State of the Global Islamic Economy Report, Muslim consumer spending in the tourism sector is projected to reach hundreds of billions of US dollars by the mid-2020s. This growth is driven by the growth of the global Muslim middle class, greater religious awareness, and the readiness of non-Muslim destinations to offer Muslim-friendly hospitality. However, this market-oriented momentum is often trapped in the mold of capitalism and the commodification of religion, where the "halal" labeling is merely exploited as a marketing instrument to reap material profits alone.

The main epistemological critique of the contemporary halal tourism landscape is the neglect of the substantive values of the Quran and Sunnah. Most tourism operators reduce the scope of "halal" to merely providing pork-free and alcohol-free food, as well as providing prayer spaces. In reality, tourism in Islam, which is classically referred to as *rihlah*, *siyahah*, or *safar*, possesses a far deeper ontological dimension. It is a form of worship aimed at purifying the soul (*tazkiyah al-nafs*), admiring the grandeur of Allah's creation (*tadabbur*), and seeking

knowledge. Without the integration of Qur'anic and Nabawi values, halal tourism risks becoming a replica of secular-hedonistic tourism that is merely wrapped in a shariah-compliant label.

More worryingly, modern tourism, based on secularism and individualism, has had various negative impacts on the family institution and social structure. Mass tourism often promotes a culture of extreme consumerism (hyper-consumerism), exposure to moral decay, and the neglect of social responsibility. In a domestic context, undirected tourism activities often fail to strengthen family relationships due to digital distractions and entertainment-oriented pursuits that do not foster noble values. Therefore, there is an urgent need to restructure the halal tourism ecosystem to serve as an agent in strengthening family cohesion and social well-being.

References to previous scholars indicate a significant research gap in existing literature. The majority of halal tourism research in high-indexed journals is dominated by quantitative-empirical studies focusing on customer satisfaction, service quality, destination branding, and logistics supply chains. Very few studies explore the human dimension, Islamic sociology, and the impact of psycho-spiritual well-being through the lens of integrating revelation texts. Previous studies have largely failed to connect halal tourism practices with the macro-objectives of Maqasid al-Shariah, namely preserving lineage (*hifz al-nasl*) and society.

To fill this scholarly gap, this article poses two main research questions:

1. How can the values of the al-Quran and Sunnah be integrated conceptually and practically in halal tourism activities?
2. What are the implications of this value integration on the strengthening of the family institution and the social well-being of the Muslim society?

Subsequently, the objective of this study is to develop a holistic conceptual framework of halal tourism grounded in revelatory values, and to critically analyze its impact on family dynamics and social stability.

LITERATURE REVIEW

The Concept of Halal Tourism from an Islamic Perspective

Tourism from an Islamic perspective is not merely a value-free, daily recreational activity; rather, it is a practice closely tied and subject to a holistic, normative system of Shariah. Etymologically, the term *siyahah* in classical Islamic tradition carries a profound connotation: a journey that unifies spiritual elements and intellectual exploration. Through this understanding, every physical movement from one place to another is not viewed as an empty activity but is instead transformed into part of a dynamic chain of worship to fulfill religious and humanitarian demands.

This situation demonstrates a massive conceptual gap when compared to conventional Western tourism theories, which are mostly rooted in hedonistic-oriented motivation theories. Most Western models view tourism as an instrument to fulfill ego needs, achieve personal status, or simply as a temporary escape from the realities and shackles of life (escapism). This is clearly demonstrated by the Push and Pull Factors theory by Dann (1977), which emphasizes internal and external driving factors to satisfy self-psychological desires, and by the Tourism Career Ladder theory by Pearce (1988), which outlines a hierarchy of tourist needs centered solely on self-stimulation and ego gratification.

In stark contrast to such materialistic molds, Islamic tourism places the pursuit of the pleasure of Allah SWT, or merit-seeking behavior, as the primary axis that drives every intention and step of travelers. Islamic scholars consistently emphasize that every physical journey across the earth must be accompanied by a parallel spiritual journey toward the Creator. This intrinsic motivation transforms the landscape of travel from merely satisfying desires or bodily wants into a noble effort to accumulate rewards, nurture moral values, and cleanse the soul from worldly exhaustion.

In the end, the integration of this normative system successfully transforms tourism from a secular pursuit of temporary pleasure to a transcendental pursuit that yields a lasting impact. True halal tourism serves as a medium

for contemplating nature, in which the tourist's naked eyes do not merely enjoy geographical beauty and physical aesthetics, but their inner eyes also witness the grandeur, greatness, and oneness of God. Through this balanced approach, travel not only functions to rest a fatigued body but also acts as a transformative agent that enlightens the intellect, matures faith, and renews human spiritual strength.

The Internalization of the Al-Quran and Sunnah in Muslim Social Life

The internalization of revelation texts is not merely ritualistic but rather encompasses the entirety of the Al-Quran's explicit manifestation urging humanity to explore and travel across the earth through the command *Siru fi al-ard* (Travel through the earth), which is repeated in various surahs as a form of spiritual and intellectual demand. Exploration in Islam is not just an empty recreational activity; rather, it has the noble goal of drawing lessons and insights (*i'tibar*) from the history of past civilizations, enhancing faith in the Creator, and strengthening the pillars of social justice. In the context of Muslim sociology, this practice is further refined by the Sunnah of the Prophet Muhammad SAW, which provides highly practical micro-guidelines for ethical travel. These ethics range from basic manners such as reciting prayers seeking protection before starting a journey, appointing a group leader (*amir al-safar*) to ensure group harmony and order, to the noble obligation of protecting environmental rights and respecting the local communities visited.

In line with these travel principles, the Al-Quran and Sunnah consistently emphasize the values of *ukhuwah* (brotherhood), love, and justice in shaping a harmonious societal order, as expressed in Surah Ali Imran (3:103) and Surah al-Rahman (55:8-9). Within this framework, the family institution is elevated as the nucleus or the most critical component that drives comprehensive social well-being. This is strongly supported by the study of Kamaruddin et al. (2025), which outlines Islam as a holistic paradigm capable of unifying the material, emotional, and social well-being of the family through the corpus of *Maqasid al-Shariah*, namely the protection of religion, life, intellect, lineage, and property. This finding emphasizes that when a family travels for tourism, they play a major role as ambassadors of values, preserving the social ecosystem wherever they are.

Through this integrative understanding, halal tourism that practices manners rooted in the Al-Quran and Sunnah can act as an agent of change, nurturing values of solidarity and high social ethics. Noble practices such as mutual assistance (*ta'awun*), honesty in transactions (*muamalat*), and a sense of shared responsibility not only improve the quality of the tourist experience but also leave a positive impact on the host community. Social interactions guided by *akhlaq nabawiyyah* (prophetic manners) reject exploitation and instead build bridges of cross-cultural understanding rooted in respect. In the end, halal tourism successfully transforms conventional travel activities, which are often commercial and individualistic, into an inclusive social practice of worship, thereby fostering universal harmony for the benefit of the *ummah*.

Theoretical Framework: Maqasid al-Shariah and Social Well-being

This research is built on a solid conceptual foundation, integrating four primary pillars that mutually complement one another. This conceptual framework serves as a holistic theoretical framework for analyzing and evaluating the dynamics of halal tourism, not merely from an economic or commercial standpoint, but as an ecosystem imbued with divine and humanitarian values. Through this multidimensional approach, halal tourism is elevated as a transformative medium capable of leaving a profound impact on spiritual, sociological, and familial aspects, thereby offering a paradigm shift within the global tourism industry.

The first conceptual pillar is anchored in the Maqasid al-Shariah theory, pioneered by Imam Al-Shatibi, in which the objectives of Shariah are applied contextually to assess the extent to which halal tourism activities can preserve human welfare (*maslahah*). In this study, the focus is on three main cores: preserving religion (*hifz al-din*), preserving life or the soul (*hifz al-nafs*), and preserving lineage (*hifz al-nasl*) (see Figure 1). Through this lens, tourism activities must never compromise religious obligations, such as prayers and halal consumption; instead, they must actively serve as catalysts that enhance the quality of life, physical safety, and dignity of travelers throughout their journey.

The second pillar details the dimension of Islamic Spirituality, which is rooted in the concepts of *tazkiyah al-nafs* (purification of the soul) and *ihsan* (perfection in worship). This theory views tourism activities beyond the

boundaries of physical recreation, recognizing them instead as a potent therapeutic recovery instrument for the human mind and spirit, which are frequently fatigued by the stresses of modern life. Through internalizing the beauty of God's creation, or aesthetic contemplation, tourists are driven to engage in reflection (*tadabbur*), which not only soothes emotional turmoil but also renews faith and infuses their hearts with spiritual tranquility.

Moving forward, the Social Well-being pillar is elevated to the third pillar, measuring the impact of tourism on society at the macro level. In the Islamic mold, social well-being rejects narrow, materialistic benchmarks such as Gross Domestic Product (GDP) alone, instead placing moral and humanitarian indicators at the forefront. This encompasses upholding economic justice for local businesses, ensuring the safety of destinations, and preventing any form of moral, cultural, or environmental exploitation within the societal structure, so that halal tourism always brings blessings (*rahmat*) to the host community.

Finally, the fourth pillar is rooted in the theory of Family Cohesion in Islam, which aims to build a family institution centered on the elements of *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion), as outlined in Surah Al-Rum (30:21). Halal tourism in this context functions as a highly effective space-time catalyst, liberating family members from the shackles of digital alienation and technostress. The harmonious combination of these four conceptual pillars, ranging from Shariah protection, spiritual enrichment, and social justice to domestic integrity, forms a solid research narrative that proves the true role of halal tourism for the benefit of the *ummah*.

Figure 1: Maqasid al-Shariah



Critical Analysis of Previous Studies

The literature review on halal tourism reveals a clear dichotomy in scholars' perspectives across regions. Western studies, such as those highlighted by Henderson (2010) and Zamani-Farahani & Henderson (2010), generally view halal tourism from the perspective of Islamic cultural heritage and the preservation of historical values. Conversely, researchers from Southeast Asia, such as Battour et al. (2018) and Adham et al. (2025), have shifted

their focus to the management, governance, and strategic planning aspects of the contemporary hospitality industry.

Although the rapid growth of these studies demonstrates a positive development, the majority of previous researchers are found to have overly focused their discussions on merely fulfilling basic religious needs and the physical comfort of Muslim tourists alone. A critical flaw in the past corpus of research is the tendency to evaluate physical facilities, such as the availability of halal food and official certification, without linking these elements to deeper social, emotional, and spiritual impacts. As a result, the dimension of this tourism's impact on strengthening the family institution remains marginalized and is rarely discussed in depth.

Nevertheless, a new beacon of light has begun to emerge from the findings of Adham et al. (2025), who successfully highlighted the importance of family values within the halal tourism ecosystem, thereby demonstrating the great potential of this direction to be explored further. Despite this potential, concerns about the tide of capitalism persist, as studies like Musa et al. (2022) strongly criticize the phenomenon of over-commercialization, which leads to situations in which sacred Islamic values are treated merely as exploitative marketing tools to generate profits. In short, previous studies have only outlined the external characteristics of halal tourism and still lack a holistic understanding of how these characteristics can realize the Maqasid al-Shariah and enhance social and familial well-being.

Examining this more specifically, the thinking patterns of scholars across geographical and cultural regions exhibit very stark differences. For scholars in the Middle East region (such as in Saudi Arabia, the UAE, and Jordan), most of their studies are highly oriented toward a jurisprudential (*fiqhiyyah*) approach that emphasizes legal rulings. Primary focus is given to strict Shariah compliance issues, including gender segregation at recreational facilities like swimming pools or spas, and guaranteeing an environment completely free from alcohol. While the strength of this approach lies in its uncompromising theological rigor, its obvious weakness is its overly rigid nature, which results in less attention to aspects of social sustainability and more exclusive dynamics of universal human interaction.

The scenario is quite different in Southeast Asia, where researchers from Malaysia and Indonesia, such as Battour and Zamani-Farahani, adopt an approach that is far more pragmatic, inclusive, and market-oriented. They are evaluated as having successfully integrated the concept of halal tourism into the mold of modern hospitality management and sustaining it through dynamic cultural tourism. This approach has allowed the industry to grow rapidly and gain wide acceptance not only among Muslim tourists but also within the larger global economic ecosystem.

However, this highly market-oriented approach in Southeast Asia is not free from sharp criticism. A critical weakness identified in several studies in this region is the phenomenon of “veiled secularization.” In this context, noble Islamic values are often seen as being forced to be sacrificed or diluted to meet the commercial demands and tastes of the international mass market, causing the spiritual essence of tourism itself to fade.

Meanwhile, studies driven from a Western perspective by scholars such as Stephenson and Timothy choose to view halal tourism through the lenses of minority sociology, consumer rights, cultural diversity, and mitigation strategies against the issue of Islamophobia. The main strength of this group of Western scholars lies in the sharpness of their critical analysis regarding issues of discrimination, justice of access, and the social integration of Muslim communities in non-Muslim countries. Yet, their greatest weakness is an absolute failure to understand the internal spiritual and epistemological dimensions (*emic perspective*) that actually serve as the primary drivers behind the behavior and decisions of Muslim tourists.

In conclusion, the review of previous studies reveals a form of fragmentation, or a clear divide, between a rigid, pure theological approach and an overly loose, pragmatic economic approach. Thus far, there has been no solid, authoritative scholarly synthesis capable of directly linking revelation values to real sociological outcomes, particularly those affecting the well-being of the family and society. This is precisely where the uniqueness and added value of this article lie: bridging that gap by establishing a theoretical connection between religious revelation and the sociological reality of the family.

METHODOLOGY

This study adopts a fully qualitative approach utilizing a critical-hermeneutic textual analysis research design. The chosen method involves systematic document analysis and library research to enable a deep interpretation of religious texts and industry documents.

Data Collection Procedure

Data was collected from two primary source categories:

Primary Sources: Verses of the al-Quran (specifically those touching upon the themes of *safar*, *tadabbur*, and family relationships), chapters from authentic (*sahih*) hadith books (such as *Sahih al-Bukhari* and *Sahih Muslim*), as well as financial and Shariah resolutions from international fatwa bodies.

Secondary Sources: High-impact journal articles indexed in Scopus (Q1 and Q2) within the fields of Islamic studies, tourism management, and human sciences spanning from 2021 to 2026. Global industry reports, such as the *Mastercard-CrescentRating Global Muslim Travel Index (GMTI)*, were also analyzed to obtain contemporary contextual data.

Data Analysis Procedure

Data was analyzed using the qualitative Thematic Analysis method according to the Miles and Huberman model, which involves three phases:

1. Data reduction
2. Data display
3. Conclusion drawing/verification

The text was analyzed inductively and deductively, based on the research objectives, to extract key themes related to tourism values and their sociological implications.

FINDINGS AND DISCUSSION

The Internalization of the al-Quran and Sunnah in Halal Tourism Activities

Analysis shows that halal tourism places a profound emphasis on Islamic worship and ethics throughout a journey. Halal tourists tend to select destinations that provide excellent prayer facilities and avoid elements of vice, thereby internalizing the concept of travel (*rihlah*) as a golden opportunity for taqarrub (drawing closer) to Allah SWT. Through engagement in religious activities such as *dhikr* (remembrance) and giving charity, this spiritual ethos is reinforced to preserve the relationship between creation and the Creator, which directly aligns with the Maqasid al-Shariah principle of hifz al-din (preservation of religion). This invaluable spiritual experience, including visits to sacred Islamic sites, indirectly fosters a deep awareness of tawhid (monotheism) and shapes noble character in each individual.

To establish a harmonious tourism ecosystem, a study by Zamani-Farahani & Henderson (2010) highlights the paramount importance of nurturing the values of *ta'awun* (mutual assistance) and good *muamalah* (social/business interactions) within the halal tourism industry. In this regard, the concept of “dignified tourism” is proposed as an ideal formula, in which the experience of traveling with family in a conducive, halal environment can generate recreational activities that are both well-mannered and meaningful. Practical practices rooted in the Sunnah, such as reciting prayers before commencing a journey and practicing thrift in spending, serve as the primary moral compass for cultivating ethical tourism. However, several local discourses and studies still identify a significant gap in translating these Qur'anic values into tangible tourism experiences.

Nevertheless, when the integration of revelatory values is successfully executed, it can shift the entire ontology of tourism from merely secular-hedonistic to a spiritual-transcendental dimension. Under the umbrella of ideal halal tourism, the element of contemplating nature is elevated as a primary agenda to guide tourists to see physical geographical beauty as a manifestation of God's grandeur, in line with the words of Allah SWT:

“Say, 'Travel through the land and observe how He began creation...'” (Surah Al-Ankabut, 29:20).

This verse affirms that the core function of travel is for epistemic and spiritual enrichment. From a practical standpoint, the itinerary should be carefully planned to avoid becoming overly congested to the point of sacrificing prayer times or quality rest. This is because the Sunnah of the Prophet SAW reminds us that travel is “a piece of torment” (narrated by al-Bukhari) due to the factor of fatigue; hence, ethical tourism management must be centered on the principle of *taysir* (facilitation/making things easy) by providing facilities that soothe the soul, rather than merely indulging in heedless entertainment.

Halal Tourism as a Means of Strengthening the Family Institution

Research findings emphasize that family-oriented halal tourism activities are not merely conventional recreation; rather, they play a major role in nurturing comprehensive Islamic family values. Empirically, Adham et al. (2025) found that the “halal family tourism” experience is rich in elements of protection, harmony, and mutual respect, ultimately strengthening familial bonds and fostering the internalization of Islamic values among members. The manifestation of such tourism is elevated as “dignified tourism” that respects individual dignity, while simultaneously encouraging families to maintain collective devotion in worship throughout their vacation, such as through a commitment to congregational prayers and shared child-rearing responsibilities. This noble practice closely aligns with the obligations to maintain family ties outlined in the al-Quran (Surah al-Baqarah [2]:177), thereby fulfilling the *Maqasid al-Shariah* objective of protecting lineage (*hifz al-nasl*).

Through a sociological lens, engaging in these shared activities is closely linked to the theory of “family cohesion,” which has been shown to foster deeper affection and restore the emotional well-being of family members, as argued by Kamaruddin et al. (2025). From the perspective of *Maqasid al-Shariah*, the impact of halal tourism transcends spiritual aspects, as it also helps preserve lineage and wealth by equitably sharing benefits throughout the journey. However, given the limited scope of the previous literature within the context of Muslim-majority communities, there is a pressing need for future research to evaluate these halal tourism dynamics across broader, more varied cross-cultural contexts.

In a modern era marked by “technostress” and digital alienation, conventional family vacations often fail to foster meaningful connections amid the distractions of gadgets. Here, value-oriented halal tourism plays a vital role as an intensive space for social interaction, providing an environment free of elements of vice and allowing parents and children to focus on strengthening bonds of kinship (*silaturahmi*). By executing travel itineraries that embed the values of *mawaddah* (love) and *rahmah* (compassion), such as performing congregational prayers while traveling, holding nightly shared reflection sessions, and engaging in physical team activities, the family institution can be restabilized. This holistic approach directly contributes to *hifz al-nasl* by safeguarding children's mental and emotional health, reducing divorce rates, and building positive collective memories anchored in divine values.

The Social Impact of Halal Tourism on Muslim Society

Halal tourism is not merely about food labels or Shariah-compliant facilities; rather, it serves as a powerful

humanitarian bridge that builds social solidarity and mutual understanding between travelers and host communities. Through warm communication and high courteousness, Muslim tourists indirectly cultivate the spirit of *ukhuwah Islamiyyah* (Islamic brotherhood). Studies by Zailani et al. (2016) and Zamani-Farahani (2026) show that halal tourists who firmly uphold Islamic norms of etiquette, such as modest dress and respect for local customs, can strengthen unity and foster a harmonious atmosphere. These noble values are further intertwined with the principles of *Maqasid al-Shariah*, where the aspect of *hifz al-nafs* (preservation of life) emphasizes safety, while *hifz al-aql* (preservation of intellect) serves as a catalyst for cultural education activities through visits to centers of knowledge and Islamic museums.

Nevertheless, behind the pure idealism and Islamic tourism policies that encourage community programs, such as experiencing the spirit of Ramadan together, a critical imbalance exists where the industry prioritizes profit over social benefits. Many contemporary tourism projects focus excessively on developing luxury hotels while neglecting and failing to invest in basic infrastructure for local communities. This situation is supported by the study of Hashim et al. (2021), which reported that several halal tourism projects in the ASEAN region have at times resulted in the displacement of local communities and a lack of equitable benefit-sharing. This discrepancy clearly contradicts the principles of *‘adl* (justice) and public welfare (*maslahah umum*), thereby demanding that halal tourism be managed with high social integrity to preserve the harmony of societal order.

At the macro level, halal tourism carries major implications for shaping widespread social cohesion, provided that every interaction of the Muslim tourist is guided by a Prophetic ethical code (*akhlaq nabawiyyah*). This encompasses practices such as avoiding wastefulness, respecting local customs that do not contradict Shariah law, and providing fair economic contributions to small-scale traders. The integration of such values contributes directly to the concepts of *‘Adl* (justice) and *Takaful* (social solidarity) within the community. Sustainable halal tourism should prevent exploitation by corporate giants through the concept of enclave tourism, shifting instead toward Shariah-compliant Community-Based Tourism models to inclusively enhance local community well-being.

The Challenges of Halal Tourism Commercialization

One major challenge is protecting the authenticity of Islamic values while marketing tourism products. Several researchers express concern that excessive commercialization can “commodify” Shariah. For instance, in Malaysia, a tension exists between authorities who wish to promote Islam as a lifestyle and the industry that targets profit. A study by Musa et al. (2022) found that these “conflicting intentions” necessitate a balanced policy framework. Furthermore, constraints such as the lack of comprehensive halal certification and the limited understanding of non-Muslim tourists also pose obstacles.

To address this, the current necessity is to fulfill the spiritual needs of halal tourists—providing services that comply with Islamic ethics. Akbar et al. (2023) emphasize that all physical services must be consistent with Islamic principles and meet the spiritual expectations of Muslims. Additionally, transparent policies and guidelines rooted in Shariah are required so that the implementation of halal is more credible. Some studies, such as Zamani-Farahani & Henderson (2019), highlight the importance of halal literacy among travelers so that they understand the significance of values in tourism. Overall, commercialization should rightly be guided by *maqasid* so that tourism becomes a “journey toward spiritual and social maturity,” rather than just a recreational activity.

A critical discussion reveals the existence of formidable challenges in the global market:

Dimension	Value-Compliant Practice	Commercial Challenge (Halal-Washing)
Main Focus	Spiritual Transformation & Well-being	Maximum Profit & Cosmetics
Business Ethics	Transparency, Justice, No Exploitation	Overpricing
Spatial Management	Inclusive, Maintaining Shariah Boundaries	Extreme Segregation / Neglect of Values

The phenomenon of “halal-washing” occurs when hotel operators or travel agencies display the halal logo but exploit their workers, cause chronic food waste during buffets, or damage the environmental ecosystem. This capitalistic commodification, if left unchecked, will erode the credibility of halal tourism in the eyes of the world, transforming it from an ethical alternative tourism model into merely an exclusive and elitist sub-sector of the capitalist industry.

The Role of Maqasid Shariah in Sustainable Tourism Development

The Maqasid framework contributes ethical guidance for sustainable tourism. By preserving the five key elements (religion, life, intellect, lineage, and wealth), Maqasid drives tourism that delivers not only economic

profits but also social and ecological benefits. Literature links Maqasid with an emphasis on justice (*'adl*), equality, and environmental responsibility (*khalifah*).

Bringing Maqasid into tourism practice, for example, means that destinations must plan to ensure the well-being of the local community (*hifz al-'aql* and *hifz al-maal*) and the preservation of Islamic heritage (*hifz an-nasl*). A study by Turiman et al. (2025) concluded that tourism practices aligned with Maqasid yield experiences that are “ethical, involve inclusive development, and fulfill both Muslim and non-Muslim aspirations.” This aligns with the findings of Mohammed et al. (2024), who found that eco-friendly and socio-cultural development enhance the attractiveness of halal tourism. It can be concluded that the Maqasid framework provides a foundation for strengthening sustainability, in which a prosperous economy aligns with Islamic values and the natural environment is preserved.

Theoretical And Practical Contributions

This study contributes both theoretically and practically across several dimensions. In terms of theory, it fills a literature gap by integrating the sources of the al-Quran and Sunnah into the halal tourism framework, specifically constructing a halal tourism model based on Maqasid. It enriches the fields of Islamic studies and tourism through a critical, multidisciplinary approach, explaining how Islamic principles (ethics, spirituality, and justice) can be implemented within the tourism industry. The theoretical contribution is also evident in the effort to strengthen the concept of “social and family well-being” guided by *maqasid*.

In practice, these findings have important implications for policymakers, industry players, Muslim communities, and family institutions. For policymakers, the study emphasizes the need for clear, Islamic-value-based tourism policies, such as holistic halal certification and family-friendly policies. For example, in Malaysia, the Halal Vision policy, enforced through JAKIM and infrastructure incentives (prayer-friendly hotels, integrated ICT), has strengthened its position as a halal tourism hub. Conversely, non-Muslim countries like Thailand need to collaborate more closely to promote Muslim-friendly facilities. A study by Sumardi et al. (2025) suggests that multi-agency cooperation is needed to market Islamic heritage products and Shariah-compliant family packages.

The findings of Sumardi et al. also offer practical advice to travel agencies and destination marketers on developing services tailored to Muslim preferences, such as promoting halal destinations and structuring faith-based tours. Among the socio-economic impacts is the potential for increased local community involvement through ethical tourism, micro-economic growth, and eco-friendly practices.

From the family perspective, the research outcomes show that halal tourism activities support the growth of Islamic family values. Family institutions will benefit when travel adheres to Islamic principles (for instance, activities suitable for all age groups), thereby reinforcing domestic harmony. This supports the mandate of balanced social development: a prosperous family brings well-being to the community (*maslahah 'ammah*). Nevertheless, this study remains conceptual, generating a broad framework. Future research is recommended to involve primary data (tourist interviews, family case studies) to validate these findings and draw cross-country comparisons.

CONCLUSION

This study concludes that integrating the values of the al-Quran and Sunnah into halal tourism exerts a positive impact on the well-being of families and Muslim society. True halal tourism does not merely offer physical facilities but also cultivates the spiritual and social values demanded in Islam. Through these values, tourists foster family and community solidarity, as evidenced by strengthened familial bonds and courteous practices among Muslim travelers. The elaboration of the Maqasid al-Shariah theory presents a promising normative framework for inclusive and sustainable tourism development. The importance of practicing the al-Quran and Sunnah is emphasized as the foundation for 'dignified tourism' that nurtures the public interest.

Hadiths and Qur'anic verses support this concept; for example, the command of Allah SWT to “travel through the earth; perhaps you may find guidance” (al-'Ankabut [29]:20) and the hadiths of the Prophet SAW that emphasize maintaining family ties (*silaturahmi*). However, this study is limited to literature findings and

documents; future endeavors must incorporate empirical data for validation. Subsequent recommendations include studying the impact of halal tourism on family dynamics in non-Muslim countries, as well as technological (digital) advancements in implementing Islamic values. In addition, future research could evaluate the effectiveness of government policies in maintaining Islamic integrity within halal tourism. The limitation of this study lies in the absence of primary data and its exclusive focus on secondary sources, resulting in a more conceptual analysis.

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