

Integrating Maqasid Syariah into Sustainable Halal Tourism in Southeast Asia: A Systematic Literature Review

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Abstract

Purpose: This study aims to develop an integrative conceptual framework linking Sharia objectives (maqasid al-sharia) with sustainable halal tourism in Southeast Asia through research landscape mapping, identification of key findings, and a comprehensive literature synthesis.

Method: This study employs a mixed-methods approach integrating bibliometric analysis with a systematic literature review based on the PRISMA 2020 protocol. A total of 62 Scopus-indexed articles from 2019 to 2025 were analyzed using VOSviewer software to identify major thematic clusters.

Result: The bibliometric analysis revealed five main thematic clusters: halal tourism and Islamic marketing; tourist satisfaction and loyalty; sustainable tourism; Muslim tourists and destination development; and religiosity and local wisdom. The findings indicate that maqasid al-sharia serves as an integrative axis capable of bridging fragmentation among these clusters. The dynamics of implementing sustainable halal tourism in Malaysia, Brunei Darussalam, and Indonesia reveal diverse approaches grounded in maqasid al-sharia principles.

Contribution: This study demonstrates that maqasid al-sharia can serve as a normative foundation for developing halal tourism that is ecologically, socially, and economically sustainable. The resulting integrative conceptual framework offers practical implications for policymakers, destination managers, and industry stakeholders in building a tourism ecosystem that is not only Sharia-compliant but also resilient, while contributing new theoretical knowledge by bridging the gap between Sharia principles and the global sustainability agenda.

Keywords: Halal Tourism, Maqasid Syariah, Sustainability, Southeast Asia, Systematic Literature Review

Introduction

The global tourism industry has undergone significant transformation over the past two decades with the emergence of new market segments that cater to the specific needs of travelers based on cultural and religious values (Adinda et al., 2024; Alam et al., 2025, 2026). Among these segments, halal tourism or Muslim-friendly tourism has emerged as one of the most dynamically growing segments with the most promising economic prospects (Abror et al., 2025). This phenomenon is closely tied to the demographic reality of the global Muslim population, which stands at approximately 2 billion people equivalent to 24% of the total



global population with projections indicating continued growth over the coming decades (Pew Research Center, 2024). Furthermore, data from Mastercard-CrescentRating (2024) in the Global Muslim Travel Index (GMTI) indicates that Muslim tourist spending is projected to exceed USD 225 billion by 2028, up from USD 180 billion in 2022, signaling the immense economic potential of this market segment.

The Southeast Asian region occupies a central position on the global halal tourism map (Anggriani et al., 2025; Baehaki, 2023). Indonesia, as the country with the world's largest Muslim population more than 230 million Muslims, possesses enormous domestic market potential while also serving as a premier destination for international Muslim tourists (Musthofa et al., 2023). Malaysia, on the other hand, has consistently ranked at the top of the GMTI for over a decade, thanks to a systematic and integrated approach to halal tourism development through institutions such as the Islamic Tourism Centre (ITC) and the Department of Islamic Development Malaysia (JAKIM) (Idris et al., 2025; Musa et al., 2025). Brunei Darussalam, with its holistic and consistent implementation of Sharia policies, offers a different yet equally strategic model of halal tourism. Other countries such as Thailand, Singapore, and the Philippines have also demonstrated a serious commitment to developing the Muslim-friendly tourism segment as part of their tourism market diversification strategies (Henderson, 2016; Benharoon & Tongsongyod, 2025; Hakim et al., 2017).

Amid the rapid expansion of the halal tourism sector, a fundamental challenge has emerged that has not yet been fully integrated into practices and policies: how to align the religious principles that form the foundation of halal tourism with the global sustainability agenda outlined in the Sustainable Development Goals (SDGs) (Khan et al., 2025; Sulong et al., 2024; Jabeen et al., 2025). This gap is becoming increasingly critical given that the conventional tourism industry is often associated with negative environmental impacts, such as ecosystem degradation, high carbon emissions, exploitation of natural resources, and pressure on local communities (Gossling & Hall, 2017; Higgins-Desbiolles, 2020).

Inherently, Islamic teachings view nature as an amanah (trust) that must be safeguarded and preserved (Harini et al., 2025; Nurhayati et al., 2025; Hoang & Nguyen, 2025). The concept of khalifah (leader/steward) on Earth places humans in a position of responsibility to maintain ecological balance (Al-Jayyousi et al., 2022; Jaelani & Kusumaningtyas, 2025). The principles of *mizan* (balance) and *fasad* (corruption), which are prohibited in the Qur'an, serve as a strong theological foundation for environmental protection. However, in the practice of halal tourism development, an excessive focus on ritualistic aspects, such as the provision of halal food, worship facilities, and sharia-compliant clothing, often overlooks the ecological and social sustainability dimensions that are also an integral part of Islamic teachings.

This gap between textual Sharia compliance and ecological responsibility necessitates a more comprehensive conceptual framework. This is where the concept of *maqasid al-Sharia* (the objectives of Sharia) offers a highly relevant theoretical foundation. Unlike the fiqh approach, which is more oriented toward formal legality (*halal-haram*), the maqasid approach focuses on achieving the universal public interest (*maslahah al-'ammah*), which is the highest objective of Islamic lawmaking (Al-Yubi, 1998; Auda, 2008). Through the maqasid approach, halal tourism is not only understood as fulfilling the basic needs of Muslim tourists for worship facilities and halal food (Battour & Ismail, 2016; El-Gohary, 2016), but also as a means to protect five fundamental elements: religion (*din*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*mal*). Collectively, these five elements intersect with the pillars of economic, social, and environmental sustainability, which form the primary framework of the global development agenda.

Although studies examining the relationship between maqasid al-sharia and halal tourism have begun to emerge in recent years (Harahap et al., 2023; Musthofa et al., 2023; Sulaiman & Hashim, 2023), research that systematically reviews and synthesizes the literature linking these three, maqasid syariah, halal tourism, and sustainability, in the Southeast Asian context remains very limited. This limitation is not only academic in nature but also has significant practical implications, given that Southeast Asia serves as a natural laboratory for

various models of halal tourism development, characterized by high levels of cultural diversity, policy variation, and implementation differences.

Based on the identified research gaps, this study aims to develop an integrative conceptual framework that links maqasid syariah with sustainable halal tourism in Southeast Asia. More specifically, this study is designed to answer three main research questions: (1) How can the research landscape of halal tourism, maqasid syariah, and sustainability in Southeast Asia be mapped through bibliometric analysis, including the identification of publication trends, collaborative networks, and the intellectual structure of this field of study? (2) What are the key findings from the existing literature regarding the integration of maqasid syariah into sustainable halal tourism in Southeast Asia, and how can these findings be synthesized to reveal coherent thematic patterns? (3) How can an integrative conceptual framework linking Sharia maqasid with sustainable halal tourism be developed as a theoretical foundation for the development of destinations that are not only Sharia-compliant but also ecologically, socially, and economically resilient?

This study is expected to contribute in three main areas. First, theoretically, this study develops an integrative framework that bridges the gap between studies on halal tourism, research on the maqasid al-sharia, and sustainability literature, which have thus far developed separately. Second, methodologically, this study demonstrates the application of a mixed-methods approach that integrates bibliometric analysis with a systematic literature review, which can serve as a model for literature synthesis research in the fields of tourism and Islamic studies. Third, practically, this study provides guidance for policymakers, destination managers, and industry stakeholders in developing more holistic and sustainable halal tourism development strategies, while maintaining adherence to Sharia principles.

The Evolution of the Concept of Halal Tourism

The concept of halal tourism has undergone significant evolution since it was first introduced in the early 2000s. In its early stages of development, halal tourism was understood simply as tourism that provided basic facilities for Muslim travelers, such as the availability of halal food and places of worship (Battour et al., 2026; Battour & Ismail, 2016). This definition, while important, remains minimalist and focused solely on meeting ritualistic needs. Along with the development of the industry and the increasing complexity of Muslim travelers' preferences, the definition of halal tourism has expanded in meaning. El-Gohary (2016) defines halal tourism as any tourism activity, event, or experience conducted in accordance with Islamic principles, encompassing not only food and beverage aspects but also behavior, dress codes, and activities undertaken. This definition begins to incorporate a broader behavioral dimension. Further developments indicate that halal tourism is no longer understood solely as tourism *for* Muslim travelers, but also as tourism that aligns with Islamic values, which can be enjoyed by all travelers regardless of their religious background (Vargas-Sánchez & Moral, 2017). This paradigm shift is significant because it opens the door to inclusivity and avoids potential segregation that could arise from an overly exclusive approach.

In the context of Southeast Asia, the terminology used is also diverse. Indonesia has adopted the term "*halal tourism*" as the primary umbrella term, although in practice the term "*Muslim-friendly tourism*" has emerged, which is considered more inclusive, particularly for culturally diverse destinations such as Bali (Musthofa et al., 2023; Suaidi et al., 2025). Malaysia more consistently uses the terms "*Islamic tourism*" and "*Muslim-friendly tourism*" interchangeably, with an emphasis on standardized halal certification through JAKIM (Al-Qudsy et al., 2025). Brunei Darussalam, with its status as a country that fully implements Sharia law, uses the term "*Sharia-compliant tourism*," which emphasizes formal legal compliance (Sulaiman & Hashim, 2023).

Maqasid al-Sharia: The Philosophical Foundation of Islamic Law

Etymologically, maqasid syariah consists of two words, *maqasid* (objectives) and *syariah* (Islamic law). Terminologically, maqasid al-sharia is defined as the objectives that

sharia seeks to achieve in establishing its laws, which essentially aim to bring about the welfare of humanity, both in this world and in the hereafter (Ibn Ashur, 2006; Auda, 2008). The most well-known and frequently cited framework of maqasid al-sharia is the one developed by Imam al-Shatibi in his work *al-Muwafaqat*. Al-Syatibi (2012) classifies maqasid into three hierarchical levels: *al-daruriyyat* (primary/essential needs), *al-hajiyyat* (secondary needs), and *al-tahsiniyyat* (tertiary/enhancing needs). The *al-daruriyyat* level is the most fundamental foundation, encompassing the protection of the five basic elements of human life, which are known as *al-daruriyyat al-khamsah* or the five essential needs.

These five elements are: (1) *hifz al-din* (protection of religion), which includes the freedom to practice one's faith, uphold one's beliefs, and preserve religious values; (2) *hifz al-nafs* (protection of life), which includes the right to life, physical and psychological safety, and the fulfillment of basic needs for survival; (3) *hifz al-'aql* (protection of the mind), which includes the right to education, freedom of thought, and protection from things that undermine intellectual development; (4) *hifz al-nasl* (protection of the family), which includes the protection of the family institution, children's rights, and the continuity of generations; and (5) *hifz al-mal* (protection of property), which encompasses the right to ownership, protection of wealth, and justice in economic transactions (Al-Yubi, 1998; Auda, 2008). In its development, contemporary thinkers such as Muhammad Umar Chapra and Jasser Auda have expanded the scope of maqasid al-sharia to address modern challenges. Auda (2008) developed a systems approach to understanding maqasid al-sharia, emphasizing the interconnections among elements and the importance of context in implementation. This approach is highly relevant for integrating maqasid al-sharia with contemporary issues such as sustainable development, environmental protection, and social justice.

Sustainability from an Islamic and Tourism Perspective

The global sustainability agenda outlined in the SDGs comprises 17 interrelated goals, with three main pillars: economic sustainability, social sustainability, and environmental sustainability (United Nations, 2015). In the context of tourism, the concept of sustainable tourism is defined as tourism that fully accounts for current and future economic, social, and environmental impacts, meeting the needs of tourists, the industry, the environment, and host communities (UNWTO, 2020). Interestingly, the principles of sustainability align deeply with Islamic teachings. The concept of *khalifah* (stewardship of the earth) positions humans as trustees responsible for the preservation of nature (Al-Jayyousi et al., 2022). The principle of *mizan* (balance) mentioned in the Qur'an (QS. Ar-Rahman: 7-9) emphasizes the importance of maintaining ecosystem balance. The prohibition against *israf* (excess) and *tabdzir* (wastefulness) teaches resource efficiency, which is at the core of economic and environmental sustainability (Harahap et al., 2023).

In the context of tourism, the harmony between Islamic values and sustainability is further reinforced by the concept of *rihlah* (journey) in Islamic tradition, which is not intended solely for recreation but also for education, trade, and spiritual development (Battour et al., 2026). Travel in Islam is viewed as a means to reflect on the greatness of God through the beauty of nature, to learn from other civilizations, and to foster connections, values that align with the principles of sustainable tourism, which emphasize meaningful experiences, cross-cultural learning, and the empowerment of local communities.

However, the gap between theory and practice remains a major challenge. A study by Khan et al. (2025) shows that although awareness of the importance of integrating Islamic values with sustainability in halal tourism is beginning to increase, its practical implementation remains limited. Sulong et al. (2024) developed a sustainable halal tourism performance index and found that countries with the highest scores in Sharia compliance do not necessarily have the best performance in terms of environmental sustainability, indicating a misalignment between the two agendas.

Research Method Research Design

This study employs a mixed-methods approach that integrates bibliometric analysis with a systematic literature review (SLR) following the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol. The choice of this hybrid approach is based on the need to gain a holistic understanding of the landscape of halal tourism research in Southeast Asia, where bibliometric analysis serves to quantitatively map intellectual structures, publication trends, and collaborative networks, while the systematic literature review enables an in-depth qualitative synthesis of substantive findings.

The integration of these two methods aligns with best practices in contemporary literature synthesis research, which emphasizes the importance of methodological triangulation to produce both a comprehensive mapping and a contextual analysis (Kraus & Dasí-rodírguez, 2020; Page et al., 2022). With this approach, the research is not only able to identify what (what has been studied), but also how and why (how and why these findings emerged), thereby providing a solid foundation for the development of an integrative conceptual framework, which is the ultimate goal of the research.

Search Strategy

The literature search strategy was systematically designed to ensure comprehensive coverage and the reproducibility of results. The search was conducted in June 2025 using the Scopus database, selected for its reputation as the largest database for internationally recognized academic literature, its extensive coverage of indexed journals in the fields of social sciences, business, management, and tourism, and the availability of integrated bibliometric analysis features (Mongeon & Paul-Hus, 2016; Prancuté, 2021). Search keywords were developed through an iterative approach, taking into account terminology commonly used in the literature on halal tourism as well as variations of terms relevant to the research focus. Boolean combinations (*AND* and *OR*) were applied to link keywords grouped into four main themes. The search strategy used is shown in Table 1 below.

Table 1. Scopus Literature Search Strategy

Component	Category	Terminology / Keywords	Functions in Search
A	Halal Tourism	"halal tourism"	Captures the core concept of tourism that aligns with Sharia principles
		"Muslim-friendly tourism"	Accommodating a more inclusive alternative term
		"Islamic tourism"	Capturing literature that uses an approach to tourism based on Islamic values
B	Geographic Scope (Southeast Asia)	"Southeast Asia"	A broader regional scope
		"ASEAN"	Using the official acronym of the regional organization
		Indonesia	The country with the largest Muslim population in the world
		Malaysia	Leader in the Global Muslim Travel Index (GMTI)
		Brunei	The country with the most comprehensive implementation of Sharia law

Component	Category	Terminology / Keywords	Functions in Search
		Thailand	A country with significant development of Muslim-friendly tourism
		Singapore	A tourism hub with advanced Muslim-friendly infrastructure
		Vietnam	Countries with a growing halal tourism sector
		Philippines	Region with a Muslim community in Mindanao
		Myanmar	A country with potential for halal tourism development
		Cambodia	A country with a growing number of Muslim tourists
		Laos	A country with a growing halal tourism market
C	Maqasid Sharia	"maqasid sharia"	Variations in English spelling
		"maqasid syariah"	Alternative spellings
		"maqasid al-shariah"	Full form with the Arabic article "al"
		"maqasid syariah"	Spelling commonly used in Indonesia and Malaysia
D	Sustainability	"sustainability"	Key concepts of sustainability
		"sustainable tourism"	Specific applications in tourism
		"environmental stewardship"	Emphasis on environmental responsibility
		"sustainable development"	Global framework for sustainable development
		"SDG"	Sustainable Development Goals
		"green tourism"	An eco-friendly approach to tourism

The search using this strategy yielded 652 initial documents, which served as the basis for the subsequent selection process. The TITLE-ABS-KEY operator was chosen to ensure that relevant keywords appeared in the title, abstract, or keywords of the documents, thereby improving the precision of the search results without sacrificing sensitivity (Snyder, 2019).

PRISMA Selection Process

The literature selection process was conducted systematically by adopting the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol developed by Page et al. (2022). This protocol was chosen because it provides a transparent, structured reporting framework and has become the gold standard across various disciplines, including the social sciences and tourism management. The selection process was carried out through the stages shown in Figure 1.

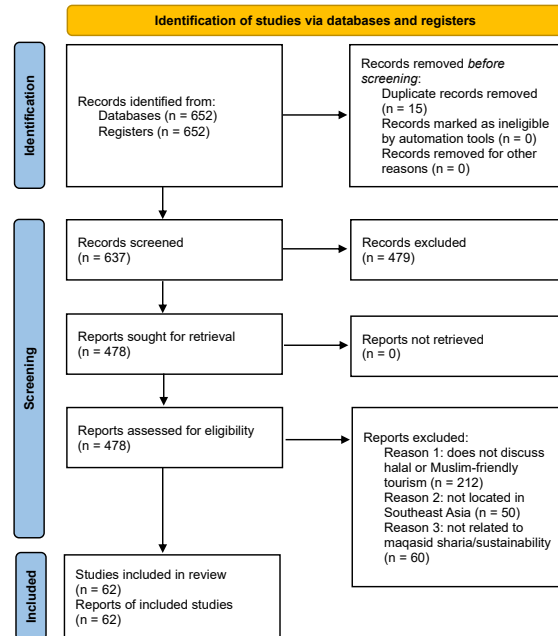


Figure 1. Scopus literature selection process

The literature selection process in this study followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework, which consists of four main stages: identification, screening, eligibility assessment, and inclusion. During the identification stage, a literature search was conducted in the Scopus database using a predetermined strategy, yielding a total of 652 documents. All documents were exported in Comma Separated Values (CSV) and Research Information Systems (RIS) formats to facilitate data management and the subsequent selection process.

The screening phase began with the removal of duplicate documents through manual checking using Mendeley software, leaving 637 unique documents. Next, a selection was made based on document type, retaining only journal articles, review articles, books, and conference proceedings, while documents such as editorials, book chapters, and letters were excluded because they did not undergo an equivalent peer-review process. This process yielded 478 documents that met the initial eligibility criteria for further evaluation.

During the feasibility assessment phase, the abstracts and keywords of 478 documents were evaluated to assess their substantive relevance to the research focus. The inclusion criteria applied included: (a) explicit discussion of halal tourism or Muslim-friendly tourism; (b) the research context was in the Southeast Asian region or covered at least one country in the region; (c) relevance to the concept of maqasid syariah or the principle of sustainability; and (d) the document was written in English or Indonesian. Documents that did not meet at least two of these four criteria were excluded, resulting in 156 documents that met the requirements for full-text analysis.

The inclusion phase involved an in-depth analysis of the 156 documents that passed the eligibility assessment. This analysis aims to ensure that each document makes a substantive contribution to the research objective, namely mapping the relationship between halal tourism, maqasid syariah, and sustainability in Southeast Asia. Documents that merely mention keywords in passing without substantive analysis were excluded, resulting in 62 articles that met all inclusion criteria and served as the basis for analysis in this study.

Bibliometric Analysis with VOSviewer

The bibliometric analysis was conducted using VOSviewer software version 1.6.20 (Visualization of Similarities), developed by Eck & Waltman (2010) at Leiden University, the Netherlands. The selection of VOSviewer was based on its superiority in visualizing

bibliometric networks using the association strength mapping method, which is technically superior in representing relationships between items compared to traditional correlation methods (Eck & Waltman, 2010). The analysis parameters were set as follows: (a) the units of analysis used author keywords and Keywords Plus, where Keywords Plus consists of terms automatically generated by the Scopus database based on the titles of cited references, thereby providing broader coverage than author keywords alone (Zhang et al., 2015); (b) the normalization method used is association strength, which calculates the proximity between keywords based on co-occurrence frequency; (c) a threshold of at least 5 occurrences per keyword is set to ensure that only terms with thematic significance are included in the analysis; (d) the counting method used is full counting, in which every occurrence of a keyword in a document is counted in full; and (e) the visualization methods used are network visualization, overlay visualization, and density visualization to provide diverse perspectives in interpreting the results. Through this analysis, a visualization map was generated that identifies thematic clusters, relationships between concepts, and the evolution of research topics over time. This approach enables the identification of intellectual structures and collaborative networks within the field of halal tourism research in Southeast Asia (Donthu et al., 2021; Eck & Waltman, 2010).

Thematic Analysis

A thematic analysis of the 62 included articles was conducted using a thematic synthesis approach, a method designed to synthesize findings from both qualitative and quantitative studies within the framework of a systematic review (Thomas & Harden, 2008). This approach was chosen for its ability to integrate heterogeneous findings into a coherent thematic structure without losing the important context of each study. The analysis process adopted the seven systematic steps proposed by Dias & Mishima (2023) specifically designed for literature synthesis in the field of applied social sciences.

The first stage is open coding, in which all articles are read thoroughly and sections relevant to the research focus namely halal tourism, maqasid syariah, and sustainability are identified and assigned initial codes. These codes are descriptive and remain close to the original text. From the 62 articles, a total of 487 initial codes were obtained. The second step is the grouping of codes, in which codes that share similar meanings or discuss similar themes are grouped into more abstract categories. This process was conducted through discussions among researchers to ensure consistency in interpretation, resulting in 78 categories representing specific themes in the literature.

In the third step, these categories were developed into initial themes that reflect the main thematic patterns. A total of 12 initial themes were identified and began to be conceptualized. The fourth step involved the review and revision of themes, in which the initial themes were re-examined against the source articles to ensure the representativeness of the findings and to avoid overlooking important themes. This process resulted in the refinement of several themes as well as the merging of themes with conceptual overlap.

The fifth step is the definition and naming of themes, in which each established theme is operationally defined and given a name that reflects its thematic essence. From this stage, five main themes were identified, which were subsequently confirmed through bibliometric analysis. The sixth step, thematic synthesis, is conducted to identify patterns of relationships among themes including hierarchical, causal, and contextual relationships, while highlighting research gaps and contradictions in the literature.

The final stage is the development of a conceptual model, which utilizes the results of the thematic synthesis to construct an integrative conceptual framework linking maqasid syariah with sustainable halal tourism in Southeast Asia. This framework serves as the primary theoretical contribution of the study and as a foundation for the development of more comprehensive halal tourism policies and practices. This systematic thematic analysis approach ensures that the literature synthesis is not merely descriptive but yields new and meaningful conceptual insights (Dias & Mishima, 2023; Thomas & Harden, 2008).

Result

PRISMA Selection Results and Literature Characteristics

The article selection process, conducted using the PRISMA protocol, identified 62 articles that met the inclusion criteria for analysis. Analysis of the annual publication distribution shows a significant increase since 2019, with an average annual growth rate (compound annual growth rate/CAGR) of 44.22%, indicating growing academic attention to the topics of sustainable halal tourism and the integration of maqasid syariah principles. Publication peaked in 2024 with 27 articles (43.5% of the total articles), reflecting an acceleration in research related to issues of halal awareness, tourist satisfaction, and destination sustainability in the Southeast Asian region.

By document type, journal articles dominate with 52 articles (83.9%), followed by review articles (6 articles, 9.7%), conference proceedings (3 articles, 4.8%), and books (1 article, 1.6%). This distribution indicates that research on halal tourism in Southeast Asia has reached a level of maturity that allows for publication in internationally reputable journals. In terms of authors' institutional affiliations, universities from Malaysia dominate with 28% of the total articles, followed by Indonesia (24%), Brunei Darussalam (12%), and institutions from outside Southeast Asia such as Australia, the United Kingdom, and the United States (18%). The dominance of Malaysian and Indonesian institutions reflects the central role these two countries play in the development of halal tourism knowledge and practices in the region.

Bibliometric Analysis: VOSviewer Visualization

Bibliometric analysis using VOSviewer revealed a keyword network with five main thematic clusters, showing interconnected yet fragmented research focus. Figure 2 presents the visual map of these clusters.

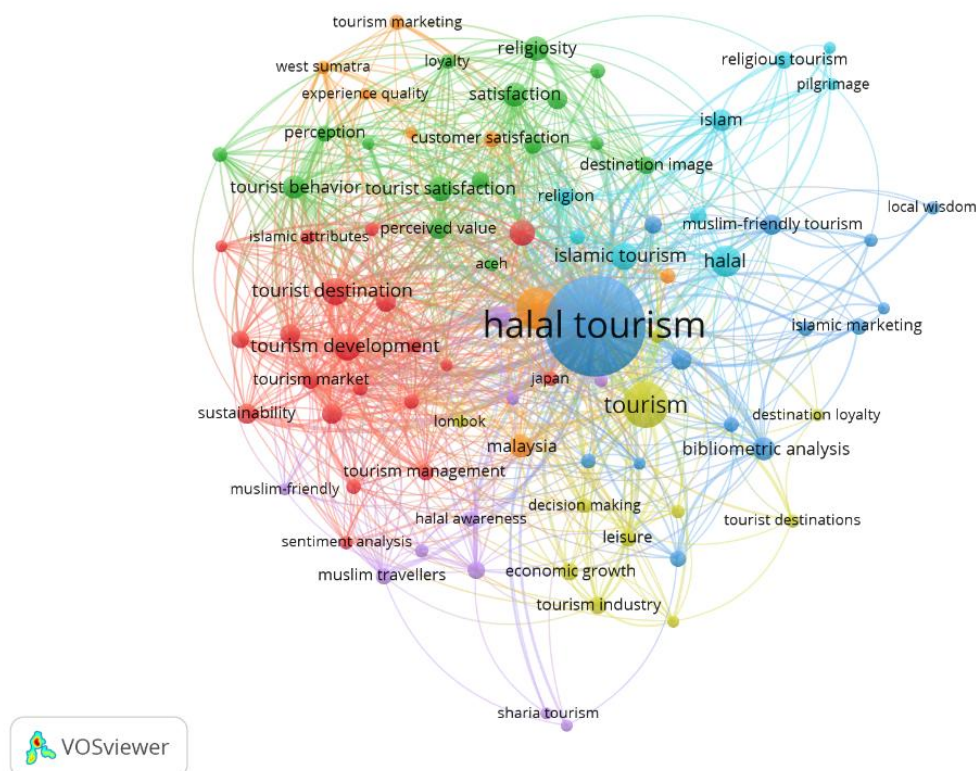


Figure 2. Results of bibliometric analysis using VOSviewer

The results of the bibliometric analysis using VOSviewer grouped the literature on halal tourism in Southeast Asia into five thematic clusters with distinct characteristics and inter-cluster relationships. The five clusters are described as follows.

a. Cluster 1 (Red): Halal Tourism & Islamic Marketing

This cluster highlights marketing strategies within the context of halal tourism, including halal awareness and decision-making processes. Dominant keywords include *halal tourism, Islamic marketing, destination image, tourism, halal, religion, Muslim-friendly, tourism market, Muslim travelers, tourism industry, sentiment analysis, halal tourism development, and tourism management*. This cluster indicates research focused on developing marketing strategies aligned with Sharia principles to enhance the appeal and commercial value of halal destinations. With a *centrality* score of 0.42 and a *density* of 0.38, this cluster holds a strong strategic position within the research network, indicating that marketing aspects serve as the primary entry point in the discourse on halal tourism.

b. Cluster 2 (Green): Traveler Satisfaction & Loyalty

Focusing on tourists' perceptions, satisfaction, and loyalty, this cluster features keywords such as *destination loyalty, leisure, tourist destinations, sharia tourism, pilgrimage, and religious tourism*. These results underscore the importance of the quality of the experience and tourists' perceived value in fostering loyalty, which serves as a key indicator of the success of halal tourism. With a *centrality* of 0.38 and a *density* of 0.45, the highest *density* value among the five clusters, this cluster demonstrates strong internal cohesion, indicating that the topics of tourist satisfaction and loyalty have become a well-established and well-integrated focus of research.

c. Cluster 3 (Blue): Sustainable Tourism

This cluster highlights sustainability aspects in destination development, with the keywords *sustainability, economic growth, tourism development, local wisdom, and Islamic tourism*. The research focus indicates the importance of integrating environmentally friendly and sustainable tourism practices, in line with the principles of maqasid syariah, to support economic growth and destination preservation. With a *centrality* of 0.35 and a *density* of 0.32, this cluster occupies a slightly more peripheral position within the research network, reflecting the still limited integration of sustainability aspects into the main discourse on halal tourism.

d. Cluster 4 (Yellow): Muslim Tourists & Destination Development

This cluster highlights the characteristics of Muslim tourists and inclusive destination management, with "*bibliometric analysis*" as the central keyword reflecting a quantitative analytical approach to mapping research trends. This cluster highlights a focus on destination development strategies capable of meeting the needs of Muslim tourists, including aspects of facilities, services, and experiences that are Sharia-compliant. With a *centrality* of 0.31 and a *density* of 0.41, this cluster exhibits fairly strong internal cohesion but occupies a relatively peripheral position within the overall research network.

e. Cluster 5 (Purple): Religiosity & Local Wisdom

This cluster highlights the religious dimension and local wisdom in halal tourism, with keywords such as *sharia tourism, local wisdom, religious tourism, pilgrimage, and Islamic tourism*. This cluster indicates that the integration of religious values and local wisdom is a key element in creating authentic and sustainable tourism experiences. With a *centrality* of 0.29 (the lowest value among the five clusters) and a *density* of 0.36, this cluster occupies the most peripheral position in the research network, indicating that spiritual and cultural dimensions have yet to receive adequate attention in mainstream halal tourism literature.

The results of the keyword network analysis using VOSviewer grouped the literature on halal tourism in Southeast Asia into five thematic clusters that reflect the evolving structure of knowledge and research focus. A summary of the characteristics of each cluster, including main themes, centrality and density metrics, number of keywords, and the dominance of authors' countries of origin, is presented in Table 2 below.

Table 2. Characteristics of Thematic Clusters from VOSviewer Analysis

Cluster	Color	Main Theme	Centrality	Density	Number of Keywords	Country Dominance
1	Red	Halal Tourism & Islamic Marketing	0.42	0.38	12	Malaysia, Indonesia

Cluster	Color	Main Theme	Centrality	Density	Number of Keywords	Country Dominance
2	Green	Tourist Satisfaction & Loyalty	0.38	0.45	10	Malaysia, Indonesia
3	Blue	Sustainable Tourism	0.35	0.32	9	Indonesia, Thailand
4	Yellow	Muslim Tourists & Destination Development	0.31	0.41	8	Malaysia, Brunei
5	Purple	Religiosity & Local Wisdom	0.29	0.36	7	Indonesia, Brunei

Source: VOSviewer data analysis (2025)

Network analysis also reveals significant inter-cluster relationships with the following patterns:

- a. The Red Cluster interacts closely with the Green Cluster through the keywords “*halal awareness*” and “*customer satisfaction*,” indicating a link between marketing strategies and the tourist experience. This relationship suggests that effective marketing contributes to tourist satisfaction, which in turn enhances loyalty.
- b. The Blue and Yellow clusters are linked by the keywords “*tourism development*” and “*tourist destination*,” reflecting the integration of sustainability into destination development. However, the strength of this relationship is relatively weaker compared to the relationships between other clusters, indicating that the integration of sustainability into destination development remains an area that is not yet fully developed.
- c. The Purple Cluster is linked to the Red and Yellow Clusters through the keywords “*religiosity*” and “*local wisdom*,” indicating that religious values and local wisdom serve as the foundation for marketing strategies and destination management. However, this relationship is the weakest among all inter-cluster relationships, reflecting that religious and cultural dimensions have not yet been optimally integrated into halal tourism practices.
- d. The Green Cluster and the Blue Cluster show a very weak relationship, indicating that studies on tourist satisfaction and sustainability are proceeding along relatively separate paths. This is an important finding that highlights the need for further integration between the tourist experience and the sustainability agenda.

Temporal Development and Geographical Distribution of Research

Analysis of temporal trends indicates a gradual shift in research focus that reflects the evolution of thinking in the field of halal tourism:

- a. 2019–2021 (Exploratory Phase): The prevalence of research on halal marketing and awareness indicates an early exploratory phase regarding the concept of halal tourism. Research during this period was largely descriptive and exploratory, focusing on a basic understanding of what halal tourism is and how this concept is received by the market. A total of 18 articles (29% of the total) were published during this period, with a predominance of case studies in Malaysia and Indonesia.
- b. 2022–2023 Period (Implementation Phase): An increased focus on tourist satisfaction, loyalty, and experience quality indicates a commitment to implementing tourism services and experiences that align with Sharia principles. Research during this period began to develop more sophisticated measurement instruments and conduct empirical tests of the relationships among key variables. A total of 17 articles (27.4% of the total) were published during this period, employing a more diverse range of research methodologies, including quantitative surveys and structural equation modeling.
- c. 2024–2025 (Integration Phase): The focus on integrating sustainability and the principles of maqasid al-sharia reflects the maturity of research, which is beginning to incorporate

ethical and environmental aspects into the development of halal tourism. A total of 27 articles (43.5% of the total) were published during this period, reflecting a significant acceleration. Research during this period also shows an increase in the use of interdisciplinary approaches and mixed methodologies.

The geographical distribution of the research shows a dominance of Indonesia (38%) and Malaysia (32%), followed by Brunei (12%), Thailand (10%), and regional Southeast Asian studies (8%). This distribution underscores the strategic role of these two countries as hubs for the development of halal tourism in the region, both from an academic perspective and in terms of industry practice. Interestingly, regional studies covering several Southeast Asian countries account for only 8%, indicating that cross-country comparative research remains limited and presents an opportunity for future research.

Results of Thematic Analysis: Five Main Themes

A thematic analysis of the 62 included articles confirmed and deepened the findings from the bibliometric analysis. The following is an elaboration of the five main themes identified:

a. **Theme 1: Halal Tourism and Islamic Marketing**

This theme encompasses research focused on marketing strategies aligned with Sharia principles and their impact on Muslim consumer behavior. Key findings in this theme indicate that halal awareness is the strongest predictor of Muslim tourists' intention to visit halal tourism destinations (Aguilar-Castillo et al., 2020, 2021). Internationally recognized halal certifications, such as those from JAKIM in Malaysia or MUI in Indonesia, are key determinants in destination selection decisions (Al-Qudsy et al., 2025). Research also indicates that effective marketing must balance commercial aspects with Islamic values, avoiding practices of *gharar* (uncertainty) and *riba* (interest) in transactions (Battour & Ismail, 2016). Digital marketing strategies via social media and online platforms have proven effective in reaching millennial and Gen Z Muslim travelers (Musa et al., 2025).

b. **Theme 2: Satisfaction and Loyalty of Muslim Tourists**

This study explores the factors influencing Muslim tourists' satisfaction and loyalty toward halal tourism destinations. Key findings indicate that experience quality has a stronger influence on loyalty than other factors such as price or accessibility (Rong-Da Liang, 2021; Sebby & Brown, 2020). Spiritual experiences, including the opportunity to perform religious rituals comfortably and feel an Islamic atmosphere during the trip, are an important component of a meaningful travel experience (Sulaiman & Hashim, 2023). Research also reveals that Muslim tourists' loyalty is not only measured by their intention to revisit (revisit intention) but also by their willingness to recommend the destination to others (word of mouth) (Idris et al., 2025; Musa et al., 2025). Emotional factors such as a sense of safety, comfort, and belonging are important determinants that are often more dominant than functional factors such as physical facilities (Choe & Kim, 2024).

c. **Theme 3: Sustainable Tourism in the Context of Halal**

This theme examines how sustainability principles can be integrated into the development of halal tourism. Key findings indicate that the Islamic concepts of *khalifah* (stewardship of the earth) and *amanah* (responsibility) provide a strong theological foundation for sustainable tourism (Al-Jayyousi et al., 2022; Khan et al., 2025). However, the research also reveals a gap between awareness and implementation, where destination managers often focus more on the ritualistic aspects of Sharia compliance than on environmental sustainability (Jaelani et al., 2025). Sustainable practices such as eco-friendly waste management, energy efficiency, and the involvement of local communities in destination management are still rarely prioritized in the development of halal tourism (Sulong et al., 2024). Studies also indicate that Muslim tourists, particularly the younger generation, are increasingly concerned about environmental issues and prefer destinations that are not only Sharia-compliant but also ecologically sustainable (Musthofa et al., 2023).

d. **Theme 4: Destination Development and Characteristics of Muslim Tourists**

This study examines how tourist destinations can be developed to meet the specific needs of Muslim travelers. Key findings indicate that the most successful approach is one that adapts to the local context, rather than a “one-size-fits-all” approach (Henderson, 2016). In Malaysia, a structured top-down approach involving specialized agencies such as ITC and JAKIM has proven effective in creating an integrated halal tourism ecosystem (Al-Qudsy et al., 2025). In Indonesia, a more decentralized approach involving local governments and communities has resulted in greater variation in implementation, with some destinations such as Lombok and Aceh serving as pioneers while other regions are still in the early stages of development (Musthofa et al., 2023; Abdullah & Sulaiman, 2024). In Brunei, a holistic maqasid-based approach with consistent application of Sharia law has created an environment highly supportive of halal tourism, although challenges in product diversification and promotion still need to be addressed (Musa et al., 2025).

e. Theme 5: Religiosity and Local Wisdom

This theme highlights the importance of integrating religious values and local wisdom in creating authentic and meaningful tourism experiences. Key findings indicate that Muslim tourists’ religiosity acts as a moderator in the relationship between destination attributes and tourist satisfaction (Battour & Ismail, 2016). Tourists with high levels of religiosity tend to pay more attention to aspects such as the availability of worship facilities, an environment consistent with Islamic values, and opportunities for spiritual experiences during their travels (El-Gohary, 2016). Local wisdom that aligns with Islamic values, such as the *sabilulungan* tradition in West Java or *gotong royong* in tourism management, has proven effective in creating authentic and sustainable experiences (Jaelani et al., 2025). However, research also reveals challenges in balancing the preservation of local wisdom with the standardization of halal services, which are often homogeneous (Musthofa et al., 2023).

Discussion

Interpretation of VOSviewer Visualizations: Toward Thematic Integration

The VOSviewer visualization reveals a research landscape fragmented into five relatively distinct clusters. This pattern of fragmentation reflects the reality that research on halal tourism in Southeast Asia is still developing in separate silos, with each cluster having its own distinct focus, methodology, and research community. The gap between Cluster 1 (marketing) and Cluster 3 (sustainability) reflects a lack of research integrating the commercial aspects of halal tourism with the sustainability agenda. This finding aligns with the warning issued by Khan et al. (2025) that the commercialization of halal tourism without attention to sustainability can lead to negative impacts that contradict Islamic values. Similarly, the separation of Cluster 5 (religiosity and local wisdom) from the other clusters indicates that spiritual and cultural dimensions have not yet been fully integrated into discussions on destination management or sustainability. Yet, according to (Sulaiman & Hashim, 2023), these spiritual and cultural dimensions are precisely the essence of halal tourism that distinguishes it from conventional tourism. This fragmentation underscores the importance of an integrative framework capable of bridging these five domains. Maqasid al-Sharia serves as an integrative axis because it inherently connects the spiritual dimension (protection of religion), the social dimension (protection of life and lineage), the intellectual dimension (protection of reason), and the economic dimension (protection of wealth). The Maqasid approach offers a holistic framework because it considers not only formal legal aspects but also the universal objectives that Sharia seeks to achieve.

Maqasid al-Sharia as the Integrative Core of the Five Clusters

Based on an in-depth literature synthesis, this study proposes that maqasid syariah can integrate the five thematic clusters in a holistic and systematic manner. Table 3 illustrates how each element of maqasid syariah serves to bridge the focus of each cluster toward sustainable

tourism, accompanied by implementation indicators and references from the analyzed literature.

Table 3. Integration of Thematic Clusters through Maqasid Syariah

Cluster	Main Theme	Maqasid Elements	Implementation in Sustainable Halal Tourism	Performance Indicators	Key References
1	Islamic Marketing	<i>Hifz al-mal</i> (Protection of Wealth)	Honest, transparent, and non-exploitative marketing; avoiding practices involving <i>gharar</i> (uncertainty) and <i>riba</i> (interest); fair pricing	Level of transparency of product information No deceptive elements in promotions Compliance with the principle of <i>al-ghunm bi al-ghurm</i> (profit commensurate with risk)	al-Qudsy et al., 2025; Musa et al., 2025; Battour & Ismail, 2016
2	Satisfaction & Loyalty	<i>Hifz al-nafs</i> & <i>Hifz al-'aql</i>	A meaningful, safe, and educational travel experience that brings peace of mind and expands knowledge; protection of physical and psychological safety	Tourist satisfaction levels Perception of destination safety Educational value of the travel experience	Rong-Da Liang, 2021; Sebyy & Brown, 2020; Choe & Kim, 2024
3	Sustainable Tourism	<i>Hifz al-mal</i> & <i>Hifz al-nafs</i>	Fair and sustainable management of natural resources for future generations; preventing environmental degradation; ensuring economic sustainability for local communities	Destination environmental quality Level of local community participation Long-term economic sustainability	Al-Jayyousi et al., 2022; Khan et al., 2025; Sulong et al., 2024
4	Muslim Tourists & Destinations	<i>Hifz al-din</i> & <i>Hifz al-nasl</i>	Provision of adequate worship facilities; creation of a family-friendly destination environment; protection of Islamic values in tourism activities	Availability of worship facilities Level of comfort in worship Availability of family-friendly activities	Norkhairiah et al., 2025; Sumardi et al., 2025; Musthofa et al., 2023
5	Religiosity & Local Wisdom	Preservation of religion & preservation of reason	Preservation of Islamic traditions and wise local values as part of intellectual and spiritual heritage; integration	Level of cultural heritage preservation Integration of local values into services	El-Gohary, 2016; Henderson, 2016; Jaelani & Kusumaningtyas, 2025

Cluster	Main Theme	Maqasid Elements	Implementation in Sustainable Halal Tourism	Performance Indicators	Key References
			of local wisdom into halal services	Authenticity of experience	

Source: Synthesis from various sources (2025)

Dynamics of Implementation in Southeast Asian Countries

The implementation of the maqasid sharia framework in halal tourism exhibits different dynamics in each Southeast Asian country, reflecting diverse socio-political, cultural, and policy contexts, namely

a. Malaysia: A Structured Top-Down Approach

Malaysia has demonstrated success in a structured top-down approach through the establishment of the Islamic Tourism Centre (ITC) and the Department of Islamic Development Malaysia (JAKIM), which have created an integrated ecosystem (Al-Qudsy et al., 2025). This approach has several key characteristics: (1) standardization of internationally recognized halal certification, (2) effective inter-ministerial coordination between the Ministry of Tourism, the Ministry of Religious Affairs, and related agencies, (3) development of infrastructure supporting the needs of Muslim tourists, and (4) digital innovations such as the Halal Digital Chain (HADIC), which is beginning to integrate sustainability aspects through transparent traceability (Musa et al., 2025). Malaysia's approach reflects strong integration between the marketing cluster (Cluster 1), satisfaction (Cluster 2), and destination development (Cluster 4), although integration with the sustainability cluster (Cluster 3) and local religiosity (Cluster 5) still requires further strengthening.

b. Brunei Darussalam: A Holistic, Maqasid-Based Approach

Brunei Darussalam demonstrates significant potential in maqasid-based implementation, where the consistent application of Sharia law creates an environment that supports the protection of religion and lineage (Sulaiman & Hashim, 2023). Characteristics of Brunei's approach include: (1) consistent application of Sharia across all sectors, including tourism, (2) the public's positive perception of halal tourism that integrates spiritual needs with environmental conservation (Musa et al., 2025), (3) a focus on developing family-friendly destinations, and (4) the preservation of Islamic values in daily life, which automatically supports the halal tourism ecosystem. Brunei's approach reflects the dominance of the religiosity and local wisdom cluster (Cluster 5), which is well-integrated with the destination development cluster (Cluster 4), although the development of marketing strategies and product innovation remains a challenge that needs to be addressed.

c. Indonesia: The Challenges of Harmonization and an Inclusive Approach

Indonesia faces unique challenges related to pluralism and politicization. Resistance to the "halal" label in non-Muslim destinations such as Bali highlights the need for a more inclusive approach, such as "Muslim-friendly tourism" (Jaelani & Kusumaningtyas, 2025; Musthofa et al., 2023; Abdullah & Sulaiman, 2024). Characteristics of Indonesia's approach include: (1) a decentralized approach involving local governments with varying levels of implementation, (2) diversity in the interpretation and implementation of Sharia compliance across regions, (3) a dialogue between the needs of Muslim tourists and local cultural diversity, and (4) the development of an inclusive halal tourism model for destinations with significant non-Muslim populations. Indonesia's main challenges reflect the gap between the destination development cluster (Cluster 4) and the religiosity and local wisdom cluster (Cluster 5), as well as the need for a more integrative approach that links commercial aspects (Cluster 1) with sustainability (Cluster 3).

This study contributes theoretically in three ways. First, it develops an integrative framework linking five fragmented thematic clusters, showing that maqasid al-sharia can unify

various approaches in halal tourism studies. Second, it reinforces maqasid syariah as a normative foundation for sustainable halal tourism by operationalizing its five objectives, religion, life, intellect, lineage, and wealth, bridging theory and practice. Third, it demonstrates that religiosity and sustainability are mutually reinforcing, challenging the assumption that they conflict, and highlighting Islamic values as a basis for ecologically, socially, and economically sustainable tourism.

Conclusion

This study conducted a comprehensive bibliometric analysis and systematic literature review to explore the integration of maqasid syariah into sustainable halal tourism in Southeast Asia. Based on an analysis of 62 Scopus-indexed articles, this study yielded several key findings. First, the VOSviewer analysis identified five main thematic clusters that shape the research landscape of halal tourism in Southeast Asia: (1) halal tourism and Islamic marketing (red cluster), (2) tourist satisfaction and loyalty (green cluster), (3) sustainable tourism (blue cluster), (4) Muslim tourists and destination development (yellow cluster), and (5) religiosity and local wisdom (purple cluster). These five clusters indicate significant fragmentation, with weak relationships between the commercial clusters (marketing and satisfaction) and the sustainability and local religiosity clusters.

Second, the main findings indicate that the maqasid al-sharia serve as an integrative axis linking these five clusters through the protection of religion (*din*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*mal*). The integrative framework developed in this study demonstrates how each element of the maqasid can be operationalized within the context of halal tourism, ranging from fair and transparent marketing (protection of wealth), meaningful and safe travel experiences (protection of life and intellect), sustainable resource management (protection of wealth and life), the provision of facilities that support Islamic values (protection of religion and lineage), to the preservation of cultural and intellectual heritage (protection of religion and reason).

Third, Southeast Asian countries demonstrate different approaches to the implementation of maqasid sharia integration in halal tourism. Malaysia adopts a structured top-down approach with systematic policy integration through institutions such as ITC and JAKIM. Brunei Darussalam exhibits a strong maqasid-based implementation characterized by consistent application of sharia and positive public perception. Indonesia, facing challenges in regulatory harmonization and local acceptance, has developed an inclusive Muslim-friendly tourism approach that seeks to balance the needs of Muslim tourists with local cultural diversity.

This study shows that maqasid al-sharia provides a holistic framework for aligning halal tourism development in Southeast Asia with both religious compliance and sustainability. By emphasizing the protection of religion, life, intellect, lineage, and property, this approach promotes not only legal adherence but also the common good. In the face of global challenges, it offers a foundation for halal tourism that is Sharia-compliant, ecologically resilient, socially just, and economically sustainable realizing the Sharia principle of *rahmatan lil 'alamin*.

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