

Muslim-Friendly Tourism as the Implementation of Maqasid al-Shari'ah in the Perspective of the Qur'an: A Systematic Literature Review

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Abstract. This study explores Muslim-friendly tourism as an implementation of Maqāṣid al-Sharī'ah from the perspective of the Qur'an through a Systematic Literature Review (SLR) approach. The research aims to identify how Islamic principles—particularly the five essential objectives of Sharia (*ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*)—are integrated within the concept and practice of Muslim-friendly tourism. A systematic review of relevant journal articles published between 2020 and 2025 was conducted using thematic analysis to classify findings according to the Qur'anic and Maqāṣid frameworks. The results show that most studies on Muslim-friendly tourism emphasize economic and managerial aspects, such as market potential, halal certification, and destination branding, while limited attention is given to the Qur'anic and theological foundations. The analysis of Qur'anic verses, particularly those containing the command *sīrū fī al-ard* ("travel through the earth"), reveals that travel in Islam is not merely recreational but also spiritual, educational, and reflective—encouraging the appreciation of Allah's creation and moral introspection. This study concludes that the concept of Muslim-friendly tourism can serve as a means of realizing the objectives of Sharia by preserving religion, life, intellect, lineage, and wealth, while fostering ethical, spiritual, and sustainable travel practices aligned with Islamic values.

Keywords: Muslim-friendly tourism, Maqasid al-Shari'ah, Qur'an, systematic literature review, halal tourism, Islamic values.

Introduction

Halal tourism¹, also known as Muslim-friendly tourism² or Islamic tourism³, has become an important sector in economic development, particularly in Muslim-majority countries such as Indonesia and Malaysia. This is due to the global Muslim population exceeding 2 billion people

¹ Battour, M. and Ismail, M.N. (2016) Halal Tourism: Concepts, Practises, Challenges and Future. *Tourism Management Perspectives*, 19, 150-154. <https://doi.org/10.1016/j.tmp.2015.12.008>, see also Sthapit, E., Björk, P., Coudounaris, D. N., & Jiménez-Barreto, J. (2022). Memorable Halal Tourism Experience and Its Effects on Place Attachment. *International Journal of Hospitality & Tourism Administration*, 25(3), 575–601. <https://doi.org/10.1080/15256480.2022.2135666>

²https://www.crescentrating.com/magazine/muslim-travel/3852/defining-what-is-halal-travel-or-muslim-friendly-tourism.html?utm_source=chatgpt.com. Penggunaan istilah halal friendly juga dapat ditemukan dalam riset Al-Ansi, A., & Han, H. (2019). Role of halal-friendly destination performances, value, satisfaction, and trust in generating destination image and loyalty. *Journal of Destination Marketing & Management*, 13, 51–60. <https://doi.org/10.1016/j.jdmm.2019.05.007>

³ Michele Carboni, Carlo Perelli, Giovanni Sistu, Is Islamic tourism a viable option for Tunisian tourism? Insights from Djerba, *Tourism Management Perspectives*, Volume 11, 2014, Pages 1-9, ISSN 2211-9736, <https://doi.org/10.1016/j.tmp.2014.02.002>.

(around 25% of the world's population)⁴, the growth of the Muslim middle class with incomes ranging from US\$9,000 to US\$20,000 or more, and the significant spending on various halal lifestyle products such as food and beverages, fashion, and recreation — reaching US\$2.43 trillion in 2023, with projections to rise to US\$3.36 trillion by 2028. Meanwhile, spending in the tourism sector is projected to reach US\$93 trillion by 2025.⁵

In addition, there is growing awareness that conventional tourism often fails to accommodate the needs of Muslim travelers such as the difficulty in finding halal food, places for prayer, entertainment that aligns with Islamic teachings, Muslim-friendly hotels, or cultural attractions that respect Islamic norms. To respond to these needs, the concept of halal tourism or Muslim-friendly tourism has emerged — referring to tourism activities based on Islamic principles. The development of Muslim-friendly tourism originated from the increasing number of Muslim travelers worldwide, particularly from the Middle East, South Asia, and Southeast Asia.

Table 1. Various Terms Related to Muslim-Friendly Tourism

Term	Main Focus	Context of Use	General Characteristics
Halal Tourism	Sharia compliance	Muslim-majority countries	All aspects must be halal
Muslim-Friendly Tourism	Accommodation of Muslim needs	Non-Muslim countries	Flexible, non-rigid
Sharia Tourism	Formal Sharia regulation	Indonesia, Malaysia	Governed by Islamic law
Islamic Tourism	Islamic spirituality and history	Global	Pilgrimage and Islamic education
Halal Travel	Marketing and experience	Global tourism industry	Branding and economic focus
Faith-Based Tourism	Religious motivation	All religions	Spiritual focus
Ethical Halal Tourism	Sustainability and ethics	Academic and policy contexts	Integrative and modern

Source: Various references

As a developing sector, numerous studies on Muslim-friendly tourism have been conducted. These articles indicate that Muslim-friendly tourism is a promising and leading sector worthy of development and Islamic-oriented packaging.

Table 2: Number of Publications on Halal Tourism

Source	Coverage Year	Number of Articles/Studies Reported	Key Notes
Halal Tourism Trend: A Systematic Literature Review ⁶	—	333 articles from the Scopus database. <i>journals.kau.edu.sa</i>	Identified 159 researchers and 59 research clusters. Indonesia dominates.

⁴ <https://worldpopulationreview.com/country-rankings/muslim-population-by-country>

⁵ <https://databoks.katadata.co.id/produk-konsumen/statistik/048d1da769a0de9/pengeluaran-konsumen-muslim-dunia-terbesar-untuk-makanan-dan-minuman-halal>

⁶ Ismail, I., Aunur Rofiq, & Yuniarti Hidayah Suyoso Putra. (2025). Halal Tourism Trend: A Systematic Literature Review. *Journal of King Abdulaziz University: Islamic Economics*, 38(1), 121–142. <https://doi.org/10.4197/Islec.38-1.6>

Publication Trends on Halal Tourism: A Bibliometric Review ⁷	2010–2020	118 publications. <i>IIUM Journals</i>	Shows that the field is “relatively new” and still developing.
Bibliometric Analysis and Review of Halal Tourism ⁸	2004–Sep 2020	77 articles from Scopus. <i>Journal UIN Jakarta</i>	An early study with a somewhat limited single database coverage.
A Systematic Literature Review of the Halal Tourism Model ⁹	2017–2022	264 articles from Scopus. <i>conference.apseii.id</i>	Indicates a significant increase after 2017.

Source: Various references

It is worth noting that most articles on Muslim-friendly tourism are written for practical industry purposes, such as market potential, branding strategies, the influence of halal perception on travel decisions, as well as halal tourism regulations and certification. Therefore, these studies tend to focus more on empirical data in economics and management, rather than on the theological or normative foundations from the Qur'an — even though this normative aspect is the spiritual essence (the inner value) of the Muslim-friendly tourism concept.

In Islam, tourism is generally associated with the terms safar (journey) or siru fī al-arḍ (travel through the earth). Both terms carry a broad meaning, implying that tourism is not merely an act of entertainment or recreation, but also a form of worship and spiritual learning. The Qur'an encourages humans to travel around the world to: Understand the history of past nations (Āli 'Imrān [3]:137), Remind humankind not to repeat the mistakes of those before them (Al-An'ām [6]:11), Recognize the greatness of Allah's creation and take lessons from previous peoples (An-Naḥl [16]:36), Reflect on history (An-Naml [27]:69), Study archaeology and human civilizations (Ar-Rum [30]:9), Contemplate trials and destruction (Ar-Rum [30]:42), Realize Allah's power (Fāṭir [35]:44), Learn from history and strengthen faith (Ghafir [40]:21), Observe empirical evidence from history (Ghafir [40]:82), Reflect on the fate of those who denied Allah (Muḥammad [47]:10), and Develop science and understand the essence of creation (Al-'Ankabūt [29]:20).

With this broad understanding, Muslim-friendly tourism is essentially intended to achieve the maqāṣid al-sharī'ah (objectives of Islamic law). It emphasizes how a Muslim traveler can explore different countries and places while simultaneously preserving the five essential aspects of life — religion (dīn), life (nafs), intellect ('aql), lineage (nasl), and wealth (mal). The goal is to ensure that traveling continues to bring one closer to Allah, uphold moral, social, and spiritual values, and avoid anything that harms one's soul, intellect, or lineage, while managing wealth in accordance with Islamic teachings. Inspired by the values of siru fī al-arḍ (travel through the earth) in the Qur'an and guided by the objective of preserving the five core elements of the maqāṣid al-sharī'ah, this article seeks to

⁷ Abdullah, K. H. (2021). Publication Trends on Halal Tourism: A Bibliometric Review. *Halalsphere*, 1(2), 41–53. <https://doi.org/10.31436/hs.v1i2.29> (Original work published July 26, 2021)

⁸ Hidayat, S. E., Rafiki, A., & Nasution, M. D. T. P. (2021). A Bibliometric Analysis and Review of Halal Tourism. *Signifikan: Jurnal Ilmu Ekonomi*, 10(2), 177-194. <https://doi.org/10.15408/sjie.v10i2.20270>.

⁹ Yuli and Nurfahmiyati. A Systematic Literature Review of the Halal Tourism Model. (2024). *International Collaboration Conference on Islamic Economics*, 1(1). <https://conference.apseii.id/index.php/ICCEIS/article/view/60>

explain how Muslim-friendly tourism can serve as an implementation of the maqāṣid al-sharī'ah in alignment with the Qur'anic principles.

Muslim-Friendly Tourism: Concept and Development

Muslim-friendly tourism refers to travel activities undertaken by a Muslim, where the traveler not only engages in recreation but also fulfills their religious obligations, such as performing prayers, consuming halal food, and avoiding environments involving prohibited (haram) activities. The growing need among Muslim travelers for tourism services aligned with Islamic values has encouraged many countries both Muslim and non-Muslim to develop halal tourism.¹⁰ The trend of Muslim-friendly tourism development can be outlined as follows:

- 2000–2010: The concept of halal tourism began to emerge, especially in the Middle East and Malaysia. Malaysia became a pioneer in developing national halal tourism standards.
- 2010–2015: Many countries began to adopt halal tourism as part of their national tourism strategies, including Indonesia, Thailand, and South Korea. Regarding the development of Muslim-friendly tourism in Indonesia, since 2015 the Ministry of Tourism and Creative Economy has taken serious steps to promote this sector
- 2016–2020: Halal tourism gained global recognition. The Global Muslim Travel Index (GMTI) by CrescentRating–Mastercard ranked Malaysia and Indonesia as the best destinations for Muslim travelers.

Table 3. GMTI Indicators

Pillar	Main Focus
Access	Visa, flights, and transportation connectivity
Communication	Language, industry awareness, and Muslim market promotion
Environment	Safety, Muslim-friendly culture, and public infrastructure
Services	Halal facilities, prayer spaces, and faith-aligned cultural experiences

Source: GMTI

- 2021–2025: After the COVID-19 pandemic, there has been a significant increase in the number of Muslim travelers, positioning Muslim-friendly tourism as part of ethical and responsible tourism — a form of travel that minimizes negative impacts while maximizing positive outcomes for the environment, economy, and local communities. This principle encourages travelers to respect local cultures, support small businesses, and contribute to the welfare of visited communities
- 2016: Indonesia was awarded World's Best Halal Tourism Destination and World's Best Halal Honeymoon Destination (World Halal Tourism Awards, Abu Dhabi).

Regarding the development of Muslim-friendly tourism in Indonesia, since 2015 the Ministry of Tourism and Creative Economy has taken serious steps to promote this sector. Some key milestones include:

- 2016: Indonesia was awarded World's Best Halal Tourism Destination and World's Best Halal Honeymoon Destination (World Halal Tourism Awards, Abu Dhabi).
- 2019: Launch of the National Halal Tourism Masterplan and the development of halal destinations in Lombok, Aceh, and West Sumatra.

¹⁰ See Han, H., Al-Ansi, A., Olya, H. G., & Kim, W. (2019). Exploring halal-friendly destination attributes in South Korea: Perceptions and behaviors of Muslim travelers toward a non-Muslim destination. *Tourism Management*, 71, 151–164. doi.org/10.1016/j.tourman.2018.10.010

- 2020–2025: Strengthening synergy among government, industry, and communities to develop a sustainable halal tourism ecosystem, including halal certification and training for Sharia-based tourism human resources.

In the context of sustainable development, halal tourism not only brings economic benefits but also strengthens Islamic moral, social, and cultural values.

Muslim-Friendly Tourism: The Qur'anic Perspective

Tourism, as one of the sectors with broad economic, social, and cultural impacts, carries a much deeper meaning than merely an activity for leisure. In the Qur'an, it is taught that travel can serve as a means of reflecting upon the signs of Allah's greatness and learning from the history of past nations. Therefore, tourism can become a form of worship when carried out with the intention of recognizing and expressing gratitude for Allah's creation.

Although the term tourism is not explicitly mentioned in the Qur'an, its concept is expressed through various verbs such as *siru* (travel), *safar* (journey), and *raḥlah* (voyage), all of which denote reflection on Allah's greatness and wisdom in His creation. The Qur'anic expression “*siru fī al-arḍi*” (“travel through the earth”) and its variations appear approximately 11 times in the Qur'an. Its meaning encourages humankind to travel, research, reflect on history, and observe Allah's creations. These terms are found in the following verses: *Ali 'Imran* [3]:137, *Al-An'am* [6]:11, *An-Naḥl* [16]:36, *An-Naml* [27]:69, *Ar-Rum* [30]:9, *Ar-Rum* [30]:42, *Faṭir* [35]:44, *Ghafir* [40]:21, *Ghafir* [40]:82, *Muḥammad* [47]:10, and *Al-'Ankabut* [29]:20. These verses serve as fundamental references for the concept of educational and spiritual tourism in Islam.

Meanwhile, the word سَفَر (safara) and its derivatives do not appear frequently in the Qur'an in the form of *fī'l* (verb). According to Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm, the root فسـر (s-f-r) appears three times in the Qur'an — in 'Abasa [80]:15, *Al-Baqarah* [2]:184, and 'Abasa [80]:13–16 — though not all instances refer to physical travel. Among these three, only one verse (*Al-Baqarah* 2:184) uses the root s-f-r in the sense of human travel (*safar*).

Table 4. Qur'anic Verses Related to Tourism Based on the Phrase *Sīrū fī al-Arḍi*

No	Surah & Verse	Short Arabic Text	Main Theme	Message & Tafsir Meaning
1	<i>Ali 'Imran</i> [3]:137	سِيرُوا فِي الْأَرْضِ فَانظُرُوا	History and Divine Law (<i>Sunnatullah</i>)	– Awareness of cause-and-effect principles (<i>sunnatullah</i>)– Learning from past civilizations– Foundation for Islamic historical tourism
2	<i>Al-An'am</i> [6]:11	سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا	Consequences of Denial	– Self-reflection– Warning against disbelief– Encouragement toward obedience and moral awareness– Reminder not to repeat past mistakes
3	<i>An-Naḥl</i> [16]:36	فَسِيرُوا فِي الْأَرْضِ	Da'wah and Allah's Power	– Observing signs of Allah's greatness– Explaining the fate of disbelievers
4	<i>An-Naml</i> [27]:69	سِيرُوا فِي الْأَرْضِ فَانظُرُوا	Historical Reflection	– Exploring the earth– Witnessing the consequences faced by sinners– Encouraging people to learn from the past
5	<i>Al-'Ankabut</i> [29]:20	قُلْ سِيرُوا فِي الْأَرْضِ	Science and Creation	– Developing knowledge and faith– Reflecting on Allah's power–

				Encouraging scientific research and natural observation
6	<i>Ar-Rūm</i> [30]:9	أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ	Archaeology and Human History	– Reflecting on the legacy of earlier, stronger, and more advanced civilizations
7	<i>Ar-Rūm</i> [30]:42	قُلْ سِيرُوا فِي الْأَرْضِ	Trials and Destruction	– Traveling the earth– Realizing the consequences faced by those who rejected the truth
8	<i>Faṭir</i> [35]:44	أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ	Allah’s Power	– Allah’s power encompasses all eras– Past nations were stronger but could not escape divine decree
9	<i>Ghāfir</i> [40]:21	أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ	Lessons of History and Faith	– Moral and historical lessons
10	<i>Ghāfir</i> [40]:82	أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ	Empirical Proof of History	– Moral and historical lessons– Warning against oppression– Strengthening faith and obedience– Encouraging scientific and historical thinking– Understanding cycles of rise and decline in civilizations
11	<i>Muḥammad</i> [47]:10	أَقْلَمُ يَسِيرُوا فِي الْأَرْضِ	Reflection on the Fate of Disbelievers	– Reminder against human arrogance– Promotes introspection and self-awareness– Tourism as a medium for <i>da‘wah</i> (spiritual outreach)
12	<i>An-Naml</i> [27]:69	قُلْ سِيرُوا فِي الْأَرْضِ	Exploring the earth and observing the downfall of sinful peoples	– Tourism as a spiritual reminder– Awareness of the consequences of sin and immorality– Building ethical consciousness
13	<i>Ar-Rūm</i> [30]:42	قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ	History of Past Nations	– Learning from history– Taking <i>‘ibrah</i> (moral lessons)– Enhancing social and religious awareness

Summary: Implications of the Verses for Halal Tourism can be seen as a below

Table 5. Key Messages from Qur’anic Verses on Travel

Aspect	Main Messages from the Verses on Travel	Implications for the Concept of Islamic Tourism
Spiritual	Traveling to recognize Allah’s greatness and power.	Encourages religious and reflective tourism (<i>tadabbur al-‘alam</i>).
	Admiring Allah’s creation and strengthening faith.	Tourism as a means of <i>tadabbur</i> (contemplation) and worship.
Moral	Travel teaches humility and discourages arrogance.	Tourism as a medium for moral education and self-reflection.
Educational	Traveling to learn from history and past civilizations.	Foundation for Islamic educational and historical tourism.
	Learning from natural and historical phenomena.	Encourages reflective and knowledge-based tourism.
Scientific	Encouraging exploration of the earth and nature through knowledge.	Basis for research-oriented and scientific tourism.

Ecological	Raising awareness of the order and beauty of Allah's creation.	Promotes sustainable and environmentally friendly tourism.
	Preserving the natural environment created by Allah.	Fosters environmental ethics within tourism.
Economic	Enjoying the lawful (halal) blessings and resources of the earth.	Foundation for developing halal and sustainable tourism.

Maqasid al-Shari'ah and Muslim-Friendly Tourism

Maqāṣid al-Sharī'ah refers to the fundamental objectives and wisdom behind the implementation of Islamic law. According to al-Shatibi¹¹, maqasid represents the spirit of the Sharī'ah, which aims to ensure the well-being (maslahah) of humankind both in this world and the Hereafter.¹² There are five essential elements that must be preserved: hifz al-dīn (protection of religion), hifz al-nafs (protection of life), hifz al-'aql (protection of intellect), hifz al-nasl (protection of lineage), and hifz al-mal (protection of wealth).¹³ This concept serves as the foundation for designing Muslim-friendly tourism policies. Examples and practices of maqasid al-sharī'ah preservation in Muslim-friendly tourism include:

Hifẓ al-Dīn (Preservation of Religion)

Muslim-friendly tourism safeguards the religious needs of travelers by providing prayer facilities, hotels equipped with qibla direction and prayer time information, halal-certified food, and an environment free from immoral activities.

Hifẓ al-Nafs (Preservation of Life)

The principle of ḥifz al-nafs (protection of life) is reflected in ensuring safety, health, and comfort for tourists throughout their journey.

Hifẓ al-'Aql (Preservation of Intellect)

This is realized through educational and reflective tourism that enriches knowledge and encourages contemplation of Allah's creation. Hence, halal tourism contributes to the development of both intellectual and spiritual character.

Hifz al-Nasl and Hifz al-Mal (Preservation of Lineage and Wealth)

Sharī'ah-based tourism upholds morality and family harmony (hifz al-nasl) by preventing unethical behavior. Economically, ḥifz al-māl is manifested through principles of justice, transparency, and halal integrity in tourism transactions. Halal tourism fosters fair and ethical economic growth in line with Islamic principles.

In the global context, halal tourism also functions as a medium of da'wah (Islamic propagation) and cultural diplomacy, promoting the peaceful and ethical image of Islam as rahmatan lil-'alāmīn—a religion that brings mercy, peace, and balance to social life.

¹¹ Syatibi, Abu Ishaq Ibrahim. al-Muwafaqat. Kairo, Dar Ibn Affan, t.th

¹² Milhan. Maqashid Syari'Ah Menurut Imam Syatibi Dan Dasar Teori Pembentukannya. *Al-Usrah: Jurnal Al-ahwal As-Syakhsyah* Vol. 06, No. 01, Nopember 2021 P-ISSN : 2338-1264

¹³ Al-Ghazali, *Al-Mustasfa Min 'Ilm al-Usul (The Essentials of Islamic Jurisprudence)* (Al-Maktabah Al-Tijariyah, 1937).

Research Methodology

This study employs a Systematic Literature Review (SLR) design as an *ijtihādī* and *tadabbur*-oriented process to explore how *Maqasid Syari'ah* and *Qur'anic Ethics* provide a conceptual foundation for Muslim-friendly tourism. The use of SLR in this research is not merely a technical framework but a methodological expression of *taḥqīq* (rigorous verification) and *istiqrā'* (systematic induction) - principles long established in Islamic scholarship since the works of al-Juwaynī (d. 478 H) and al-Ghazali (d. 505 H), who emphasized ordered observation and reasoning (*istidlāl bi al-naẓar*) as pathways to sound knowledge.¹⁴ These processes parallel the Qur'anic call to observe, reflect, and derive knowledge from creation and history, as expressed in "Travel through the earth and see how Allah originated creation" (Al-'Ankabūt [29]:20) and "Do they not travel through the earth so that their hearts may understand and their ears may hear?" (Al-Ḥajj [22]: 46).

The SLR approach, therefore, embodies the Qur'anic method of *tadabbur* (deep reflection) and *taḥqīq* (critical verification) described by Ibn Taymiyyah and Shatibi, seeking both empirical clarity and ethical truth.¹⁵ By structuring inquiry through explicit stages of search, screening, and synthesis, analogous to *bayān* (clarification) and *tathabbut* (careful verification), as mentioned in Al-Ḥujūrāt [49]:6, the study aligns modern systematic procedures with Islamic epistemological discipline.

The SLR approach allows a systematic synthesis of contemporary studies to uncover how Qur'anic guidance and Maqāṣid principles are operationalized in modern discourses of halal and ethical tourism. It ensures transparency and replicability through structured stages of literature identification, evaluation, and synthesis, corresponding to the Islamic methodological ideals of *bayān* (clarification) and *tathabbut* (verification). To maintain academic rigor and openness to replication, this review adopts the PRISMA 2020 framework (*Preferred Reporting Items for Systematic Reviews and Meta-Analyses*) as a procedural reference,¹⁶ while grounding its interpretive orientation in the Qur'anic epistemology of reflection and balance.

Given that tourism is both a socio-economic and spiritual phenomenon, the SLR design serves as a bridge between Islamic theology, ethics, and social science. The method integrates empirical data with normative sources,¹⁷ allowing the articulation of Qur'anic values such as *khilāfah* (responsible stewardship), *ʿadl* (justice), and *maṣlaḥah* (public good)¹⁸ within contemporary policy and research contexts. Thus, this design reflects an Islamic paradigm of research, one that seeks hikmah (wisdom) through systematic reasoning while remaining anchored in *wahy* (divine revelation).¹⁹

Following the interpretive orientation of Islamic research methodology,²⁰ the analysis emphasizes *ma'nā* (meaning) and *qiyām* (values) rather than numerical generalization. The synthesis of findings is conducted through thematic and narrative analysis, which aligns with the Qur'anic method

¹⁴ Al-Ghazali, *Al-Mustasfa Min 'Ilm al-Usul (The Essentials of Islamic Jurisprudence)* (Al-Maktabah Al-Tijariyah, 1937).

¹⁵ Carl Sharif El-Tobgui, *Ibn Taymiyya on Reason and Revelation: A Study of Dar' Ta'arud al-'aql* (Brill, 2020); Ash-Shatibi, *Al-Muwafaqat Fi Usul al-Shari'ah* (Dar Ibn Affan, 2005).

¹⁶ Matthew J Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews," *BMJ*, March 29, 2021, n71, <https://doi.org/10.1136/bmj.n71>.

¹⁷ Jose L. Galvan and Melisa. Galvan, *Writing Literature Reviews: A Guide for Students of the Social and Behavioral Sciences*, seven (Routledge, Taylor & Francis Group, 2017).

¹⁸ El-Tobgui, *Ibn Taymiyya on Reason and Revelation: A Study of Dar' Ta'arud al-'aql*.

¹⁹ Al-Ghazali, *Al-Mustasfa Min 'Ilm al-Usul (The Essentials of Islamic Jurisprudence)*.

²⁰ Syed Muhammad Naquib Al-attas, *Prolegomena to the Metaphysics of Islam* (ISTAC, 1995).

of drawing lessons (*‘ibrah*) from dispersed evidence.²¹ In this sense, the SLR process functions as a modern *ijtihad manhajī*, a disciplined effort to connect revealed knowledge with contemporary inquiry.²²

Data Collection and Selection

In accordance with the objectives of this study, data collection followed a Systematic Literature Review (SLR) process structured around the PRISMA 2020 guidelines.²³ This process was conducted as a modern adaptation of the *tathabbut* (careful verification) and *bayān* (clarification) principles taught in the Qur’an:

“O you who believe, if a wicked person comes to you with news, verify it, lest you harm people in ignorance” (Al-Hujurat [49]: 6).

Thus, the act of verifying, classifying, and filtering literature parallels the Islamic ethical requirement to seek clarity before judgment (*taḥqīq al-ḥaqā’iq*).²⁴

Literature searches were conducted across major academic databases, including Scopus, Web of Science, Google Scholar, DOAJ, Garuda, and ResearchGate. The combination of keywords used was:

“Halal tourism” OR “Muslim-friendly tourism” AND (“Qur’an” OR “Islamic perspective” OR “maqasid al-shari’ah”).

This strategy followed the *istiqla’* (systematic induction) method familiar in Islamic reasoning—collecting dispersed evidence (*adilla mutafarriqa*) before drawing comprehensive conclusions.²⁵ The search period was limited to 2020–2025, a period that marks significant scholarly attention to post-pandemic ethical and sustainable tourism. Only academic publications (journal articles, conference papers, theses, and book chapters) written in English or Indonesian were included.

To maintain rigor and thematic coherence, studies were screened according to the following criteria:

Table 1. Inclusion and Exclusion Criteria

Criteria Type	Description
Inclusion	1) Peer-reviewed or scholarly sources; 2) Discuss <i>halal</i> or <i>Muslim-friendly</i> tourism within Qur’anic or <i>maqasid</i> framework; 3) Published 2020–2025; 4) English or Indonesian language.
Exclusion	1) Non-academic or opinion pieces; 2) Absent of Qur’anic or <i>maqāṣid</i> grounding; 3) Duplicate entries; 4) Focus solely on marketing without ethical framing.

This reflects the Islamic emphasis on *naqd al-masadir*, the critical appraisal of sources before adopting conclusions.²⁶

²¹ Abdullah Saeed, *Interpreting the Qur’an* (Routledge, 2005), <https://doi.org/10.4324/9780203016770>.

²² Al-attas, *Prolegomena to the Metaphysics of Islam*.

²³ Page et al., “The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews.”

²⁴ Al-Ghazali, *Al-Mustasfa Min ‘Ilm al-Usul* (*The Essentials of Islamic Jurisprudence*); Ash-Shatibi, *Al-Muwafaqat Fi Usul al-Shari’ah*.

²⁵ Ash-Shatibi, *Al-Muwafaqat Fi Usul al-Shari’ah*.

²⁶ El-Tobgui, *Ibn Taymiyya on Reason and Revelation: A Study of Dar’ Ta’arud al-‘aql*.

The screening and selection process consisted of four stages, as recommended in PRISMA 2020: Identification, Screening, Eligibility, and Inclusion,²⁷ mirroring the Qur'anic method of progressive clarification (*tabayin*). This stepwise refinement illustrates the Islamic concept of *tanqih al-manat*, distinguishing relevant evidence from superficial ones before reasoning toward *hikmah* (wisdom).²⁸

From each selected study, the following data were extracted: author(s), year, title, publication source, objectives, methodology, key findings, and explicit connection to Qur'anic verses or *Maqāṣid al-Sharī'ah*.²⁹ The data were organized into a review matrix to support the subsequent thematic synthesis.

Data Extraction and Analysis

Following the inclusion process, data extraction was conducted to collect essential information from each selected article for review. Each source was examined through the Qur'anic principle of *tahqiq al-ma'nā*, which involves verifying meaning through context and coherence, before being systematized in a coding matrix. This step parallels the process of *istinbāt al-ma'ānī* in classical tafsīr, where meanings are drawn from multiple evidences in a disciplined manner.³⁰ All extracted data were entered into a review matrix to facilitate cross-comparison and synthesis. This process corresponds to the Qur'anic ethic of *jam'al-ādillah*, collecting and comparing evidence before judgment (*fa'tū bi-kitābikum in kuntum ṣādiqin*, Al-Baqarah [2]: 111).

The data were analyzed through thematic synthesis, as recommended for qualitative SLRs. The data were analyzed through thematic synthesis, as recommended for qualitative SLRs. Thomas-Snyder. The analysis proceeded in three interpretive stages that echo Qur'anic hermeneutic practice: el Tobgui, Saeed and Haneef

1. Identification of Initial Codes (*tahṣīl al-ma'ānī al-amwālīyyah*). Each article was read carefully to identify recurring ideas and Qur'anic concepts related to travel, ethics, and *maqāṣid* values (e.g., *ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al-bi'ah*).
2. Grouping and Thematization (*tartīb al-ma'ānī wa al-mawḍū'āt*). Related concepts were clustered into broader themes:
 - a) Qur'anic foundation of travel (*sīrū fī al-arḍ*),
 - b) Ethical dimensions of *Maqāṣid al-Sharī'ah*,
 - c) Policy and governance frameworks, and
 - d) Sustainability and social *maṣlahah*.
3. Synthesis and Interpretation (*tafsīr jam'ī wa istiqrā'ī*). Themes were integrated to construct a coherent understanding of how Qur'anic and *maqāṣid* perspectives inform contemporary Muslim-friendly tourism. This stage parallels the Qur'anic method of drawing *'ibrah* (moral insight) from dispersed narratives (Yūsuf [12]: 111).

Quality Evaluation

To ensure credibility, the interpretation process adhered to two complementary standards, like methodological transparency under PRISMA 2020, and ethical verification under *tathabbut* and *adl*, ensuring that interpretations remained faithful to both textual sources and scholarly integrity (Al-Nisā'

²⁷ Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews."

²⁸ Al-attas, *Prolegomena to the Metaphysics of Islam*.

²⁹ Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews."

³⁰ Ash-Shatibi, *Al-Muwafaqat Fi Usul al-Sharī'ah*; Badr al-Din Muhammad al- Zarkashi, *Al-Burhan Fi-'ulum al-Qur'an: Lil-Imam Badr al-Din Muhammad Ibn 'Abd Allah al-Zarkashi*; *Tabqiq, Yusuf 'Abd al-Rahman al-Mar'a* (Dar al-Ma'rifah, 1994).

[4]: 135). The reliability and integrity of the studies included in this review were assessed through a combined framework that integrates PRISMA 2020's quality appraisal standards³¹ with Islamic principles of knowledge verification. In Qur'anic epistemology, evaluation is both a moral and methodological act. The Qur'an commands believers to verify information before acting upon it:

"O you who believe! If a transgressor brings you news, verify it, lest you harm people in ignorance and then regret what you have done." (Al-Ḥujurāt [49]: 6)

Accordingly, the evaluation process in this research followed the spirit of *tathabbut* (careful verification) and *adl* (fair judgment), ensuring that conclusions are based on trustworthy and balanced evidence. Each selected study was examined using four complementary dimensions of quality adapted from Kitchenham & Charters³² aligned with Islamic ethics of *amanah* (trustworthiness) and *ihsan* (excellence):

Table 2.

Dimension	Evaluation Focus	Qur'anic/Ethical Parallel
Methodological rigor	Clarity of design, data collection, and analysis methods.	<i>Tahqiq</i> – verifying precision and order.
Relevance to the theme	Direct relation to <i>Maqāṣid al-Shari'ah</i> and Qur'anic concepts of travel, ethics, or sustainability.	<i>Ṣidq</i> – truthfulness and consistency of purpose.
Scholarly credibility	Peer-review status, citation frequency, institutional or publisher reputation.	<i>Amanah</i> – reliability of the transmitter/source.
Transparency and replicability	Availability of data or a clear description enabling re-examination.	<i>Bayān</i> – openness and clarity in communication.

Each article was rated qualitatively as high, moderate, or limited quality based on these criteria. Studies rated "limited" were not excluded automatically but were weighed cautiously in the synthesis to preserve the principle of *adl*, fair consideration of diverse scholarly voices.

To minimize interpretive bias, the review process involved triangulating interpretations between Qur'anic sources and contemporary empirical findings, consistent with the concept of *al-jam' bayna al-naql wa al-'aql* (the integration of revelation and reason). Audit trail documentation of search strings, inclusion decisions, and coding summaries to ensure transparency and accountability.³³ Peer debriefing with other Islamic studies researchers for interpretive validation, reflecting the Qur'anic ethos of *shūrā* (consultative reasoning; Āl 'Imrān [3]: 159). Haneef Through these measures, methodological reliability was balanced with epistemic humility (*tawāḍu' 'ilmī*), recognizing that the interpretation of divine guidance requires both discipline and moral consciousness.

Result and Discussion

Overview of the Selected Literature

Following the procedures described in Chapter 3, literature searches were performed across six major databases: Scopus, Web of Science, Google Scholar, DOAJ, Garuda, and ResearchGate,

³¹ Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews."

³² Kitchenham, B. and Charters, S. (2007) Guidelines for Performing Systematic Literature Reviews in Software Engineering, Technical Report EBSE 2007-001, Keele University and Durham University Joint Report.

³³ Yvonna S. Lincoln and Egon G. Guba, "Establishing Trustworthiness," in *Naturalistic Inquiry* (Sage, 1985).

using combinations of keywords such as “halal tourism,” “Muslim-friendly tourism,” “Qur’an,” “Maqāṣid al-Sharī‘ah,” and “Islamic ethics.” A total of 124 records were initially retrieved. After removing 22 duplicates, 102 unique records remained for screening. Titles and abstracts were examined for relevance to the Islamic and Qur’anic dimensions of tourism, resulting in 35 full-text articles that were eligible for further assessment. Of these, 22 studies satisfied all inclusion criteria. They were retained for qualitative review, while three studies were selected for in-depth thematic synthesis due to their explicit integration of Qur’anic verses, *Maqāṣid* constructs, and sustainability perspectives.

The selection process followed the four PRISMA 2020 stages as illustrated below.

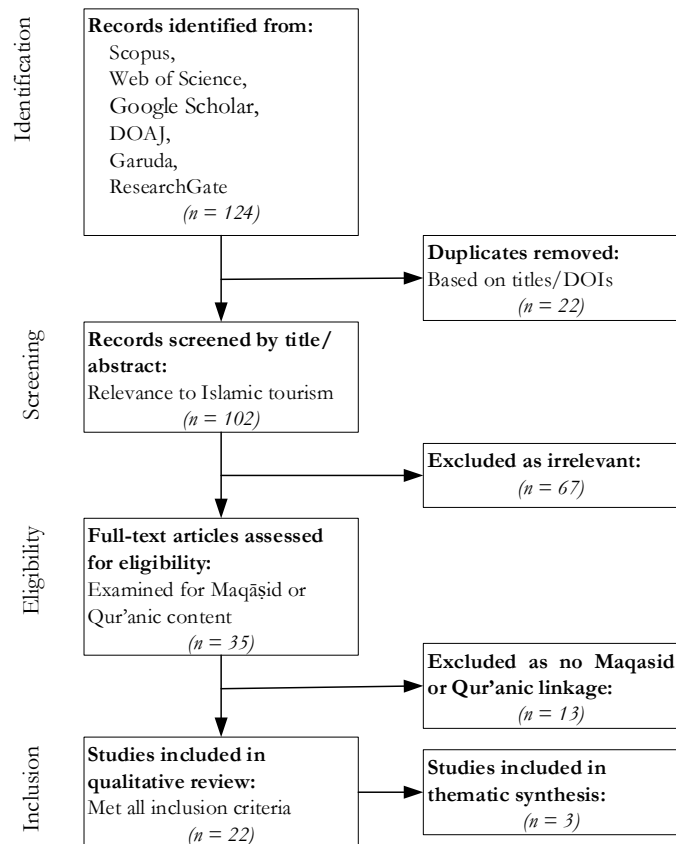


Figure 1. PRISMA Flow Diagram

The 22 included studies collectively represent the current scholarly landscape on Muslim-friendly tourism from 2020 to 2025. Most publications emerged from Southeast Asia, particularly Indonesia and Malaysia, indicating strong institutional and policy engagement with halal tourism and Islamic ethics. Approximately two-thirds of the studies were conceptual or qualitative in nature, while a smaller group employed empirical case analysis.

Table 3. Summary of Included Articles

Dimension	Observation
Publication period	2020–2025, with increased attention following the COVID-19 pandemic.
Regional focus	Indonesia (11), Malaysia (7), Others (3).
Methodological type	Conceptual/theoretical (14); Empirical (7).

Dimension	Observation
Dominant themes	Qur'anic ethics of travel, Maqasid-based policy, sustainability, and spiritual experience.

Although all 22 studies met the inclusion criteria, only 3 demonstrated a sufficiently deep integration of Qur'anic hermeneutics and *Maqasid al-Shari'ah* to serve as core synthesis references. The remaining studies contributed to a contextual and comparative understanding of how Islamic ethical values are operationalized in tourism research.

This review reveals a concentration of research on the normative and managerial aspects of halal tourism; yet, relatively few works explore Qur'anic epistemology as a methodological foundation. The gap indicates the need for integrative frameworks that combine scriptural hermeneutics, ethical governance, and sustainability—the focus of this study's subsequent thematic synthesis.

Core Analytic and Thematic Development

The analytical phase of this review proceeded in two stages: a broad descriptive synthesis of 22 included studies and a deep thematic synthesis of three core articles that most strongly represent the Qur'anic and *maqasid*-based framing of Muslim-friendly tourism. The process followed PRISMA 2020 guidelines and thematic synthesis methods³⁴ adapted to Islamic hermeneutic reasoning (*tahqiq al-ma'ani* and *tadabbur al-ayat*). This structure aligns with the Qur'anic imperative to verify before judgment (*tahqiq al-haqa'iq*, QS. al-Hujurat [49]:6) and integrates revelation (*naql*) and reason (*'aql*) in interpretive triangulation (*al-jam' bayna al-naql wa al-'aql*).

A total of 124 records were initially identified through databases including Scopus, Web of Science, Google Scholar, DOAJ, and Garuda. After removing duplicates, 102 records were screened based on title and abstract. Thirty-five underwent full-text review, from which 13 were excluded for lacking explicit Qur'anic or *maqasid* grounding. Twenty-two studies met the inclusion criteria for descriptive synthesis (Appendix A lists all included articles).

These studies represent diverse disciplinary origins: Islamic economics, tourism management, and Qur'anic studies, published between 2020 and 2025. Most address the ethical, legal, or policy aspects of halal tourism but vary in methodological rigor. Descriptive analysis identified four recurrent conceptual clusters: spiritual and Qur'anic basis of travel (*siru fi al-ard*), *maqasid*-oriented ethics and behavior, institutional governance and policy, and sustainability and *maslahah* (public good).

Of the 22 studies, 13 met the full-text eligibility standards, and three were selected for in-depth *synthesis* due to their explicit alignment with both Qur'anic hermeneutics and *Maqasid Shariah*. These studies formed the core analytic set:

Table 4. Selection of Core Analytic Set

Author(s) & Year	Title	Journal / Source	Focus
Kuat Ismanto, et. al. (2020)	<i>Developing Halal Tourism from Maqasid Sharia Perspective</i>	HIKMATUNA Journal for Integrative Islamic Studies 6(2), 103-114	Ethical dimensions of halal tourism as realization of <i>hifz al-din</i> and <i>hifz al-nafs</i> .

³⁴ James Thomas and Angela Harden, "Methods for the Thematic Synthesis of Qualitative Research in Systematic Reviews," *BMC Medical Research Methodology* 8, no. 1 (2008): 45, <https://doi.org/10.1186/1471-2288-8-45>; Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews."

Author(s) & Year	Title	Journal / Source	Focus
Khairum Hamim (2023)	<i>Travel in Islam (A Study of The Concept of Sīrū in the Qur'an)</i>	<i>Ulumuna</i> , 27 (2), p. 529-551	Qur'anic conceptualization of travel as reflection and moral cognition.
M. Tumiran et.al. (2024)	<i>Constructing Muslim-Friendly Tourism Practices through the Lens of Maqasid al-Shariah</i>	<i>Malaysian Journal of Social Sciences and Humanities (MJSSH)</i> 10(7), 101–117	Policy integration of <i>maqāṣid</i> and sustainable governance.

These works serve as *empirical anchors* in the thematic synthesis below. Following Thomas & Harden's (2008) three-phase process, each article was coded line-by-line to identify first-order (descriptive), second-order (interpretive), and third-order (theoretical) constructs. Codes were grouped into conceptual categories that represent Qur'anic *maqasid* alignment. Table 5. summarizes the coding hierarchy.

Table 5. Thematic Coding Matrix

First-Order Codes	Second-Order Categories	Aggregate Qur'anic–Maqasid Theme	Qur'anic Reference
Reflection, humility, and seeking knowledge through travel	Travel as spiritual cognition	Qur'anic foundations of travel	QS. al-ʿAnkabūt [29]:20; QS. al-Ḥajj [22]:46
Moderation, justice, moral preservation	ʿIbadah and moral discipline in tourism	Maqasid-based ethics and behavior	QS. al-Aʿrāf [7]:31; QS. al-Mā'idah [5]:8
Accountability, trust, and governance integrity	Policy as <i>amānah</i> (trust)	Institutional and governance ethics	QS. al-Nisā' [4]:58
Stewardship, environmental care, prosperity sharing	Sustainable development as <i>maṣlaḥah</i>	Sustainability as a collective obligation	QS. al-Baqarah [2]:205; QS. al-Aʿrāf [7]:56

The thematic synthesis revealed four interrelated Qur'anic–Maqāṣid domains that together construct a moral and epistemic foundation for Muslim-friendly tourism. *Qur'anic foundations of ethical travel* frame travel (*sīrū fī al-ard*) as an act of reflection and knowledge-seeking that cultivates humility, gratitude, and awareness of divine creation. *Maqasid based ethics and behavior* position moderation, justice, and moral discipline as the behavioral expressions of *ʿibadah*, where tourism becomes a space for ethical self-regulation and spiritual growth. *Institutional and governance ethics* view tourism governance as an *amanah* (trust), highlighting accountability, fairness, and integrity in policy and management. Finally, *sustainability as a collective obligation* extends the Maqasid concern for *maṣlaḥah* (public good) to environmental care and equitable prosperity. Collectively, these themes form an integrated Qur'anic moral ontology in which tourism operates as a service of stewardship.

This synthesis follows a *tafsīr jamʿī* (synthetic exegesis) logic—integrating dispersed meanings into moral coherence³⁵ and reveals that the Qur'an frames travel as a vehicle for moral learning,

³⁵ al-Zarkashi, Badr al-Din. 1988. *Al-Burhan fī 'Ulum al-Qur'an*. Beirut: Dār al-Ma'rifah.

institutional responsibility, and ecological balance. Across the three core studies, Muslim-friendly tourism is portrayed not merely as compliance with halal standards but as a manifestation of *‘ubudiyyah* (servitude) and *amanah* (trust). The Qur’anic invitation to “travel through the earth” (*sīrū fī al-ard*) becomes an epistemological foundation for experiential learning and *i’tibār* (reflection). Meanwhile, *Maqasid Shari’ah* ensures that the material gains of tourism are subordinated to the preservation of ethics, the environment, and spirituality—aligning human mobility with divine stewardship (*istikhlāf*).

Thus, the thematic synthesis reveals tourism as a moral ecosystem, integrating revelation, reason, and human experience—a balance between *‘ibadah* (worship) and *‘umran* (civilization building).

Thematic Synthesis

The synthesis of the 22 included studies produced four major thematic clusters that represent the intersection of Qur’anic ethics, Maqasid Shari’ah, and contemporary tourism research. Each theme reflects a distinct epistemic strand derived from the included literature; yet, collectively, they articulate a holistic Qur’anic vision of travel as moral, social, and environmental stewardship.

Table 6. Summary of Thematic Findings

Theme	Qur’anic Principle	Maqasid Dimension	Implication
Qur’anic foundations of travel	<i>Sīrū fī al-ard</i> (29:20; 22:46)	<i>ḥifẓ al-‘aql</i> , <i>ḥifẓ al-dīn</i>	Tourism as reflective knowledge-seeking
Maqasid-based ethics and behavior	<i>‘Adl</i> , <i>amānah</i> , <i>tathabbut</i>	<i>ḥifẓ al-nafs</i> , <i>ḥifẓ al-nasl</i> , <i>maṣlaḥah ‘āmmah</i>	Moral governance beyond legality
Institutional and governance ethics	<i>Amānah</i> , <i>tawāzun</i>	<i>ḥifẓ al-māl</i> , <i>ḥifẓ al-dīn</i>	Value-driven policy and service design
Sustainability as a collective obligation	<i>Khilāfah</i> , <i>i‘mār al-ard</i> , <i>lā tuḥsidu fī al-ard</i>	<i>ḥifẓ al-bi’ah</i> , <i>ḥifẓ al-māl</i>	Ecological and social balance as worship

1. Qur’anic Foundations of Travel (*sīrū fī al-ard*)

Many reviewed works e.g., Nurdin and Hanifah interpret tourism as a Qur’anic call to explore and reflect upon divine signs. Verses such as “*Travel through the earth and see how He originated creation*” (Al-‘Ankabūt [29]: 20) and “*Do they not travel through the earth so that their hearts may understand?*” (Al-Ḥajj [22]: 46) are frequently invoked as spiritual foundations for ethical mobility. This theme reveals that, in Qur’anic ontology, travel is an act of cognition (*ta‘aqqul*) and gratitude (*shukr*), not mere consumption. Modern literature often reinterprets these values as *ethical curiosity* and *cross-cultural empathy*, thereby linking spiritual awareness to the ethics of sustainable travel. However, few studies operationalize these Qur’anic imperatives into measurable indicators within tourism policy—highlighting an opportunity for future Islamic epistemological modeling.

2. Maqasid-based ethics and behavior

A central pattern in the reviewed literature is the use of *Maqasid Shariah* as a conceptual foundation for responsible tourism governance. The five classical *maqasid* - *ḥifẓ al-dīn* (faith), *ḥifẓ al-nafs* (life), *ḥifẓ al-‘aql* (intellect), *ḥifẓ al-nasl* (lineage), and *ḥifẓ al-māl* (wealth)—are frequently invoked to justify tourism practices that enhance spiritual, social, and economic well-being. A few recent studies extend these objectives toward environmental protection (*ḥifẓ al-bi’ah*) and collective welfare (*maṣlaḥah ‘āmmah*).

Yet the synthesis reveals an epistemic gap: most authors reference *maqasid* normatively rather than analytically. Only a minority construct framework linking *maqasid* with sustainable indicators—

suggesting that a Qur'anic systems approach could provide more coherence between moral intention and policy outcomes.

3. Institutional and governance ethics

Several studies e.g., Hashim et al and Aziz address how state agencies and Islamic institutions translate *maqasid* principles into tourism policy. The literature suggests that governance in Muslim-majority countries often strikes a balance between sharriah compliance and market competitiveness. However, the review identifies tension between fiqh-based regulation (emphasizing permissible activities) and value-based governance (emphasizing justice and inclusivity). Qur'anic ethics, when framed through *'adl* (justice) and *amanah* (trust), suggest a paradigm shift from regulatory minimalism toward proactive stewardship—where institutions are moral facilitators rather than merely rule enforcers.

4. Sustainability as a collective obligation

The final central theme ties the discourse on sustainability to the Qur'anic principle of *maslahah* (public benefit). Studies such as those by Hanifah (2024) and Nurhayati (2023) interpret sustainable tourism as an extension of khilafah (human trusteeship) and *i'mar al-ard* (land cultivation). This perspective repositions environmental preservation as a form of worship and moral accountability, aligning with verses such as “*And do not cause corruption on the earth after its reform*” (Al-A'rāf [7]: 56). The review thus affirms that Qur'anic ethics anticipate the modern sustainability agenda but within a more comprehensive moral ontology—where environmental care, social justice, and economic balance are unified under divine accountability.

Qur'anic Interpretation and Integration

The thematic synthesis derived from the literature review reflects a pattern of integration between Qur'anic revelation (*naql*) and human reasoning (*'aql*), consistent with the epistemological principle of *al-jam' bayna al-naql wa al-'aql*.³⁶ In Qur'anic hermeneutic practice, understanding travel, ethics, and sustainability involves not only textual exegesis (*tafsir*) but also contextual reasoning (*ijtihad*), leading toward *hikmah* (wisdom). This synthesis embodies the Qur'anic methodology of *tadabbur* (reflection) and *tahqiq al-haqā'iq* (verification of truths) in interpreting social phenomena (Al-Hujurat [49]:6).

The four major themes identified in this review collectively echo the Qur'anic hermeneutic approach described by Rahman (1980) and Saeed (2006).³⁷ In this model, interpretation proceeds from individual verses (*āyāt mufradah*) to moral principles (*maqāṣid kullīyah*) and finally to socio-historical application (*tanzīl 'alā al-wāqī'*). This pattern parallels *tafsir jam'i* (synthetic interpretation), in which dispersed textual evidences are drawn together to form a coherent ethical vision.³⁸

For instance, the Qur'anic call “*Travel through the earth and see how He originated creation*” (Al-Ankabūt [29]:20) is not merely an invitation to movement, but a hermeneutic anchor for understanding creation, diversity, and humility. Contemporary scholars reinterpret such verses as epistemological metaphors for knowledge-seeking and cross-cultural understanding.³⁹ In this view,

³⁶ Al-attas, *Prolegomena to the Metaphysics of Islam*; Al-Ghazali, *Al-Mustasfa Min 'Ilm al-Usul* (*The Essentials of Islamic Jurisprudence*).

³⁷ Fazlur Rahman, *Major Themes of the Qur'an* (University of Chicago Press, 1980); Saeed, *Interpreting the Qur'an*.

³⁸ al- Zarkashi, *Al-Burhan Fi-'ulum al-Qur'an: Lil-Imam Badr al-Din Muhammad Ibn 'Abd Allah al-Zarkashi*; Tabqiq, Yusuf 'Abd al-Rahman al-Mar'a.

³⁹ Rahman, *Major Themes of the Qur'an*; Saeed, *Interpreting the Qur'an*.

tourism becomes a vehicle of *'ilm* (knowledge) and *shukr* (gratitude), linking human experience to divine order.

The *maqāṣid* framework, as articulated by al-Shatibi and later expanded by Kamali (1991), offers an interpretive bridge between Qur'anic values and socio-economic contexts.⁴⁰ Within the reviewed literature, *maqāṣid* acts as a moral calibration tool that orients tourism policies toward justice (*'adl*), trust (*amanah*), and public good (*maslahah*). By aligning *hifẓ al-dīn*, *hifẓ al-nafs*, *hifẓ al-'aql*, *hifẓ al-māl*, and *hifẓ al-bi'ah* (environmental preservation), scholars reconstruct the purpose of travel not merely as recreation but as an act of *khilafah* (stewardship) and *i'mār al-ard* (cultivation of the earth).

This hermeneutic orientation affirms that *maqāṣid* functions as both a normative compass and a methodological logic. As al-Shatibi emphasized, genuine understanding arises when *maqasid* are derived from a comprehensive reading of revelation (*istiqrā' al-nusus*), rather than selective citation. The reviewed literature reveals that this holistic reasoning remains underdeveloped in tourism research, indicating potential for deeper integration of *maqasid*-driven modeling.

Consistent with the interpretive method of Rahman (1980) and al-Attas (1995), this synthesis positions the Qur'an as both source and lens. This revelatory text informs empirical analysis while shaping ethical reasoning. In this framework, empirical findings from tourism studies serve as *āyāt kaawniyyah* (signs within creation) that complement *āyāt qawliyyah* (signs in revelation). Such a perspective aligns with the Qur'anic invitation to reflection (*tadabbur*) across both text and world (Al-Rūm [30]:8; Al-Ghāshiyah [88]:17–20).

Through this epistemic integration, the reviewed studies collectively suggest that a Qur'anic understanding of tourism is neither secular nor purely devotional, but systemic—interconnecting spiritual purpose, social justice, and environmental ethics. This aligns with contemporary hermeneutic approaches that treat the Qur'an as a dynamic moral discourse rather than a static legal code.

Bringing together the Qur'anic and *maqāṣid* paradigms yields a conceptual model for interpreting Muslim-friendly tourism as a service of stewardship. The Qur'an provides the ontological foundation (*why* travel matters), while *maqasid* provides the teleological direction (*how* travel fulfills divine purpose). When harmonized, they produce an epistemic cycle of reflection, reasoning, and responsibility. This integration provides an interpretive path toward sustainable tourism, encompassing *'ibadah* (worship through service) and *'adl* (justice through design).

Conceptual Model Development: The Qur'anic–Maqāṣid Tourism Model

Building upon the thematic synthesis, this section develops a conceptual model that integrates the Qur'anic epistemology of *naql*–*'aql*–*'amal* (revelation–reason–practice) into the construction of Muslim-friendly tourism. The synthesis revealed four aggregate Qur'anic–Maqāṣid themes: (1) Qur'anic foundations of travel, (2) Maqāṣid-based ethics and behavior, (3) institutional and governance ethics, and (4) sustainability as a collective obligation. These constructs function as interrelated pillars that collectively form the dependent construct of Muslim-friendly tourism as a moral ecosystem.

The model (Figure) visualizes a layered system, where *naql* provides the ontological foundation, *'aql* translates divine guidance into rational principles, and *'amal* manifests these principles in policy, governance, and behavior. This triadic structure reflects the classical integration of revelation and reason, as emphasized by al-Ghazālī (1997) and al-Shatibi (2005), and extended into the praxis of contemporary tourism. The four Qur'anic–Maqasid domains interact dynamically across these layers,

⁴⁰ Mohammad Hashim Kamali, Principles of Islamic Jurisprudence ~ Kamali Principles of Islamic Jurisprudence (1991); Ash-Shatibi, Al-Muwafaqat Fi Usul al-Shari'ah.

aligning with Saeed's (2006) concept of the Qur'an as a "moral discourse" and Nasr's (2010) vision of stewardship (*khilāfah*) as an ecological responsibility.

As illustrated, Muslim-friendly tourism emerges from the reciprocal flow between epistemic and operational layers. The Qur'anic foundations of travel (*sīrū fī al-ard*, QS. al-ʿAnkabūt [29]:20) provide the existential "why," Maqasid-based ethics and behavior guide the "how" through moral moderation and justice (QS. al-Ma'idah [5]:8), while institutional ethics and sustainability ensure the "for whom"—the public good (*maslahah ʿammah*). Together, they construct an integrative service system grounded in *ibādah* and *ʿadl*, positioning tourism as an act of moral stewardship (*khidmah al-ʿumrān*).

This model provides a coherent framework for future empirical research, policy development, and ethical certification systems in the halal tourism sector. It advances the literature by shifting Muslim-friendly tourism from a market-defined label toward a Qur'an-based service ecosystem, where epistemic harmony between revelation, reason, and practice defines both purpose and process.

Research Gaps in the Literature

Despite the growing interest in halal and Muslim-friendly tourism, the current body of literature remains fragmented in linking Qur'anic principles with systematic policy and practice. Four significant gaps were identified from the synthesis.

First, the epistemological gap concerns the limited integration of Qur'anic epistemology and *Maqasid Shari'ah* into tourism studies. Most works approach halal tourism through economic or managerial lenses like Battour & Ismail, (2020), while a few ground their frameworks in revelation (*naql*) and moral reasoning (*ʿaql*). This has resulted in a descriptive rather than ontological understanding of travel.

Second, the theoretical gap lies in the absence of a unifying model that connects Qur'anic verses such as *sīrū fī al-ard* (29:20) and *la tufsidu fī al-ard* (7:56) with the normative objectives of maqāṣid, including justice, stewardship, and the public good (*maslahah ʿammah*). The moral logic of travel, as reflection and service, remains conceptually underdeveloped.

Third, the methodological gap emerges from the dominance of conceptual essays or narrative reviews. Few studies apply systematic protocols, such as PRISMA, or integrate hermeneutic reasoning with empirical synthesis. The emergence of quantitative methodology is arising, especially to measure the model into empirical fact as an impact on tourism behaviour.

Finally, the practical gap concerns the weak operationalization of *maqasid* in halal tourism governance. Institutional accountability, inclusivity, and environmental ethics are often disconnected from measurable policy outcomes.

Collectively, these gaps highlight the need for a Qur'an-based framework that unites revelation, reason, and practice in shaping a morally grounded tourism system. These gaps underline the need for a comprehensive framework that situates Muslim-friendly tourism within the Qur'anic moral ontology of stewardship and balance.

In summary, the current literature lacks a coherent framework that unites revelation (*naql*), reason (*ʿaql*), and practice (*ʿamal*). This review contributes to the discussion by articulating this integration through a Qur'anic–Maqasid synthesis, positioning tourism as a moral and systemic service. The following section, therefore, develops the theoretical and practical implications of this synthesis, proposing an integrative Qur'anic–Maqasid model for future scholarship and policy design.

Implications and Theoretical Reflection

The systematic synthesis of twenty-two studies revealed that current scholarship on halal and Muslim-friendly tourism remains instrumental mainly, with insufficient integration of Qur'anic epistemology and *Maqasid al-Shari'ah*. The findings of this review thus extend the discussion beyond normative compliance, positioning tourism as a moral ecosystem where revelation (*naql*), reason (*'aql*), and action (*'amal*) operate in harmony. This section outlines four domains of theoretical and practical implications emerging from the Qur'anic–Maqasid synthesis.

The findings reaffirm the need to ground tourism ethics in a Qur'anic epistemology that unites revelation (*naql*) and reason (*'aql*), it is an epistemological implication: regulation to revelation. The Qur'an frames travel (*sīrī fi al-ard*) not as leisure but as a reflective journey leading to gratitude and knowledge (al-'Ankabūt [29]:20; al-Ḥajj [22]:46). Such epistemic orientation transforms tourism from a market activity into a moral inquiry, an act of *'ibadah* through which humans rediscover their ontological purpose. This position resonates with Islamic epistemologists such as al-Ghazali and al-Shatibi, 41 who emphasize *tahqīq al-ma'ānī* (the realization of meaning) and *ta'abbud* (servitude through reflection). Thus, the review reasserts the Qur'anic paradigm as the foundation for sustainable and spiritually conscious tourism.

From a theoretical standpoint, this synthesis proposes tourism as a Qur'anic moral ontology, an interconnected system that links ethical behavior, institutional governance, and sustainability to the higher objectives of *Shari'ah*. The four aggregate themes identified earlier form the architecture of this ontology: *ethical travel foundations grounded in reflection and humility*; *maqasid-based ethics and behavior guiding conduct as a moral discipline*; *institutional ethics* emphasizing trust and accountability; and *sustainability as a collective obligation* aligning with *maṣlaḥah* (public good). Together, these themes suggest that Muslim-friendly tourism must be understood as a *service of stewardship* (*khidmah al-'umran*), where human exploration serves the flourishing of both creation and community. This view extends beyond market logic toward an ethical system that balances material prosperity with spiritual and ecological well-being.

Theoretically, this synthesis advances a new framing of tourism as a service of stewardship (*khidmah al-khilafah*), where human mobility serves as a means of fulfilling the Qur'anic trust (*amānah*) to preserve justice, life, intellect, and the environment. This aligns with Kamali's (2008) argument that *maqāṣid* are dynamic and adaptable for emerging socio-economic contexts.⁴² In tourism, this means that hospitality, heritage, and environmental practices become vehicles for realizing divine justice (*'adl*) and collective benefit (*maṣlahah*). Such a framework moves beyond the compliance-based view of “halal tourism” toward a systemically integrated *Qur'anic–Maqasid Tourism Model* that reflects ontological harmony between humanity, creation, and God.

Methodologically, this study demonstrates how modern systematic review protocols, such as PRISMA, 43 can be harmonized with Qur'anic hermeneutic reasoning. The triangulation between textual sources (Qur'an), scholarly interpretation, and empirical evidence exemplifies *al-jam' bayna al-naql wa al-'aql* - the integration of revelation and reason. By documenting interpretive decisions through an audit trail, the review operationalizes *tahqīq al-haqīq* (verification before judgment; al-Ḥujūrāt [49]:6) as a research ethic. This hybrid approach provides a methodological precedent for Islamic social science, combining empirical rigor with divine guidance. It thus expands the scope of SLR

⁴¹ Al-Ghazali, *Al-Mustasfa Min 'Ilm al-Usul* (*The Essentials of Islamic Jurisprudence*); Ash-Shatibi, *Al-Muwafaqat Fi Usul al-Shari'ah*.

⁴² Mohammad Hashim. Kamali, *Maqāṣid Al-Sharī'ah Made Simple* (International Institute of Islamic Thought, 2012).

⁴³ Page et al., “The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews.”

beyond positivism, reconfiguring it as a reflective and spiritually informed method of knowledge synthesis.

Practically, the synthesis invites a shift from a fragmented focus on halal certification toward the design of ethical tourism ecosystems. Within the *Maqāṣid* framework, the goal is not merely to ensure compliance but to foster justice (*‘adl*), dignity (*karāmah*), and sustainability (*isti‘mār al-ard*). Policymakers and faith-based institutions are encouraged to integrate Qur’anic moral imperatives—such as stewardship (*khilāfah*) and trust (*amanah*) into tourism governance and destination management. This requires measurable indicators linking religious compliance with social and environmental outcomes, in line with contemporary sustainability goals (SDG 8 and SDG 12). As Kamarudin and Ismail (2023) note, such integration ensures that tourism contributes to both material welfare and spiritual elevation.

In summary, the Qur’anic–Maqasid synthesis reframes Muslim-friendly tourism as a holistic system where economic, ethical, and ecological dimensions are inseparable. It responds to the epistemological crisis of modern tourism studies by restoring the unity of revelation and reason in knowledge production. This theoretical reflection points toward a *Qur’anic Paradigm*: a worldview in which travel embodies *‘ubūdiyyah* (servitude), governance represents *amānah* (trust), and sustainability fulfills *maṣlahah* (public good). Such a paradigm not only enriches tourism theory but also repositions Islamic scholarship as a source of epistemic renewal for global sustainability discourse.

Conclusion

The findings of this study highlight that Muslim-friendly tourism is not merely an economic or recreational activity but a multidimensional concept deeply rooted in the Qur’anic worldview and the framework of Maqāṣid al-Sharī‘ah. The Qur’an, through the command *sīrū fī al-ard* (“travel through the earth”), encourages travel as a means of reflection, learning, and gratitude toward Allah’s creation. This spiritual and intellectual dimension differentiates Muslim-friendly tourism from conventional tourism by emphasizing values of morality, education, sustainability, and faith.

From the perspective of Maqāṣid al-Sharī‘ah, Muslim-friendly tourism serves to preserve the five essential aspects of human well-being: religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-‘aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*). Tourism practices that adhere to these principles ensure that travel becomes an act of worship and reflection, promoting ethical conduct, family harmony, environmental care, and fair economic exchange.

Therefore, integrating maqasid al-Sharī‘ah and Al-Qur’an norm into Muslim-friendly tourism provides a holistic foundation for developing a tourism model that aligns with Islamic teachings while contributing to global peace, cultural understanding, and sustainable development. Future research should expand interdisciplinary approaches combining theology, economics, management, and environmental studies to strengthen the spiritual and practical dimensions of Muslim-friendly tourism.

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