



## Sharia Hotel Management Policy: An Analysis of Islamic Attribute of Destination Theory in Indonesia and Malaysia

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**Abstract.** Islamic Destination Attributes play an essential role in influencing Muslim travelers' interests. This study analyses IAD by comparing Indonesia and Malaysia's current Islamic hotel policies. It was found that there are four dimensions of IAD, namely Worship Facilities, Islamic Facilities, General Islamic Facilities, and Halal Food, which are in accordance with Fatwa Number 108/DSN-MUI/X/2016 fifth article and MS 2610 2015 fourth and fifth articles. IAD is essential for Muslim hotel customer satisfaction. Both policies have fulfilled these four criteria. This study can contribute to academics and researchers in developing a more profound IAD theory. Although limited to the Islamic hotel sector, IAD studies can develop in other sectors with the same policy, such as travel agencies or tour guides.

**Keywords:** Islamic Attribute of Destination, Sharia Hotel, Halal Tourism, Indonesia, Malaysia

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## INTRODUCTION

The development of halal tourism worldwide shows a response to the recognition and improvement of the needs of Muslim communities worldwide. The development of Muslim countries around the world triggers this increasing trend. Since tourism is one factor that increases the country's foreign exchange, many countries are preening themselves to increase visits from local and international tourists, including attracting Muslims as the religion with the second largest population in the world (Dyvik, 2023). In 2026, Muslim travelers are predicted to spend USD 180 on online travel bookings (Mastercard & CrescentRating, 2019). The innovation of each country's policy gave birth to a new trend, such as Omotenashi, presented by Japan and Australia, which provides Muslim Travel Guide packages, and Serendipity Travel, which provides worship facilities for Muslim tourists in the UK (Pranandari et al., 2023). In fact, the country has a Muslim minority status.

As one of the Muslim-majority countries, Indonesia has a strategic plan in the form of an Islamic Economic Masterplan that designs the potential and challenges of the Islamic economy in Indonesia. In the 2019-2024 master plan, it is noted that there is an opportunity to develop several Muslim-friendly concept hotels, such as referring to several award-winning hotels (National Committee for Sharia Finance, 2018). The government also entrusts sharia economic policy to the Indonesian Ulema Council (MUI). This institution is a non-governmental institution authorized to answer the problems of the lives of Muslim communities in Indonesia with fatwas provided. However, it is aspirational, not binding like a law (Tamam, 2021).

According to Mansyurah (2019), with a claim of 87.2% Muslim population, the halal industry should be easy to develop in Indonesia. As part of the halal tourism sector, Sharia hotels are wetlands for entrepreneurs who want to take this exciting opportunity. Sharia Hotel Business, according to the National Sharia Council-Majelis Ulama Indonesia (2016), is the provision of accommodation in the form of rooms in a building that can be equipped with food and beverage services, entertainment activities, and or other facilities daily to make a profit that is run according to sharia principles.

Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for Implementing Tourism Based on Sharia Principles is the sole regulation governing Sharia hotel guidelines. This is due to the issuance of the Minister of Tourism Regulation Number 11 of 2016 concerning the Revocation of the Minister of Tourism and Creative Economy Regulation Number 2 of 2014 concerning Guidelines for the Implementation of Sharia Hotel Business. The demands and development of tourism that are no longer in accordance with the contents of the Regulation are the reasons behind its revocation (Permenparekraf, 2016).

As Indonesia's neighboring Muslim country, Malaysia is no less friendly and supported by government-regulated policies. The best facilities support the tourism sector in culture and nature. The country with the capital, Kuala Lumpur, has 53 hotels with 1 to 2 stars and 273 hotels with 3 to 5 stars that are halal certified (Fadhlan et al., 2020). The data positively influences its policies, namely Malaysia Standard 2610 of 2015 on Muslim Friendly Hospitality Services. The government's official policy regulates the requirements and attitudes required in a hospitality service (Department of Standard Malaysia, 2015).

The policies formed by the two countries have almost equal similarities. In Indonesia, Sharia hotels are normatively regulated in the fifth article in MUI fatwa Number 108/DSN-MUI/X/2016, which has a non-binding nature like a law. Meanwhile, Malaysia, through Malaysian Standard (MS) 2610 2015, is also regulated in the fourth and fifth articles, which

seem more binding because it was issued under the supervision of the Ministry of Science, Technology and Innovation.

As a complete indicator of Muslim-friendly tourism needs, Islamic attributes are essential in convincing Muslim tourists to visit. This study will align the Islamic attributes of destination with the policies of both countries. The comparison will show the suitability of the policy with the existing indicators. In addition, the parameters are rare to be applied in this study. Therefore, this study can contribute to developing research in the Islamic hotel industry.

## **LITERATURE REVIEW**

### **Halal tourism**

The development of halal tourism in Indonesia and Malaysia is significantly different. There is an imbalance in the amount of halal tourism research between the two countries when Malaysia only has 18 articles and 61 articles from Indonesia (Alam, Ratnasari, Ryandono, et al., 2024). This can occur due to Malaysian articles' rare variation of theoretical frameworks. For example, one of the innovations in halal tourism studies was researched by adapting the way environmental awareness campaigns by non-profit communities to mosques in ITB, which can be a solution to strengthening halal ecotourism (Alam, Mellinia, et al., 2024). In addition, the dominance of authors from Indonesia in halal tourism articles on Scopus proves the significant development of the study of the halal industry in Indonesia (Alam, Ratnasari, Prasetyo, et al., 2024).

The research Comparison of Halal Concepts in three Countries, comparing halal tourism developed by Indonesia, Malaysia, and Thailand through literature-based research. Indonesia, which has 800,000 mosques, has set 10 halal tourism destinations, including Aceh, Riau and its Islands, West Sumatra, Jakarta, West Java, Central Java, Yogyakarta, East Java, South Sulawesi, and Lombok. Meanwhile, Malaysia is seriously developing its halal tourism through the Ministry and JAKIM. The country can be consistent thanks to exceptional support and incentives for the halal industry. As a result, Malaysia was ranked the first Muslim-friendly destination by the MasterCard-Crescent Global Muslim Travel Index (GMTI) in 2016 (Mawardi, 2022). Unfortunately, the policies of the three countries have not been the main focus of the comparison.

Peristiwo, (2020) found that halal tourism has its challenges due to differences in demand between Muslim and non-Muslim travelers, which has the potential to hinder industry growth.

However, this challenge can be answered by a study of Sharia hotel customer satisfaction in Indonesia, which reveals their satisfaction with staying in Sharia hotels (Alam, Sukmana, et al., 2023). This satisfaction is strongly influenced by the facilities, prices, products, and services offered, such as the possession of halal certification (Alam, Mellinia, et al., 2023).

The effectiveness of the halal tourism policy in Indonesia was measured. With the same type of study as this research, Susilawati, (2023) revealed that fatwa No.108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles has a non-binding law as the latest law, and is ineffective as a rule of law. In addition, this policy is further flawed by weak law enforcement, lack of facilities and infrastructure, and weak public understanding. This research can contribute to examining one of the sectors of halal tourism, namely Islamic hotels. Moreover, the research topic will be more robust when comparing the conditions that occur in Malaysia.

Islamic Attributes of Destination are measured to determine its development and to examine its influence on traveler satisfaction. With the stages of construct size development, Battour et al. (2014) found that Islamic attributes of destination, such as worship facilities and halal food, and traveler satisfaction have a positive relationship. This may indicate that Muslim travelers' satisfaction and competitiveness in the tourism market are influenced by destinations that promote Islamic attributes. The theory will be more interesting if the policies in this study are analyzed based on the requirements of the mentioned attributes.

### **Differences in Halal Standards in Several Countries**

The fact that no international halal standard institution makes several countries make halal standards independently. However, international organizations can unite a vision that can smooth the journey of the international halal industry. The Indonesia-Malaysia-Thailand Growth Triangle (IMT-GT) is a sub-region under ASEAN, with one of its fields being halal product investment. Through the role of these three countries, Muslim minority countries such as South Korea, India, China, and Japan could form halal certification standards (Setyaningsih, 2022, Tao et al., 2022, 2023).

Tourism development in Japan also led the country to create the Japan Halal Association (JHA). This is based on the concept of Omotenashi, which is promoted as the 'hospitality' of Japanese citizens to tourists, which brought an increase of around 30% of Muslim tourists in 2013 (Wahidati & Sarinastiti, 2018). In addition, Asazuma in Fadhlani et al., (2020) mentioned that 52 restaurants provide halal food. However, it is only available in big cities, and there are only 241 prayer spaces in strategic places such as Osaka and Tokyo.

## **METHOD**

This research is a normative study with data collection techniques in literature studies (Darmalaksana, 2020). The data analyzed are in the form of two countries' policies that are still used as a reference or essential reference for Sharia hotel managers. In addition, data on the development of Sharia supervision and the political development of the two countries are analyzed as things that influence Sharia hotel managers in complying with policies set in Indonesia and Malaysia.

### **Indonesia**

The government does not strictly regulate Islamic hotels. The National Sharia Council-Majelis Ulama Indonesia, (2016) issued fatwa No.108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles, which contains provisions related to Islamic Hotels in the fifth article. The government had issued regulations on implementing the sharia hotel business through the Minister of Tourism and Creative Economy Regulation Number 2 of 2014. However, it was revoked in Permenpar Number 11 of 2016 because it was no longer based on the demands and development of tourism today. Thus, the fatwa becomes the sole rule Islamic hotel managers in Indonesia obey. The position of the fatwa is not binding (Tamam, 2021). As a result, many Sharia hotels in Indonesia are only labeled Sharia without complying with the elements of Sharia perfectly and well. However, some can still uphold the principles in their own way. For example, upheld Islamic business ethics can positively affect customer satisfaction (Maulidya et al., 2019). Religiosity can also moderate Islamic hotel marketing (Dienillah et al., 2020).

### **Malaysia**

As a country with an Islamic constitution, the government makes legislation based on Islamic principles. All Islamic hotel managers must comply with the 2015 MS 2610 regulation on Muslim-friendly hospitality services requirements. The policy was issued by the Department of Standard Malaysia, (2015), which is a National Standardisation Agency formed under the control of the Ministry of Science, Technology and Innovation. Through this method, Malaysia was able to bring world attention as the best halal tourism according to GMTI in 2019 as well as 2022, one of which was by Khan in Peristiwa, (2020) which showed that 273 halal hotels could be certified in 3 to 5-star hotels and 53 hotels in 1 and 2 stars.

Table 1. Sharia Hotel Policies that are still in effect

<b>Indonesia</b>	<b>Malaysia</b>
Fatwa DSN No.108/DSN-MUI/X/2016	Malaysia Standard 2610 2015

## **RESULTS**

### **Policy**

The regulations used and still valid by Indonesia and Malaysia have differences in terms of policymakers, policies, and characters. The sharia hotel policy that applies in Indonesia, Fatwa No.108/DSN-MUI/X/2016, concerning Guidelines for the Implementation of Tourism Based on Sharia Principles in section five as follows:

1. Sharia hotels must not provide access facilities for pornography and immoral acts;
2. Sharia hotels must not provide entertainment facilities that lead to polytheism, immorality, pornography and / or immoral acts;
3. Food and beverages provided by Islamic hotels must have obtained a halal certificate from MUI;
4. Provide adequate facilities, equipment and facilities for the implementation of worship, including purification facilities;
5. Hotel managers and employees / employees must wear clothes that are in accordance with sharia;
6. Sharia hotels must have guidelines and/or guidelines regarding hotel service procedures to ensure the implementation of hotel services in accordance with sharia principles;
7. Sharia hotels are required to use the services of Sharia Financial Institutions in performing services.

Meanwhile, The Department of Standards Malaysia (STANDARDS MALAYSIA) issued MS 2610:2015 on Muslim Friendly Hospitality Services-Requirements with the following summary:

1. General Requirements
  - a. Managers must demonstrate compliance and commitment to MFHS.
  - b. Have personnel who are competent and understand the MFHS
  - c. Must establish and maintain an MFHS management system
  - d. Conduct MFHS training, archiving, and good internal and external communication
2. Special Requirements

- a. Accommodation that must comply with regulations
- b. Rooms with worship-friendly facilities (prayer), equipped with Al-Quran, prayer time information, and prohibit all types of liquor
- c. Halal-certified food and beverages, as well as being able to serve sahur and iftar programmes during the month of Ramadan
- d. Musala, and Public Toilet Facilities
- e. Recreation and Health centres are encouraged to provide Muslim-friendly facilities, and are well-maintained.

Malaysia also issued three fatwas on hotels, which Jabatan Kemajuan Islam Malaysia (JAKIM) issued. Al-Quran Placed in Malaysian Hotels, Providing Al-Quran and its Translation in Hotels, the Law of Selling Arak to Non-Muslims in Hotels (JAKIM, 2024). However, the entire content of the fatwa only provides views regarding two specific requirement points contained in MS 2610: 2015.

### **Islamic Attributes of Destination**

Tourism and accommodation managers must highlight the needs of Muslims, who are different from the general public when visiting a place. One way to attract Muslim tourists to tourist attractions is to give an Islamic touch to the corners of the destination. (Battour et al., 2014) This study analyzed Muslim tourist satisfaction using Islamic Attributes of Destination (IAD) parameters applied by managers. Factors that are allowed and prohibited in Islam are simplified into four dimensions.

Table 2. Islamic Attributes of Destination

<b>Dimensions</b>
Worship Facilities
Islamic Facilities
General Islamic Morality
Halal Food

### **Policy Comparison between Indonesia and Malaysia**

Based on the analytical knife that has been determined above, the policies on Islamic hotels are still valid in Indonesia and Malaysia compared with IAD. The points mentioned in the policy were compatible with the dimensions of IAD, resulting in significant conformity. Some articles listed in the policy are in accordance with the four dimensions of IAD.

#### **Worship Facilities**

In the fifth article of fatwa No.108/DSN-MUI/X/2016, which discusses the provisions of Islamic hotels, the fourth point fulfills the criteria. It is in accordance with the contents, which state, "Provide adequate facilities, equipment, and facilities for the implementation of worship, including purification facilities." In the fifth article of MS 2610: 2015, the public and prayer rooms point also fulfills the criteria. Managers must ensure that rooms have Qibla directions and recommend adequate prayer tools, the Quran, and information on prayer times. In addition, public prayer rooms are required to fulfill the feasibility of places of worship in general, such as sufficient prayer mats or separate ablution places.

Table 3. Worship Facilities of Indonesia and Malaysia

Dimension	Indonesia	Malaysia
Worship Facilities	Provide adequate facilities, equipment and amenities for the implementation of worship, including purification facilities	Room Shall: The organisation shall ensure that the guest rooms have a clearly marked kibrat direction verified by competent authority. Should: a. There should be sajjada available for use in the room or upon request by the guest. b. The room should provide clean female prayer garment or be made available upon request. c. Information on prayer times should be available in the room or upon request by the guest. d. A copy of translated al-Quran should be made available upon request by the guest.
		Public Mushola There shall be allocated public musalla for Muslims at the establishment. Has sufficient number of sajjada; provides clean female prayer garment or upon request; and has segregated wudhu' facilities for men and women which are adjacent to the musalla

### Islamic Facilities

In the fifth article of fatwa No.108/DSN-MUI/X/2016, points one, two, and seven fulfill the criteria. Some of these points mention, "Islamic hotels must not provide access facilities for pornography and immoral acts; Islamic hotels must not provide entertainment facilities that



lead to polytheism, immorality, pornography and / or immoral acts; Islamic hotels must use the services of Sharia Financial Institutions."

Several points also fulfilled the criteria in the fifth article of MS 2610: 2015. At the accommodation point, guests must clean the mughalladah impurity from non-halal animals brought to the hotel. The room must always be clean and maintained, and there must be no alcoholic beverages in the refrigerator. Public toilets, entertainment, and health facilities must also be clean and Muslim-friendly.

Table 4. Islamic Facilities Indonesia and Malaysia

Dimension	Indonesia	Malaysia
Islamic Facilities	<ul style="list-style-type: none"> <li>• Islamic hotels must not provide access facilities for pornography and immoral acts</li> <li>• Islamic hotels must not provide entertainment facilities that lead to polytheism, immorality, pornography and / or immoral acts</li> <li>• Islamic hotels must use the services of Sharia Financial Institutions</li> </ul>	<p>Accommodation:</p> <p>The organisation shall also ensure that pet from non-halal animals are prohibited in the accommodation area. In the event that the establishment is contaminated with najis mughallazah, it shall perform ritual cleansing procedure in accordance to MS 1500</p> <p>Room:</p> <p>The room shall be kept clean and well maintained, Alcoholic beverages and intoxicants shall not be stored in the room's refrigerator</p> <p>Public Toilet, Recreation, and Wellness Facilities:</p> <p>The amenities/products provided in the washroom are suitable for Muslim use, recreational and wellness facilities shall be kept clean and well-maintained</p>

#### General Islamic morality

In the fifth article of fatwa No.108/DSN-MUI/X/2016, points five and six fulfill the criteria. They mention that hotel managers and employees must wear sharia-compliant clothing and must have guidelines and/or guidelines regarding hotel service procedures to ensure the implementation of hotel services in accordance with sharia principles.

All General Requirements of MS 2610: 2015 fulfill the criteria. It discusses Islamic management, including Management responsibility to the Muslim Friendly, Personnel and

responsibility, Muslim Friendly Management Systems, Training, Documentation and storage, and Communication.

Table 5. General Islamic Morality of Indonesia and Malaysia

<b>Dimension</b>	<b>Indonesia</b>	<b>Malaysia</b>
General Islamic morality	<ul style="list-style-type: none"> <li>• Hotel managers and employees must wear sharia-compliant clothing;</li> <li>• Sharia hotels must have guidelines and/or guidelines regarding hotel service procedures to ensure the implementation of hotel services in accordance with sharia principles</li> </ul>	General Requirements: Management responsibility to the Muslim Friendly, Personnel and responsibility, Muslim Friendly Management System, Training, Documentation and storage, Communication

### Halal Food

The third point of the fifth article, fatwa No.108/DSN-MUI/X/2016, fulfills the criteria. It reads, "Food and drinks provided by Islamic hotels must have obtained a halal certificate from MUI." In addition, the fifth article of MS 2610: 2015 also fulfills the criteria. The policy regulates the same regarding halal certification and the obligation to provide services during the month of Ramadan.

Table 6. Halal Food of Indonesia and Malaysia

<b>Dimension</b>	<b>Indonesia</b>	<b>Malaysia</b>
Halal food	Food and beverages provided by sharia hotels must have obtained a halal certificate from MUI.	The organisation's kitchen shall be certified halal by competent authority, and ensure that the information on services during Ramadan is available and communicated. The services shall include times and meals for sahur and iftar.

## DISCUSSION

In the IAD concept, Islamic morality is essential for Muslim travelers. Islamic services provide higher satisfaction. In addition, halal food is a vital priority supported by entertainment and Islamic facilities. Most importantly, the availability of worship places and facilities is vital due to the need for regular worship of a Muslim. With their respective policies, both Institutions have organized all the criteria that match the dimensions of IAD. In addition, the policy listed

by Malaysia Standard elaborates more specifically with long sentences that are specific and semi-strict. Meanwhile, the character in the DSN fatwa tends to be firm and brief.

Several studies related to IAD show its influence on Muslim travelers. For example, Sudigdo and Khalifa (2020) found a significant effect of IAD on tourism in Jakarta, which has a destination image that attracts Saudi Arabian tourists. The government is also asked to provide worship space in public spaces (Sudigdo & Khalifa, 2020). In addition, religion also plays an essential role in IAD because it is pretty influential in tourist motivation and satisfaction (Battour & Ismail, 2014).

Policy comparisons based on IAD can make it easier for academics and policymakers to develop Islamic hotel regulations globally. However, this study is limited to Islamic hotel policies only. This study can reach other IAD research, especially in Islamic tourism. Fatwa DSN MUI and MS 2610 also discuss travel agencies, tour management, and tour guides. Policies that have yet to be discussed can be analyzed using IAD, both interviews and literature.

## **CONCLUSION**

This study analyses Islamic hotel policies in Indonesia and Malaysia, which are compared in accordance with the IAD theory. Islamic hotels in Indonesia are regulated in Fatwa No.108/DSN-MUI/X/2016 concerning Guidelines for Tourism Operations Based on Sharia Principles, which is specific to the fifth article. Meanwhile, Malaysia regulates in MS 2610 2015 concerning Muslim Friendly Hospitality Services-Requirements. It was found that all points in the fifth article of the DSN fatwa and the fourth and fifth articles in MS 2610 have fulfilled the criteria of the IAD dimension. The MS regulates policies semi-firmly and precisely, but the DSN fatwa tends to be firm, brief, and concise. Although this study is limited to Islamic hotel policies, IAD can be developed in sectors such as travel agencies or tour guides, which can take the form of interviews or literature.

## **IMPLICATIONS**

The results of the present research have several significant ramifications. First, hotels in both countries can improve their Sharia-compliant offerings using the study's conclusions. Businesses may more effectively welcome Muslim visitors and grow their revenue by making sure their amenities correspond to the four essential characteristics of the Islamic Destination

Attributes (IAD): Worship Facilities, Islamic Facilities, General Islamic Facilities, and Halal Catering. Second, policymakers and hotel management professionals can create and execute more thorough Islamic hotel business regulations to attract religious visitors. Thirdly, hotel management managers ought to fund training initiatives to teach employees the value of IAD. The importance of places of prayer, the availability of Halal amenities, and the necessity of cultural awareness to meet the unique demands of Muslim visitors should all be covered in training. Fourthly, hotels should work with organizations that certify Halal cuisine to guarantee that their amenities and services adhere to Islamic requirements. Through this partnership, they can gain a reputation and be reliable among Muslim visitors. Fifth, IAD implementation in Indonesian and Malaysian hotels should consider local culture and religion. It is possible to increase visitor satisfaction and engagement by adapting amenities to Muslim visitors' distinguished requirements and aspirations in different places. Finally, by encouraging moral and religiously conforming services, integrating IAD into hotel management procedures can support the long-term viability of Halal tourism. This strategy aligns with the expanding demand for environmentally friendly and ethical travel options worldwide.

## **LIMITATIONS AND FUTURE RESEARCH**

Our investigation has these limitations and potential directions. Firstly, the study solely looks at Islamic lodging requirements and is limited to the hospitality sector in both countries. The broader applicability of Islamic Attributes of Destination (IAD) in other connected areas like tour guides, travel agents, or hotel support might not be entirely captured by this focused approach. Secondly, the research only compares Indonesia and Malaysia. It might restrict how broadly the results can be applied to other nations with a majority of Muslims or areas where Islamic travel is expanding, such as South Asia (India and Pakistan), the Middle East, or North Africa. Thirdly, the analysis is based on fatwas and regulations that are currently in place, which could not accurately represent how these laws are implemented or how visitors view them. The study probably overlooked variations in policy and execution. Fourthly, to understand Muslim travelers' circumstances, levels of fulfillment, and desires concerning Islamic site features in lodging and other leisure industries, subsequent studies should consider mixing qualitative and quantitative evidence from Muslim visitors. Lastly, the research does not incorporate direct feedback from hotel patrons or Muslim tourists but concentrates on policy analysis. Therefore, the results may understate Muslim tourists' needs, preferences, and satisfaction levels.

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