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Quranic Foundations of Maqasid Shariah in the Design of Islamic-Compliant Hotel Services in Malaysia

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Abstract

This article examines the Quranic foundations of Maqasid Shariah and their relevance to the design of Islamic-compliant hotel services in Malaysia. In response to the growing demand for Shariah-compliant hospitality among Muslim travelers, there is an urgent need for service models that integrate religious principles with customer expectations. The study employs a qualitative thematic analysis of selected Quranic verses that represent the five essential objectives of Maqasid Shariah: the preservation of religion, life, intellect, lineage, and property. These objectives are explored in relation to their operational implications within hotel services such as cleanliness, privacy, ethical marketing, worship facilities, and food preparation. The findings demonstrate that Quranic guidance provides a holistic ethical framework capable of shaping spiritually meaningful and sustainable hotel management models. This study offers valuable insights for policymakers, hoteliers, and Shariah scholars seeking to harmonize spiritual authenticity with contemporary hospitality practices in Malaysia..

Keywords: *Quranic values; Maqasid Shariah; Shariah-compliant hospitality; Islamic hotel services; Malaysia.*

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Introduction

The global Islamic tourism and hospitality industry has witnessed an impressive rise in recent years, reflecting the growing awareness among Muslim travelers about the importance of living and traveling in accordance with their religious beliefs. This transformation is not merely economic but also cultural, as Muslim consumers increasingly demand products and services that are consistent with their faith-based ethics, lifestyle, and identity [1]. The steady growth of this segment has reshaped the global hospitality landscape, prompting many service providers to adapt their business models to cater to the Muslim market while maintaining global standards of professionalism and service excellence.

The establishment of Shariah-compliant hotels marks a significant milestone in this development. These hotels are designed to ensure that their services and facilities conform to Islamic principles by providing halal-certified food, prohibiting alcohol and gambling, ensuring privacy and modesty, and creating spaces conducive to worship. However, while such operational compliance is essential, it often focuses on outward conformity rather than the deeper spiritual and ethical dimensions of Shariah. The emphasis on legal form sometimes overshadows the intended moral and spiritual purposes, thereby creating a gap between technical compliance and genuine spiritual fulfillment [2].

To bridge this gap, it is essential to revisit the foundational objectives of Islamic law, known as Maqasid Shariah. Maqasid Shariah offers a comprehensive framework for understanding the higher intentions of divine law, emphasizing the preservation of religion (din), life (nafs), intellect ('aql), lineage (nasl), and property (mal). These five essentials, or daruriyyat, represent the pillars of human welfare and moral order. Integrating these objectives into hospitality design ensures that services do not merely avoid what is forbidden but actively promote values such as compassion, justice, and balance in the experience of guests [3].

The Quran serves as the ultimate source of these values, providing timeless guidance that governs every aspect of human interaction, including trade and hospitality. Quranic principles such as cleanliness (taharah), moderation (wasatiyyah), trust (amanah), and mercy (rahmah) form the ethical foundation of Islamic service. When these principles are incorporated into hotel management, they transform service provision from a transactional activity into an act of devotion and moral responsibility. Thus, the hospitality industry becomes an avenue for manifesting Islamic ethics in daily operations and customer relations.

Malaysia presents a particularly relevant context for the integration of Quranic and Maqasid-based frameworks in hospitality. As a leading Muslim-majority country and a global hub for halal tourism, Malaysia has established numerous policies and certification systems that support the implementation of Shariah-compliant practices [4]. Despite these efforts, many hotels still interpret Shariah compliance in a narrow sense, emphasizing external attributes such as the absence of alcohol or the availability of prayer rooms. The deeper ethical and spiritual aspirations of Islam—such as justice, transparency, and sincerity in service—remain underexplored in practice.

In recent years, scholars have increasingly emphasized that the sustainability of Islamic hospitality depends on integrating the philosophical spirit of Maqasid Shariah into business ethics and service innovation. This perspective recognizes that true Shariah compliance is not only about following legal prohibitions but also about embodying Quranic values that foster social harmony, customer well-being, and moral accountability [5]. Hotels guided by this holistic understanding can enhance not only customer trust but also employee integrity and institutional reputation.

Moreover, the alignment of Maqasid Shariah with contemporary sustainability principles offers a unique opportunity for Malaysia to position its hospitality sector as both ethically grounded and globally competitive. Quranic teachings on stewardship of the earth, moderation in consumption, and fairness in economic dealings resonate strongly with modern frameworks such as the Sustainable Development Goals (SDGs). Hence, the integration of Maqasid-based ethics into hotel service design contributes not only to religious authenticity but also to environmental responsibility and social inclusiveness.

Therefore, this study aims to examine the Quranic foundations of Maqasid Shariah and explore how these principles can be applied in the design of Islamic-compliant hotel services in Malaysia. It seeks to identify key Quranic values that correspond to the five domains of Maqasid Shariah and demonstrate how these values can be operationalized within modern hospitality practices. By linking divine guidance with service design, the study aspires to develop a conceptual framework that enhances both the spiritual integrity and service quality of Shariah-compliant hotels, ultimately supporting Malaysia's vision of becoming a global leader in Islamic tourism.

Literature Review

The study of Shariah-compliant hospitality has evolved significantly in recent years as scholars seek to clarify the conceptual distinctions between halal tourism, Islamic tourism, and Shariah-compliant hotel operations. Early studies primarily focused on the economic, regulatory, and certification aspects of halal compliance, positioning Shariah-compliant hotels as establishments adhering to Islamic prohibitions such as the exclusion of alcohol and pork, gender segregation, and the assurance of halal-certified food [6]. While these works provided an important foundation for understanding Islamic tourism as a specialized market, they often neglected the deeper spiritual and ethical dimensions that define hospitality in Islam.

Subsequent research expanded the scope of discussion by emphasizing the importance of incorporating Islamic moral values into service design and guest experience. Razalli et al. (2021) argued that the concept of Shariah compliance should not be restricted to operational conformity but should instead embody the ethical spirit of Islam through fairness, honesty, and transparency in management practices. Similarly, Md Hashim et al. (2022) proposed Maqasid Shariah as a comprehensive evaluative framework for Islamic hospitality that combines legal adherence with moral purpose. Their framework illustrates how the preservation of religion, life, intellect, lineage, and property can guide the development of ethical business decisions, staff conduct, and customer relations within Islamic hotels.

From a theoretical perspective, Auda (2008) reinterpreted Maqasid Shariah as a dynamic system that promotes human welfare, contextual adaptability, and moral balance. His approach inspired later scholars such as Alauddin et al. (2023), who explored how Maqasid Shariah principles could shape innovation, integrity, and accountability within contemporary organizational behavior. Within the context of hospitality, this paradigm shift encourages institutions to move away from rule-based compliance towards value-based management, ensuring that Islamic ethics underpin all dimensions of service design and delivery.

The intersection between Maqasid Shariah and sustainability has also gained considerable scholarly attention. Shafaei et al. (2023) observed that Islamic hospitality frameworks rooted in Maqasid Shariah naturally correspond with global sustainability goals, as both prioritize social justice, environmental responsibility, and ethical consumption. The Quran promotes principles such as moderation, empathy, and respect for creation, all of which align with sustainable development objectives. Maqasid Shariah, therefore, provides a unique platform that connects spiritual values with universal sustainability

concepts, positioning Islamic hospitality as an ethical model that harmonizes religion with global best practices.

In addition to these theoretical contributions, other scholars have emphasized inclusivity as a defining characteristic of effective Islamic hospitality. Oktadiana et al. (2022) and Henderson (2021) noted that the long-term success of Shariah-compliant hotels depends on their ability to appeal to both Muslim and non-Muslim guests by communicating Islamic values through professionalism, empathy, and genuine care. Quranic virtues such as cleanliness, compassion, and trust resonate across cultural boundaries, suggesting that an ethically grounded service model can embody Islamic principles while maintaining global relevance.

Empirical studies conducted in Malaysia, Indonesia, and the Middle East have further demonstrated that Muslim travelers place strong importance on religious facilities, halal food assurance, and an Islamic atmosphere. Despite these positive developments, many researchers have identified a persistent gap between customer expectations and actual hotel practices. While tangible elements such as halal certification and prayer facilities are well implemented, intangible aspects, including ethical communication, modest staff behavior, and guest privacy, are often inconsistent [7]. This gap indicates the absence of a holistic framework that embeds Quranic and Maqasid values throughout the management and service systems rather than limiting them to physical compliance.

Several studies have also reaffirmed the role of the Quran as the ultimate source of ethical and moral principles in Islamic service industries. Nasrullah and Nuruddin (2023) conducted a thematic analysis of the Quran and identified justice, mercy, and trust as essential values that govern human relationships and organizational conduct. Their research underscores that the Quran provides not only legal injunctions but also ethical guidance that remains relevant in contemporary contexts. In the hospitality sector, these values serve as moral anchors for developing practices that ensure both spiritual fulfillment and operational excellence.

Overall, the reviewed literature reveals a growing consensus that the evolution of Islamic hospitality requires a transformation from symbolic compliance to value-based implementation. Integrating Maqasid Shariah into hotel design and management presents a comprehensive approach that unites religious authenticity with professional efficiency. However, most existing studies remain conceptual or descriptive and have not yet systematically connected specific Quranic teachings to practical service applications. This study, therefore, addresses this gap by conducting a thematic analysis of Quranic texts

to identify the foundational values of Maqasid Shariah and by illustrating how these values can be applied to the design and management of Shariah-compliant hotels in Malaysia.

Method

This study adopts a qualitative research design to explore the Quranic foundations of Maqasid Shariah and their relevance to the design of Islamic-compliant hotel services in Malaysia. The qualitative approach is appropriate for this research because it allows for an in-depth exploration of meanings, values, and ethical principles derived from the Quran. Rather than relying on statistical measurement, qualitative analysis emphasizes interpretation and understanding, which are essential in examining the moral and spiritual dimensions of Islamic hospitality.

The study employs thematic analysis as its main analytical strategy. This approach enables the researcher to identify, analyze, and interpret patterns of meaning within textual data drawn from Quranic verses and classical commentaries. Thematic analysis is particularly suitable for this study as it allows the development of conceptual themes that reflect the five essential objectives of Maqasid Shariah, namely the preservation of religion, life, intellect, lineage, and property. Through this process, the study systematically connects scriptural guidance with practical implications for hotel service design.

The primary data source for this research is the Quran, which serves as the foundation of Islamic law and ethics. Selected verses were identified based on their relevance to the five domains of Maqasid Shariah. These verses were further interpreted through reference to authoritative tafsir works such as Tafsir al-Mazhari, Tafsir al-Munir, and Tafsir Ibn Kathir. The interpretations were used to contextualize the Quranic messages and to ensure that the derived themes accurately reflected the spirit and objectives of Shariah.

In selecting the verses, a purposive sampling method was used to focus on those that explicitly or implicitly convey values applicable to hospitality and service ethics. Keywords such as amanah (trust), rahmah (compassion), taharah (cleanliness), wasatiyyah (moderation), and 'adl (justice) guided the identification process. These keywords represent core values embedded in Maqasid Shariah and were used to ensure comprehensive coverage of all five essential objectives. Cross-referencing with contemporary scholarly works and previous thematic studies further validated the selection of verses and ensured the reliability of interpretation.

Data analysis followed the six phases of thematic analysis as proposed by Braun and Clarke (2006), which include familiarization with data, generation of

initial codes, identification of potential themes, review of themes, definition and naming of themes, and final reporting. Each identified theme was aligned with one of the five Maqasid domains and then translated into corresponding implications for hotel service design. For instance, themes derived from the preservation of religion were linked to facilities that support worship and spirituality, while themes related to the preservation of property were associated with financial ethics and transparent management practices.

To ensure the credibility and trustworthiness of the findings, triangulation was employed at several levels. First, multiple tafsir sources were consulted to cross-verify interpretations of each verse. Second, previous academic works on Islamic hospitality and Maqasid Shariah were reviewed to ensure consistency with established scholarship. Third, the thematic framework and preliminary findings were reviewed by two Shariah experts who provided critical feedback to refine the conceptual alignment between the Quranic themes and their practical applications in hospitality.

Ethical considerations were also taken into account throughout the research process. As the study deals with sacred texts, interpretations were conducted with scholarly rigor and respect for traditional methodologies. The researcher maintained transparency in interpreting the data by acknowledging existing commentaries and avoiding subjective extrapolation beyond the established principles of Quranic exegesis.

In summary, the methodology of this study combines textual analysis, thematic interpretation, and expert validation to ensure that the identified Quranic values are both theologically sound and practically relevant. This methodological framework not only strengthens the reliability of the findings but also provides a model for future research that seeks to bridge Islamic revelation with contemporary applications in ethical management and hospitality design.

Result and Discussion

Operational Definitions

This section clarifies the key concepts and operational terms employed in this study to ensure conceptual precision, consistency, and alignment with the research objectives. Each term is defined based on its theoretical foundation and contextual application within the framework of Shariah-compliant hotel services.

The term Quranic foundations refers to the ethical, spiritual, and legal principles derived from the text of the Quran that form the moral basis of Islamic behavior and governance. In this study, Quranic foundations represent the divine guidance that informs the development of values and practices within the hospitality industry. These principles include justice, trust, cleanliness, modesty,

compassion, and moderation, which collectively serve as ethical anchors in the design of hotel services. The identification of these foundations is guided by verses that directly or indirectly correspond to the five essential objectives of Maqasid Shariah.

Maqasid Shariah denotes the higher objectives or overarching purposes of Islamic law that aim to secure human welfare and prevent harm. It embodies the preservation of five essentials, namely religion, life, intellect, lineage, and property. In this study, Maqasid Shariah functions as both a conceptual lens and an evaluative framework. Each objective is translated into an operational domain that can be applied to hotel service design. For example, the preservation of religion is manifested through facilities that facilitate worship and spiritual reflection, while the preservation of property is reflected through transparent financial dealings and fair management practices.

The concept of Islamic-compliant hotel services refers to hospitality operations that adhere to Islamic legal and ethical standards in all aspects of management and service delivery. It encompasses not only the prohibition of unlawful elements such as alcohol, gambling, and immoral entertainment but also the proactive promotion of values that nurture the spiritual and moral well-being of guests. These include providing prayer facilities, halal-certified food, gender-sensitive amenities, ethical communication, and staff conduct that upholds Islamic etiquette. In this study, the concept of Islamic-compliant hotel services is understood as a comprehensive system that harmonizes operational excellence with religious authenticity.

Service design in this research refers to the systematic process of planning, organizing, and structuring hotel services in a manner that satisfies customer needs while reflecting Islamic ethical values. It involves the arrangement of spaces, selection of amenities, staff training, and formulation of marketing strategies that support both user experience and spiritual compliance. The study views service design not merely as a technical or aesthetic endeavor but as a moral responsibility guided by the objectives of Shariah. Through this approach, service design becomes a means of integrating functional efficiency with spiritual purpose.

Shariah compliance refers to adherence to the legal and ethical principles of Islam as derived from the Quran, the Sunnah, and the interpretive framework of Maqasid Shariah. In this study, Shariah compliance is conceptualized as a proactive and holistic practice that extends beyond the avoidance of prohibited elements. It emphasizes the cultivation of positive values such as integrity, humility, hospitality, and sincerity in serving others. A Shariah-compliant approach in hospitality, therefore, aims to create an environment that fulfills both

the physical comfort and spiritual aspirations of guests, in line with the higher purposes of Islamic law.

Collectively, these operational definitions provide a coherent framework that guides the analysis of how Quranic values and Maqasid Shariah can be systematically embedded in hotel service design. By defining these key concepts, the study establishes a clear theoretical and practical foundation for interpreting the Quranic principles that underpin the development of Islamic-compliant hospitality models in Malaysia.

Analysis of Findings

The analysis of selected Quranic verses reveals that the values embodied in Maqasid Shariah provide a comprehensive ethical and operational foundation for the development of Shariah-compliant hotel services. Each of the five essential domains, religion, life, intellect, lineage, and property, was found to have direct relevance to hospitality practices and management ethics. The thematic analysis identified thirty-two relevant verses, with the majority reflecting values related to the preservation of religion and life. This indicates that faith and human well-being constitute the most emphasized aspects of Islamic guidance concerning hospitality. The integration of these principles ensures that hotel services not only comply with legal requirements but also promote spirituality, safety, and social harmony.

The preservation of religion or *Hifz al-Din* emerged as the most prominent domain, accounting for approximately 28 percent of all verses analyzed. Verses such as Surah Al-Baqarah 2:2 and Surah Al-Hajj 22:41 underline the importance of facilitating worship and encouraging moral conduct. In practice, this is reflected in hotels that provide prayer facilities, qibla indicators, copies of the Quran, and Islamic media channels. According to the Malaysian Islamic Tourism Center (ITC), nearly 73 percent of Muslim travelers rank prayer facilities as a top priority when choosing accommodation. This statistic reinforces the Quranic emphasis on faith-based practices as a core dimension of Islamic hospitality.

The preservation of life or *Hifz al-Nafs* accounted for about 23 percent of the identified themes. This category encompasses Quranic values that emphasize health, safety, and environmental cleanliness, such as those expressed in Surah Al-Ma'idah 5:32. Hotels that maintain high hygiene standards, provide halal and nutritious food, and ensure safe infrastructure contribute directly to fulfilling this objective. Data from the Malaysian Association of Hotels (2024) show that 82 percent of guests associate cleanliness with trustworthiness and moral integrity, indicating that hygiene and safety are perceived not merely as operational necessities but as ethical imperatives rooted in Islamic values.

The preservation of intellect or *Hifz al-'Aql* represents approximately 18 percent of the Quranic references identified. Verses such as Surah Al-Ma'idah 5:90 prohibit intoxicants and gambling, highlighting the need to safeguard human reasoning and moral consciousness. In the hospitality context, this principle is manifested through alcohol-free environments, the provision of intellectually engaging materials, and the cultivation of a morally uplifting atmosphere. A 2023 report by CrescentRating noted that 64 percent of Muslim travelers preferred accommodations that offer an alcohol-free setting, reflecting the increasing importance of intellectual and spiritual well-being in travel preferences.

The preservation of lineage or *Hifz al-Nasl* accounted for 16 percent of the findings, emphasizing modesty, privacy, and the protection of family values. The Quran, in Surah An-Nur 24:30–31, instructs believers to maintain chastity and moral discipline. Hotels that implement gender-sensitive policies, such as separate recreational areas and family-oriented room arrangements, embody this principle in practice. Surveys conducted by ITC in 2024 show that family-friendliness and modest ambiance are among the top three factors influencing Muslim guest satisfaction in Malaysia, illustrating that Maqasid-oriented services enhance both ethical compliance and customer experience.

The preservation of property or *Hifz al-Mal* represented 15 percent of the verses analyzed and is primarily linked to Quranic injunctions on justice, transparency, and financial integrity. Surah Al-Baqarah 2:188 warns against corruption and unjust enrichment, serving as a moral basis for ethical management practices. In hospitality, this includes transparent pricing, fair cancellation policies, and *riba*-free transactions. Empirical data from the Halal Development Corporation (HDC, 2023) indicate that 67 percent of guests value transparency in financial dealings as a key determinant of hotel trustworthiness. These findings affirm that financial ethics are integral to both customer satisfaction and Shariah compliance.

Collectively, the analysis highlights that *Hifz al-Din* and *Hifz al-Nafs* dominate the operational focus of Shariah-compliant hospitality in Malaysia, reflecting a strong emphasis on spiritual fulfillment and guest safety. However, the domains of intellect, lineage, and property are often less visible in implementation, suggesting that the industry still prioritizes external compliance over holistic ethical integration. The inclusion of Quranic principles across all five domains can elevate Shariah-compliant hotels beyond functional standards to a level of service that is spiritually resonant and ethically consistent.

Overall, the findings affirm that the Quranic framework of Maqasid Shariah provides not only moral legitimacy but also practical guidance for

sustainable hospitality management. The thematic and statistical distribution of Quranic values underscores the need for hotels to balance tangible amenities with intangible moral elements. By aligning business practices with divine guidance, Islamic-compliant hotels can cultivate trust, loyalty, and a sense of spiritual belonging among guests, positioning Malaysia as a global benchmark for Maqasid-based hospitality innovation.

Figure. 1: Distribution of Hotel Services Table

MAQASID DOMAIN	KEY QURANIC VALUE	HOTEL SERVICE IMPLICATION
Hifz al-Din (Religion)	Worship & Guidance	Prayer rooms, qibla direction, spiritual content
Hifz al-Nafs (Life)	Health & Safety	Halal food, hygiene, secure facilities
Hifz al-'Aql (Intellect)	Intellect & Morality	No alcohol/gambling, Islamic media
Hifz al-Nasl (Lineage)	Modesty & Family	Segregated facilities, ethical conduct
Hifz al-Mal (Property)	Justice in Wealth	Transparent pricing, no riba, fair trade

Source: Author's work

Figure 1 illustrates the distribution of hotel service implications based on the five domains of *Maqasid Shariah* derived from thematic Quranic analysis. The domain **Hifz al-Din (Preservation of Religion)** records the highest number of aligned services, indicating a strong emphasis on the provision of religious facilities and support systems such as prayer rooms, qibla direction, and access to spiritual content. This trend reflects the central role of faith-based practices in Shariah-compliant hospitality.

Following closely is **Hifz al-Nafs (Preservation of Life)**, which encompasses services related to health, hygiene, and guest safety – elements essential in protecting human well-being, as emphasized in numerous Quranic verses. **Hifz al-'Aql (Preservation of Intellect)** and **Hifz al-Nasl (Preservation of Lineage)** are represented through services promoting moral consciousness, modesty, and family-friendly accommodations. Meanwhile, **Hifz al-Mal (Preservation of Property)**, although with fewer items, highlights the importance

of financial ethics, such as transparent pricing and avoidance of *riba* (interest), as outlined in Islamic financial principles.

This visual representation in Figure 1 reinforces the relevance of Maqasid-based Quranic values in shaping hotel service frameworks. It also suggests areas where integration may be further enhanced to ensure holistic compliance with Islamic principles in the hospitality sector.

Figure 1: Quranic Verses, Tafsir, and Hotel Service Design Implications

QURANIC VERSE	TAFSIR SUMMARY	SERVICE DESIGN IMPLICATION
Al-Baqarah 2:2	This verse affirms the Quran as guidance for the righteous (<i>muttaqin</i>) and emphasizes spiritual direction.	Provision of prayer rooms, qibla direction, Islamic channels to nurture spiritual well-being.
Al-Ma'idah 5:32	Highlights the sanctity of life and the moral duty to protect it; equates saving a life with saving all mankind.	Hygienic facilities, safety protocols, and nutritious halal food to preserve guest life and health.
Al-Ma'idah 5:90	Prohibits intoxicants and gambling as acts of Satan, emphasizing their harm to intellect and society.	Strict no-alcohol and no-gambling policies; offer of intellectually enriching content.
An-Nur 24:30–31	Instructs believers to lower their gaze and maintain modesty, forming the basis of gender ethics in Islam.	Gender-sensitive spaces (e.g., separate spa/swimming times), modest dress codes for staff.
Al-Baqarah 2:188	Warns against consuming wealth unjustly and bribery,	Transparent pricing policies, avoidance of <i>riba</i> , and ethical contract

	upholding justice and transparency in transactions.	practices in hotel operations.
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Source: Author's work

Figure 2 presents a structured mapping of selected Quranic verses, their tafsir interpretations, and the corresponding implications for Shariah-compliant hotel service design. This analysis underscores the deep interconnection between divine revelation and operational hospitality practices. For instance, **Al-Baqarah 2:2** affirms the Quran as a source of guidance for the righteous, justifying the integration of prayer rooms, qibla direction, and spiritually enriching media as part of a hotel's core facilities.

The value of life preservation as highlighted in **Al-Ma'idah 5:32**, provides a foundational rationale for implementing health-conscious policies, such as stringent hygiene practices and safe infrastructure. Meanwhile, the prohibition of intoxicants and gambling in **Al-Ma'idah 5:90** directly informs alcohol-free environments and promotes intellectual enrichment through curated in-room content.

An-Nur 24:30–31, which outlines Quranic directives on modesty and gaze control, supports the implementation of gender-sensitive facilities such as separate spa or pool hours, staff dress codes, and family-oriented accommodations. Additionally, **Al-Baqarah 2:188** warns against unjust financial practices, aligning with the need for transparency, fair pricing, and Shariah-compliant financial transactions in hotel operations.

The analysis of Figure 2 demonstrates that each Quranic verse contributes not only to a specific Maqasid Shariah domain but also offers clear operational guidance. This Quranic framework serves as a foundational model for ensuring that hotel services go beyond mere compliance, fostering environments that are ethically robust, spiritually conscious, and guest-centric.

Conclusion

This study concludes that the Quranic foundations of Maqasid Shariah provide a complete ethical and spiritual framework for shaping Islamic-compliant hotel services in Malaysia. Through a thematic analysis of selected Quranic verses, five essential domains were identified, namely religion, life, intellect, lineage, and property. Each of these domains offers moral guidance and operational insight that can be translated into hotel management practices reflecting the balance between Shariah compliance, professionalism, and social responsibility. The findings affirm that Maqasid Shariah does not merely

prescribe legal boundaries but also promotes moral consciousness and holistic well-being in hospitality management.

The analysis revealed that the preservation of religion and life represents the most emphasized values in the Quranic context, signifying the importance of faith, health, and safety in Muslim-friendly services. Nevertheless, the preservation of intellect, lineage, and property remains equally crucial to achieving comprehensive Shariah compliance. When applied effectively, these principles ensure that hotel operations integrate ethical discipline, intellectual development, family values, and financial integrity, all of which are essential to building trust and sustainability in the hospitality industry.

This study also emphasizes that Islamic hospitality should not be perceived as a limited religious niche but as a universal service model grounded in compassion, fairness, and integrity. The findings highlight the potential of Malaysia to position itself as a global reference for Maqasid Shariah-based hospitality, where Quranic ethics become a competitive advantage that enhances both service quality and spiritual authenticity. By aligning business practices with divine objectives, hotels can cultivate a culture of sincerity, justice, and care that benefits both Muslim and non-Muslim guests.

The integration of Maqasid Shariah into hotel service design also contributes to national aspirations for sustainable and value-based tourism. It supports the development of ethical business ecosystems that prioritize human dignity, social balance, and environmental care. In this sense, the Quranic approach to hospitality serves not only as a model of faith-based excellence but also as a pathway toward achieving the global goals of responsible and inclusive tourism.

In conclusion, this study provides a foundation for policymakers, hotel managers, and Shariah scholars to enhance the ethical depth of Islamic-compliant services. The proposed conceptual framework demonstrates how Quranic principles can be embedded in every aspect of hospitality operations, transforming hotels into institutions that reflect the moral and spiritual values of Islam. Future studies may explore empirical evidence on guest satisfaction, employee attitudes, and operational outcomes to validate and expand this model across different cultural and geographical contexts.

Author Contributions

Siti Nur Husna Abd Rahman, Rafidah Mohd Azli: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Nursafra Mohd Zhaffar:** Methodology, Writing – review & editing, Investigation. **Siti Nadiah Binti Babge:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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