

Muslim Friendly Hotel Services: A Literature Studies

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ABSTRACT

The increasing demand for Muslim-friendly accommodations has become a significant focus in the global tourism industry. This paper provides a comprehensive literature review on Muslim Friendly Hotel services, emphasizing their pivotal role in advancing halal tourism. Using a qualitative research approach based on literature studies, this paper explores the concept and development of Muslim friendly hotels, the Malaysia Standard for Muslim Friendly Hotel (MS2610:2015), service quality dimensions tailored for Muslim travelers, and their influence on customer decision behavior. By synthesizing existing studies, this paper highlights the challenges and opportunities in implementing Muslim-friendly practices, aligning them with customer expectations and regulatory standards. The findings aim to provide insights for industry stakeholders to enhance service offerings and strengthen Malaysia's position as a leader in halal tourism.

Keyword: Muslim Friendly Hotel, Halal Tourism, Customer Decision Behavior

INTRODUCTION

Tourism is an expeditiously expanding economic sector that has received worldwide endorsement. The Islamic tourism sector has had substantial growth in the last decade and continues to be a vital contributor to the national economy (Aziz, 2018). A robust and advanced tourism sector significantly influences the national economy by generating employment opportunities and fostering social development that advantages both residents and tourists. Between 2010 and 2019, Malaysia received an average of at least 24 million visitors each year (Hussain et al., 2021).

The influx of tourists and associated revenue in Malaysia are crucial for the sustainable success of the sector. This is due to the fact that international tourism receipts represent the actual expenditures made during their visits to this country. These receipts substantially impact the national economy (Puah et al., 2018). However, the emergence of the perilous COVID-19 outbreak significantly affected the total number of visitor visits, which declined in 2020. (Azmi Puat & Yahaya, 2021).

Following nearly two years of struggling with COVID-19, which significantly affected the tourist sector economically and socially, Malaysians may now exhale in relief as domestic tourism revitalizes and indicates signs of economic recovery. The Annual Report 2021 indicates that domestic tourism in Malaysia underwent a significant recovery in 2022, with total expenditure reaching RM64.1 billion, in contrast to RM18.4 billion in 2021 (Tourism Malaysia, 2021). The rising influx of tourists has resulted in enhanced revenue and

expansion within Malaysia's tourism sector (Hussain et al., 2021). Tourism Malaysia (2022) reported that Malaysia attracted 10,070,764 tourists, generating RM 28.23 billion in tourism earnings. Although these data illustrate the resilience of Malaysia's tourist sector, it is crucial to acknowledge that they indicate a 61.4% decrease compared to the pre-COVID year of 2019.

According to Mohd Ahid et al. (2022) the Muslim travel sector is fast expanding and has emerged as an important section of the tourism industry. Malaysia is one of the most popular tourist destinations among Muslim travelers, because of its rich Islamic traditions and values in tourism products and services. Due to Malaysia's initiative to provide all the necessary requirements for the perfect tourism destination that completely meets the interests of both Muslim and non-Muslim visitors, the number of visitors visit in Malaysia has been increased (Hussain et al., 2021). Because of that, the demand and supply in the Islamic tourism and hospitality industry, prompting local business operators in Malaysia to develop Muslim-friendly hotels to fulfill their wants and wishes has raised (Yusni et al., 2023). As a result of this tendency, Malaysia's tourism industry actively promotes hotel services that are friendly to Muslim, in accordance with Malaysia's status as a Muslim country and an OIC member. Basic facilities that are friendly to the Muslim community are easy to find since Muslims make up the majority of the population (Ya, 2021).

However, due to the sudden outbreak of COVID-19 in totally unanticipated ways, the travel and Islamic tourism industry was severely harmed. According to Dinar Standard (2020), travel expenditures by Muslims rose from \$189 billion in 2018 to \$194 billion in 2019, a 2.7% rise. Due to the COVID-19, it is anticipated that Muslim travel expenditures will drop to \$58 billion in 2020 and then rise to 2019 levels by 2023. Besides, losses were made even worse by the cancellation or reduction of the hajj and umrah, which are the foundations of the Muslim tourism industry (Wong et al., 2022). This is because the tourist was anxious to travel and terrified of the COVID-19 (Saiman, 2023). According to a study by Sinha & Nair (2021), in their decision to engage in tourism activities, travelers are starting to prioritize different factors. However, according to a study by Zenker & Kock (2020), research on demand factors, particularly how customer's decision behavior is still in its infancy.

Besides, Malaysia's tourism growth plan for 2020-2030 was stalled. Because of that, the Ministry of Tourism, Arts and Culture (MOTAC) has unveiled a comprehensive recovery plan that will substantially boost Malaysia's tourism sector and the country's economy. Three primary objectives under the stimulus recovery plan are reviving domestic tourism, restoring confidence in travel, and optimizing resources which described as part of the "quick win" tactics that are projected to strengthen the domestic tourism campaign (Wong et al., 2022). According to MOTAC (2022), domestic tourism is the main solution for helping to rehabilitate the country's tourist business. By promoting domestic tourism, it will increase the number of tourists as well as Malaysia's tourism income. According to Tourism Malaysia (2022), domestic tourism played an important role in 2022, with 65.1 million domestic tourists discovering their own nation and spending RM 38.88 billion. Data from the Statistics Department revealed that all states in Malaysia have positive tourist earnings and visitor counts since the transition to the endemic stage (San Khoo Gek, 2023). Pahang, Perak, Selangor, Johor, and Kedah were the top five states in terms of domestic tourism, demonstrating Malaysia's diversity and attraction in 2022.

In this regard, the government and tourist industry stakeholders play an important role as they must support this ecosystem to ensure that the Muslim-friendly hotel service business may be promoted (Sabri et al., 2021). Government that responsible for tourism industry is Ministry of Tourism, Arts and Culture Malaysia or known as MOTAC. They are responsible to drive a competitive and sustainable tourism and cultural sector for the socio-economic development of the country. They are also responsible for establishing and controlling registration, licensing, hotel rating, and enforcement for the tourism industry (MOTAC, n.d.). Furthermore, in addition to promoting the international tourist business, the government also works to develop the domestic tourism industry. The Tourist Development Corporation of Malaysia (TDC) or popularly known as Tourism Malaysia is responsible on promoting Malaysia domestically and internationally. It became the Malaysia Tourism Promotion Board (MTPB) through the Malaysia Tourism Promotion Board Act 1992 (Tourism Malaysia, n.d.).

PROBLEM STATEMENT

Dinar Standard (2020) reports that Muslim travel spending increased by 2.7% in 2019 from \$189 billion to \$194 billion. It is projected that Muslim travel spending will fall to \$58 billion in 2020 because of COVID-19, then increase to 2019 levels by 2023. Furthermore, the cancellation or reduction of the hajj and umrah which form the foundations of the Muslim tourism sector made losses considerably worse (Wong et al., 2022). This can be attributed to the tourist's fear of the COVID-19 (Saiman, 2023). However, after the COVID-19, the growth of Islamic tourism has increased which created opportunities for a wide range of tourism business areas, including tour guides, airlines, restaurants, and hotels (Azmi Puat & Yahaya, 2021). According to Rahman (2018), the key element that contributed to Malaysia's reputation as a Muslim-friendly location is the ease of worshipping and receiving certified halal food supplies from the Islamic Development Department of Malaysia (JAKIM). Sabri et al. (2022), noted that coinciding in this regard, Islam urges its people to obtain halal and good food sources.

Every Muslim must live according to Shariah principles, which are represented in individual and societal values and attitudes. Muslims are obliged to pray five times a day in a clean environment and fast during Ramadan. Furthermore, they are prohibited from engaging in adultery, gambling, pork eating, and other foods classed as forbidden (haram), the sale or consumption of liquor, and unsuitable attire (Hussain et al., 2021). Mohsin et al. (2016), state that Muslims regard authorized (Halal) and prohibited (Haram) to be applicable not just to food and beverages, but also to tourism industries such as hotels. Halal service, particularly in Muslim-friendly hotels, should be based on Islamic values and adhere to Shariah laws.

Neglect of the hotel industry in providing and ensuring that Muslim customers get satisfactory needs (religion) during their stay in a Muslim-friendly hotel may cause them to not intend to visit their hotel again (Juliana et al., 2024). This shows how important it is for the hotel industry to provide these needs for their Muslim customers. The decision that will be made by the customer is based on the services provided by Muslim-friendly hotels that adhere to Islamic law (Hussain et al., 2021). Additionally, hotel management standards for halal compliance must be met by Muslim-friendly hotel services. This is because halal standards play a crucial role in overseeing the management of the hotel sector. Industry players will undoubtedly become confused if there is a gap in the standard (Sabri et al., 2022). The hotel sector, however, continues to be more obliging when it comes to the standards provided, such as surau, Ramadhan services, women-only floors or family levels, female personnel for women, staff educated to satisfy Muslims, and Halal-certified food and kitchen (Hashim & Mohd Fauzi, 2022).

Looking at the growing hospitality business, just a few Muslim-friendly hotels offer basic amenities to fulfill the needs of Muslim customers. However, what factors caused this hospitality business to grow is still a question until now. There is a lot of past research that obtains various types of factors that help hospitality business to grow in terms of religion, awareness, image, customer satisfaction, halal certification, quality services, facilities, halal kitchens, staff attitude, and price. For example, Grand Bluewave Hotel and De Palma Hotel, Shah Alam not only feature halal kitchens, but they also prioritize Muslim-friendly facilities (Che Omar & Ali Adaha, 2019; Jumli et al., 2018). Other than that, certain hotels in Turkey, for example, have separate swimming pools and recreational facilities for men and women since Muslims essentially adhere to a dress code and refrain from freely associating with different genders (Boğan et al., 2020). Those are the factors that have contributed to hotel company success (Hussain et al., 2021).

Therefore, this study will focus on domestic tourism. The chosen tourist spot is in Selangor. Based on Tourism Malaysia (2022), Selangor is the third highest state visited by domestic tourists in 2022 with a total of 6.4 million. It also won first place in the domestic tourist generating states 2019, 2021 & 2022. Visitors who came to visit hotels in Selangor totaled 5,170,158 in 2022 which means it was increased by 209.2% compared to 2021. Hence, the purpose of this research is to uncover the motivations behind customers' decisions to use Muslim Friendly hotel services as their accommodation selection in Selangor.

RESEARCH METHODS

This study employs a qualitative research approach to explore the various aspects of Muslim friendly hotels within the context of halal tourism. The research relies solely on secondary data, which includes academic journal articles, industry reports, and relevant policy documents, to ensure a comprehensive understanding of the subject. A thematic content analysis was conducted to identify recurring patterns and themes across the collected data, allowing for an in-depth examination of key topics such as halal compliance, service quality dimensions, and customer decision behavior. This methodological approach ensures a robust synthesis of existing literature, providing valuable insights into the development and implementation of Muslim friendly hotels services.

FINDING AND DISCUSSION

This subtopic presents a literature review of critical views on existing research of interest to the study. The literature review is done by referring to the work of other researchers to understand and investigate the research problem. This review is dominant to put forward the understanding and thoughts that have been created in this study. There are five themes discussed regarding the studies of Muslim Friendly Hotel Service which are, studies on Halal Tourism, Muslim Friendly Hotel, Malaysian Standard for Muslim Friendly Hotel (MS2610:2015), Muslim Friendly Hotel Service Quality, and Customer Decision Behavior.

Halal Tourism

According to Absah & Yuliaty (2024), Halal tourism is a segment of the tourism industry that caters to Muslim travelers by adhering to Islamic Shariah. El-Gohary (2016) defines halal tourism as travel that provides tours that comply with Shariah law. El-Gohary (2016) stated that halal hotels, halal cuisine, halal transportation, Islamic banking, and Shariah-based businesses and goods might all be associated with halal tourism. The Halal criteria and Shariah regulations must be met by goods and services that Muslims also use. Usury and gambling are likewise forbidden by Shariah law. Thus, Halal tourism is essentially a type of religious tourism that stands for abiding by and complying with Islamic teachings (Isa et al., 2018).

Besides, the halal tourism industry is a chance for hoteliers and other tourism businesses to become more competitive by setting up unique offerings tailored to the needs of Muslim tourists that meet their high standards (Vargas-Sánchez & Perano, 2018). As a result, new business owners who create items that are suitable to Muslims, particularly in the halal tourist industry, draw in clients who had not previously experienced modern consumer culture (Peristiwo, 2020). According to Elaziz & Kurt (2017), the outcome is the creation of tourism products that are positioned to satisfy the new market and the growth of the media and other social institutions to promote new services and goods that are subsequently created to establish the presence of new requirements.

Furthermore, according to Rahman (2018) Muslims are encouraged to travel to enable them to appreciate God's creation, strengthen friendship and gain knowledge as stated in the Qur'an.

Aside from that, the prevailing belief that halal tourism is limited to visiting religious sites needs to be confronted by the halal tourism sector (Mohsin et al., 2016). This is because, any places can be visited by Muslim if it is a safe place to be in. This will be aligned with Maqasid Shariah; the protection of religion, life, mind, lineage, and property (Battour et al., 2010). According to Lubis (2018) the rising demand for tourism services that are accommodating to Muslims is being seized upon by numerous Islamic nations. There is evidence to suggest that some travelers feel compelled to violate their religious convictions to pursue their travel goals (Battour et al., 2014). This will be contradicted with the Islamic teaching.

The study done by Mazlan et al. (2023) noted that Islamic tourism is an activity that requires aims and objectives to be attained in terms of physical, social, and spiritual (interior) dimensions. This is a crucial point to make while considering the concept of Islamic tourism. Therefore, the goal or intention of the trip is crucial

in ensuring that tourism is founded on Islamic philosophy. This is in line with study by Mat Akhir (n.d.) that state it must be carried out with the proper intention and in accordance with Islamic Shariah. Travel will not be regarded as Islamic tourism if the purpose of the traveler is at contradiction with Islamic teachings (Battour, 2018).

Thus, Rahman (2018) state that Muslims ought to follow Islamic law when traveling. These rules include not abandoning prayers, taking responsibility for the environment in the places they visit, making sure the food they eat is halal, dressing modestly, using halal sources for all their travel expenses, and engaging in activities that are not prohibited by Islamic law. Although traveling is allowed and is also one of God's orders, but if the traveling is done against the Shariah, then tourists should refrain from traveling.

Muslim Friendly Hotel

Muslim-friendly hotels are a crucial sector for serving the needs of Muslim tourists. As an Islamic country that attracts Muslim tourists from all over the world, Malaysia's hospitality business actively promotes hotels with a Muslim-friendly concept (Yahaya et al., 2020). The formation of the Muslim Friendly Hotel concept began with the initiative taken by several agencies to work on the development of Muslim Friendly Hospitality Services-necessities (Hashim & Mohd Fauzi, 2022). Japan, South Korea, Taiwan, and, more recently, China have employed the terms halal tourism or halal travel to promote their tourism markets to Muslim travelers. However, Malaysia, Indonesia, and Brunei, on the other hand, have struggled to make the phrase known around the world. Thus, Malaysia uses the term Muslim Friendly not only to cater to the needs of Muslim travelers but also to give the same products and services that everyone, including non-Muslims, can experience as well (Aziz, 2018).

Besides, Muslim-Friendly Hotel is one of the unique and creative services available in Malaysia's hotel sector (Karia & Fauzi, 2019). When tourists walk into hotels, they are certain that their fundamental needs as Muslims will be met. For example, the study by Mazlan et al. (2023) stated that rooms must be labelled with qibla signs, have a prayer mats and women's prayer attire, and the hotel kitchen make and prepare Halal food for its Muslim guests. This study is in line with study by Hussain et al. (2021) which noted that Muslim travelers prioritize six religious needs, including Halal food, prayer facilities, Ramadan services, water-friendly washrooms, prohibition of non-halal activities and recreational facilities, and privacy services for Hijabis and Nikabis. Thus, it shows that as Islam is a way to life, even during tourism experiences, it is obligatory for Muslim tourists to do religious responsibilities (Hashim & Mohd Fauzi, 2022).

Essentially, the existence of the Muslim Friendly Hotel concept in Malaysia derived from the concept of Shariah Compliant Hotel (Hashim & Mohd Fauzi, 2022). It is also reasonable to mention that the Muslim Friendly Hotel concept, due to its universality, emphasizes on the common hospitality services that non-Muslims may also utilize. Moreover, the Article of Iman and the Islamic Pillars serve as the guidelines for Muslim travelers' requirements. This is because it is considered a sin for a Muslim to do anything that does not align with the principles of Islam and the Article of Iman (Hashim & Mohd Fauzi, 2022). According to Boğan et al. (2020), Muslims tend to take advantage of Allah's blessings and avoid behaviors or things that are banned by Him in their tourism activities, just as they do in their everyday life. Some experts state that to provide hotel services and create a marketing strategy, it is essential to analyze the religious requirements (Che Omar & Ali Adaha, 2019). Thus, Muslim friendly hotels should take note of the criteria they need to provide for their Muslim customers.

Malaysia Standard for Muslim Friendly Hotel (MS2610:2015)

In 2015, a new standard MS2610:2015 called Muslim Friendly Hospitality Services (MFHS) was introduced (Che Omar & Ali Adaha, 2019). This standard is the first Malaysian standard in this sector. It is the result of an initiative of the International Institute for Halal Research & Training (INHART), the International Islamic University of Malaysia (UIAM) with the involvement of the Malaysian Standards Department. Representatives of other agencies in tourism are also involved in building this standard such as Tourism Center

(ITC), Tourism Malaysia, Malaysia Association of Hotel Owners (MAHO), Malaysia Association of Hotels (MAH), Malaysia Association of Tour and Travel Agents (MATTA), Bumiputera Travel and Tour Agents Association of Malaysia (Bumitra) and Malaysian Tourist Guides Council (MTGC) (Islamic Tourism Centre, 2016).

Muslim Friendly Hotel Services standard covers three primary components of the Islamic supply chain: accommodation premises, tour packages, and tourist guides (Che Omar & Ali Adaha, 2019). Accommodation standards consist of five major components: rooms, food and beverages, public mosques, public restrooms, and recreational and health infrastructure (Mazlan et al., 2023). According to Department of Standard Malaysia (2015), MS 2610:2015 defines Muslim-friendly hospitality services as Shariah-guided standards for tourist sector players to provide a guaranteed system to safeguard the integrity of the products and services given to Muslim customers. This guideline was designed to verify that the products and services provided to Muslim visitors adhere to Shariah principles. This standard's objectives are as follows: To ensure that products and services correspond to Shariah standards, to protect and preserve the integrity of Muslim-friendly tourism products and services, ensure that the standard is successfully applied and to improve customer satisfaction by conforming to consumer needs (Hussain et al., 2021).

MS2610:2015 applies not only to lodging but also to travel packages and tour guides (Yahaya et al., 2020). However, the study's limitations focus solely on the hotel side of Malaysia's tourism business. Several studies have examined the prerequisites for Muslim-friendly hospitality and tourism in Malaysia (Jais & Marzuki, 2018; Saffinee et al., 2019). Each organization must guarantee that accommodation premises meet the requirements outlined in this standard. Among them are creatures designated as *mughallazah feces*, such as dogs, which are not permitted to enter the accommodation area. If the facility is contaminated by *mughallazah feces*, the organization must perform cleaning and purification measures according to the *sertu* procedure (Sabri et al., 2022).

Muslim Friendly Hotel Service Quality

The ever-increasing number of tourist visits has caused competition between hotel businesses around the world. This occurs because of the business hotel's desire to retain customers to prevent them from booking at another business hotel. This competition will demonstrate the ability of travelers to identify the characteristics of a quality hotel. According to Malik et al. (2020), there has been a rise in tourists' awareness of the value of selecting distinctive hotel offerings and services because of hotel industry competitiveness. Travelers will have an unforgettable experience when they see how crucial high-quality inclusive hotel services are (Jeaheng et al., 2020). International hotel businesses are also becoming more competitive, as they aim to draw in Muslim travelers from all over the world. To draw in more Muslim travelers and expand the hotel business, international hotels have started offering Halal goods and services to Muslim travelers (Ainin et al., 2020; Al-Ansi et al., 2019).

According to Jeaheng et al. (2020), Muslim travelers have different opinions when it comes to selecting their accommodation. The growth of hotels that provide their Muslim's guests with premium Halal goods and services is to blame for this difference of viewpoints. To make sure that the features and caliber of the hotel meet the expectations of visitors, the fundamental requirements, goods, and services that this establishment provides are assessed. According to Van Hoof (2002), this high-quality service has been described as challenging to comprehend. Most academics, meanwhile, have had difficulty defining this high-quality service. Nevertheless, both Jeaheng et al. (2020) and Samori & Sabtu (2014) define quality service, similarly, stating that the primary determinants of this quality service are personnel attitude, cleanliness, protection, and room maintenance. According to Ali et al. (2014), the high caliber of this service benefits the business and opens new avenues for the hotel industry. An organization's ability to survive is typically correlated with the quality of service it provides to visitors. This is so that visitors will see the hotel as dependable based on the services it provides (Malik et al., 2020).

In order to guarantee hotel visitors' contentment, quality service is crucial. Past research from (Malik et al.,

2020; Pamukcu & Sariisik, 2020) may attest to this. Quality service plays the most important role in ensuring the loyalty of tourists in choosing a Muslim friendly hotel. This high-quality service will leave a positive impact on customer behavior with customer satisfaction. Arasli et al. (2023) also in line with those study as it recommended that visitors and hotel management give priority to aspects of service quality, such as the hotel's capacity to assist customers. When a hotel possesses that attribute, travelers will be given a positive viewpoint and may even be persuaded to choose a hotel that is hospitable to Muslims (Suci et al., 2021). However, this is contrary to the study done by Jeaheng et al. (2019) which state that nobody knows what Muslim tourists' perspectives are. Currently, five crucial elements, including "halal food and beverages," "halal social climate," "halal entertainment," "halal facilities," and "halal-friendly employees," were found to have a substantial impact on Muslim visitors in a South Korean study (Han et al., 2019). Therefore, in order to gain a positive reputation among Muslim travelers, hotels that cater to Muslims should offer top-notch halal services (Arasli et al., 2023).

Customer Decision Behavior

The study of consumer behavior focuses on how people, groups, and organizations select, purchase, utilize, and arrange products, services, concepts, or experiences to fulfil their needs and desires (Kotler & Keller, 2016). Consumer behavior is described as a dynamic interplay between the effect of cognition, conduct, and external events by the American Marketing Association, or AMA for short (Sunyoto & Yanuar Saksono, 2022). According to Tuhin et al. (2022) consumer behavior model, producers consider how well their products can satisfy customers' needs and wants because of intensifying competition, shifting consumer preferences, and rapidly advancing technological advancements. By knowing consumer behavior, the nature of uncertainty in marketing can be reduce and making decision can be anticipate (Juliana et al., 2024).

According to Idris & Rizal (2016) customer behavior was affected by the Quranic philosophy in what is Halal and Haram. Despite the brief summaries of the subject matter, Islam has a significant impact on how Muslims behave. These include dishonesty, gambling, alcohol, pork, financial interest, animal blood, and animal flesh offered as sacrifice to deities other than Allah (De Run et al., 2010). Faith that complies with Shariah and moral principles lead to conduct that necessitates Halal income, equitable spending, and Halal utility, which results in materialism fulfilment and metaphysical reward. Ghassan (2015) state that customer utility and behavior are related. The customer's utility function in Islam is divided into two categories: spending in the present moment and spending in the hereafter. In response Muslim customer is acting rationally in the conventional sense of attempting to maximize benefit. His needs are met not just by what he takes for himself but also by what he spends helping others and doing good deeds in the name of Allah (Mansyur, 2016) .

There is an increasing demand for travel experiences customized for Muslim travelers, evidenced by the rise of halal tourism and Muslim-friendly accommodations. The adoption of standards like MS 2610:2015 has allowed hotels in Malaysia and other nations to more effectively meet these expectations, hence fostering the expansion of the halal tourism business. Therefore, to attract and retain Muslim clientele, hotels must possess a comprehensive understanding of consumer decision-making processes. This underscores the need of upholding Islamic beliefs and providing high-quality services and amenities tailored to attract this market segment.

This previous study has partially addressed the objectives and thematic enquiries pertinent to my forthcoming research. Key themes derived from the prior study include halal tourism, Muslim-friendly hotels, the Malaysian standard for Muslim-friendly hotels, the quality of service in Muslim-friendly hotels, and consumer decision-making behaviour. Numerous research and prior works examine Muslim-Friendly Hotel Services in terms of understanding, perspective, awareness, acceptance, and related aspects.

CONCLUSION

Muslim Friendly Hotels (MFH) play a significant role in promoting sustainable development by aligning with several United Nations Sustainable Development Goals (SDGs). These include Goal 8 (Decent Work and

Economic Growth), by fostering inclusive economic opportunities through halal tourism; Goal 12 (Responsible Consumption and Production), by ensuring adherence to halal standards and ethical practices; and Goal 16 (Peace, Justice, and Strong Institutions), by promoting cultural inclusivity and fostering mutual understanding among diverse communities. By integrating these principles, Muslim friendly contribute not only to the growth of the halal tourism industry but also to the broader agenda of sustainable and inclusive development, ensuring that the needs of Muslim travelers are met without compromising the well-being of future generations. Through this approach, Muslim friendly hotel not only enhance Malaysia's reputation as a leading halal tourism destination but also serve as a model for sustainable development within the tourism sector. The integration of these SDG principles demonstrates that the industry can meet the needs of Muslim travelers while safeguarding environmental sustainability, social well-being, and economic stability for future generations.

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