Dinar
Jurnal Ekonomi & Keuangan Islam Vol 13, No 1: Januari 2026 92-116
https://journal.trunojoyo.ac.id/dinar/index ISSN: 2460-9889 (Print)
(DOI: https://doi.org/10.21107/dinar.v8i2.9954 ISSN: 2580-3565 (Online)

CHALLENGES AND OPPORTUNITIES IN THE GLOBAL HALAL INDUSTRY : MAQASHID AL-SHARIAH BASED MANAGEMENT STRATEGIES FOR SUSTAINABLE HALAL TOURISM IN RIAU ISLAND

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Abstract

The global halal tourism sector continues to expand rapidly; however, existing systematic reviews predominantly focus on macro-level global trends, leaving a critical research gap regarding how Maqashid al-Shariah-based management frameworks can be operationalized within specific archipelagic and cross-border contexts. This study addresses this gap by examining the sustainable halal tourism potential of Indonesia's Riau Islands Province through a localized Maqashid al-Shariah framework. Adopting a Systematic Literature Review (SLR) methodology guided by PRISMA 2020 protocols across Scopus and Web of Science databases for the 2015-2025 period, 75 eligible peer-reviewed articles were synthesized from an initial pool of 152 records using thematic content analysis and bibliometric co-occurrence mapping via VOSviewer. The bibliometric analysis identified four distinct thematic clusters: (1) Halal Supply Chain & Regulatory Compliance, (2) Smart & Digital Halal Tourism, (3) Sustainable Destination Management, and (4) Islamic Governance & Maqashid Frameworks. Bridging these clusters, the study operationalizes six Maqashid dimensions integrating al-bi'ah (environmental stewardship) alongside the classical five dimensions (al-dīn, al-nafs, al-'aql, al-nasl, al-māl) through contemporary Islamic eco-theological justification. Tailored to the archipelagic geometry and Malay-Islamic heritage of the Riau Islands, specific strategies are formulated, including cross-border certification harmonization, eco-resort stewardship, digital heritage preservation on Penyengat Island, and local SME empowerment through sharia microfinance. The study demonstrates that sustainable halal tourism requires shifting from mere ritual compliance toward integrated digital governance and marine ecosystem protection. The proposed framework offers actionable policy insights for regional authorities and a scalable governance model for island tourism destinations in the Global South.

Keywords **:** *Halal Tourism, Maqashid al-Shariah, Sustainable Tourism, Halal Industry, Management Strategy, Riau Islands.*

Introduction

Halal tourism, broadly conceptualized as Muslim-Friendly Tourism, has evolved into one of the most dynamic subsectors of the global travel industry. Driven by favorable demographic shifts and rising religious consciousness, international Muslim traveler arrivals

reached 160 million in 2023 and are projected to hit 230 million by 2028, with global spending expected to exceed USD 225 billion (Muflihah, 2024; Nugroho et al., 2023; Supiani et al., 2024). As the world's most populous Muslim majority nation, Indonesia has prioritized the halal economy as a core national strategic objective. Within this national landscape, the Riau Islands Province serves as a strategic frontier (Kagungan et al., 2023; Winoto et al., 2024).. Situated at the maritime crossroads of Southeast Asia bordering Singapore and Malaysia, the province possesses rich Malay Islamic cultural heritage such as historical centers on Penyengat Island and extensive coastal tourism assets. However, as an archipelagic region comprising over 2,400 islands, the Riau Islands face distinct structural vulnerabilities, including high halal certification costs for island micro-SMEs, fragmented maritime supply chains, and environmental pressures from marine tourism. (Pranika et al., 2023; Sari & Aeni, 2023; Yunadi et al., 2024).

Addressing these complex challenges requires an ethical and holistic governance approach. Integrating Maqashid al-Shariah into tourism management moves destination policies beyond passive, ritualistic compliance e.g., providing halal food and prayer spaces toward an active, sustainable paradigm encompassing human welfare, socio economic equity, and environmental stewardship. (Abdul Shukor et al., 2023; Nugroho et al., 2021; Sutikno et al., 2023)

Despite the growing body of literature on halal tourism, a distinct research gap persists. Previous Systematic Literature Reviews (SLRs) most notably by Rofiqo et al. (2022) and Jabeen et al. (2025) have effectively mapped macro-level global trends, high-level theoretical definitions, and general market drivers within the sector. However, these studies exhibit fundamental limitations, as they predominantly treat Maqashid al-Shariah as an abstract normative concept rather than an operationalized destination management framework. Furthermore, by focusing exclusively on macro-national or global paradigms, existing reviews completely overlook sub-national and archipelagic realities, where geographic dispersion, cross-border logistics, and delicate marine ecosystems inherently dictate management strategies.

This study directly addresses these limitations, offering a clear theoretical and practical contribution. The novelty of this research lies in bridge-building, it synthesizes global SLR findings and operationalizes a localized, six dimensional Maqashid al-Shariah management framework incorporating *al-bi'ah* or environmental protection alongside the classical five dimensions tailored specifically for an archipelagic and borderland tourism ecosystem. By establishing a systematic translation mechanism, global literature patterns are distilled into targeted, context-specific policies for the Riau Islands.

To ensure methodological rigor and structural clarity, this study establishes a strict one to one alignment connecting its research questions, objectives, methodological approaches, and anticipated contributions. First, to identify dominant thematic clusters, opportunities, and challenges in the global literature, a PRISMA guided Systematic Literature Review (SLR) covering Scopus and Web of Science databases (2015-2025) combined with VOSviewer co occurrence mapping is employed, offering a theoretical contribution by uncovering current intellectual structures and literature gaps. Second, to address how these bibliometric findings bridge into an operational framework, a conceptual synthesis connects the identified thematic clusters with a six dimensional Maqashid al-

https://journal.trunojoyo.ac.id/dinar/index ISSN: 2460-9889 (Print)
(DOI: https://doi.org/10.21107/dinar.v8i2.9954 ISSN: 2580-3565 (Online)

Shariah model incorporating *al-bī'ah* environmental stewardship alongside classical dimensions thereby delivering a conceptual contribution by operationalizing Islamic ethical principles into practical tourism governance metrics. Finally, to translate this framework into actionable destination strategies, a qualitative contextual synthesis applies the Maqashid model to the Riau Islands' archipelagic geography, cross border dynamics, micro SMEs, and Malay-Islamic heritage, generating a practical and policy oriented roadmap for regional authorities and industry stakeholders seeking sustainable destination management.

Literature Review

1. Conceptual Delimitation: Halal, Islamic, and Muslim-Friendly Tourism

Scholarly discourse frequently uses "Islamic tourism," "halal tourism," and "Muslim friendly tourism" interchangeably, creating conceptual ambiguity that requires theoretical clarification. Dabamona (2022). To establish theoretical precision, this study delineates these three concepts based on target demographic, operational scope, and legal-philosophical orientations (Asyari & Rohman, 2022; Dabamona, 2022). Islamic tourism refers primarily to faith-motivated travel with explicit religious objectives, such as *Hajj*, *Umrah*, and visits to historical Islamic sites (*ziyarat*), centering on spiritual enhancement and traditionally confined to Muslim-majority destinations (Somadi, 2022)

The halal industry refers to all economic activities that produce, package, distribute, and provide goods and services that comply with Sharia principles (halal, tayyib, and thayyib). Its scope includes: food products, Muslim friendly tourism (halal tourism), halal supply chains, cosmetics, pharmaceuticals, and Islamic financial services. Bibliometric studies indicate that the focus of current research has also expanded to include issues of supply chains, regulation, certification, and the digitalization of the halal ecosystem.(Changalima, 2025; Kurniawati., 2023). Conversely, halal tourism focuses on strict compliance with Sharia law across all operational touchpoints including certified non alcoholic and pork free dining, gender-segregated facilities, and total absence of Sharia-prohibited activities like gambling thereby emphasizing legal-formal regulatory compliance (Anwar et al., 2023; Cipta, 2023; Sarastiani et al., 2022)

Meanwhile, Muslim-Friendly Tourism represents a broader, more inclusive commercial paradigm designed to cater to the faith-based needs of Muslim travelers, such as halal food access, prayer facilities, and hygiene provisions, within both Muslim-majority and non-Muslim destinations without requiring non-Muslim stakeholders to fully adopt an Islamic identity Noviarita et al. (2024). Within this theoretical spectrum, this study explicitly adopts Muslim Friendly Tourism underpinned by Maqashid al-Shariah as its core conceptual basis (Nugroho et al., 2021; Nurcahyo et al., 2024). This positioning accommodates the archipelagic and multicultural realities of the Riau Islands, allowing private resorts and international cross-border operators to deliver Sharia-compliant services without imposing rigid exclusive barriers on general leisure tourists (Gunawan et al., 2024; Kagungan et al., 2023).

These concepts, though defines Islamic and halal tourism as travel activities targeted at Muslims and often carried out in nations with a majority of Muslims. Asyari dan Rohman (2022), on the other hand, contend that Islamic tourism describes Muslim tourists'

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propensity to travel while abiding by Islamic law, including their choices for lodging, modes of consumption, and acceptable travel activities.

According to, halal tourism is defined as travel activities that adhere to Islamic principles and involve Muslim tourists who observe their religion while traveling. This entails offering halal cuisine, making prayer facilities easily accessible, forbidding alcohol and gambling, and maintaining modesty standards in the destination setting (Arifin & Abdul Wahid, 2022). support this definition by stating that halal tourism includes all travel-related items or pursuits that are allowed by Islamic law and that are appropriate for both Muslim and non-Muslim travelers.

2.2 Comparative Gap Analysis of Existing SLR Studies

To demonstrate an explicit research gap, this study critically compares its analytical focus and scope against prominent Systematic Literature Reviews (SLRs) in the halal tourism domain, most notably those conducted by Rofiqo et al. (2022) and Jabeen et al. (2025). Existing SLRs have made valuable contributions by mapping macro-level global trends, general market drivers, and high-level theoretical alignments between Islamic values and the United Nations Sustainable Development Goals (SDGs) (Jabeen et al., 2025). However, a closer comparative synthesis reveals fundamental conceptual and empirical limitations in previous works. Specifically, studies like Rofiqo et al. (2022) tend to treat Sharia compliance as a static, legalistic checklist while omitting operationalized management metrics and regional destination contexts. Similarly, while Jabeen et al. (2025) successfully align Islamic values with global sustainability benchmarks, their conceptual macro framework omits sub-national archipelagic realities, cross-border dynamics, and localized governance mechanisms.

This study directly fills these critical literature gaps by shifting the analytical focus from macro-global trends to an operationalized, six-dimensional Maqashid al-Shariah framework specifically tailored for an archipelagic destination Indonesia's Riau Islands Province (Arifin & Abdul Wahid, 2022). Unlike previous reviews that treat Maqashid as an abstract ethical concept, this research provides an actionable destination management model that explicitly connects Islamic legal objectives with digital verification tools, micro SME empowerment, and marine eco-stewardship (Maulana et al., 2023; Nugraha, 2025). By contextualizing global literature insights within the unique geographic dispersion, cross-border crossways, and Malay-Islamic cultural heritage of the Riau Islands, this study offers a novel, scalable governance roadmap that bridges the divide between normative Islamic ethics and practical sustainable tourism management (Gunawan et al., 2024).

3. Theoretical Justification of the Six-Dimensional Maqashid al-Shariah Framework

Classically formulated by Al-Ghazali and Al-Shatibi, *Maqashid al-Shariah* encompasses five fundamental objectives (*al-darūriyyāt al-khams*): protecting religion (*dīn*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*māl*) (Auda, 2008; Maskuroh et al., 2022). Modern jurisprudence expands this classical framework into a systems-based approach to address contemporary development and hospitality management challenges (Auda, 2008; Jabeen et al., 2025; Nurcahyo et al., 2024). Operationalizing these objectives provides an ethical foundation that balances commercial goals with societal welfare, ensuring tourism practices

are both legally compliant (*halal*) and wholesome (*tayyib*) (Asyari & Rohman, 2022; Nugroho et al., 2021).

Addressing modern ecological pressures, incorporating *Hifẓ al-Bi'ah* (environmental protection) as a distinct sixth dimension is grounded in the Islamic eco-theological principles of *Mizan* and *Khalifah* (Bashori et al. (2024); Supiani et al., 2024). In fragile island destinations, ecological integrity is essential for safeguarding human life (*Hifẓ al-Nafs*) and economic resilience (*Hifẓ al-Māl*) (Jabeen et al., 2025; Maulana et al., 2023). Unmitigated degradation breaches the core legal maxim prohibiting harm (*la darar wa la dirar*). Thus, integrating *Hifẓ al-Bi'ah* elevates environmental stewardship into an imperative religious duty within sustainable tourism governance (Nugraha, 2025; Riadi et al., 2025).

4. Empirical Contextualization: Riau Islands Province

The Riau Islands Province offers a unique empirical setting that tests the limits of generic halal tourism models due to its distinct geographic, cultural, and institutional dynamics. Comprising over 2,400 islands situated directly adjacent to Singapore and Malaysia, the region serves as Indonesia's primary cross-border maritime gateway while embodying deep-rooted cultural assets as the historical cradle of Malay-Islamic civilization centered around Penyengat Island. However, despite its strategic location and rich heritage, the province struggles with severe structural and institutional hurdles, including fragmented halal certification processes among remote island micro-enterprises, the absence of dedicated local ordinances, and heightened ecological risks stemming from coastal resort overdevelopment.

5. The Proposed Conceptual Framework: Connecting Maqashid, Management, and Outcomes

The proposed conceptual framework establishes direct causal linkages connecting the six foundational Maqashid al-Shariah dimensions with concrete operational management actions and measurable sustainable tourism outcomes. Under this integrative model, the spiritual imperative of *Hifẓ al-Dīn* (protection of faith) drives transparent, digitized halal certification and cross-border standard harmonization with regional authorities such as MUIS and JAKIM, leading to heightened consumer trust and Sharia governance integrity (Azam et al., 2024; Bashori et al., 2024; Effendi et al., 2021). Simultaneously, *Hifẓ al-Nafs* (protection of life) demands strict maritime safety enforcement, *halal-thayyib* food sanitation, and emergency medical networks, which secure a safe destination branding and protect visitor health Qizam et al. (2025). To enrich human and cultural capital, *Hifẓ al-'Aql* (intellect) and *Hifẓ al-Nasl* (lineage and cultural preservation) mandate professional Sharia-hospitality training for local youth, family-oriented resort environments, and the digital interpretation of Malay-Islamic heritage on Penyengat Island, thereby preventing cultural commodification and fostering social cohesion (Gunawan et al., 2024; Lubis et al., 2024; Wisker & Guler, 2022).

Expanding into economic and ecological governance, *Hifẓ al-Māl* (protection of wealth) operationalizes subsidized "Halal Self-Declare" programs and connects coastal micro-SMEs with Sharia microfinance institutions, ensuring equitable wealth distribution and regional economic resilience (Qizam et al., 2025; Takhim et al., 2023). Concurrently, the newly integrated sixth dimension, *Hifẓ al-Bi'ah* (protection of the environment),

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enforces green resort standards, marine conservation zones, and zero-waste policies across island destinations, directly resulting in protected coral reefs, reduced island waste, and long-term ecological balance (Erwaedy et al., 2021; Jabeen et al., 2025; Supiani et al., 2024). By systematically linking foundational Islamic principles to strategic management actions and sustainable destination outcomes, this framework transforms normative Maqashid ethics into an actionable, measurable governance roadmap tailored for archipelagic halal tourism (Nugraha, 2025; Nurcahyo et al., 2024).

Synthesizing the Gaps

The literature review reveals that while numerous studies discuss halal tourism and Maqashid al-Shariah separately, a research gap remains in studies that operationally link the Maqashid framework with measurable management strategies to achieve sustainable tourism outcomes, particularly in an archipelagic context like the Riau Islands. This study seeks to fill this gap by proposing a concrete model that connects the ethical foundation of Maqashid with strategic actions and sustainability outcomes.

Research Methods

This study uses a Systematic Literature Review (SLR) approach as the primary method for collecting, evaluating, and analyzing a collection of scholarly articles relevant to halal tourism or Muslim-friendly tourism within the opportunities and challenges of the global halal industry. SLR is a systematic and structured technique used to identify available literature, assess the contribution of each study, and synthesize the findings comprehensively to answer specific research questions or address specific topics. (Ilmi & Ambariyanto, 2024; Pasaribu et al., 2025).

This study applies the Systematic Literature Review (SLR) approach, following PRISMA guidelines to ensure transparency and rigor in the literature selection and synthesis process. Data were collected are 152 articles from Scopus, Web of Science, and Google Scholar databases. Publications between 2015 and 2025 were included using search keywords such as "halal tourism," "halal industry," "Maqashid al-Shariah," "sustainable halal tourism," and "management strategy."

This review follows a series of structured steps, including are (1) formulating research questions, (2) identifying literature through academic databases such as Scopus, Google Scholar, and ERIC, (3) selecting studies based on inclusion and exclusion criteria, (4) data extraction and analysis, and (5) synthesizing and mapping findings. The sample amount of literature analyzed was 75 articles from 2015 to 2025 which were accessed from several sources above with relevant keywords. Inclusion and Exclusion Criteria are Peer-reviewed journal articles discussing halal tourism, halal management strategies, maqashid-based frameworks, or sustainability. And then, Non-academic sources, articles lacking full-text access, or studies unrelated to tourism or management.

A thematic content analysis was used to identify recurring themes in the literature, categorized into challenges, opportunities, and Maqashid-based management strategies. Findings were then contextualized within the case of the Riau Islands using software such as PRISMA and VOSviewer. This analysis aims to reveal the distribution of publications, frequency of term usage, and interconnections between elements in the development of

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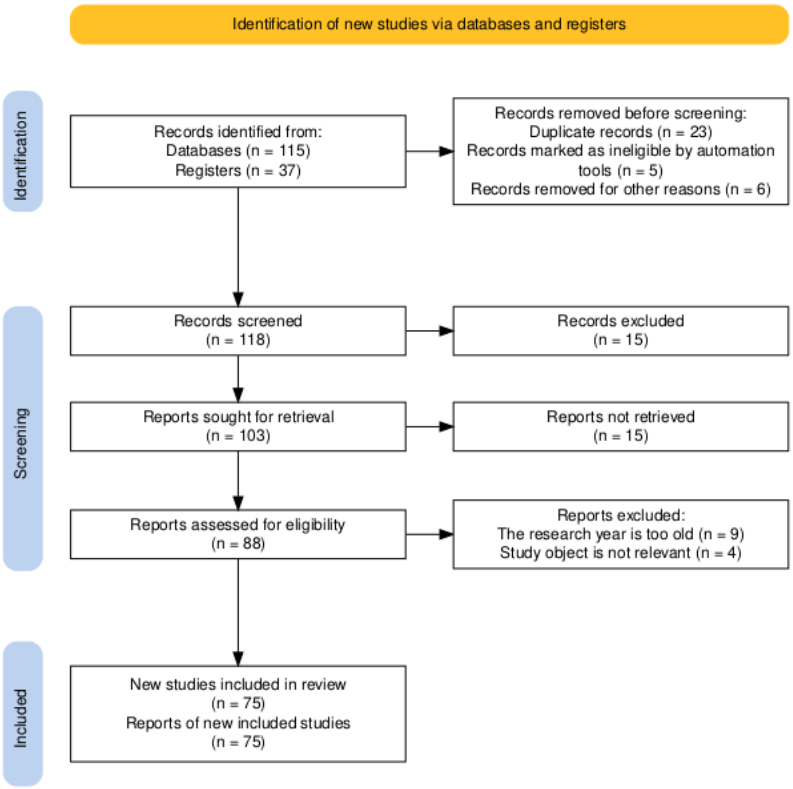
Muslim-friendly tourism, particularly the global halal industry and maqasid al sharia as described in the opportunities and challenges. The data that has been collected and selected is then analyzed using VOSviewer software version 1.16.9 with minimum co-occurrence = 5. The SLR method was selected for its strengths in delivering an in-depth understanding of the topic in a structured manner, minimizing interpretative bias, and providing a robust foundation for future research development and more targeted policy recommendations (Rasuman & Saeed, 2024).

Result and Discussion

Result

Based on the results of the systematic literature review analysis using PRISMA software, the following database processing results were obtained:

Figure 1.
SLR Analysis Result



Source: Processed Data, 2025.

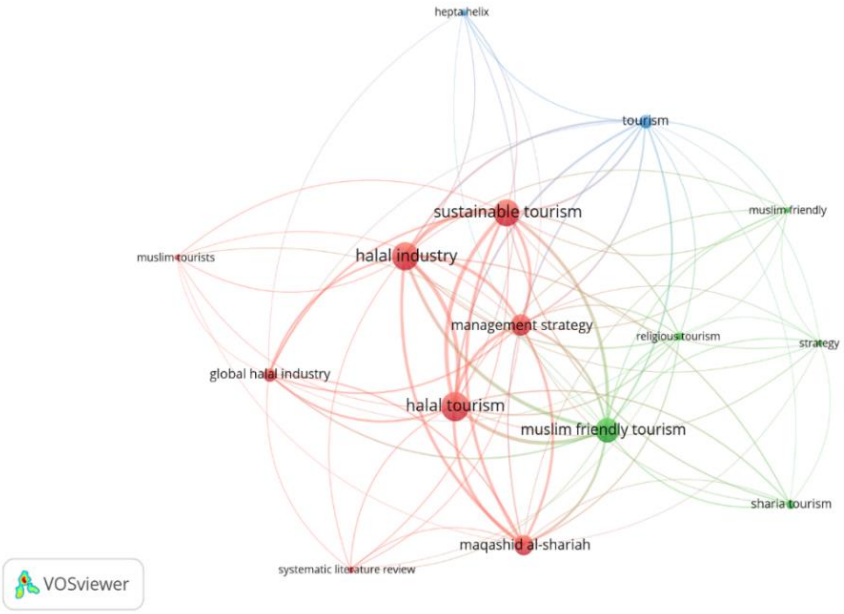
The literature search conducted from 15-30 September 2025 initially identified 152 records from Scopus, Web of Science, and Google Scholar. After removing 34 records (23 duplicates and 11 ineligible records), 118 titles/abstracts were screened, excluding 15 irrelevant studies. From 103 full-text articles sought, 15 were irretrievable, leaving 88 for eligibility assessment, of which 13 were excluded (9 outside scope, 4 irrelevant), resulting in a final corpus of 75 studies for analysis.

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The research findings indicate that the global halal industry faces challenges in certification standardization, supply chain management, and consumer awareness. However, significant opportunities exist in increasing market demand, product innovation, and expansion into non Muslim markets. In the context of the Riau Islands, halal tourism development can be driven by implementing the principles of Maqasid al-Shariah, which encompasses the preservation of religion, life, intellect, lineage, and wealth. Management strategies based on these principles can enhance the sustainability and competitiveness of halal tourism in the region.

The results of the systematyc literatrure review analysis using VOSviewer software using the keywords "Halal Tourism", "Halal Industry", "Maqashid al-Shariah," "sustainable halal tourism," and "management strategy." showed the following results:

Figure 2.
Network Visualization Research Development Map



Source: Processed Data, 2025.

The Vosviewer analysis reveals a strong conceptual nexus where "Halal Tourism" and the "Halal Industry" are intrinsically linked with "Maqashid al-Shariah" and "sustainable tourism." This indicates that halal tourism is evolving beyond a mere niche market and is increasingly being framed as a holistic model that aligns with the higher objectives of Islamic law, protecting faith, life, intellect, lineage, and wealth. The co-occurrence of keywords like "management strategy" within this cluster underscores that effective governance based on Maqashid al-Shariah is pivotal for achieving sustainable halal tourism. For a region like the Riau Islands, this integration presents a significant opportunity to develop a competitive and authentic destination. It offers a strategic framework to not only address challenges in standardization and Shariah-compliance but also to create a resilient tourism ecosystem that

delivers value to Muslim tourists and ensures long-term environmental and socio-economic sustainability.

Based on the keyword "Halal Tourism", here are some of the most cited journal data:

Table 1. Most Cited Journals Research Studies Related to Halal Tourism

Rank	Author	Title	Cites	Year
1	(Junaidi, 2020)	Halal-friendly tourism and factors influencing halal tourism	137	2020
2	(Effendi et al., 2021)	Preparing Halal tourism regulations in Indonesia	67	2021
3	(Alimovich et al., 2020)	Central features of halal tourism and halal food	56	2020
4	(Slamet et al., 2022)	The contestation of the meaning of halal tourism	47	2022
5	(Addina et al., 2020)	Concept of halal food development to support halal tourism: A review	45	2020
6	(Nugroho et al., 2021)	Discourses of Muslim-Friendly Tourism (Indonesia Empirical Cases)	18	2021
7	(Hanafiah et al., 2021)	Muslim tourist behaviour and intention to revisit non-muslim countries: The role of muslim-friendly tourism (MFT) attributes	17	2021
8	(Muslim & Harun, 2022)	Exploring the Concept of Muslim Friendly Tourism	17	2023
9	(Takhim et al., 2023)	The Synergy of Islamic Banks and Muslim-Friendly Tourism: Patterns of Halal Industry Development in Indonesia	11	2023
10	(Irshad et al., 2022)	The Concept Of Muslim Friendly Tourism And Its Implementation In Malaysia	10	2022

Source: Processed Data, 2025.

Discussion

This SLR highlights that applying Maqashid al-Shariah to halal tourism management bridges the gap between economic growth and ethical sustainability. While global frameworks exist, localized implementation in the Riau Islands requires adaptive governance, inter sectoral coordination, and enhanced regulatory mechanisms. The study emphasizes the importance of aligning religious objectives with the United Nations Sustainable Development Goals (SDGs) to ensure comprehensive sustainability outcomes.

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1. Integration of Maqashid into Management Practices

Integration of Maqasid al-Shariah in Halal Industry Management. The implementation of Maqasid al-Shariah principles in halal industry management has been proven to increase sustainability and blessings in business operations. An article by Jabeen et al. (2025) emphasizes the importance of integrating Islamic values in achieving sustainable development goals in halal tourism. (Maskuroh et al., 2022; Yahya et al., 2022).

The application of Maqashid al-Shariah moves halal tourism management beyond simple ritual compliance such as providing halal food and prayer spaces toward a holistic ethical framework. This study operationalizes these higher objectives into six actionable management pillars tailored for the Riau Islands, starting with *Hifẓ al-Dīn* (protection of faith) through transparent halal certification and accessible prayer facilities, and *Hifẓ al-Nafs* (protection of life) by enforcing stringent health, safety, and hygiene standards across the tourism value chain. Furthermore, *Hifẓ al-'Aql* (protection of intellect) is realized through heritage education programs for tourists and continuous training on Shariah-compliant services for industry stakeholders, while *Hifẓ al-Nasl* (protection of lineage) focuses on preserving Malay-Islamic cultural heritage to ensure it is strengthened rather than commoditized. Finally, *Hifẓ al-Māl* (protection of wealth) empowers local Small and Medium Enterprises (SMEs) through Islamic finance to foster equitable economic distribution, while *Hifẓ al-Bī'ah* (protection of the environment) integrates eco-friendly practices, waste management, and marine conservation, thereby positioning environmental stewardship as an imperative Islamic duty.

This integrated approach aligns with global research. For instance, studies in Oman and Malaysia similarly argue that Maqashid provides a robust blueprint for balancing commercial success with religious and social obligations, preventing halal tourism from devolving into a mere marketing slogan (Jabeen et al., 2025). The challenge lies in translating this normative framework into consistent, on-the-ground practices, especially in destinations not exclusively marketed as "halal" (Bagaskara & Rohmadi, 2024).

Opportunities for Developing Halal Tourism Based on Maqasid al-Shariah. (Asthu & Adwiyah, 2020; Efendi & Khomairoh, 2025; Fathoni et al., 2025)The application of Maqasid al-Shariah principles in halal tourism development opens up opportunities to create destinations that are not only economically attractive but also provide social and spiritual benefits. For example, developing Penyengat Island in the Riau Islands as a religious tourism destination can integrate Maqasid al-Shariah values into every aspect of the services and facilities offered. (Gunawan et al., 2024; Takhim et al., 2023). To be competitive in the increasingly globalized travel industry, halal destinations must also improve their reputation and advertising, especially in areas that are not yet well-known as centers of religious tourism. (Maulana et al., 2024; Mazlan et al., 2023).

2. Challenges of Halal Tourism in Riau Islands

Challenges in Developing Halal Tourism in the Riau Islands. Despite its significant potential, the development of halal tourism in the Riau Islands faces various challenges. According to research by Arifin & Abdul Wahid (2022), the main challenges include limited trained human resources, a lack of in-depth understanding of the halal tourism concept

among stakeholders, and inadequate facilities to support halal tourism (Agus & Ansori, 2024). But many Indonesian tourist destinations still lack halal tourism-specific ordinances, necessitating a greater involvement for national and local governments in creating inclusive and accommodating laws.(Hajar et al., 2022).

Despite its potential, the Riau Islands face significant structural hurdles. The primary challenges, as synthesized from the literature, are summarized in the table below:

Table 2
Synthesis of Challenges and Opportunities in Riau Islands' Halal Tourism

Challenges	Opportunities
High certification costs and inconsistent international standards.	Expanding global Muslim tourist market.
Limited Muslim-friendly infrastructure.	Strong cultural and Islamic heritage as a tourism asset.
Insufficient human capital and professional training.	Collaboration across the *pentahelix* model.
Environmental degradation from mass tourism.	Integration of sustainability within *maqashid* framework.

Source: Processed Data, 2025.

A critical challenge is the lack of specific local ordinances, creating a regulatory vacuum that necessitates stronger intervention from both national and local governments (Hajar et al., 2022). This contrasts with more advanced halal tourism destinations like Saudi Arabia or the UAE, where top-down regulatory frameworks provide clear standards and enforcement mechanisms.

The identified challenges pose a direct threat to the Maqashid al-Shariah framework. High certification costs and limited infrastructure undermine *Hifẓ al-Din* (religious practice certainty) and *Hifẓ al-Mal* (wealth, by excluding local SMEs), while environmental degradation violates *Hifẓ al-Bi'ah* (environment) and *Hifẓ al-Nafs* (life and well-being).

Conversely, the opportunities provide a pathway to operationalize the Maqashid. The expanding global Muslim market and strong Islamic heritage directly support *Hifẓ al-Mal* (economic growth) and *Hifẓ al-Nasl/Aql* (lineage and intellect through cultural preservation). Ultimately, leveraging multi-stakeholder collaboration and *sustainability integration* is the strategic mechanism to transform these opportunities into a tourism model that holistically fulfills the divine objectives (Battour & Ismail, 2016; Harahsheh et al., 2020).

3. Digital and Sustainability Opportunities

Two key opportunities emerge for a competitive advantage: digitalization and sustainability. Digital technology is a primary driver, with platforms for halal certification, prayer time/location maps, and Muslim-friendly bookings becoming essential. Research indicates that such digital convenience significantly boosts tourist satisfaction and loyalty

(Azam et al., 2024; Rifauddin & Ardiyawin, 2024). Furthermore, leveraging the strong cultural and Islamic heritage of islands like Penyengat allows the Riau Islands to offer a unique, authentic experience that aligns with the *Hifz al-Nasl* and *Hifz al-'Aql* principles (Gunawan et al., 2024). Effective promotion and marketing through digital channels is crucial to build the reputation of these emerging destinations (Maulana et al., 2024; Wahyuni & Nuraeni, 2023).

Academics contribute to the increase knowledge in the fields of sharia economics, tourism management, and Islamic studies (Abdiska et al., 2024; Junaidi, 2020). Numerous research in this SLR emphasize how crucial it is to comprehend Muslim visitor behavior, including motivation, trust, and pleasure, in order to create marketing plans and travel experiences that are consistent with Islamic principles. In the future, impact evaluations, human resource development, and the creation of digital breakthroughs must all be used to improve university-industry collaboration. (Hilmawan, 2024; Malihah et al., 2024).

Business actors to Provides guidance in managing halal tourism destinations in accordance with the principles of Maqasid al-Shariah. (Asyari & Rohman, 2022; Fajaruddin et al., 2024). But the application of these guidelines is still patchy and lacks systematic integration, especially in popular tourist locations that aren't specifically marketed as halal (Bagaskara & Rohmadi, 2024). Thus, to encourage the commercial sector to use Sharia principles in their operations, business incentives and service uniformity are required (Athallah et al., 2023). For Regional Governments to serve as a consideration in formulating halal tourism development policies based on sharia principles and sustainability (Riadi et al., 2025; Saputra et al., 2025) and for the Community make to increase understanding and awareness of the importance of sustainable halal tourism that is in accordance with sharia principles. (Erwaedy et al., 2021; Purwantoro et al., 2023; Syaharani & Fahmi, 2024).

Strategic for Halal Tourism Development in the Riau Islands Based on research findings, several strategic recommendations for halal tourism development in the Riau Islands include are Training and Education, Conduct training programs for human resources in the tourism sector to understand and apply the principles of halal tourism. (Lubis et al., 2024; Wisker & Guler, 2022; Yen et al., 2022). Infrastructure Improvement, to Develop facilities that support the needs of Muslim tourists, such as places of worship, ablution facilities, and halal food. (Pujiastuti et al., 2024). Next, Collaboration Between Stakeholders with Increase cooperation between the government, industry players, and the community in designing and implementing halal tourism policies. (Fahmi et al., 2023) and then Promotion and Marketing (Wahyuni & Nuraeni, 2023) with use digital platforms to promote halal tourism destinations in the Riau Islands to domestic and international tourists. (Janis & Ramli, 2022; Mandalia, 2023)

Digital technology serves as a primary catalyst transforming contemporary halal tourism, driven by global Muslim traveler demands for online platforms such as dedicated halal travel applications, interactive mosque location maps, halal food ordering services, and digital halal certification systems. Recent empirical research demonstrates that technological solutions enhancing information accessibility and service convenience significantly elevate visitor loyalty (Azam et al., 2024; Rifauddin & Ardiyawin, 2024). Furthermore, digital adoption accelerates cross-sector collaboration across integrated service management, targeted marketing, and unified data systems. Ultimately,

Dinar
Jurnal Ekonomi & Keuangan Islam Vol 13, No 1: Januari 2026 92-116
https://journal.trunojoyo.ac.id/dinar/index ISSN: 2460-9889 (Print)
(DOI: https://doi.org/10.21107/dinar.v8i2.9954 ISSN: 2580-3565 (Online)

incorporating these digital innovations within destination governance ensures that Sharia-compliant services are delivered with operational efficiency and transparency across archipelagic travel networks.

Figure 3.
Conceptual Framework Diagram : From Maqashid to Sustainable Outcomes



Source: Processed Data, 2025

4. Global Context and Contribution to the SDGs

When positioned against international studies, the Riau Islands' model demonstrates how a Maqashid-based approach can address a common critique in halal tourism literature: the overemphasis on economic gains. By explicitly linking Maqashid al-Shariah with sustainability, this study aligns the development of halal tourism with the United Nations Sustainable Development Goals (SDGs), offering significant scientific and practical contributions (Ilmi & Ambariyanto, 2024).

Most notably, this research contributes to:

a. SDG 8 (Decent Work and Economic Growth)
   The principles of *Hifz al-Mal* (protection of wealth) and stakeholder training (*Hifz al-'Aql*) directly promote inclusive economic growth, support local livelihoods, and create decent jobs through the empowerment of SMEs and equitable business practices.
b. SDG 12 (Responsible Consumption and Production)
   The integration of *Hifz al-Bi'ah* (environmental protection) and *Hifz al-Nafs* (life) encourages resource efficiency, waste management, and responsible consumption patterns within the tourism industry, ensuring that development does not come at the expense of the archipelago's natural environment.

In conclusion, this study demonstrates that a Maqashid al-Shariah based management strategy provides a comprehensive and ethically-grounded roadmap for the Riau Islands. It transforms the concept of halal tourism from a market segment into a model for sustainable development that is both globally competitive and locally resonant, offering blessings (*barakah*) through its alignment with both divine principles and global sustainability benchmarks.

https://journal.trunojoyo.ac.id/dinar/index ISSN: 2460-9889 (Print)
(DOI: https://doi.org/10.21107/dinar.v8i2.9954 ISSN: 2580-3565 (Online)

Conclusion

This study systematically synthesized 75 peer-reviewed articles covering the 2015–2025 period from Scopus and Web of Science using PRISMA 2020 guidelines and VOSviewer co-occurrence mapping. The bibliometric analysis identified four dominant thematic clusters driving the literature: Halal Supply Chain and Regulatory Compliance, Smart and Digital Halal Tourism, Sustainable Destination Management, and Islamic Governance and Maqashid Frameworks. Synthesizing these intellectual structures, this research offers a distinct scientific contribution by operationalizing Maqashid al-Shariah from an abstract normative philosophy into an actionable destination management model. Unlike previous global frameworks that treat Sharia compliance as a static legal checklist, the novel mechanism of this study lies in two core aspects: the theoretical integration of *Hifẓ al-Bī'ah* (environmental protection) as an imperative sixth Maqashid dimension grounded in Islamic eco-theology, and the operational translation of these six dimensions into concrete action metrics tailored to the archipelagic geometry, cross-border dynamics, and Malay-Islamic cultural heritage of Indonesia's Riau Islands Province.

To translate these findings into practice, targeted policy recommendations are directly aligned with the identified Maqashid dimensions and empirical challenges of the region. Establishing a provincial cross-border task force (*Hifẓ al-Dīn*) and enforcing maritime safety protocols (*Hifẓ al-Nafs*) address certification friction with neighboring international halal certification authorities and secure visitor health. Concurrently, specialized hospitality training and digital heritage interpretation on Penyengat Island (*Hifẓ al-'Aql* and *Nasl*) safeguard Malay cultural identity, while subsidized "Halal Self-Declare" programs linked with Sharia microfinance (*Hifẓ al-Māl*) overcome financial barriers for remote island micro-SMEs. Finally, mandating eco-halal resort metrics and marine conservation zones (*Hifẓ al-Bī'ah*) protects coastal ecosystems from mass tourism pressures. While this study is limited by the non-empirical nature of SLRs and its restriction to Scopus and Web of Science databases (2015–2025), future research should empirically validate this framework through field interviews, operator surveys, and localized case studies across the Riau Islands to refine its application for island destinations in the Global South.

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