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Sustainability and Halal tourism: Convergence of ethical, environmental, and religious values

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ABSTRACT

This study explores the link between halal tourism and the Sustainable Development Goals (SDGs) and identifies its contribution to developing ethical, inclusive, and sustainable tourism destinations. This study was compiled using a Systematic Literature Review (SLR) method with the PRISMA 2020 approach, encompassing 42 selected scientific articles that met the quality and relevance criteria. Data were collected through a systematic search process in the Scopus database, screening based on titles and abstracts, and article quality evaluation. The study's findings indicate that halal tourism not only meets the spiritual needs of Muslim tourists but also contributes to local economic empowerment, environmental preservation, and strengthening cultural identity. Islamic values such as justice, responsibility, and sustainability are important foundations for developing halal destinations that align with the principles of the SDGs. Furthermore, local community participation, the use of digital technology, and a contextual branding approach contribute to strengthening halal tourism's competitiveness and sustainability. This study concludes that the integration of Sharia principles and global sustainability makes a significant contribution to the development of sustainable tourism theory and practice. Further studies are recommended to adopt a multidisciplinary approach, expand the scope of the region, and use a longitudinal design to deepen the understanding of the dynamics and challenges in this sector.

Keywords: halal tourism; SDGs; tourist destinations; Muslim experience; tourism ethics.



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1. INTRODUCTION

In the past two decades, the discourse on halal tourism has undergone a significant transformation, moving from merely fulfilling the basic needs of Muslim tourists to a multidimensional approach that addresses the spiritual, social, economic, and environmental aspects. This shift aligns with the growing global awareness of sustainability as an integral development paradigm, as reflected in the Sustainable Development Goals (SDGs) framework. The convergence of Islamic ethical values, sustainability principles, and global consumer demands is driving the development of a new tourism model that not only meets Sharia requirements but also considers ecological balance, social justice, and local economic empowerment. Khan et al. (2025) and Timur et al. (2025) show that post-COVID-19, halal tourism research has shifted toward themes of spirituality, sustainability, and digitalization, demonstrating the narrative closeness between Islamic principles and sustainable development values. This indicates that the integration of halal tourism and SDGs is not merely an ideal narrative but a strategic necessity in facing the current global dynamics of tourism.

The urgency of this research is reinforced by the fact that, despite the normative alignment between Islamic principles and sustainability, the practical implementation of halal tourism often does not fully reflect the spirit of the UN SDGs. Most halal destinations still operate within a narrow economic framework, oriented towards increasing tourist arrivals without considering long-term environmental impacts and social sustainability. As expressed by Berhanu et al. (2026); Hutnaleontina et al. (2022); Krittayaruangroj et al. (2023); and Suriyankietkaew et al. (2025), a participatory approach through Community-Based Tourism (CBT) is key to ensuring that halal destination development truly brings inclusive benefits to local communities and aligns with sustainable principles. Without active community involvement and a holistic evaluation framework, halal tourism risks being trapped in a commodification logic that contradicts Islamic ethics and the principles of sustainable development.

This research is crucial for addressing the academic and practical needs of formulating a conceptual framework for sustainable halal tourism that can be operationalized in the context of policy and field practice. Many challenges remain, such as the lack of a holistic model that simultaneously integrates the spiritual, social, economic, and environmental dimensions. Most previous studies remain fragmented and normative, as seen in studies by Maskuroh (2023), Santoso and Wahid (2023), and Hennida et al. (2024), which, while providing a rich conceptual framework, lacks strong empirical evidence to measure the effectiveness of sustainable halal tourism policies and implementation. Therefore, this study aims to address these data gaps and methodological limitations using a systematic, evaluative, and empirical approach.

The research problem formulation of this study focuses on three main questions: (1) How does the academic literature link halal tourism to the Sustainable Development Goals (SDGs)? (2) What ethical, environmental, and religious dimensions can be integrated into the development of sustainable halal destinations? (3) What are the implications of this integration for policy design, branding strategies, and governance models for halal destinations across various sociocultural contexts? These three formulations are designed to systematically explore the interaction between Islamic values and global sustainability principles in tourism practices and to provide applicable conceptual and policy directions for the development of halal tourism in Indonesia and other regions.

Thus, this study seeks to fill a gap in the literature that sectoral and normative approaches have dominated. By positioning the SDGs as an evaluative and integrative framework and adopting a participatory, technology-based, and cross-sectoral approach, this research will make a substantive contribution to the formulation of halal tourism development strategies that are not only economically competitive but also morally ethical, socially inclusive, and ecologically sustainable. The novelty of this approach, as emphasized by Sonjaya et al. (2024), lies in combining transcendental values with global sustainability principles within a single, adaptive, and contextual halal-destination governance framework.

2. LITERATURE REVIEW

The primary objective of this research is to explore and explain the relationship between global sustainability principles (within the SDGs framework) and the core values of halal tourism, and to identify how the two can reinforce each other in the development of tourist destinations. This study also aims to develop a conceptual model that integrates Islamic religiosity with ecological and social aspects within a single halal destination governance system. By utilizing an interdisciplinary approach and empirical data, this study bridges the gap between theory and practice, as well as between tourist expectations and destination readiness. This approach draws on the results of studies such as those conducted by [Cuesta-Valiño et al. \(2020\)](#), [Hoang and Nguyen \(2025\)](#), and [Pongsakornrungsilp et al. \(2024\)](#), which demonstrate the importance of technology integration and understanding Muslim tourists' lifestyles in creating meaningful and sustainable tourism experiences.

This study's linkages with the existing literature are strong and relevant. Previous studies have highlighted the importance of a paradigm shift in halal tourism from top-down to community-based, normative to evaluative, and monodimensional to multidimensional. For example, [Battour et al. \(2018\)](#), [Setyaningsih et al. \(2024\)](#), and [Artianasari et al. \(2024\)](#) emphasize the importance of universal value-based communication and branding in building positive perceptions of halal destinations, especially in non-Muslim regions. Meanwhile, [Amalia et al. \(2024\)](#) and [Moshin et al. \(2020\)](#) demonstrate the need for a model for evaluating the success of halal destinations that measures not only economic aspects but also spirituality, social inclusiveness, and ecological impact. This demonstrates a collective awareness in the academic literature of the importance of integrating Islamic values and SDGs in formulating halal destination strategies.

Furthermore, the conceptual and empirical challenges presented in this study also reflect the significant gap between expectations and reality in halal destination development. Studies by [Fahira et al. \(2025\)](#), [Wibawa et al. \(2025\)](#) and [Dairobi and Anisah \(2025\)](#) show a gap between positive perceptions of the halal image of destinations and the actual experiences felt by tourists, which often do not meet expectations for sharia-based services and facilities. However, the potential for integrating Islamic finance to support the development of halal destinations is also still very low, as expressed by [Ismanto et al. \(2022\)](#), thus showing that the use of sharia financial instruments to finance sustainable tourism projects is not yet optimal.

3. METHOD

The research method used in this study was systematically designed following the Systematic Literature Review (SLR) approach, referring to the PRISMA 2020 guidelines (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). This design was chosen to ensure that the literature review process is conducted objectively, transparently, and can be replicated by other researchers. SLR is highly appropriate for use in the context of halal tourism research because it allows researchers to comprehensively identify, evaluate, and synthesize the results of relevant previous studies ([Paul et al., 2021](#); [Sauer & Seuring, 2023](#); and [Snyder, 2019](#)). The main focus of this design is to examine the relationship between halal tourism and the principles of global sustainability (SDGs) through an empirical analysis of literature published in reputable scientific journals. Therefore, this approach is based on secondary data collection and considers the methodological quality and theoretical contribution of each article analyzed.

The sample characteristics in this study refer to scientific journal articles obtained from the Scopus database, which is one of the largest and most credible bibliographic sources in academia. The initial total of articles successfully identified was 117 documents, using a combination of previously determined keywords, namely: ("halal tourism" OR "Islamic tourism" OR "Muslim-friendly tourism") AND ("sustainab*" OR "responsible tourism" OR "green tourism" OR "eco-tourism" OR "ethical tourism"). The inclusion criteria for selecting articles were as follows: (1) type of scientific article document (not proceedings or book chapters), (2) final publication stage, (3) source from an indexed journal, (4) English language, and (5) open access. Based on the initial screening using database filters, 45 articles met the

criteria. Next, a selection stage was conducted based on the title and abstract, which resulted in 42 relevant articles for further analysis. No articles failed to be downloaded in this process; therefore, all of them entered the eligibility evaluation stage.

The instruments used in this literature review included an evaluation sheet based on the PRISMA 2020 criteria and a methodological quality assessment tool. The study quality assessment was conducted using an approach that adopted the Mixed Methods Appraisal Tool (MMAT) guidelines, considering that most of the articles analyzed contained qualitative, quantitative, and mixed methods approaches. Each article was analyzed based on the structure of the research objectives, methodological design, sampling techniques, data analysis methods, and relevance of the results to halal tourism and sustainability issues. This assessment was conducted manually and systematically, focusing on the alignment between the research questions and the main findings reported in each article. Furthermore, a synthesis table was used to classify articles based on the domain of analysis, such as sustainability aspects (ecological, social, and economic), type of approach (normative vs empirical), and the geographic context of study. See Figure 1

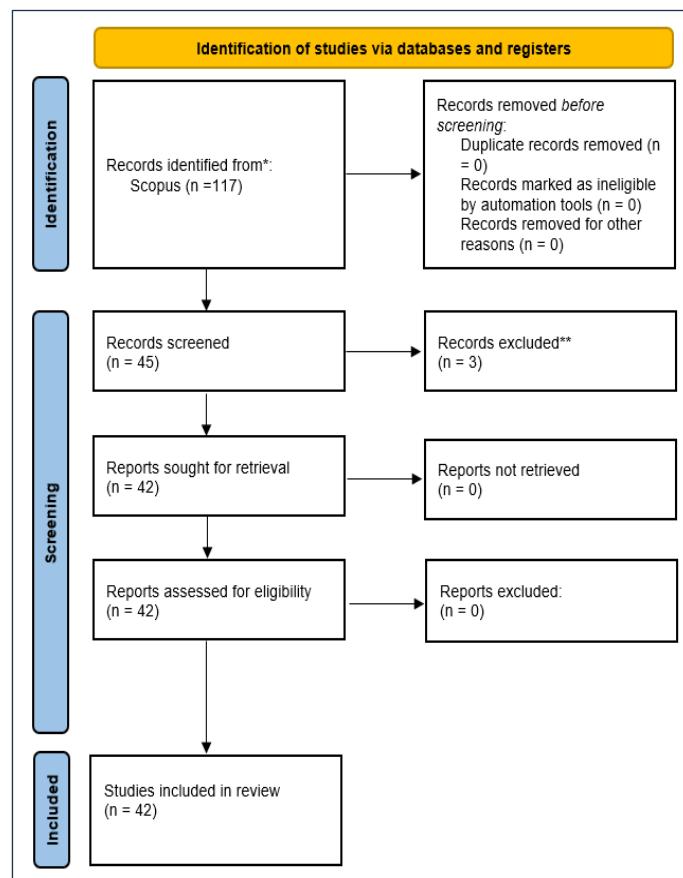


Figure 1. Halal Tourism PRISMA

The data collection process involved three main phases: identification, filtering, and extraction. In the identification phase, a search was conducted using the internal Scopus search engine by entering conceptually formulated keyword combinations. This process yielded 117 articles for review. In the filtering phase, inclusion and exclusion criteria were applied as previously described, leaving 42 articles. Next, in the extraction phase, key information from each article was collected and coded into a synthesis table format that included elements such as author name, year, article title, research objectives, methods used, key findings, and contributions to the sustainable halal tourism field. Extraction was performed manually by the principal investigator to ensure that no contextual information was missed. This process was designed to identify thematic patterns, theoretical approaches, and research gaps emerging from the various studies analyzed.



Figure 2. Data Analysis Stage

The data analysis technique (Figure 2) in this study combined thematic analysis with narrative categorization. After extracting data from the articles, coding was conducted to identify key recurring themes, such as the link between halal tourism and the SDGs, spiritual dimension of sustainability, role of local communities, integration of digital technology, and inclusive destination governance models. This analysis technique draws on a narrative synthesis approach, which allows researchers to group articles based on topical similarities, methodological differences, and variations in the geographic context. Each theme was analyzed in depth to identify the unique contributions of each study and how the findings enrich the understanding of halal tourism practices and theory. In the final stage, the results of this thematic analysis were used to formulate a conceptual framework for the integration of ethical, environmental, and religious values in the development of sustainable halal tourism. The entire analysis process was conducted manually but systematically to ensure the accuracy and validity of the research results.

Thus, the entire research methodology is structured around the principles of transparency and replication. Each stage, from data collection to analysis, is structured and based on a verifiable and traceable framework. This research not only provides a comprehensive overview of the literature on sustainable halal tourism but also presents a methodological approach that can be reused in future systematic studies. This approach is particularly useful in academic contexts that require systematic and in-depth knowledge mapping, and is relevant for policymaking and the practice of halal destination development in various regions. This approach also allows other researchers to adopt or modify the methods used based on their own context and research focus.

4. RESULT AND DISCUSSION

This research shows that the dominant themes emerging in post-pandemic halal tourism literature are digitalization, sustainability, and the spiritual experiences of Muslim tourists. A study conducted by Cuesta-Valiño et al. (2020), which shows that Muslim-friendly destinations are increasingly relying on information technology to create preference-based services. Meanwhile, research by Hoang and Nguyen (2025) highlighted the role of AI-based assistants in reducing uncertainty for Muslim tourists when visiting

non-Muslim destinations. These studies emphasize the importance of technology-based approaches in supporting a modern halal tourism ecosystem that is responsive to the needs of an increasingly digital global Muslim generation.

Besides technology, the community approach is also a key finding that is consistent across various studies. Studies by [Harini et al. \(2025\)](#) and [Maftukhatusolikhah et al. \(2024\)](#) show that the implementation of Community-Based Tourism (CBT) successfully creates a balance between economic competitiveness, cultural preservation, and meeting the needs of Muslim tourists. Local communities play an active role in managing halal facilities such as homestays, places of worship, and halal culinary delights integrated with local wisdom. Meanwhile, [Alam et al. \(2024\)](#) in their netnographic study showed how mosque communities transformed into Islamic-based environmental campaign agents through social media, indirectly supporting halal ecotourism. In the context of branding and communication, [Confetto et al. \(2023\)](#), [Escobar-Farfán et al. \(2024\)](#) and [Benharoon and Tongsongyod \(2025\)](#) emphasize the importance of visual communication strategies based on universal values to shape the image of inclusive halal destinations, especially in pluralistic areas.

Another prominent research focus relates to the identification of priority indicators in halal destination development. A study by [Sunarmo et al. \(2025\)](#) used the Fuzzy Analytical Hierarchy Process (FAHP) approach and found that accessibility, environment, service, and communication are the four main criteria that must be considered in developing halal destinations in Jakarta. Similar results were found by [Lê Khang \(2025\)](#) in Vietnam, who, using the Delphi and AHP methods, successfully formulated six groups of halal tourism criteria relevant to the local context. Another quantitative approach was used by [Karya et al. \(2025\)](#), who, using SEM-PLS, showed that halal literacy and risk perception significantly influenced revisit intentions. These findings emphasize the importance of the dimensions of tourist behavior as a basis for formulating service and education strategies in halal destinations.

Several studies also highlight the importance of digitizing Sharia-compliant tourism villages. [Ihsan and Elyusra \(2025\)](#) and [Noviarita et al. \(2024\)](#) demonstrate that digitalization and empowerment of rural communities can expand market access and strengthen local economic independence. Studies in Yogyakarta and Lampung indicate that utilizing digital media for promotion, booking, and service delivery has proven effective in attracting Muslim tourists while maintaining Sharia values in destination operations. However, limited human resource capacity and infrastructure are key challenges identified in these studies. Therefore, many studies recommend training, mentoring, and policy interventions to address this gap.

The economic dimension is also a key research focus, as in studies by [Mujiatun et al. \(2023\)](#), [Azizurrohman et al. \(2024\)](#), and [Rustam et al. \(2025\)](#), which shows that halal tourism development significantly impacts the income of MSMEs, particularly in the culinary and souvenir sectors. Strengthening the role of MSMEs is part of a community-based halal economic empowerment strategy. A study by [Menghayati, Barkah, and Junaidi \(2021\)](#) added that the CBT model not only strengthens destination competitiveness but also expands local participation in the halal tourism ecosystem. Meanwhile, [Marlina et al. \(2025\)](#) and [Haliding and Majid \(2024\)](#) underlined the importance of synergy between the government, society, and industry players in creating a sustainable halal tourism ecosystem.

The human resource aspect is also widely discussed in the literature. A study by [Muslimin et al. \(2025\)](#) revealed a low level of understanding among industry players regarding the principles of halal services, which results in services not meeting tourist expectations. Integration of halal training into vocational education and professional certification programs is needed to improve the competency standards of tourism operators. Furthermore, [Hoang and Nguyen \(2025\)](#) emphasized the role of digital technology in promoting personalized and interactive halal destinations. However, digital infrastructure and technological literacy remain major obstacles that need to be addressed systematically.

From a regulatory and policy perspective, numerous studies have examined the effectiveness of halal tourism policies at the national and local levels. [Hamzah et al. \(2024\)](#) and [Wazin et al. \(2018\)](#) emphasize the importance of the principle of substantive justice in designing halal tourism regulations, not simply following positive law. Meanwhile, [Jaelani and Kusumaningtyas \(2025\)](#), through a comparative study between Indonesia and Uzbekistan demonstrated that integrating local values into regulations is a key factor in the success of sustainable halal tourism policies. [Maskuroh's study \(2023\)](#) adding a macro

perspective through Ibn Khaldun's Islamic economic cycle theory, which is relevant in formulating adaptive policies to the post-pandemic global economic crisis.

In terms of tourist behavior, studies such as those by [Abror et al. \(2025\)](#) and [Aimon et al. \(2023\)](#) show that halal tourist satisfaction and loyalty are determined not only by facilities but also by emotional, spiritual experiences, and perceived psychological safety. This encourages the need for an experience- and value-based approach in designing destination services. Research by [Hanafiah, Hasan, and Mat Som \(2022\)](#) shows differences in preferences between conservative and flexible Muslim tourists, necessitating a lifestyle-based service segmentation strategy. A similar finding was made by [Pongsakornrungsilp et al. \(2024\)](#) using the AIO (Activities, Interests, Opinions) framework, which divides Muslim tourists into three behavioral segments. See [Figure 3](#)



Figure 3. Halal tourism infographic overview

Several studies have also highlighted resistance to the “halal” label in pluralistic regions. [Santoso et al. \(2022\)](#) and [Hennida et al. \(2024\)](#) found that an overly normative halal branding approach actually created identity tensions in Bali and Yogyakarta. A more inclusive and contextual alternative strategy is suggested, such as the Integrated Marketing Communication (IMC) approach implemented in Thailand, which avoids explicitly highlighting religious symbols while still upholding halal principles. A study by [Benharoon and Tongsongyod \(2025\)](#) demonstrated the success of this approach in building a Muslim-friendly destination image without generating social resistance.

Finally, the halal consumption aspect, particularly in the culinary industry, is also a crucial dimension in destination development. A study by [Abhari et al. \(2022\)](#) found that perceptions of halal food significantly influence tourist satisfaction and purchase intentions, even among non-Muslim tourists. Affective and cognitive dimensions such as quality, cleanliness, and spiritual values are key factors in shaping the image of a halal destination. A study by [Madjid et al. \(2024\)](#) in Tana Toraja also showed that limited halal ingredients and minimal regulatory support can hinder the potential of halal tourism in non-Muslim areas.

Thus, the synthesis of all research findings demonstrates that halal tourism development cannot be separated from a multidimensional approach encompassing technological, economic, social, cultural, legal, and psychological aspects. There is consensus that the success of halal tourism is determined by collaboration between the government, industry players, the community, and academics in creating an

ethical, inclusive, and sustainable destination ecosystem. The literature also indicates the need to expand the study context to non-traditional destinations, strengthen the empirical database, and develop a more holistic and contextual evaluation model in accordance with the principles of sustainable development and Islamic values.

One of the main questions answered through this research synthesis is how halal tourism can contribute to the Sustainable Development Goals (SDGs). Findings from various studies show that halal tourism is not only a medium for fulfilling the spiritual needs of Muslim tourists but also a means to achieve social, economic, and environmental development goals. For example, the community-based tourism (CBT) approach adopted in various studies, such as those by [Maftukhatusolikhah et al. \(2024\)](#) and [Harini et al. \(2025\)](#) directly supports SDGs points 8 (decent work and economic growth) and 11 (sustainable cities and communities). The involvement of local communities in providing accommodation, halal culinary, and other tourism services strengthens the economic resilience of villages while preserving local culture and the environment.

The implications of these findings are significant, as they demonstrate that halal tourism should not be understood narrowly within its religious dimension, but also within the framework of inclusive and sustainable development. Studies show that the contribution of MSMEs to the local economy increases significantly when they are integrated into the halal tourism value chain ([Rustam et al., 2025](#)). This supports points 9 (industry, innovation, and infrastructure) and 10 (reduced inequality) of the SDGs. This research also broadens the theoretical horizon of how halal tourism can catalyze the development of underdeveloped regions by strengthening a sharia-based economy that remains inclusive and open to communities of all faiths.

From the environmental sustainability perspective, the Islamic values inherent in the concept of halal tourism can be a strong foundation in developing ecotourism ([Alam et al., 2024](#)). Ecological-themed digital campaigns based on Islamic values—such as the "garbage alms" movement on social media by mosque communities—encourage environmental conservation practices that are in line with the values of faith and the responsibilities of the caliph. This is an important theoretical contribution that adds a spiritual-ecological dimension to the literature on sustainable tourism, as well as filling the gap that most of the SDGs literature has not fully integrated religious perspectives into the sustainability narrative.

Another question addressed in this study is how Muslim tourists' preferences and behaviors influence the development of halal destinations. Studies by [Karya et al. \(2025\)](#), [Abror et al. \(2025\)](#), and [Aimon et al. \(2023\)](#) consistently show that halal perceptions, perceived safety, and spiritual experiences influence loyalty and revisit intentions. These findings are significant because they underscore that a destination's competitive advantage lies not only in physical facilities but also in psychological and affective elements. The theoretical contribution of these findings strengthens the argument that halal tourism needs to be understood as a holistic experience, not simply in adherence to Islamic law, but as a process of fulfilling values, identity, and spiritual well-being.

From a managerial perspective, this study also emphasizes the need for market segmentation for Muslim tourists. Studies by [Hanafiah et al. \(2022\)](#) and [Pongsakornrungsilp et al. \(2024\)](#) differentiate between conservative and flexible Muslim tourists, each with distinct service preferences. This segmentation has important implications for the halal tourism industry, which seeks to expand its market reach while maintaining its core values. Thus, this study contributes to the development of a more contextual market segmentation model and addresses the literature gap on internal diversity among Muslim tourists.

Another equally important finding is social resistance to halal labeling in pluralistic destinations like Bali and Yogyakarta. Studies by [Santoso et al. \(2022\)](#) and [Hennida et al. \(2024\)](#) revealed that explicit labeling actually creates identity resistance from local non-Muslim communities. These findings are highly relevant to the global discussion on religious-based destination branding and provide a theoretical contribution to the tourism literature, highlighting the importance of an inclusive, contextual, and adaptive approach. A soft halal branding approach, such as that implemented in Thailand by [Benharoon and Tongsongyod \(2025\)](#), serves as an important reference in bridging the needs of Muslim tourists with the social context of non-Muslim destinations.

Studies using quantitative methods, such as those by Sunarmo et al. (2025) and Lê Khang (2025), have also made important methodological contributions by developing halal destination evaluation indicators based on Fuzzy AHP and Delphi. Indicators such as access, environment, services, and communication are key dimensions supporting halal destination quality. This model strengthens global standardization efforts amidst the lack of uniformity in halal tourism criteria across countries. Theoretically, this approach enriches the destination evaluation literature by combining a sharia perspective and fuzzy logic, which is flexible to local contexts.

The practical implications of this research are also far-reaching. For the government, these results provide a basis for formulating policies that not only support the tourism industry but also ensure community participation, environmental protection, and the strengthening of ethical values. Studies such as Hamzah et al. (2024), Wazin et al. (2018), and Jaelani and Kusumaningtyas (2025) demonstrate that successful halal tourism policies are not top-down, but are based on substantive justice and the accommodation of local values. This approach has direct implications for the design of adaptive and participatory regulations, addressing concerns about the politicization of the halal label in public policy.

For the industry, the results of this study emphasize the importance of improving human resource capacity, adopting digital technology, and developing a values-based communication strategy. Studies such as those by Hasibuan et al. (2025) and Azizah, Masy'ud, and Rahman (2023) highlight the competency gap among tourism stakeholders in understanding and implementing halal service principles. Therefore, developing vocational curricula, professional certification, and integrated training are crucial implications that must be addressed immediately. The practical contribution of these findings is strengthening the industry's readiness to meet the demands of increasingly discerning, critical, and value-conscious global Muslim tourists.

However, this research also has several limitations. First, most studies are descriptive and based on specific regions (e.g., Java, Sumatra, and Southeast Asia), so the findings cannot necessarily be generalized to a global context. Second, the lack of longitudinal studies makes it difficult to understand the dynamics of long-term changes in tourist behavior. Third, the limited integration of multidisciplinary approaches, such as psychology, sociology, and economics, in comprehensively discussing halal tourism remains limited. These limitations open up opportunities for future research to expand the scope, adopt a longitudinal approach, and integrate more diverse disciplines.

Overall, this research's primary contribution to scientific development lies in its integration of Islamic values, global sustainability principles (SDGs), and a systemic approach to tourism. It also enriches academic discourse by positioning halal tourism as part of a worldwide development solution that is not only religiously inclusive but also adaptive to social, economic, and environmental challenges. Thus, halal tourism serves as a relevant multidimensional laboratory for the development of theory, policy, and practice in the post-pandemic era and an increasingly value-conscious global society.

5. CONCLUSION

The conclusion of this study confirms that halal tourism is a dynamically developing field, making an increasingly significant contribution to achieving the Sustainable Development Goals (SDGs). A review of various sources reveals that halal tourism not only fulfills the spiritual and religious needs of Muslim tourists but also serves as a vehicle for community empowerment, local economic strengthening, and environmental preservation. The application of a community-based tourism approach, digital technology integration, and inclusive communication strategies demonstrates that halal tourism can transform into an ethical, adaptive, and relevant form of tourism in a global context. Furthermore, the emotional and spiritual dimensions of tourists' experiences are crucial aspects that drive loyalty and positive perceptions of halal destinations.

These findings significantly contribute to the development of tourism science, particularly in broadening the conceptual understanding of halal tourism as a multidimensional phenomenon. Theoretically, this research enriches the literature by combining religious, sustainability, and consumer behavior perspectives within a single, integrated analytical framework. The integration of Islamic values

with the principles of sustainable development provides a relevant new approach to addressing global challenges, including identity crises, cultural resistance, and environmental challenges in the post-pandemic era. This research also demonstrates the importance of diversifying approaches to halal destination development, including contextual branding and active local community involvement.

For future research, it is recommended that further studies expand their scope to non-traditional halal tourism destinations, such as Eastern Europe, Africa, and Latin America, to obtain a broader and more representative picture. Longitudinal research is also important to understand the dynamics of Muslim tourist preferences over the long term. Furthermore, a multidisciplinary approach should be strengthened by involving psychology, sociology, and information technology to develop more adaptive and personalized halal service models. In-depth studies of the interactions between Muslim tourist segments and local community responses to the presence of halal destinations can also be an important focus in maintaining social harmony and long-term sustainability. Thus, halal tourism can continue to be developed as an ethical and strategic solution in the development of inclusive, resilient, and sustainable global tourism.

Ethical Approval

Not Applicable

Informed Consent Statement

No Applicable

Authors' Contributions

M contributed to the conceptualization of the study, systematic literature review design, data analysis using the PRISMA approach, and drafting of the manuscript. MT contributed to article screening, thematic synthesis of findings, and interpretation of the relationship between halal tourism and the SDGs. MAS contributed to critical review, discussion of sustainability and Islamic values, and final revision of the manuscript.

Disclosure Statement

The author or authors disclosed no possible conflicts of interest.

Data Availability Statement

The authors will make the data utilized and analyzed in this study available upon request, taking participant privacy into consideration.

Data Availability Statement

Due to privacy concerns, the corresponding author can provide the data used in this work upon request.

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