

Halal, Islamic, Muslim-Friendly: Do the Three Still Represent the Same Sharia Values?

Wildan Saugi¹

¹ Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda; w.saugi@uinsi.ac.id

ABSTRACT

The growth of the global halal industry has transformed the position of Islamic values in contemporary economic and marketing activities. This development has encouraged the use of terms such as halal, Islamic, and Muslim-friendly to describe products, brands, services, and consumption experiences targeting Muslim consumers. Although these terms are often used interchangeably, they have different conceptual scopes, orientations, and normative implications. This article critically examines the relationships and distinctions among halal, Islamic, and Muslim-friendly and explores whether they represent the same Sharia values. The study employs a qualitative approach through a critical literature review of research on the halal industry, Islamic marketing, Islamic branding, Muslim consumer behavior, Muslim-friendly services, Islamic business ethics, maqashid al-shariah, and value creation. The findings indicate that halal primarily refers to the normative permissibility of products, activities, or transactions, while Islamic encompasses broader Islamic values, ethics, principles, and orientations. In contrast, Muslim-friendly focuses on accommodating Muslim consumers' needs and preferences without necessarily implying comprehensive Sharia compliance. The article argues that equating these concepts may reduce Islamic values to marketing attributes. Therefore, distinguishing between sharia compliance, value orientation, consumer experience, and sharia impact is essential. The maqashid al-shariah perspective can help ensure that Islamic market claims generate maslahah, justice, trust, and social benefit.

Keywords: Halal, Islamic, Muslim-Friendly, Sharia Values, Islamic Marketing, Muslim Consumer, Maqashid al-Shariah, Halal Industry

INTRODUCTION

The development of the global economy over the past several decades demonstrates that religion can no longer be regarded as a factor external to market activities. Islam, in particular, has become increasingly connected to the ways consumers select products, evaluate brands, determine lifestyles, and construct identity through consumption. The growth of the Muslim population, the increasing purchasing power of the Muslim middle class, the expansion of the halal industry, and growing consumer awareness of religious considerations have contributed to the formation of an economic ecosystem that specifically recognizes the needs and preferences of Muslim consumers. These developments have subsequently generated various categories of products and services that incorporate Islamic identity as part of their value propositions (Losurdo, 2022). The development of the halal industry initially focused largely on the basic needs of Muslim consumers, particularly ensuring that food, beverages, pharmaceuticals, and other consumer products complied with halal requirements. However, the Muslim market has expanded far beyond the issue of ingredients and production processes. Islamic values have increasingly entered sectors such as fashion, cosmetics, tourism, hospitality, media, entertainment, education, technology, and various forms of digital services. Alongside this development, the terminology used to describe the relationship between products and Islam has also become increasingly diverse. Terms such as halal, Islamic, Muslim-friendly, Islamic lifestyle, Sharia-compliant, and Muslim-oriented increasingly appear in business communication and marketing practices (Jumani, 2024).

An important conceptual problem emerges when these terms are used interchangeably without sufficient attention to their differences in meaning. In marketing practice, a product that possesses halal certification may be promoted as an Islamic product. A hotel that provides halal food and prayer facilities may be positioned as Muslim-friendly. A brand may use Islamic symbols, language, colors, names, or narratives to construct an Islamic brand identity. These phenomena demonstrate that Islamic identity has become part of the process of market value creation. On the one hand, such developments can be viewed positively. Muslim consumers have the right to access products and services that are consistent with their religious beliefs and needs. Companies also have an interest in responding to changing consumer preferences in a more inclusive manner. The availability of halal products and Muslim-friendly services can reduce the gap between Muslim consumer needs and market structures that may previously have been less responsive to such needs. On the other hand, these developments raise important conceptual and ethical questions (Nocca¹ & Pirelli, 2024). As Islam becomes increasingly incorporated into market activities, questions arise concerning what it actually means for a product or service to be “Islamic.” Is the use of a halal label sufficient? Does providing facilities for Muslim consumers automatically make a service Muslim-friendly? Or does the term Islamic imply broader expectations regarding how a company creates, communicates, and distributes value?

These questions are important because the terminology used by companies does not merely function as information; it also shapes consumer expectations. The term halal creates certain expectations regarding compliance with Islamic requirements. The term Muslim-friendly creates expectations regarding a company's ability to accommodate Muslim consumers' needs. Meanwhile, the use of the term Islamic may generate broader expectations concerning the compatibility of the company's overall activities with Islamic values. Thus, the broader the Islamic claim made by a company, the greater the responsibility to ensure that the claim has substantive foundations. This issue is particularly significant from a marketing perspective. Marketing fundamentally concerns the process of understanding consumer needs, creating value, communicating value, and developing long-term relationships with consumers. In the context of Muslim consumers, religion may constitute one of the factors influencing preferences and purchasing decisions. This makes Muslim identity a potentially relevant basis for market segmentation. However, when religion is treated merely as a demographic or psychographic characteristic, there is a risk that Islamic values will be reduced to an instrument for accessing a particular market (Abdrakhmanova & Moghavvemi, 2022).

This is where it becomes important to distinguish between marketing to Muslims and Islamic marketing. Marketing to Muslims essentially refers to the targeting of Muslim consumers as a market segment. Such strategies may employ halal products, religious messages, Islamic symbols, or services adapted to Muslim consumer needs. However, targeting Muslim consumers does not necessarily indicate that a company conducts its marketing activities according to Islamic principles. By contrast, Islamic marketing should possess a more substantive dimension because it concerns not only who is targeted but also how value is created and how consumers are treated. From an Islamic perspective, economic activities are not evaluated solely according to their outcomes but also according to the processes and principles through which those outcomes are achieved. Honesty, trustworthiness, justice, transparency, mutual consent, and the prohibition of deception and exploitation constitute important elements of Islamic commercial ethics. Therefore, a product may be halal in terms of its ingredients and production process, while the manner in which it is marketed may still raise ethical concerns if consumers are provided with misleading information or exposed to exploitative practices (Kamal, 2020).

This indicates that halal status and Islamic orientation are closely related but not completely identical concepts. Halal primarily concerns normative permissibility, whereas

Islamic may encompass a broader range of values and ethical considerations. This distinction deserves attention because the rapidly growing halal industry has increasingly incorporated Islamic terminology as part of market differentiation strategies. The term Muslim-friendly introduces another dimension to this issue. Unlike halal, which is more strongly associated with normative status, Muslim-friendly is more closely oriented toward consumer needs and experiences. A service may be considered Muslim-friendly because a company provides facilities that make it easier for Muslim consumers to fulfill their religious needs. In tourism, for example, this may include halal food, prayer facilities, information about prayer times, or an environment perceived as comfortable for Muslim travelers. However, these characteristics do not necessarily mean that the entire business system of the service provider is based on Sharia principles. Thus, at least three different questions are often conflated in discussions of the Muslim market. The first is whether a product or activity is permissible according to Sharia. The second is whether Islamic values and principles are applied throughout the business process. The third is whether a product or service is capable of fulfilling the specific needs of Muslim consumers. These three questions correspond broadly to the concepts of halal, Islamic, and Muslim-friendly, which are related but should not simply be treated as identical (Rakhman, 2026).

This issue is also connected to the commercialization of religious identity. When Islamic symbols and identity are used as components of marketing strategies, there is a possibility that religion becomes a marketable identity. Consumers may purchase not only products but also meanings, identities, and a sense of connection with religious values. This can create significant economic opportunities while simultaneously generating ethical challenges (Windasari et al., 2024). When religious symbols are employed without substantive values, a gap may emerge between representation and reality. Within this context, the perspective of *maqashid al-shariah* becomes particularly important. Sharia is not limited to formal rules concerning what is permissible and prohibited but also contains broader objectives aimed at achieving *maslahah* and preventing harm. Therefore, evaluating business activities should not stop at asking whether a product is halal. It should also consider whether the activity generates benefits, protects consumers, promotes justice, and avoids social harm. Based on these issues, this article aims to critically examine the relationship among halal, Islamic, and Muslim-friendly and to explore the conceptual boundaries between them. The article specifically asks whether these three terms can still be considered representations of the same Sharia values in contemporary economic and marketing contexts. It also seeks to identify the conceptual boundaries among them and propose a more substantive understanding of how Sharia values should be represented in the Muslim marketplace.

METHOD

This study employs a qualitative approach using a critical literature review. This method was selected because the research focuses on the conceptual and critical examination of the terms halal, Islamic, and Muslim-friendly, rather than on testing causal relationships among empirical variables. A critical literature review allows the study not only to summarize previous research but also to identify differences in perspectives, conceptual tensions, gaps in understanding, and developments in scholarly thought. The literature examined includes research on the halal industry, halal marketing, Islamic marketing, Islamic branding, Muslim consumer behavior, consumer religiosity, Muslim-friendly tourism, services oriented toward Muslim consumers, Islamic business ethics, *maqashid al-shariah*, value creation, consumer trust, and corporate social responsibility. The literature is treated not merely as a source of definitions but also as a basis for evaluating how the relationship between Islam and economic activity has been conceptualized within academic research (Haryono et al., 2024; Sari & Asmendri, 2020).

The analysis is conducted using thematic and conceptual approaches. The first stage identifies how the literature defines halal, Islamic, and Muslim-friendly. The second stage analyzes the orientation of each concept in terms of Sharia compliance, ethical values, consumer needs, consumer experience, and marketing strategy. The third stage evaluates the potential overlap among the three concepts and examines the consequences of using them interchangeably. The perspective of *maqashid al-shariah* is employed as an evaluative framework to expand the analysis from formal compliance toward benefit and impact. Through this framework, the study examines whether the use of Islamic terminology in business activities genuinely produces *maslahah* or merely creates symbolic market differentiation. The study is conceptual in nature and therefore does not aim to produce statistical generalizations regarding all companies or Muslim consumers. Nevertheless, this approach allows the study to develop a theoretical argument concerning the importance of distinguishing halal status, Islamic orientation, and Muslim consumer accommodation in the development of the contemporary halal industry and Muslim-oriented marketing.

RESULTS AND DISCUSSION

RESULTS

The findings indicate that halal, Islamic, and Muslim-friendly are closely related but do not possess exactly the same conceptual meaning. They can coexist within the same Islamic economic ecosystem, but each addresses a different question concerning the relationship between products, companies, and Muslim consumers. The concept of halal primarily functions as a normative category. It establishes boundaries regarding what is permissible and prohibited according to Sharia principles. In the food industry, for example, halal may concern ingredients, processing methods, storage, distribution, and other aspects relevant to the halal status of a product. Thus, halal provides Muslim consumers with a certain degree of assurance that a product has fulfilled relevant Sharia requirements (Muharam & Asutay, 2022). However, the findings indicate that halal status cannot automatically be extended into a claim that all company practices are Islamic. A halal product is only one component of a broader business system. How a company determines prices, communicates information, treats employees, handles complaints, maintains quality, and fulfills social responsibilities represents additional dimensions that cannot automatically be inferred from the halal status of a product. The concept of Islamic demonstrates a broader scope because it concerns values and orientation. In the context of marketing, Islamic should not simply be interpreted as the use of Islamic symbols or the targeting of Muslim consumers. It becomes more meaningful when Islamic principles are reflected in the processes through which value is created and delivered. Honesty, trustworthiness, justice, transparency, respect for consumers, and social responsibility become substantive elements that distinguish a value-based Islamic orientation from mere marketing directed toward Muslim consumers (Harun et al., 2024).

Meanwhile, Muslim-friendly has a stronger orientation toward consumer needs. The term indicates the capacity of a product or service to provide accommodation for particular Muslim consumer needs. Thus, Muslim-friendly can be understood as a concept more strongly oriented toward customer experience than toward comprehensive claims of Sharia compliance. The findings also reveal a tendency to use the three terms interchangeably in marketing practice. Such overlap may provide communication benefits by enabling companies to communicate their positioning to Muslim consumers more easily (Rostiani et al., 2024). However, imprecise usage can also generate confusion concerning the actual level of compliance and values being offered. This phenomenon demonstrates the existence of a gap between symbolic representation and substantive values. A brand may appear Islamic through its name, logo, packaging, language, communication figures, or religious narratives, but these attributes do not necessarily provide information about how the company conducts its business practices. Islamic identity in marketing therefore needs to be distinguished from the

actual implementation of Islamic values within an organization. The findings further indicate that the perspective of maqashid al-shariah can broaden the understanding of these three concepts. If halal functions as a basis for normative compliance and Muslim-friendly represents accommodation of consumer needs, maqashid can be used to evaluate whether the overall activity generates broader benefits for consumers and society (Rosli et al., 2024).

DISCUSSION

Halal as a Normative Foundation in the Muslim Market

Halal represents a fundamental concept in Islamic economics because it establishes normative boundaries concerning the permissibility of an object or activity. In the context of consumption, halal provides assurance that Muslim consumers can use a particular product without violating their religious beliefs. Consequently, halal has both religious and economic functions. Within the modern industry, halal also functions as a mechanism for building trust. Consumers face informational limitations concerning production processes, ingredient sources, supply chains, and various stages of production that cannot be directly observed. Halal certification or assurance can therefore serve as a mechanism for reducing such uncertainty. Nevertheless, problems emerge when halal is positioned as a representation of the entirety of Islamic values. Halal primarily addresses permissibility, but it does not automatically resolve broader questions concerning corporate ethics. A product may satisfy halal requirements while the company must still address issues of honesty, justice, transparency, and social responsibility. Accordingly, halal should be understood as a **normative foundation**, rather than the complete representation of Islamic values in business activities. A conceptual error occurs when the halal status of a product is used to conclude that all practices of the company necessarily conform to all Islamic principles (Osman et al., 2024).

Islamic as a Broader Value-Based Concept

The term Islamic is more complex because it may be used to describe something associated with Islamic teachings, values, principles, or identity. In the economic context, the use of this term should carry broader implications than simply satisfying halal requirements. When a company adopts an Islamic identity, consumers may expect consistency between that identity and organizational behavior. Consumers may not only ask whether the product is halal but also whether the company is honest in its communication, fair in its pricing, responsible toward employees, transparent toward consumers, and free from exploitative practices. Thus, Islamic is more appropriately understood as a **value orientation** rather than merely a product category. A company may use Islamic principles as a basis for determining how value is created and how relationships with consumers are developed. This implies that Islamic marketing should not be limited to targeting Muslims as consumers. A company that markets to Muslims while employing manipulation, misleading information, emotional exploitation, or unfair practices cannot necessarily be considered to practice substantive Islamic marketing (Abdullah et al., 2024).

Muslim-Friendly as an Orientation toward Consumer Experience

The concept of Muslim-friendly provides a different dimension because it places consumer needs at the center of attention. A service may be considered Muslim-friendly when a company understands particular Muslim consumer needs and provides appropriate facilities and accommodations. This approach represents a positive development in marketing because companies become more sensitive to consumer diversity. Muslim consumers are not required to adapt completely to service systems designed primarily for general consumers; instead, companies attempt to create more inclusive environments. Nevertheless, Muslim-friendly should not be equated with Sharia-compliant. A service may be highly accommodating toward Muslim consumers in terms of facilities and experience without implying that the entire business model has been designed according to Sharia principles. Therefore, Muslim-friendly

can more appropriately be understood as a customer experience orientation. It concerns how a company makes Muslim consumers feel recognized and accommodated. Islamic, by contrast, relates more deeply to the values underlying organizational activities, while halal concerns normative permissibility (YAHYA et al., 2026).

From Muslim Segmentation toward Value Creation and The Commercialization of Islamic Identity

The development of the Muslim market has made religion a potentially important basis for market segmentation. From a marketing perspective, this is rational because consumers with particular religious backgrounds may possess different needs and preferences. However, segmentation should not be considered the substance of Islamic marketing. Segmentation answers the question of who is being served, whereas Islamic values answer the question of how those consumers are served. This distinction is crucial. If Muslims are positioned merely as a consumer group with purchasing power and loyalty potential, religion risks being treated simply as a market variable. Conversely, if Islamic values are used to build honest, fair, transparent, and responsible relationships with consumers, religion occupies a more substantive position within marketing. Thus, Muslim consumer segmentation may serve as an entry point toward more relevant marketing, but it cannot by itself define Islamic marketing. One of the most significant issues in the development of the halal industry is the commercialization of religious identity. Within a market economy, identity can become a source of value. Consumers do not purchase products solely for their functional benefits but may also purchase symbols, meanings, experiences, and identities associated with those products. In the Muslim consumer context, Islamic symbols can generate emotional and religious closeness. Arabic names, calligraphy, Islamic narratives, religious figures, and communication emphasizing Islamic values can all become components of branding strategies. Such practices are not necessarily problematic. Symbols may serve as legitimate forms of identity communication as long as they accurately represent the substance of the organization. The problem arises when symbols become more prominent than substance. When a company uses Islamic identity to obtain consumer trust but fails to implement principles of honesty, justice, and responsibility, a gap emerges between Islamic image and Islamic substance. Over time, such a gap may damage consumer trust and undermine the credibility of the halal industry (Kadir et al., 2021).

When Halal Becomes a Commodity and Islamic Marketing and the Problem of Trust

The growth of the halal market also demonstrates that halal has evolved from being primarily a religious requirement into a global economic category. This transformation has positive dimensions because it creates opportunities for innovation, investment, employment, and industrial development. However, the commodification of halal also raises questions regarding whether religious values remain the primary purpose or have become merely a commercial instrument. When halal is marketed primarily because it provides premium value, companies may be encouraged to position the halal label as a differentiation mechanism rather than as part of their responsibility toward Muslim consumers. Under such circumstances, the challenge for the halal industry is not merely to maintain compliance with standards but also to preserve the values underlying halal. Halal should remain associated with integrity, safety, quality, and responsibility rather than becoming merely a marketing label. Trust occupies a central position in the Muslim market. When consumers accept halal or Islamic claims made by a brand, they essentially rely on a mechanism of trust because they cannot independently verify every aspect of production and business operations. Therefore, the use of the terms halal, Islamic, and Muslim-friendly carries significant communication responsibilities. The stronger the claim, the greater the expectations regarding corporate consistency. From this perspective, honesty is not merely a moral value but also a potential source of competitive advantage. Companies that maintain consistency between their claims and their actual behavior are more

likely to develop long-term trust. Conversely, inconsistencies between communication and practice can result in trust erosion (Tumiran et al., 2025).

Maqashid al-Shariah and the Shift from Compliance to Impact

The perspective of maqashid al-shariah provides an important means of deepening the discussion of Sharia values in the marketplace. The maqashid approach positions the objectives of Sharia as a basis for evaluating whether economic activities genuinely generate *maslahah*. In the context of the halal industry, this approach encourages a shift from the question “Is this product halal?” toward the broader question “What impact does this product and business activity have on people and society?” Such questions may include product safety, consumer protection, fairness in transactions, information transparency, sustainability, treatment of workers, and contributions to society. In this way, maqashid expands the perspective from sharia compliance toward sharia impact. This shift is important because formal compliance is not always identical to the maximization of public benefit. Compliance remains important as a foundation, but the ultimate objective is the creation of a more just, safe, dignified, and beneficial economic environment (Ma’asor et al., 2023).

Does Muslim-Friendly Always Have to Mean Islamic? And Does Islamic Have to Use Islamic Symbols?

This question requires careful consideration. A Muslim-friendly service does not necessarily have to be described as Islamic. In fact, maintaining this distinction may provide greater clarity to consumers. For example, a hotel may provide halal food, prayer facilities, and services that accommodate Muslim travelers. It can transparently describe itself as Muslim-friendly. Such a claim does not necessarily have to be expanded into a claim that the entire hotel operation is fully based on Sharia principles. Such transparency may actually enhance credibility. Consumers receive clearer information regarding what is genuinely being offered. Therefore, Muslim-friendly should not be considered an inferior concept but rather a different one. The problem is not the use of the term Muslim-friendly itself. The problem occurs when the term is used to create an impression of broader Sharia compliance than the actual substance of the service supports. Another important question is whether a company must use Islamic symbols to be considered Islamic. Conceptually, this is not necessarily the case. Islamic values can be reflected through organizational behavior without being explicitly communicated through religious symbols. A company that is transparent, honest, fair, maintains quality, respects consumers, and fulfills social responsibilities may embody Islamic values through its practices even if it does not explicitly use religious symbols. This demonstrates the distinction between **Islamic identity** and **Islamic values**. Identity can be communicated through symbols, whereas values must be demonstrated through actions. In marketing, consistent behavior can therefore become a stronger and more difficult-to-imitate form of differentiation than symbolic representation (Duman, 2020).

Toward a Layered Understanding of Halal, Islamic, and Muslim-Friendly

Based on the discussion above, the three concepts are more appropriately understood as three interconnected but distinct dimensions. Halal concerns normative compliance regarding permissibility. Muslim-friendly concerns accommodation of Muslim consumer needs and experiences. Islamic concerns a broader orientation toward Islamic values and ethics. The three concepts can coexist within a single product or company. A company may produce halal products, provide Muslim-friendly services, and operate its business according to Islamic values. However, the presence of one dimension does not automatically demonstrate the presence of the others. This layered understanding can help prevent conceptual simplification within the halal industry. Consumers can receive clearer information, companies can develop more responsible communication strategies, and scholars can develop the concept of Islamic marketing with stronger theoretical boundaries (Suci et al., 2021).

Theoretical Implications and Practical Implications

Theoretically, this study demonstrates that Islamic marketing should be distinguished from marketing directed toward Muslim consumers. The two concepts are closely related because Muslim consumers constitute an important market within the halal industry. However, target market characteristics are insufficient to determine the nature of a marketing system. Islamic marketing should instead be understood through the relationship among target consumers, the values used in value creation, marketing processes, and resulting impacts. Islamic values therefore operate not only at the consumer level but also at the organizational and business-process levels. This approach creates opportunities for the development of a more substantive theory of Islamic marketing. Islam is no longer positioned merely as a characteristic of consumers but as a principle that influences how companies understand needs, develop products, determine prices, communicate, build relationships, and evaluate their impacts. For companies, these findings highlight the importance of consistency between claims and practices. Companies need to clearly determine whether they intend to use the claims halal, Muslim-friendly, or Islamic, because each term carries different communication implications. The use of the term Islamic should be accompanied by a willingness to meet higher ethical expectations. If a company only accommodates Muslim consumers' needs in specific aspects, the term Muslim-friendly may be more accurate. If the primary focus is the Sharia compliance status of a product, the term halal is more appropriate. Such clarity is not merely a matter of terminology but also part of marketing ethics. Consumers have the right to receive accurate and non-misleading information concerning the characteristics of the products and services they consume (Muslim & Harun, 2022).

CONCLUSION

This study demonstrates that halal, Islamic, and Muslim-friendly can no longer be treated as completely synonymous terms. They are closely connected within the development of the Muslim market, but they represent different dimensions of the relationship between Islam, economic activity, and consumer needs. Halal primarily functions as a normative category determining the permissibility status of a product, activity, or transaction according to Sharia. Muslim-friendly is more strongly oriented toward a product or service's ability to accommodate the needs, preferences, and experiences of Muslim consumers. Meanwhile, Islamic has a broader scope because it concerns Islamic values, ethics, principles, and orientations within economic activities. These differences have important implications for the development of the halal industry and Islamic marketing. A halal product does not automatically make all company practices Islamic. Likewise, a Muslim-friendly service does not automatically demonstrate that the entire business system complies comprehensively with Sharia. Treating the three terms as interchangeable without considering their conceptual boundaries may reduce Islamic values to symbols, labels, or market segmentation instruments. In the marketing context, religion can legitimately serve as a basis for market segmentation. Companies can understand Muslim consumer needs and develop products that are more relevant to them. However, Muslim segmentation should be regarded as a starting point rather than the definition of Islamic marketing. More substantive differentiation emerges when Islamic values are incorporated into how companies create and deliver value, rather than merely into how they identify their target market.

This study also demonstrates that the commercialization of Islamic identity has two dimensions. On the one hand, it can improve Muslim consumers' access to products and services that meet their needs. On the other hand, it can transform religious values into commodities when Islamic symbols and claims are not supported by substantive ethical practices. Therefore, the stronger a company emphasizes Islamic identity, the greater the demand for consistency between its claims, behavior, and impacts. The perspective of *maqashid al-shariah* can provide an important framework for addressing this challenge. *Maqashid* enables evaluation that goes beyond formal compliance to consider *maslahah*,

consumer protection, justice, welfare, and social impact. From this perspective, the halal industry can develop from an industry focused merely on producing halal products into a broader economic ecosystem that also generates social and ethical value. Therefore, the question of whether halal, Islamic, and Muslim-friendly still represent the same Sharia values cannot ultimately be answered by simply equating the three. They are more appropriately understood as different but complementary concepts. Halal provides a normative foundation, Muslim-friendly provides a dimension of consumer accommodation and experience, while Islamic provides a broader orientation toward values and ethics. The future challenge for the halal industry is therefore not merely to increase the number of products carrying halal labels, expand Muslim-friendly services, or increase the number of brands using Islamic identity. A more fundamental challenge is to ensure that such identities possess substantive meaning. The halal industry needs to move from labels toward values, from symbols toward substance, from compliance toward impact, and from merely marketing to Muslims toward marketing through Islamic values. Ultimately, the success of Islamic economics should not be measured solely by the growth of the Muslim market, but also by the extent to which economic activities contribute to justice, trust, quality, social benefit, and *maslahah* for consumers and society.

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