Check for updates

Research Paper

A Maqāṣid-Based Framework for Digital Halal Tourism: Evidence from Jakarta's Multi-Stakeholder Ecosystem

Mahfuz*[1], Badrah Uyuni[1], Mohammad Adnan[2], Moh. Asmawi[1]

[1]Universitas Islam As-Syafiiyah, Jakarta, Indonesia

[2]Universitas Islam Negeri Syarif Hidayatullah, Jakarta, Indonesia

Abstract

This study develops an Islamic economic framework for digital halal tourism grounded in Maqāṣid al-Sharī῾ah, addressing the need for ethically governed tourism development in global cities. While existing halal tourism studies largely emphasize market segmentation and service compliance, they have given limited attention to integrating Islamic economic principles, digital transformation, and multi-stakeholder governance. Employing a sequential mixed-methods approach, this research combines qualitative insights from focus group discussions and in-depth interviews with key stakeholders, including academics, ulama, Islamic educational institutions, and Muslim entrepreneurs, combined with quantitative analysis of survey data (N = 134). The findings indicate that maqāṣid-based governance significantly enhances digital readiness, thereby strengthening stakeholder collaboration and positively influencing digital halal tourism development outcomes. The study proposes and empirically supports a Jakarta Digital Halal Tourism Framework, demonstrating that sustainable digital halal tourism requires ethical-economic alignment, digital capability, and coordinated quad-helix collaboration. This framework offers practical implications for policymakers and stakeholders in Muslim-majority global cities seeking to develop value-based digital tourism ecosystems.

Keywords: *Digital Halal Tourism, Islamic Economics, Maqāṣid al-Sharī῾ah, Stakeholder Collaboration, Global Cities*

INTRODUCTION

The global tourism industry has demonstrated sustained growth and resilience, contributing more than 10% to global Gross Domestic Product prior to the COVID-19 pandemic (Montvydaitė & Labanauskaitė, 2021). Within this landscape, halal tourism has emerged as a rapidly expanding segment, driven by the increasing mobility of Muslim travelers and growing demand for value-based tourism experiences (Ashworth & Page, 2011). Muslim travel expenditure is projected to reach USD 225 billion by 2028, positioning halal tourism as a strategically important component of the global tourism economy (Battour & Ismail, 2016).

Indonesia, as the world's largest Muslim-majority country, holds significant potential in this sector. Jakarta, as both the national capital and a global city, occupies a distinctive position as Indonesia's primary gateway for international tourism, business, and cultural exchange. This dual role presents opportunities for Jakarta to develop as a halal tourism hub, while simultaneously confronting the governance complexities typical of global urban tourism systems (Ashworth & Page, 2011; Stephenson, 2014).

Halal tourism extends beyond the provision of halal food and religious facilities. It represents a holistic tourism ecosystem grounded in Islamic ethical values, encompassing accommodation, transportation, leisure activities, digital services, and social interactions aligned with sharia principles (El-Gohary, 2016). From a classical Islamic legal perspective, this holistic orientation is consistent with the objectives of sharia as articulated by Al-Shatibi (2006), which emphasize the

realization of human welfare through integrated moral and social regulation. In metropolitan contexts such as Jakarta, developing such an ecosystem requires balancing religious norms with international service standards, multicultural urban dynamics, and the expectations of global travelers.

Digital transformation has further reshaped tourism development by integrating advanced technologies, including digital platforms, artificial intelligence, and smart tourism systems (Abdel Megeed, 2020). In halal tourism, digitalization offers opportunities to enhance accessibility and service personalization, while simultaneously raising ethical concerns related to Islamic digital ethics, human-centered technology, and institutional readiness. Digital daʿwah has also emerged as a complementary mechanism for promoting halal tourism values and educating Muslim travelers through digital media (Uyuni, 2023; Haerisma et.al., 2023), yet its integration into formal tourism governance structures remains underexplored.

From an Islamic economic perspective, Maqāṣid al-Sharīʿah provides a comprehensive normative framework for evaluating tourism development beyond economic performance alone (Dusuki & Bouheraoua, 2011). Emphasizing the preservation of religion, life, intellect, progeny, and wealth, maqāṣid offers an ethical foundation for sustainable development (Chapra, 2008; Auda, 2008). While widely applied in Islamic finance, its operationalization within digital halal tourism—particularly in global urban contexts—remains limited.

Jakarta's digital halal tourism ecosystem involves diverse stakeholders, including Islamic universities, religious educational institutions, ulama, Muslim entrepreneurs, and government agencies. Despite strong institutional resources, existing initiatives often operate in fragmented silos, hindering effective coordination and policy coherence. For instance, the absence of a unified digital platform for halal certification and service verification has led to consumer distrust and inefficiencies in service delivery (Henderson, 2016). This fragmentation hinders effective policy coherence and reduces the ecosystem's ability to fully leverage digital transformation. Furthermore, while digital daʿwah has emerged as a tool for value promotion (Siregar et.al., 2025), its role within a structured governance framework remains unclear.

Addressing these gaps, this study develops a maqāṣid-based framework for digital halal tourism grounded in empirical evidence from Jakarta's multi-stakeholder ecosystem. Using a sequential mixed-methods approach, the study integrates qualitative insights from key stakeholders with quantitative analysis to examine how maqāṣid-oriented governance, digital readiness, and stakeholder collaboration interact in shaping digital halal tourism development. The findings contribute to ongoing debates on ethical tourism, Islamic economic governance, and digital transformation in global city contexts.

LITERATURE REVIEW
Islamic Economics and Maqāṣid al-Sharīʿah as a Normative Governance Framework

Islamic economics represents a normative-development paradigm that integrates ethical values with material progress, positioning economic activities as instruments for holistic human well-being rather than mere profit maximization (Chapra, 2008; Hassan & Lewis, 2007). Rooted in the Qur'an and Sunnah, it emphasizes justice, balance, and social responsibility, while prohibiting exploitative practices such as riba and gharar (Siddiqi, 2004).

Central to this paradigm is Maqāṣid al-Sharīʿah, which functions as a higher-order evaluative framework for assessing policies and sectoral development (Auda, 2008). Classical maqāṣid theory identifies the preservation of religion, life, intellect, progeny, and wealth as interrelated objectives of Islamic law (Al-Shatibi, 2006). Contemporary interpretations expand this framework through systems thinking, ethical governance, and multidimensional welfare, enabling maqāṣid to respond to modern socio-economic complexities (Chapra, 2008; Auda, 2008).

While maqāṣid-based analysis has been extensively applied in Islamic finance and development economics (Hassan & Lewis, 2007), its application to tourism—particularly digital and urban tourism—remains limited. Existing tourism studies often invoke maqāṣid normatively, without translating them into governance mechanisms or operational indicators. This limitation highlights the need to reposition maqāṣid al-sharīʿah as a governance-oriented framework capable of guiding digital transformation, stakeholder coordination, and ethical value creation within halal tourism ecosystems.

Halal Tourism as an Ethical and Systemic Tourism Ecosystem

Halal tourism has evolved from a niche religious market into a global tourism phenomenon characterized by rapid growth and diversification of services (Mastercard–CrescentRating, 2023). Early studies focused on permissibility and compliance, emphasizing halal food, prayer facilities, and basic religious accommodations (Battour & Ismail, 2016). More recent scholarship conceptualizes halal tourism as a holistic lifestyle-based experience that integrates spiritual, cultural, social, and recreational dimensions (Battour et al., 2018).

Despite this evolution, much of the literature still treats halal tourism as either a marketing construct or a compliance issue. Such approaches overlook its character as an integrated socio-economic system shaped by ethical norms, institutional arrangements, and technological infrastructures. Consequently, halal tourism governance remains fragmented, particularly in complex urban contexts where global standards, local values, and commercial imperatives intersect.

Digital Transformation and Ethical Challenges in Tourism Development

The acceleration of digital transformation in tourism, driven by Industry 4.0 technologies and the human-centered orientation of Society 5.0, has reshaped how destinations are promoted, experienced, and governed (Abdel Megeed, 2020). Digital platforms, artificial intelligence, big data analytics, and blockchain technologies have enabled smart tourism ecosystems and more personalized services (Han et al., 2019).

In halal tourism, digitalization offers opportunities to enhance transparency, trust, and accessibility of sharia-compliant services through tools such as AI-based recommendation systems and blockchain-enabled halal certification (Zamani-Farahani & Henderson, 2010). However, these innovations also introduce ethical challenges, including data privacy, digital exclusion, and algorithmic bias. Studies on Islamic digital communication emphasize that digital daʿwah functions as a medium for ethical socialization and public religious education (Uyuni, 2023; Uyuni & Adnan, 2023). Nevertheless, its integration into formal tourism governance remains underdeveloped.

Stakeholder Collaboration and Quad-Helix Governance

Tourism development is inherently multi-stakeholder, requiring collaboration among actors with diverse interests and institutional roles (Freeman, 1984). In halal tourism, this complexity is heightened by the central role of religious authority in defining legitimacy and ethical boundaries. Alongside government, industry, and academia, ulama and religious organizations function as key normative actors, rendering conventional triple-helix models insufficient.

Emerging scholarship proposes quad-helix governance models that incorporate religious and civil society actors to capture the dynamics of halal tourism better. However, empirical validation of such models—particularly in digitally mediated tourism ecosystems—remains scarce. Drawing on these strands, this study conceptualizes halal tourism as an ethical-digital ecosystem governed by maqāṣid al-sharīʿah. It positions digital readiness and quad-helix collaboration as mediating mechanisms through which maqāṣid principles are operationalized, forming the basis

for a sustainable digital halal tourism framework applicable to global cities such as Jakarta.

RESEARCH METHODS

This study adopts a sequential mixed-methods design (Johnson & Onwuegbuzie, 2004; Greene, 2007; Tashakkori & Teddlie, 2010) to develop and empirically validate a maqāṣid-based framework for digital halal tourism within Jakarta's multi-stakeholder ecosystem. This approach enables an integrated analysis of normative Islamic principles, stakeholder dynamics, and measurable development outcomes (Creswell & Plano Clark, 2018).

The qualitative phase aimed to explore stakeholder perceptions, governance practices, and the ethical considerations underlying the development of digital halal tourism. Data were collected through two focus group discussions (FGDs) and 12 in-depth semi-structured interviews. Each FGD comprised 8–10 participants representing four key stakeholder groups: (1) religious leaders (ulama), (2) academics from Islamic universities, (3) Muslim entrepreneurs in tourism, and (4) government tourism officers. Each session lasted approximately 90 minutes, was audio-recorded with consent, and transcribed verbatim. Thematic analysis was performed using NVivo 12, following the six-phase approach by Braun and Clarke (2006), to identify recurring themes related to maqāṣid-based governance, digital readiness, and collaboration barriers. These themes informed the construction of the conceptual framework and the survey instrument.

Building on the qualitative findings, a structured questionnaire was developed and piloted with 20 respondents to ensure clarity and validity. The final survey used a 5-point Likert scale and measured key constructs, including maqāṣid-based governance, digital readiness, stakeholder collaboration (quad-helix), and digital halal tourism development outcomes. It was distributed online via Google Forms and offline through partner institutions over 3 months. Using a purposive sampling technique, 134 usable responses were obtained from stakeholders involved in Jakarta's halal tourism ecosystem.

Data were analyzed using SPSS 26 for descriptive statistics, correlation, and multiple regression analysis. The mediating effects of digital readiness and collaboration mechanisms were tested using the PROCESS macro (Hayes, 2018). Findings from both phases were integrated to support the proposed Jakarta Digital Halal Tourism Framework, ensuring that it reflects both contextual realities and statistically supported relationships, thereby enhancing its theoretical robustness and practical applicability for global city contexts.

FINDINGS AND DISCUSSION
Overview of Empirical Findings

This study examined how maqāṣid al-sharīʿah, digital readiness, and stakeholder collaboration interact in shaping digital halal tourism development in Jakarta. Drawing on survey data from 134 respondents and qualitative insights from key stakeholders, the findings reveal that ethical orientation, technological capability, and collaborative governance are mutually reinforcing rather than independent drivers.

Overall, results indicate moderate digital readiness, strong willingness to collaborate, and uneven implementation of the maqāṣid dimensions. These patterns suggest that Jakarta's digital halal tourism ecosystem possesses foundational capacity, yet remains institutionally fragmented and insufficiently aligned.

Table 1. Socio-Demographic Profile of Survey Respondents (N=134)

Variable	Category	Frequency	Percentage (%)
Stakeholder Group	Academic / Researcher	35	26.1
	Entrepreneur / Business Owner	42	31.3

Variable	Category	Frequency	Percentage (%)
	Religious Leader (Ulama)	28	20.9
	Government Officer	29	21.6
Age	20–35 years	58	43.3
	36–50 years	52	38.8
	Above 50 years	24	17.9
Education	Bachelor's Degree	45	33.6
	Master's Degree	62	46.3
	Doctoral Degree	27	20.1

Table 1 presents the socio-demographic profile of the survey respondents. The sample comprised representatives from four key stakeholder groups, with a relatively balanced distribution, which supports the multi-stakeholder perspective central to this study.

Maqāṣid al-Sharīʿah as an Enabling Ethical Foundation

Quantitative analysis demonstrates that the implementation of maqāṣid al-sharīʿah significantly predicts digital readiness (β = 0.47, p < 0.001). The finding challenges assumptions that Islamic ethical frameworks constrain technological innovation (cf. Abdel Megeed, 2020). Instead, it aligns with emerging views that maqāṣid can act as a catalyst for ethical innovation (Muhibudin et al., 2025).

Descriptive results show stronger emphasis on ḥifẓ al-māl (wealth) and ḥifẓ al-nafs (life), while ḥifẓ al-nasl (family and generational protection) receives comparatively lower attention. This imbalance reflects a persistent tendency to reduce halal tourism to economic performance and compliance-based indicators. Qualitative findings corroborate this pattern, revealing that family-oriented digital safeguards, cultural continuity, and child-friendly digital environments are often treated as secondary considerations. These findings extend maqāṣid theory beyond its normative articulation by demonstrating its operational relevance in platform-based tourism systems. When translated into measurable practices, maqāṣid offers a holistic evaluative lens that aligns ethical objectives with service innovation.

Digital Readiness as a Mediating Mechanism

Digital readiness emerged as a critical mediating variable linking ethical foundations to development outcomes. Correlation and regression analyses show that digital readiness significantly influences digital halal tourism outcomes (β = 0.39, p < 0.001) and is strongly associated with collaboration readiness.

However, the moderate mean score for digital readiness indicates cautious adoption rather than full technological integration. Qualitative data suggest that this hesitation is not primarily due to a lack of infrastructure but to ethical uncertainty and regulatory ambiguity, particularly regarding data privacy, algorithmic personalization, and content governance, which echo concerns raised in broader Islamic digital ethics literature on data privacy (Ali & Jumat, 2024) and algorithmic governance. This finding reframes digital transformation in halal tourism as a value-sensitive process in which ethical clarity precedes technological scaling. In this context, Islamic digital ethics does not slow innovation but provides legitimacy and trust, especially in urban, multi-actor environments.

Stakeholder Collaboration and Quad-Helix Governance

Collaboration readiness recorded the highest mean score among all constructs, indicating strong normative support for cooperation. Nevertheless, qualitative evidence reveals a gap

between willingness and execution, reflecting weak coordination mechanisms and unclear role boundaries.

Descriptive comparisons across stakeholder groups reveal complementary orientations: Religious stakeholders emphasize compliance with maqāṣid and ethical legitimacy; Business practitioners demonstrate the highest levels of digital readiness and operational agility; Academic actors demonstrate the strongest orientation toward collaboration and knowledge integration.

Rather than representing fragmentation, these differences point to latent complementarity. The challenge lies in institutional misalignment rather than conflicting interests. It explains the observed paradox of high willingness to collaborate but limited collaborative outcomes. Building on these findings, the study advances a quad-helix governance logic, positioning religious institutions as constitutive—not peripheral—actors in halal tourism governance. Unlike conventional triple-helix models, this framework reflects the empirical reality that religious legitimacy directly shapes market trust, consumer confidence, and ethical boundaries in halal tourism.

Integrated Relationship: Maqāṣid–Digital–Collaboration

The integrated analysis confirms that maqāṣid al-sharīʿah influences digital halal tourism development indirectly, through digital readiness and stakeholder collaboration. Ethical orientation provides legitimacy, digital readiness enables implementation, and collaboration ensures coordination across institutional domains. It supports and extends the nascent literature on quad-helix models in Islamic tourism (e.g., Henderson, 2016) by providing empirical evidence of its necessity in a digital context.

This relationship supports the proposed Jakarta Digital Halal Tourism Framework, which conceptualizes digital halal tourism as a normatively grounded, technologically enabled, and collaboratively governed ecosystem. The findings indicate that failure in any one dimension—ethical clarity, digital capability, or institutional coordination—weakens overall development outcomes.

Urban Context and Global City Dynamics

Jakarta's status as a global city intensifies governance complexity, regulatory fragmentation, and cultural diversity. The findings align with global city theory by illustrating how religiously grounded initiatives must negotiate global market pressures alongside local ethical expectations. Generational differences further shape this negotiation. Younger stakeholders tend to emphasize innovation and platform efficiency, while senior religious actors prioritize doctrinal continuity. Rather than constituting resistance, this dynamic reflects an ongoing process of ethical adaptation, reinforcing the need for inclusive and dialogical governance structures.

Implications

Theoretically, this study contributes to Islamic economics by operationalizing maqāṣid al-sharīʿah within a digital service ecosystem and to tourism studies by integrating ethical governance into digital transformation analysis. In practice, the findings suggest that digital halal tourism initiatives are most effective when ethical alignment precedes technological expansion and when collaboration mechanisms are institutionally structured rather than ad hoc. Rather than offering a prescriptive model, this study provides an empirically grounded framework that can inform adaptation in other Muslim-majority global cities facing similar tensions between ethical continuity and digital transformation.

Emergent Framework Validation

Based on the integration of qualitative and quantitative findings, this study refines and validates the Jakarta Digital Halal Tourism Framework through expert review and stakeholder collaboration. The framework consists of four interlinked layers: (1) Maqāṣid al-Sharīʿah as the normative foundation; (2) Digital Readiness and Ethics as operational enablers; (3) Quad-Helix Collaboration as the governance mechanism; and (4) Digital Halal Tourism Outcomes as measurable impacts. This layered structure demonstrates how Islamic ethical principles are translated into digital and collaborative practices within an urban tourism ecosystem.

[Maqāṣid al-Sharīʿah Foundation]
↓
[Digital Readiness & Ethics]
↓
[Quad-Helix Collaboration]
↓
[Digital Halal Tourism Outcomes]

Figure 1. Integrated Framework for Digital Halal Tourism Development

This framework reflects empirical alignment between Islamic ethical objectives, technological capacity, and collaborative governance.

CONCLUSIONS

This study demonstrates that digital halal tourism development in Jakarta is a feasible yet value-sensitive process shaped by the alignment of Islamic ethical principles, digital capability, and collaborative governance. The findings indicate that maqāṣid al-sharīʿah functions not merely as a normative reference but as an operational framework that legitimizes and guides digital innovation within halal tourism ecosystems.

Empirical results further show that digital readiness and quad-helix collaboration mediate the translation of ethical principles into development outcomes, highlighting the importance of structured coordination among religious, academic, business, and governmental actors. Rather than reducing halal tourism to market compliance or technological adoption, this study positions it as an integrated socio-institutional transformation process.

The Jakarta Digital Halal Tourism Framework offers an analytically grounded and transferable model for Muslim-majority global cities seeking to balance ethical continuity with technological modernization. While the study is context-specific, its framework provides a foundation for comparative research and adaptive policy implementation in other urban settings facing similar ethical and digital challenges.

LIMITATIONS

This study is limited by its focus on Jakarta, which may not fully represent other Muslim-majority urban contexts. The sample size, while adequate for preliminary analysis, may limit generalizability. Additionally, the cross-sectional design restricts causal inference. Future studies could employ longitudinal designs and expand to comparative analyses across global cities such as Kuala Lumpur, Dubai, and Istanbul.

REFERENCES

Abdel Megeed, A. M. (2020). Digital Transformation in Islamic Finance and Economics: A Systematic Literature Review. *International Journal of Islamic and Middle Eastern Finance and Management, 13*(3), 407–425.

Ali, S. N., & Jumat, Z. H. (2024). *Islamic Finance in the Age of Digital Transformation: An Introduction*. In Islamic Finance in the Digital Age (pp. 1-7). Edward Elgar Publishing. https://doi.org/10.4337/9781035322954.00009

Al-Shatibi, I. (2006). *Al-Muwafaqat Fi Usul Al-Shariah (Original Work Published 1388 AH)*. Dar Ibn Affan.

Ashworth, G., & Page, S. J. (2011). Urban Tourism Research: Recent Progress and Current Paradoxes. *Tourism Management, 32*(1), 1–15. https://doi.org/10.1016/j.tourman.2010.02.002

Auda, J. (2008). *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought. https://iiit.org/wp-content/uploads/Maqasid-Al-Shariah-as-a-Philosophy-of-Islamic-Law-Combined.pdf

Battour, M., Hakimian, F., Ismail, M., & Boğan, E. (2018). The Perception of Non-Muslim Tourists Towards Halal Tourism. *Journal of Islamic Marketing, 9*(4), 823–840. https://doi.org/10.1108/JIMA-07-2017-0072

Battour, M., & Ismail, M. N. (2016). Halal Tourism: Concepts, Practices, Challenges and Future. *Tourism Management Perspectives, 19*, 150–154. https://doi.org/10.1016/j.tmp.2015.12.008

Braun, V., & Clarke, V. (2006). Using Thematic Analysis in Psychology. *Qualitative Research in Psychology, 3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Chapra, M. U. (2008). *The Islamic Vision of Development in the Light of Maqasid Al-Shari'ah*. International Institute of Islamic Thought. https://doi.org/10.13140/RG.2.1.4188.5047

Creswell, J. W., & Plano Clark, V. L. (2018). *Designing and Conducting Mixed Methods Research (3rd Ed.)*. Sage.

Dusuki, A. W., & Bouheraoua, S. (2011). The Framework of Maqasid Al-Shari'ah and Its Implications for Islamic Finance. *International Shari'ah Research Academy for Islamic Finance*. https://doi.org/10.52282/icr.v2i2.651

El-Gohary, H. (2016). Halal Tourism, Is It Really Halal? *Tourism Management Perspectives, 19*, 124–130. https://doi.org/10.1016/j.tmp.2015.12.013

Freeman, R. E. (1984). *Strategic Management: A Stakeholder Approach*. Pitman. https://albimarketing.com/docs/Stakeholder_Approach_to_Strategic_Management.pdf

Greene, J. C. (2007). *Mixed Methods in Social Inquiry*. Jossey-Bass.

Haerisma, A. S., Anwar, S., & Muslim, A. (2023). Development of Halal Tourism Destinations on Lombok Island in Six Features Perspective of Jasser Auda's Maqasid Syari'ah. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies, 19*(2), 298–316. https://doi.org/10.18196/afkaruna.v19i2.19437

Han, H., Al-Ansi, A., Olya, H. G., & Kim, W. (2019). Exploring Halal-Friendly Destination Attributes in South Korea: Perceptions and Behaviors of Muslim Travelers Toward a Non-Muslim Destination. *Tourism Management, 71*, 151–164. https://doi.org/10.1016/j.tourman.2018.10.010

Hassan, M. K., & Lewis, M. K. (2007). *Handbook of Islamic Banking*. Edward Elgar.

Hayes, A. F. (2018). Partial, Conditional, and Moderated Moderated Mediation: Quantification, Inference, and Interpretation. *Communication Monographs, 85*(1), 4-40. https://doi.org/10.1080/03637751.2017.1352100

Henderson, J. C. (2016). Halal Food, Certification and Halal Tourism: Insights from Malaysia and Singapore. *Tourism Management Perspectives, 19*, 160–164. https://doi.org/10.1016/j.tmp.2015.12.006

Johnson, R. B., & Onwuegbuzie, A. J. (2004). Mixed Methods Research: A Research Paradigm Whose Time Has Come. *Educational Researcher, 33*(7), 14–26. https://doi.org/10.3102/0013189X033007014

Mastercard & CrescentRating. (2023). *Global Muslim Travel Index 2023: Final report (8th ed.)*. CrescentRating. Retrieved from https://www.crescentrating.com/reports/global-muslim-travel-index-2023.html

Montvydaitė, D., & Labanauskaitė, D. (2021). Tourism in the Face of the Covid-19 Pandemic. Towards Sustainable Regional Development. *Regional Formation and Development Studies: Journal of Social Sciences.*, (2), 131-142.

Muhibudin, M., Almusawa, H. N., Imansah, R. K. S., Lallo, L., Marwan, A., Uyuni, B., ... & Bamukmin, H. N. (2025). *Model Dakwah Minoritas Berbasis Maqasid Syariah: Membangun Harmoni dan Keberlanjutan Sosial*. Tren Digital Publishing.

Siddiqi, M. N. (2004). *Riba, Bank Interest and the Rationale of Its Prohibition*. Islamic Research and Training Institute, Islamic Development Bank.

Siregar, K. T., Zhakypkazy, I., & Uyuni, B. (2025). Indonesian Muballigh and Religious Authority: From Sanad to Algorithmic Transformation of Islamic Knowledge Transmission in the Digital Era. *JURNAL INDO-ISLAMIKA, 15*(2), 298-314. https://doi.org/10.15408/jii.v15i2.47052

Stephenson, M. L. (2014). Deciphering "Islamic Hospitality": Developments, Challenges and Opportunities. *Tourism Management, 40*, 155–164. https://doi.org/10.1016/j.tourman.2013.05.002

Tashakkori, A., & Teddlie, C. (Eds.). (2010). *Sage Handbook of Mixed Methods in Social and Behavioral Research (2nd Ed.)*. Sage. https://doi.org/10.4135/9781506335193

Uyuni, B. (2023). *Media Dakwah Era Digital*. Penerbit Assofa.

Uyuni, B., & Adnan, M. (2023). Improving Financial Literacy and Zakat Fund Management in Majelis Taklim: An Action Plan. In *Indonesian Conference of Zakat-Proceedings (pp. 267-279)*. https://www.iconzbaznas.com/submission/index.php/proceedings/article/view/687

Zamani-Farahani, H., & Henderson, J. C. (2010). Islamic Tourism and Managing Tourism Development In Islamic Societies. *International Journal of Tourism Research, 12*(1), 79–89. https://doi.org/10.1002/jtr.741