# Sustainability Efforts Related to the Halal Industry in the Context of Muslim-friendly Hotel and Hospitality

**Aisah Bella-Salsa**
PhD Candidate & Research Assistant
International Institute for Halal Research and
Training (INHART), International Islamic
University Malaysia (IIUM)
Email: abellasalsa@icloud.com

**Siti Nuryana Binti Ahmad Latif**
Masters Student LLM Harun M Hashim
Law Centre, International Islamic University
Malaysia (IIUM)
Email: yanalatif@yahoo.com

**Baiduri Zaiyyanna Mohd Farudz**
Masters Student International Institute for Halal
Research and Training (INHART), International
Islamic University Malaysia (IIUM)
Email: baidurizaiyyanna@gmail.com

**Mohamad Afiq Razali**
Assistant Director, Halal Management Division
Jabatan Kemajuan Islam Malaysia (JAKIM),
Department of Islamic Development Malaysia
Email: mohamadafiq@islam.gov.my

**Betania Kartika**
Academician, Researcher and Trainer International Institute for Halal Research and Training
(INHART), International Islamic University Malaysia (IIUM)
Email: betania@iium.edu.my

Published online: 30 Dec 2023

View this issue

Complete Guidelines and Publication details can be found at:
https://nuqtahjts.com/index.php/njts/publication-ethics

# Sustainability Efforts Related to the Halal Industry in the Context of Muslim-friendly Hotel and Hospitality

## Abstract:

Sustainability is getting a lot of attention in various industries, including tourism. Sustainable tourism involves responsible travel practices that consider economic, social, and environmental impacts for now and the future. It aims to benefit tourists, the industry, the environment, and local communities. In Islam, sustainability means achieving well-being for consumers, economic efficiency, fairness, and ecological balance. The halal industry goes beyond food, reaching areas like tourism and hospitality, expected to be worth $320.7 billion by 2024. Muslim spending on tourism was $102 billion in 2021 and might reach $189 billion by 2025. Halal tourism offers experiences based on Islamic principles, appealing to Muslims who care about social, environmental, and economic effects. Malaysia, led by the Ministry of Tourism and Cultural Malaysia (MOTAC), is focused on advancing Muslim-Friendly Tourism and the halal industry, shown by the Malaysian Standard MS2610:2015 for Muslim-friendly hospitality. But the current hotel rating system doesn't look at sustainability. This paper aims to show possible ways to make Muslim-friendly hotels and hospitality in Malaysia more sustainable. It looks at social, environmental, and economic aspects, and considers challenges from sustainability and the Covid-19 pandemic. The study suggests ways to recover after the pandemic and promote sustainability. Social sustainability includes preserving culture, diversity, fairness, training, human rights, guest well-being, safety, community engagement, and philanthropy. Environmental sustainability means being eco-friendly, using resources well, managing waste, keeping biodiversity, and designing green buildings. Economic sustainability is about growing the economy, making jobs, improving infrastructure, and helping communities earn more. The Covid-19 pandemic led to new hotel ideas to stay strong. The study suggests moving towards sustainable practices to overcome challenges and recover better after the pandemic, giving a full understanding of sustainability in halal tourism and hospitality.

**Keywords:** *Halal tourism, Muslim-friendly hospitality, sustainability*

# Introduction

The notion of sustainability has garnered escalating attention across diverse sectors[1], encompassing the realm of tourism, wherein it has gained significant prominence[2]. Sustainable tourism, as elucidated by the UN Environment Program and UN World Tourism Organization (2005), pertains to tourism activities that conscientiously consider present and future economic, social, and environmental consequences, addressing the requisites of visitors, the industry, the environment, and host communities. A confluence of factors underpins the ascending trajectory of sustainability in the tourism sector, encompassing amplified legislative measures and regulations concerning environmental and social matters, as well as apprehensions about resource scarcity[3]. Within the context of Islam, sustainable development is characterized by the harmonized and simultaneous achievement of consumer well-being, economic efficiency, and social equity, with a deliberate emphasis on ecological equilibrium[4].

The halal industry has transcended the confines of food[5], permeating sectors like tourism and hospitality, which have burgeoned into a swiftly expanding industry projected to amass a value of $320.7 billion by 2024[6]. Muslim expenditure on tourism amounted to $102 billion in 2021, with estimates predicting a climb to $189 billion by 2025[7]. Halal tourism assumes a pivotal role in marketing endeavors, signifying value-added tourism experiences sanctioned from an Islamic standpoint that cater to the needs of Muslim travelers[8]. The achievement of sustainable halal tourism rests within the grasp of destinations willing to fulfill the demands of Muslim tourists, as Muslims tend to be more attuned to enhancing social, environmental, and economic impacts[9].

Malaysia is fervently dedicated to advancing Muslim-Friendly Tourism and the halal industry through the Ministry of Tourism and Cultural Malaysia (MOTAC). The Malaysian Standard MS2610:2015, published by the Department of Standard Malaysia (DSM), furnishes essential guidelines and prerequisites for Muslim-friendly hospitality services[10], representing a commendable endeavor to standardize the operational management and practices of Muslim-friendly hospitality in adherence to Sharia principles. The

stipulations outlined in MS2610:2015 can serve as a facilitative framework for entities or individuals interested in providing Muslim-friendly hospitality services to Muslim travelers in Malaysia, especially in the standardization of operational procedures, management, and practices[11].

As revealed in the State of the Global Islamic Economy 2022 report, Muslim Generation Z and Millennials exhibit a preference for halal-friendly accommodations during travel[12]. In the sphere of halal accommodations, the term "halal-friendly" or "Muslim-friendly" hotel refers to a lodging establishment that adheres to specific aspects of Sharia and is attuned to the needs of Muslim travelers[13]. The Islamic Tourism Centre (ITC) of Malaysia introduced the Muslim-Friendly Accommodation Recognition (MFAR) initiative in 2020, an extension of MOTAC's star rating system and the pioneering Islamic tourism-related acknowledgment conferred by a governmental agency[14]. Nevertheless, the present hotel rating system or MFAR program does not encompass sustainability efforts as a qualifying criterion.

Despite the existence of scholarly endeavors delving into sustainability within the domains of tourism, hotels, and hospitality, scant attention has been directed toward sustainability within the context of halal tourism and hospitality, with no exploration of sustainability initiatives and Muslim-friendly hotels. Furthermore, the advent of the Covid-19 pandemic brought the tourism and hospitality sectors to a standstill, affording an opportunity to explore a nascent field linked to sustainability. With these considerations in mind, the intent of this paper is to furnish an overview of conceivable sustainability initiatives pertinent to the Muslim-friendly hotel and hospitality industry within the Malaysian context. This entails an examination of the social, environmental, and economic dimensions of sustainability, coupled with a contemplation of the challenges posed by sustainability and the Covid-19 pandemic. The paper also proffers theoretical recommendations aimed at post-pandemic recovery and the promotion of sustainability endeavors.

In essence, the multifaceted factors of sustainability in relation to halal tourism constitute a rich tapestry of interconnected elements. Through a comprehensive exploration of these factors, we gain a profound understanding of how the principles of halal practices synergize with ecological preservation, socio-

economic empowerment, technological innovation, and regulatory governance to engender a robust and enduring landscape of sustainable halal tourism. This in-depth analysis not only sheds light on the current state of affairs but also paves the way for informed strategies and policies that pave the path toward a more resilient and ethically grounded future for halal tourism.

## Social Sustainability

Social sustainability entails the imperative for developments or organizations to address the fundamental needs of all individuals while fostering equal opportunities across diverse segments of society, ultimately enhancing their quality of life and safeguarding socio-cultural traditions[15]. In the context of tourism, it takes the form of a dynamic process and condition that interconnects tourism stakeholders, local communities, and governing bodies in the pursuit of sustainable tourism models. As elucidated by Battour et al. (2021), the realm of social sustainability demands a delicate equilibrium, satisfying the requirements of both visitors and local inhabitants[16]. This necessitates mitigating the environmental ramifications stemming from heightened tourist activity, concurrently acknowledging the intrinsic worth of indigenous customs, cultural heritage, and traditional practices. Thus, the notion of social justice within the hotel and hospitality sector becomes synonymous with cultural preservation, equity, and harmony, harmoniously encompassing nature, humanity, and market dynamics.

Rooted in the Quran and Hadiths, comprehensive frameworks and holistic strategies emerge as cornerstones for sustainability and social responsibility, serving as guiding principles for business conduct[17]. Furthermore, within the context of halal tourism, social sustainability emerges as a critical agent, upholding Islamic values and principles, safeguarding the Islamic identity, and fostering employment opportunities for the youth[18]. In this context, both Muslim travelers and establishments adhering to Muslim-friendly practices should adopt ethical and sustainable tourism practices rooted in Islamic teachings.

The domain of the hotel industry, a linchpin of the broader tourism and hospitality sector[19], encompasses a spectrum of social considerations within its operational scope. As articulated by Jones et al. (2014), these encompass issues of societal import, including but not limited to diversity and inclusivity, work-life equilibrium, skill enhancement and training, human rights, patron well-being, safety and security, community engagement, and philanthropic undertakings[20]. A notable example comes from Malaysia, where the hotel industry grappled with substantial challenges during the Covid-19 pandemic, leading to workforce reductions and wage cuts as a survival strategy[21]. Strikingly, amid this adversity, hotels emerged as quarantine facilities for returning citizens and treatment centers for low-risk patients, thereby fostering local employment opportunities.

In the pursuit of bolstering social sustainability within the Muslim-friendly hotel and hospitality sector, the concept of voluntourism or experiential travel aligned with Islamic principles emerges as a notable avenue. This approach revolves around contributing to the local community through charitable endeavors or supporting community initiatives[22]. Eminent players in the industry such as Hilton, Hyatt, and Marriott have integrated employee development, community engagement, and philanthropy into their sustainability commitments[23]. Furthermore, Abdussamad (2021) and Bello et al. (2017) concur, emphasizing the potential of in-service training, sponsorship of educational programs, and local sourcing of ingredients as instruments for community empowerment[24]. Central to these efforts is the identification of community needs and the provision of robust support mechanisms[25]. In consonance with Islamic teachings, the alignment and implementation of such social initiatives within Muslim-friendly establishments align harmoniously with the core tenets of sustainability.

# Environment Sustainability

The growing recognition of environmental concerns and evolving dynamics within the tourism sector have led to a heightened demand for sustainable tourism development, including the adoption of eco-friendly practices by

Muslim-friendly hotels. Environmental responsibility denotes a company's ethical duty to operate in a manner that is ecologically conscientious and supportive of the environment[26]. Consequently, an environmentally responsible hotel actively undertakes measures to curtail its ecological footprint. These measures encompass minimizing the consumption of non-renewable natural resources, reducing emissions and waste, embracing environmentally friendly technologies, streamlining operational processes, and fostering employee proficiency[27]. In the specific context of Shariah-compliant hotels, the integration of environmentally sustainable practices is a fundamental facet, thus interconnecting environmental stewardship with the ethos of Muslim-friendly hospitality[28].

The primary objective underlying the implementation of environmental management systems and the assessment of environmental impacts is to decipher avenues for mitigating ecological footprints, adhering to regulatory frameworks, and achieving overarching goals. This endeavor yields several tangible benefits, encompassing heightened efficiency in the utilization of natural resources, reduction in waste management expenses, overall cost savings, improved communication with stakeholders including guests, adherence to environmental benchmarks, increased employee engagement, and enhanced market positioning. These advantages can be broadly categorized as economic gains, allowing hotels to fortify their market standing, garner support from stakeholders, and ensure sustained corporate viability. Notable examples of eco-conscious practices within hotels encompass judicious water and energy management, preservation of biodiversity, efficient waste management, environmental education initiatives, and the integration of green building designs[29].

Chan (2008) highlights three primary obstacles in the effective implementation of environmental management practices: the costs associated with implementation and management, dearth of professional expertise, and insufficient knowledge and skills[30]. The allocation of resources, including time, capital, and personnel, to guarantee the efficacy of eco-friendly practices is a key consideration. A lack of adept guidance in adhering to sustainability

benchmarks such as ISO standards and the absence of knowledgeable consultants pose another challenge. Lastly, inadequate comprehension and proficiency regarding sustainable practices among certain hoteliers hinder effective implementation. Some stakeholders may prioritize profit margins over comprehensive understanding of eco-friendly approaches. In the context of the Covid-19 pandemic, environmental sustainability has demonstrated a positive impact by fostering reductions in water and air pollution, improved energy management, and the rejuvenation of natural environments[31].

Chandran and Bhattacharya (2019) underscore the necessity for collective engagement in overcoming the challenges of implementing environmental management systems within hotels[32]. Public and private entities must collaboratively play their respective roles. Hotel proprietors and managers are urged to embrace green management policies that encompass regulations, standards, and recommendations aimed at curbing environmental impact. Such policies serve as a framework for embedding green practices within the operational fabric of hotels. Furthermore, enhancing the appeal of green initiatives to consumers through education and awareness is crucial. Measures to rectify misleading marketing claims and uphold the veracity and credibility of green practices are equally vital. The government assumes a pivotal role in driving effective implementation of green marketing endeavors, necessitating clear and stringent regulations that are diligently enforced by the hospitality sector. The convergence of efforts among consumers, businesses, and governmental bodies toward the shared objective of mitigating negative environmental impacts promises to safeguard the environment and foster ongoing progress within the Muslim-friendly hotel and hospitality industry.

## Economic Sustainability

Due to shifts in Malaysia's economic landscape, wherein the majority populace adheres to Islam, there has been a notable expansion in the demand for halal tourism offerings[33]. The concept of Muslim-friendly hotels and hospitality has a substantial bearing on the domain of Islamic tourism, exerting a discernible influence on economic sustainability. This approach inherently begets favorable outcomes for economic advancement, encompassing augmented revenue

generation, creation of extensive employment opportunities, enhancement of national infrastructure, and elevation of communal income levels[34].

According to Battour et al. (2018), the involvement of Muslim-friendly hotels and hospitality in the halal industry holds the potential to invigorate the local economy by fostering increased patronage of indigenous businesses, thus recalibrating the distribution of economic influence, and fostering a more robust economic framework[35]. Furthermore, active participation of the local community in the economic sphere, especially within the entrepreneurial realm, has the potential to yield optimal dividends from tourism endeavors[36]. For instance, locally crafted cuisines and gastronomic offerings curated by indigenous enterprises assume the role of compelling attractions for tourists[37].

In terms of broadening avenues for professional growth, the realm of Muslim-friendly hotels and hospitality presents a diverse array of opportunities not solely limited to graduates of tourism and hospitality disciplines, but also extending to graduates from various academic domains, provided they exhibit the willingness to augment their industry-specific knowledge and enhance their skill sets. As elucidated by Hassan (2016), the employment landscape within this industry broadly encompasses two categories: wage-earning employment and entrepreneurial ventures[38]. The former includes opportunities within governmental and private institutions such as the Ministry of Tourism, Arts and Culture (MOTAC), travel agencies, and hotel management. On the entrepreneurial front, individuals have the potential to be self-employed by engaging in diverse undertakings within the Muslim-friendly tourism and halal industry, such as raw material supply, production of halal food products, and vehicle rental services[39].

In the aftermath of the profound repercussions induced by the Covid-19 pandemic, Malaysia confronted formidable challenges within the ambit of business travel and hospitality, particularly subsequent to the imposition of the Movement Control Order (MCO). The Malaysian Association of Hotels (MAH) reported an estimated loss of RM5 billion in hotel industry revenue in May 2021 due to pandemic-induced travel restrictions[40] . However, during the pandemic's throes, several hotels were repurposed as quarantine centers for returning

overseas individuals and isolation facilities for low-risk Covid-19 patients[41]. In a bid to resuscitate economic prospects, hotels introduced inventive packages, encompassing 'work-from-hotel' options, isolation packages, and quarantine arrangements following the relaxation of MCO protocols[42]. Cognizant of the evolving landscape, the Malaysian government strategically extended options for those seeking premium services within upscale hotels, ranging from 'work-from-hotel' amenities to medical attention for Covid-19 symptoms and enhanced amenities during quarantine. These strategic measures bolstered the resilience of the hotel and hospitality industry during the MCO-imposed travel restrictions. Notably, Malaysia's stature as a preeminent player within the global Islamic economy, particularly within the sphere of Muslim-friendly travel, remains substantiated by the State of the Global Islamic Economy (SGIE) Report 2020/2021, affirming its steadfast position[43].

## Theoretical Recommendations

The global pandemic has laid bare critical challenges within the tourism and hospitality sector, unveiling crises encompassing substantial job losses, diminished wages, and absence of employment benefits[44]. Furthermore, it has exposed the fragility of destinations excessively reliant on tourism revenues, unmasking a flawed perception of economic prosperity. Notably, the phenomenon of over-tourism has manifested its detrimental consequences on the environment, as observed in the swift restoration of pristine conditions in heavily frequented locales upon the reduction of tourist influx. This paradigm shift presents an opportunity and an imperative to pivot from a profit-centric orientation to one prioritizing environmental preservation and the welfare of local communities.

Khan and Hashim (2020) advocate for a recalibration of conventional practices within the tourism, hotel, and hospitality domain, urging a paradigm shift towards sustainable methodologies[45]. Nonetheless, they acknowledge that despite earnest intentions, the actual realization of sustainability objectives has encountered notable obstacles, leading to a partial implementation of intended solutions. Ganesan (2022) contend that the post-pandemic resurgence of the

industry demands an ecological approach to service delivery, wherein the well-being of personnel, service quality, and corporate repute constitute integral facets[46].

In the aftermath of the pandemic, a reimagining of tourism and hospitality is imperative, necessitating a just and equitable operational framework that reverberates across managerial practices, operational modalities, and the sphere of influence on locales, individuals, and host communities[47]. Aligned with the trajectory of sustainable initiatives delineated for Muslim-friendly hotels and hospitality earlier, the model put forth by Khan and Hashim (2020) underscores the paramountcy of social connections and meaningful tourism, woven into the fabric of holistic considerations encompassing health, environment, and communal well-being[48].

Kim and Han (2022) assert that the post-pandemic hospitality landscape mandates meticulous attention to hygiene and safety, given the pronounced shift in consumer priorities towards preventive measures[49]. As a response to this trend, hotels have enacted stringent hygiene protocols, encompassing the provision of disinfecting wipes for patrons, targeting high-contact areas like doorknobs and elevator buttons, and transitioning from conventional paper amenities to contactless digital alternatives. Furthermore, Benjamin et al. (2020) proposes an emphasis on local and unhurried tourism to buttress local businesses, particularly those owned by minority groups, in the post-pandemic phase[50].

The theoretical prescriptions articulated by researchers find resonance with earlier scholarly discourse, collectively advocating for an industry-wide commitment to sustainability, a trajectory germane to the current post-pandemic milieu[51]. This exhortation holds true for the entire spectrum of the tourism and hospitality sector, including the niche of Muslim-friendly hotels and hospitality, championing an integrated approach that encapsulates enduring and well-rounded growth paradigms.

# Conclusion and Implications

This study has undertaken an examination of sustainability endeavors within the Muslim-Friendly hotel and hospitality sector, with a specific focus on the triad of social, environmental, and economic dimensions. The findings underscore the integral role that Muslim-friendly hotels occupy within the broader hospitality landscape, as their multifaceted operations exert significant influences on global resource dynamics. The intricate interplay of social, environmental, and economic factors contributes to the intricate challenges inherent in implementing sustainability initiatives within the realm of Muslim-friendly hotels and hospitality establishments.

Social sustainability emerges as a linchpin in halal tourism, serving as a vanguard for the preservation of Islamic customs and traditions. In the context of the hotel and hospitality sector, the tenets of social sustainability encompass the custodianship of cultural heritage, the cultivation of equilibrium and equity, while simultaneously upholding the sanctity of the natural environment, the well-being of individuals, and the tenets of market dynamics. Anchored in Islamic teachings, the ethical and ecological underpinnings of Muslim visitors and Muslim-friendly establishments underscore the imperative of conscientious and responsible tourism practices. The salience of social sustainability within hotel operations finds expression through its ramifications across dimensions such as diversity, egalitarian opportunities, work-life equilibrium, skill enhancement, human rights, patron well-being, safety and security, local community engagement, and philanthropy. Illustratively, notable hotel chains including Hilton, Hyatt, and Marriott have instituted comprehensive employee development and personal growth initiatives.

Within the purview of environmental stewardship, an environmentally conscientious hotel undertakes a spectrum of measures aimed at curtailing its ecological footprint. The symbiotic relationship between the concept of Muslim-friendly hotels and hospitality and environmental preservation is underscored, where adherence to Islamic teachings is paralleled by ecological preservation. This encompasses an array of 'green' practices within hotels, encompassing judicious water and energy management, preservation of natural

ecosystems, and the safeguarding of flora and fauna. The strategic pursuit of these practices enhances the market positioning of hotels, engenders stakeholder backing, and ensures sustained corporate viability. Tangible benefits encompass heightened resource efficiency, waste management economies, and comprehensive cost-effectiveness.

The exigencies precipitated by the Covid-19 pandemic have shed a spotlight on environmental management within the hotel and hospitality sector. To navigate these challenges effectively, the active engagement of both public and private entities remains instrumental in the successful implementation of environmentally conscious marketing endeavors.

The ramifications of Muslim-Friendly hotels and hospitality extend beyond their immediate industry implications, wielding a considerable influence over the broader Islamic tourism landscape. This orientation engenders latent economic advantages, including augmented revenue streams and the generation of substantial job opportunities. In parallel, it engenders infrastructural enhancements and uplifts community income levels. Nonetheless, the aftermath of the pandemic has ushered in a host of adversities for Malaysia, particularly within the sphere of business travel and hospitality. As part of an economic recovery strategy, hotels have pioneered innovative packages such as 'work-from-hotel' options, isolation arrangements, and quarantine provisions.

Sustainability has emerged as an overarching thematic framework within the hotel sector, not only as a pragmatic response to existing challenges but also as a prescriptive course for post-pandemic recuperation. Effective resuscitation of the tourism, hotel, and hospitality industry necessitates concerted commitment from diverse stakeholders encompassing governmental bodies, organizations, hotels, tourists, and educational institutions. A rigorous evaluation of existing policies and practices is imperative, and a conscientious acknowledgment of sustainability concerns is pivotal for establishing enduring operational resilience. In this vein, an ongoing scrutiny of sustainability challenges within the hotel sector remains vital, enabling the formulation of context-specific strategic operating paradigms due to their intricate and multifaceted nature.

# References:

[1] Jones, P., D. Hillier, and D. Comfort. "Sustainability in the global hotel industry." *International Journal of Contemporary Hospitality Management* 26, no. 1 (2014): 5–17. https://doi.org/10.1108/ijchm-10-2012-0180.p4

[2] Battour, M., M. Salaheldeen, K. Mady, and M. Elsotouhy. "Halal Tourism: What is Next for Sustainability?" *Journal of Islamic Tourism* 1 (2021): p79–90.

[3] Jones, Hillier, and Comfort, "Sustainability in the Global Hotel Industry."p4

[4] Abdussamad, S. "Islamic Perspectives: An Alternative to the Existing Model of Social Sustainability in Architecture." *Astrolabe: A CIS Student Research Journal* 3 (2021).p 6-7

[5] Elasrag, H. *Halal Industry: Key Challenges and Opportunities*. Createspace Independent Publishing Platform, 2016. p2

[6] HEXA Research. "Halal Market Size and Forecast, By Product (Food & Beverages, Travel, Media & Recreation, Finance, Fashion, Pharmaceutical, Cosmetics), And Trend Analysis, 2014 To 2024." 2017. https://www.hexaresearch.com/researchreporthalal.p8

[7]DinarStandard. *State of the Global Islamic Economy 2022 Report*. 2022. https://salaamgateway.com/reports/state-of-the-global-islamic-economy-2022-report-2.p1

[8] Kamali, M.H. "Tourism and the halal industry: A global shari'ah perspective." *Islam and Civilisational Renewal* 3, no. 3 (2012): 456–473. https://doi.org/10.52282/icr.v3i3.532.p3

[9] Battour et al., "Halal Tourism: What is Next for Sustainability?"p5-6

[10]Abas, A., N. Ramli, and N.N. Mohd Daud. "Shari'ah Principles in Tourism and Hospitality Services: A Malaysian Perspective." *Malaysian Journal of Consumer and Family Economics*, 2018, 22-27.p5-6

[11]Amer Nordin, N.S., and F. Abd Rahman. "A Critical Review of the Muslim-Friendly Hospitality Services Standard (MS 2610:2015) in Malaysia." In *Proceedings of the 3rd International Halal Conference (INHAC 2016)*, 211-222. 2018.p3-4

[12] DinarStandard, *State of the Global Islamic Economy 2022 Report*.p1

[13] Henderson, J.C. "Shari'ah-compliant hotels." *Tourism and Hospitality Research* 1 (2010): 246-254, Battour et al., "Halal Tourism: What is Next for Sustainability?"p8-9

[14] Islamic Tourism Centre of Malaysia. "Launch of Muslim-Friendly Accommodation Recognition." December 17, 2020. https://itc.gov.my/launch-of-muslim-friendly-accommodation-recognition/.p1

[15] Abdussamad, "Islamic Perspectives: An Alternative."p9-11

[16] Battour et al., "Halal Tourism: What is Next for Sustainability?"p6-8

[17] Abdussamad, "Islamic Perspectives: An Alternative.", Battour et al., "Halal Tourism: What is Next for Sustainability?"p11

[18] Ibid,p11

[19] Bello, F.G., W.J.M. Banda, and G. Kamanga. "Corporate Social Responsibility (CSR) practices in the hospitality industry in Malawi." *African Journal of Hospitality, Tourism and Leisure* 6, no. 3 (2017). http://www.ajhtl.com/uploads/7/1/6/3/7163688/article_12_vol_6__3__2017.pdf.p13

[20] Jones, Hillier, and Comfort, "Sustainability in the Global Hotel Industry."p3

[21] Hassan, H. "Malaysia's Covid-19 patients admitted to hotels as hospitals run out of beds." *The Straits Times*, July 15, 2021. http://www.straitstimes.com/asia/se-asia/malaysia-covid19-patients.p1

[22] Elasrag, *Halal Industry*.p10

[23] Jones, Hillier, and Comfort, "Sustainability in the Global Hotel Industry."p9-10

[24] Abdussamad, "Islamic Perspectives: An Alternative.", Bello, Banda, and Kamanga, "Corporate Social Responsibility (CSR) Practices."p4-6

[25] Ibid,p5

[26] Cambridge Dictionary. "Environmental Responsibility." Accessed May 15, 2022. https://dictionary.cambridge.org/dictionary/english/environmental-responsibility.p35

[27] Jankovic, S., and D. Krivacic. "Environmental Accounting as Perspective for Hotel Sustainability: Literature Review." *Tourism and Hospitality Management* 20, no. 1 (2014): 103–120.p2

[28] Battour et al., "Halal Tourism: What is Next for Sustainability?"p9-10

[29] Chandran, C., and P. Bhattacharya. "Hotel's best practices as strategic drivers for environmental sustainability and green marketing." *Journal of Global Scholars of Marketing Science* 29, no. 2 (2019): 218–233. https://doi.org/10.1080/21639159.2019.1577156.p7

[30] Chan, E. "Barriers to EMS in the hotel industry." *International Journal of Hospitality Management* 27, no. 2 (2008): 187–196. https://doi.org/10.1016/j.ijhm.2007.07.011.p11

[31] Benjamin, S., A. Dillette, and D.H. Alderman. ""We can't return to normal": committing to tourism equity in the post-pandemic age." *Tourism Geographies: An International Journal of Tourism Place, Space and the Environment* 22, no. 3 (2020): 476–483. https://doi.org/10.1080/14616688.2020.1759130.p8-10

[32] Chandran and Bhattacharya, "Hotel's Best Practices."p13

[33] Battour, M., F. Hakimian, M. Ismail, and E. Boğan. "The perception of non-Muslim tourists towards halal tourism: Evidence from Turkey and Malaysia." *Journal of Islamic Marketing* 9, no. 4 (2018): 823–840. https://doi.org/10.1108/jima-07-2017-0072.p9

[34] Islamic Tourism Centre of Malaysia, "Launch of Muslim-Friendly Accommodation Recognition."p3

[35] Battour et al., "The Perception of Non-Muslim Tourists."p9-11

[36] Ahmad, Z.A., J.A. Ibrahim, and N. Abdul Razak. "Pembangunan Pelancongan Kuala Kedah untuk 'Semua': Tanda Aras Kelestarian untuk Pertimbangan." *Prosiding PERKEM VII* 1 (2012): 611-626.p4

[37] Jalis, M.H., D. Che, and K. Markwell. "Utilising Local Cuisine to Market Malaysia as a Tourist Destination." *Procedia - Social and Behavioral Sciences* 144 (2014): 102-110.p6-8

[38] Hassan, "Belia dan Pelancongan."p5

[39] Abas, Ramli, and Mohd Daud, "Shari'ah Principles in Tourism and Hospitality Services."p4-6

[40] Kaur, S. "Hotel industry has lost RM5bil in revenue year-to-date, says MAH chief." *New Straits Times*, May 24, 2021. https://nst.com.my/halalindustry.p2

[41] Hassan, "Malaysia's Covid-19 Patients Admitted to Hotels."p3

[42] Adnan, A.S. "Covid-19: Use of hotels as quarantine centres will help hospitality industry." *New Straits Times*, April 5, 2020. http://www.nst.com.p1

[43] DinarStandard, *State of the Global Islamic Economy 2022 Report*.p2

[44] Benjamin, Dillette, and Alderman, "We Can't Return to Normal."p3-5

[45] Khan, M.A.A., and H. Hashim. "The Effect of Covid-19 on Tourism and Hospitality Industry in Malaysia, Resurgence in the Post-Pandemic Era.p4-6

[46] Ganesan, V. "Hotel sector recovery on track, openings continue amid the pandemic." *The Edge Markets*, January 19, 2022. https://www.theedgemarkets.com/article/hotel-sector-recovery-track-openings-continue-amid-pandemic.p2

[47] Khan and Hashim, "The Effect of Covid-19 on Tourism and Hospitality Industry."p10-12

[48] Ibid,p13

[49] Kim, J.J., and H. Han. "Saving the hotel industry: Strategic response to the COVID-19andemic, hotel selection analysis, and customer retention." *International Journal of Hospitality Management* 102, no. 103163 (2022): 103163. https://doi.org/10.1016/j.ijhm.2022.103163.p3-5

[50] Benjamin, Dillette, and Alderman, "We Can't Return to Normal."p8

[51] Benjamin, Dillette, and Alderman, "We Can't Return to Normal.",p3, Khan and Hashim, "The Effect of Covid-19 on Tourism and Hospitality Industry.",p8 Kim and Han, "Saving the Hotel Industry."p7