

Halal Tourism and Muslim Family Well-Being: A Maqāṣid Based Socio-Legal Analysis In Indonesia

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Abstract

The rapid expansion of the halal economy has reshaped Muslim consumption patterns, particularly in the tourism sector. While existing studies emphasize halal tourism development, they largely overlook its socio-legal transformation and its role in shaping Muslim family well-being. This study fills the gap by integrating maqāṣid al-sharī'ah with socio-legal and consumption theory to examine how Islamic tourism is reinterpreted within contemporary Muslim family life in Indonesia. This research employs a qualitative-dominant mixed-method approach with a sequential explanatory design, combining survey data and in-depth interviews with Muslim families in Bandung and Garut. The findings reveal a significant perceptual shift, with approximately 72% of respondents recognizing tourism as compatible with Islamic values when aligned with halal principles, and 68% considering it a primary component of family well-being. Tourism is increasingly understood as contributing to psychological relaxation, emotional bonding, and quality of life. Furthermore, the institutionalization of halal tourism through sharia-compliant services enhances its legitimacy and accessibility. Theoretically, this study demonstrates that tourism can be reinterpreted through the lens of maqāṣid al-sharī'ah as a means of achieving holistic well-being, challenging the assumption that leisure consumption is normatively contested in Islam. Practically, it highlights the strategic role of Muslim families as value-driven consumers within the halal ecosystem. This study contributes to socio-legal and consumption scholarship by positioning halal tourism as a key driver of contemporary Muslim family well-being.

Keywords: *Islamic Tourism; Halal Lifestyle; Family Well-Being; Socio-Legal Transformation; Muslim Consumption Patterns.*

Abstrak

Ekspansi ekonomi halal yang pesat telah membentuk kembali pola konsumsi umat Islam, khususnya di sektor pariwisata. Sementara studi yang ada menekankan pengembangan pariwisata halal, mereka sebagian besar mengabaikan transformasi sosial-hukum dan perannya dalam membentuk kesejahteraan keluarga Muslim. Studi ini mengisi kesenjangan dengan mengintegrasikan maqāṣid al-sharī'ah dengan teori socio-hukum dan konsumsi untuk mengkaji bagaimana pariwisata Islam ditafsirkan kembali dalam kehidupan keluarga Muslim kontemporer di Indonesia. Penelitian ini

menggunakan pendekatan metode campuran kualitatif-dominan dengan desain eksplanasi berurutan, menggabungkan data survei dan wawancara mendalam dengan keluarga Muslim di Bandung dan Garut. Temuan ini mengungkapkan pergeseran persepsi yang signifikan, dengan sekitar 72% responden mengakui pariwisata sesuai dengan nilai-nilai Islam ketika selaras dengan prinsip-prinsip halal, dan 68% menganggapnya sebagai komponen utama kesejahteraan keluarga. Pariwisata semakin dipahami sebagai kontribusi pada relaksasi psikologis, ikatan emosional, dan kualitas hidup. Selain itu, pelembagaan pariwisata halal melalui layanan yang sesuai syariah meningkatkan legitimasi dan aksesibilitasnya. Secara teoritis, penelitian ini menunjukkan bahwa pariwisata dapat ditafsirkan ulang melalui lensa maqāṣid al-sharī'ah sebagai sarana untuk mencapai kesejahteraan holistik, menantang asumsi bahwa konsumsi rekreasi diperebutkan secara normatif dalam Islam. Secara praktis, ini menyoroti peran strategis keluarga Muslim sebagai konsumen yang digerakkan oleh nilai dalam ekosistem halal. Studi ini berkontribusi pada keilmuan sosial-hukum dan konsumsi dengan memposisikan pariwisata halal sebagai pendorong utama kesejahteraan keluarga Muslim kontemporer.

Kata Kunci: Pariwisata Islam; Gaya Hidup Halal; Kesejahteraan Keluarga; Transformasi Sosial-Hukum; Pola Konsumsi Muslim.

INTRODUCTION

The rapid expansion of the global halal economy has significantly transformed consumption practices among Muslim societies, extending into sectors traditionally perceived as secular, including tourism. Historically, tourism was often approached with caution in Islamic discourse due to its association with *lahw* (idle amusement) and *la'ib* (frivolous play), which were considered potentially distracting from religious obligations. Classical scholars such as al-Ghazālī emphasized moderation in leisure, permitting recreation insofar as it supports spiritual and physical well-being, while al-Shāṭibī framed human activities within the objectives of *maqāṣid al-sharī'ah*, allowing flexibility when aligned with the preservation of intellect (*ḥifẓ al-'aql*) and well-being. Similarly, Ibn 'Āshūr highlighted the adaptive nature of Islamic law in responding to social change. These perspectives suggest that travel (*safar*) and leisure are not inherently prohibited but require normative alignment with ethical and religious principles.

In contemporary contexts, the emergence of halal tourism has redefined this normative landscape by offering travel experiences compatible with Islamic values, including halal-certified services, prayer facilities, and family-oriented environments.¹ This transformation is

¹ N F Ahmad, M Hermintoyo, and A Maghfiroh, "Challenges of Halal Tourism During the Covid-19 Pandemic in Semarang City," in *E3S Web of Conferences*, vol. 317, 2021, <https://doi.org/10.1051/e3sconf/202131701025>; Duta Jamaluddin, "Studi

closely linked to globalization and the rise of a Muslim middle class that increasingly integrates religious values into lifestyle consumption.² In Indonesia, this shift is evident in the institutionalization of halal tourism, although challenges related to regulation, standardization, and socio-cultural diversity persist.³

Despite this growing acceptance, a critical gap remains in understanding how tourism has transitioned from a normatively contested activity into a legitimate component of Muslim family life. Existing studies largely frame halal tourism as an economic or market-driven phenomenon, focusing on industry development and consumer demand, while overlooking the socio-legal processes through which tourism is reinterpreted within Islamic normative frameworks. Moreover, limited attention has been given to how Muslim families conceptualize tourism as part of their well-being, encompassing psychological, social, and spiritual dimensions.

To address this gap, this study adopts an integrative framework combining socio-legal analysis, *maqāṣid al-sharī'ah*, and consumption theory. Within this framework, tourism is understood not merely as leisure but as a form of value-based consumption that reflects religious identity and contributes to holistic well-being. From a sociological perspective, consumption practices function as expressions of identity and cultural capital, positioning halal tourism as part of a broader halal lifestyle.⁴ At the same time, family well-being theory highlights the role

Living Qur'an Terhadap Pembiasaan Khatmul Qur'an Di Dusun Margapala," *Jurnal Budi Pekerti Agama Islam* 2, no. 5 (2024): 66–76, <https://doi.org/10.61132/jbpai.v2i5.512>.

² H Pamukcu and C Tanrisever, "A New Favorite for Tourists: Halal Tourism in Future," in *Future of Tourism in Asia*, 2022, 267–77, https://doi.org/10.1007/978-981-16-1669-3_16; M F Sultan et al., "Halal Holidays: A New Concept Associated with Halal - Tourism with Special Concern towards Gender-Segregated Facilities," in *Women's Empowerment Within the Tourism Industry*, 2023, 162–69, <https://doi.org/10.4018/978-1-6684-8417-3.ch012>.

³ A Jaelani, S Firdaus, and J Jumena, "Renewable Energy Policy in Indonesia: The Qur'anic Scientific Signals in Islamic Economics Perspective," *International Journal of Energy Economics and Policy* 7, no. 4 (2017): 193–204, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85030557785&partnerID=40&md5=4d83894e17bd0d63d222c9208ed256cc>.

⁴ P N Wilson, "Shared Learning In and From Transformational Development Programs," *Transformation: An International Journal of Holistic Mission Studies* 28, no. 2 (2011): 103–13, <https://doi.org/10.1177/0265378810396297>; M R Khan and K Sharma, "Purchase Preferences and Buying Influences on Religious Occasions," *FIIB Business Review* 9, no. 3 (2020): 216–27, <https://doi.org/10.1177/2319714520942624>.

of shared experiences, including travel, in strengthening emotional bonds and quality of life.⁵

This study is guided by the following questions: How is tourism reinterpreted within Islamic legal frameworks in contemporary Muslim societies?, How does *maqāṣid al-sharī'ah* contribute to the legitimization of tourism in Muslim family life? And How do Muslim families integrate halal tourism into their consumption practices and well-being strategies in Indonesia?. Novelty and Contribution Unlike previous studies that primarily conceptualize halal tourism as a market-driven or compliance-based phenomenon, this study argues that halal tourism represents a socio-legal transformation in which Islamic norms are actively reinterpreted through *maqāṣid al-sharī'ah* to legitimize new forms of consumption within Muslim family life. By integrating Islamic legal theory, sociology of consumption, and family well-being frameworks, this research offers a novel perspective that positions tourism not only as an economic activity but also as a normative and relational practice embedded in contemporary Muslim lifestyles.

This study focuses on Muslim families in Indonesia, examining their perceptions, consumption behavior, and engagement with halal tourism within evolving legal and institutional contexts. Through this approach, it contributes to broader discussions on Islamic law, socio-legal transformation, and the role of consumption in shaping modern Muslim identity and well-being.

RESEARCH METHODS

This study employs a qualitative-dominant mixed-method approach with a sequential explanatory design to examine the socio-legal transformation of halal tourism and its impact on Muslim family consumption patterns. The qualitative approach serves as the primary method to capture meaning-making processes within religious and social contexts, while quantitative data provide supporting evidence to validate emerging patterns.⁶ The research is grounded in a socio-legal framework, which conceptualizes law as a lived practice embedded in social

⁵ T D Pertiwi et al., "BUILDING FAMILY FINANCIAL WELL-BEING: AN ANALYSIS OF THE ROLE OF SAKINAH FINANCE ON BEHAVIOUR, FINANCIAL LITERACY, AND FINANCIAL EXPERIENCE IN COASTAL AND URBAN AREAS IN INDONESIA," *International Journal of Islamic Finance and Sustainable Development* 17, no. 2 (2025): 84–106, <https://doi.org/10.55188/ijifsd.v17i2.1103>.

⁶ Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.*, Sage Publi, 2014.

realities.⁷ The study was conducted in Bandung and Garut, Indonesia, selected purposively to represent urban and semi-urban Muslim communities experiencing the growth of halal tourism. The research involved $n = 120$ survey respondents and 15 in-depth interview informants, selected through purposive sampling based on criteria including marital status, tourism experience, and awareness of halal consumption.

Primary data were collected through semi-structured interviews and structured questionnaires. Interviews explored participants' perceptions of tourism, religious interpretation, and family well-being practices, while questionnaires provided quantitative indicators such as perceived importance of tourism and halal lifestyle adoption. Secondary data included legal documents, policy reports, and relevant literature on Islamic law and halal tourism. The integration of data follows the logic of mixed-method research, where qualitative findings are elaborated and supported by quantitative trends.⁸ The IRAC (Issue–Rule–Application–Conclusion) framework was applied not only normatively but also empirically: identifying socio-legal issues in tourism practices (Issue), interpreting Islamic legal principles such as *maqāṣid al-sharī'ah* (Rule), analyzing how these principles are applied in family contexts (Application), and drawing conclusions on legal transformation (Conclusion).

Data analysis was conducted using thematic analysis supported by a systematic coding process, including open coding, axial coding, and selective coding,⁹ assisted by qualitative data analysis software (e.g., NVivo). Quantitative data were analyzed using descriptive statistics to identify general patterns and frequencies. To ensure research rigor, validity was established through data triangulation (interviews, surveys,

⁷ Reza Banakar et al., *Theory and Method in Socio-Legal Research, Qualitative Research in Psychology*, vol. 3 (Hart Publishing, 2005), <https://doi.org/10.1191/1478088706qp063oa>; Roger Cotterrell, *Law, Culture and Society: Legal Ideas in the Mirror of Social Theory* (London: Routledge, 2018).

⁸ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Sage, 2018).

⁹ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101; Rachmawati, Meida, Diana Farid, Nadeem Sami Mohammad Altalahmeh, Annisa Elda Octivia, and Anastasia Wahyu Murbani, trans. 2025. "Legal Implications of The Formation of Tourist Villages on Collective Community Rights In The Management of Community Based Tourism Destinations". *Al-Battar: Jurnal Pamungkas Hukum* 2 (3): 453-64. <https://doi.org/10.63142/al-battar.v2i3.464>.

and documents) and member checking with selected participants, while reliability of quantitative data was tested using Cronbach's Alpha. The integration of qualitative and quantitative findings through a socio-legal lens enables a comprehensive understanding of how halal tourism is constructed, negotiated, and legitimized within Muslim family life.

RESULTS AND DISCUSSION

From Secular Suspicion to Normative Acceptance: Reframing Tourism in Muslim Family Life

The findings indicate a significant transformation in how Muslim families conceptualize tourism, shifting from normative skepticism toward conditional acceptance within Islamic life. Traditionally, tourism was approached with caution due to its association with *lahw* (idle amusement) and *la'ib* (frivolous play), which were often perceived as potentially distracting from religious obligations.¹⁰ Empirical data show that such concerns remain present, particularly among older and more conservative respondents, who associate tourism with moral risk, including exposure to non-Islamic environments and violations of modesty norms.

However, contemporary evidence reveals a clear shift. A majority of respondents consider tourism permissible when aligned with halal principles, supported by the availability of halal-certified services, prayer facilities, and family-oriented environments.¹¹ Tourism is increasingly framed not as indulgence but as a meaningful component of family life, contributing to emotional bonding, intergenerational interaction, and overall well-being. This reflects a broader transition in Muslim consumption practices, where modern leisure is reinterpreted through religious values rather than rejected.

This transformation can be theoretically grounded in the framework of *maqāṣid al-sharī'ah*. Classical scholars such as Abū Ishāq al-Shāḥibī, in *al-Muwāfaqāt*, emphasize that human actions are permissible insofar as they realize benefit (*jalb al-maṣāliḥ*) and prevent

¹⁰ M Henderson, N F Johnson, and G Auld, "Silences of Ethical Practice: Dilemmas for Researchers Using Social Media," *Educational Research and Evaluation* 19, no. 6 (2013): 546–60, <https://doi.org/10.1080/13803611.2013.805656>.

¹¹ H Oktadiana, P L Pearce, and K Chon, "Muslim Travellers' Needs: What Don't We Know?," *Tourism Management Perspectives* 20 (2016): 124–30, <https://doi.org/10.1016/j.tmp.2016.08.004>; H Pamukcu and M Sariisik, "Suggestions for Standardization of Halal Tourism in Hospitality Industry," *Journal of Islamic Marketing* 12, no. 2 (2021): 389–407, <https://doi.org/10.1108/JIMA-04-2019-0078>.

harm (*dar' al-mafāsīd*).¹² Similarly, Ibn ‘Āshūr underscores the purposive and adaptive nature of Islamic law, arguing that legal rulings must respond to changing social realities while preserving essential human interests.¹³ Within this framework, tourism can be reinterpreted not as a morally ambiguous activity but as a legitimate practice that contributes to psychological well-being, family cohesion, and balanced living, particularly in relation to the preservation of intellect (*ḥifẓ al-‘aql*) and family (*ḥifẓ al-nasl*).¹⁴

From a sociological perspective, this shift reflects the reconfiguration of Muslim middle-class consumption, where religious identity and modern lifestyle are no longer seen as contradictory but mutually reinforcing.¹⁵ Unlike prior studies that emphasize market demand,¹⁶ this study demonstrates that normative reinterpretation at the family level constitutes a key driver of halal tourism adoption. In the Indonesian context, this transformation is largely shaped by bottom-up social change, where families actively negotiate between religiosity and modernity within a plural socio-cultural environment.

These findings suggest that the normalization of halal tourism is not merely an economic or institutional phenomenon but a socio-legal transformation rooted in the reinterpretation of Islamic norms. By aligning tourism with *maqāṣid al-sharī‘ah*, Muslim families reposition leisure as part of a broader framework of well-being. This highlights the flexibility of Islamic legal thought and its capacity to accommodate evolving lifestyle practices without compromising its foundational principles.

Tourism as a Component of Family Well-Being: Empirical Evidence from Bandung and Garut

¹² Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shari‘ah*, vol. 2 (Beirut: Dar al-Ma‘rifah, n.d.).

¹³ Muhammad al-Tahir Ibn Ashur, *Treatise on Maqasid Al-Shariah*, ed. Mohamed El-Tahir El-Mesawi (London: IIIT, 2006).

¹⁴ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law* (London: IIIT, 2008); Mohammad Hashim Kamali, *Shari‘ah Law: An Introduction* (Oxford: Oneworld Publications, 2019).

¹⁵ A Hassani and S Moghavvemi, “Muslims’ Travel Motivations and Travel Preferences: The Impact of Motivational Factors on Islamic Service, Hedonic and Product Preferences,” *Journal of Islamic Marketing* 11, no. 2 (2020): 344–67, <https://doi.org/10.1108/JIMA-11-2018-0215>.

¹⁶ Sultan et al., “Halal Holidays: A New Concept Associated with Halal - Tourism with Special Concern towards Gender-Segregated Facilities.”

The empirical findings from Muslim families in Bandung and Garut demonstrate a significant reconfiguration in household priorities, particularly regarding tourism consumption. A substantial proportion of respondents (81%) identify tourism as an essential contributor to family well-being, while 79% consider family tourism a primary need rather than a luxury. This shift indicates that tourism has moved beyond discretionary consumption to become an embedded component of family life, integrated into planning, budgeting, and value systems.

Table 1. Perceptions of Tourism in Muslim Family Well-Being (n=120)

Indicator	Percentage (%)
Tourism contributes to family well-being	81%
Tourism considered a primary need	79%
Preference for halal-compliant tourism	85%
Tourism enhances family bonding	76%

The data further reveal that tourism contributes to multiple dimensions of well-being. Respondents consistently associate travel with psychological restoration, emotional bonding, and family cohesion. From the perspective of *maqāsid al-sharī'ah*, these findings can be interpreted as supporting the preservation of essential human interests: tourism facilitates *ḥifẓ al-nafs* (well-being and emotional balance) through stress reduction, *ḥifẓ al-'aql* (intellectual and psychological enrichment) through exposure and reflection, and *ḥifẓ al-nasl* (family continuity) through strengthened intergenerational relationships. In this sense, tourism is not merely recreational but functions as a structured mechanism for achieving holistic well-being.

From a sociological perspective, tourism consumption among Muslim families reflects a value-based pattern in which religious norms shape economic decisions. The strong preference for halal-compliant services (85%) indicates that tourism choices are embedded within ethical and identity-driven frameworks rather than purely hedonic motivations. This supports the argument that Muslim consumption

practices integrate religiosity and modern lifestyle, positioning tourism as both a cultural and normative practice.¹⁷

Nevertheless, the findings also reveal variation influenced by socio-economic factors. While most respondents recognize the importance of tourism, participation remains constrained for some households due to financial limitations. Despite this, tourism is increasingly perceived as a long-term investment in family well-being rather than a short-term expense. This suggests a broader transformation in Muslim consumption patterns, where experiential consumption is prioritized alongside material needs.

Overall, the findings indicate that tourism has undergone a dual transformation within Muslim family life: from a normatively contested activity to a socially accepted practice, and from a secondary leisure activity to a core component of family well-being. This reinforces the argument that halal tourism is not merely a market phenomenon but a socio-legal and cultural transformation shaped by the reinterpretation of Islamic norms through *maqāsid al-sharī'ah*.

Institutionalization of Halal Tourism: Between Market Expansion and Religious Legitimacy

The findings reveal that the institutionalization of halal tourism has become a decisive factor in reshaping Muslim family perceptions and practices regarding travel. The proliferation of formalized categories such as sharia-compliant hotels, halal-certified destinations, and structured tourism services indicates a transition from informal adaptation toward a more systematized domain. Respondents consistently reported that the presence of such institutional features reduces concerns about potential violations of Islamic principles, thereby facilitating greater participation in tourism activities. The availability of halal food, prayer facilities, and family-oriented environments functions as a practical assurance that tourism can be conducted within acceptable religious boundaries.¹⁸

At the family level, these institutional mechanisms actively shape decision-making processes. Muslim families increasingly rely on formal indicators such as halal certification, service standards, and branding to

¹⁷ Hassani and Moghavvemi, "Muslims' Travel Motivations and Travel Preferences: The Impact of Motivational Factors on Islamic Service, Hedonic and Product Preferences."

¹⁸ Ahmad, Hermintoyo, and Maghfiroh, "Challenges of Halal Tourism During the Covid-19 Pandemic in Semarang City"; Oktadiana, Pearce, and Chon, "Muslim Travellers' Needs: What Don't We Know?"

guide consumption choices, reflecting a shift toward trust-based consumption. In this context, institutions act as intermediaries that translate abstract religious norms into observable and verifiable practices. This transformation is consistent with socio-legal perspectives, which emphasize that legal norms gain effectiveness when embedded in institutional and social structures.¹⁹

However, the findings also reveal important limitations in the Indonesian regulatory framework governing halal tourism. The implementation of Law No. 33 of 2014 on Halal Product Assurance (UU JPH) primarily focuses on product certification and does not comprehensively regulate tourism services as an integrated sector. As a result, halal tourism development remains fragmented, with inconsistent standards across regions and limited coordination between regulatory bodies. In addition, while fatwas issued by the Majelis Ulama Indonesia (MUI) particularly those related to sharia-compliant tourism provide normative guidance, their non-binding legal status often limits enforcement and standardization in practice. This dual structure state regulation with limited scope and religious authority without full legal enforceability creates a regulatory gap that affects the consistency and credibility of halal tourism implementation.

Despite these challenges, institutionalization continues to drive both market expansion and normative acceptance. The increasing visibility of halal tourism in policy frameworks, marketing strategies, and public discourse contributes to its growing legitimacy within Muslim societies. Unlike contexts where halal tourism requires negotiation with non-Islamic cultural environments, Indonesia benefits from a socio-cultural foundation that facilitates smoother integration, although disparities in infrastructure and service quality persist.²⁰

From a theoretical perspective, the findings demonstrate that institutionalization is not merely an economic process but a socio-legal mechanism through which Islamic norms are operationalized in

¹⁹ Cotterrell, *Law, Culture and Society: Legal Ideas in the Mirror of Social Theory*.

²⁰ A K Jaelani and R O Kusumaningtyas, "The Impact of Halal Tourism Regulations to Achieve Sustainable Tourism," in *IOP Conference Series: Earth and Environmental Science*, vol. 1537, 2025, <https://doi.org/10.1088/1755-1315/1537/1/012007>; A K Jaelani, R O Kusumaningtyas, and B Sobirov, "Sustainable Halal Tourism Regulation Based on Local Wisdom in Indonesia and Uzbekistan," *Journal of Human Rights, Culture and Legal System* 5, no. 1 (2025): 351–77, <https://doi.org/10.53955/jhcls.v5i1.671>.

everyday life. The interaction between regulatory frameworks, religious authority, and market actors illustrates how halal tourism evolves through a dynamic process of negotiation and adaptation. This supports the argument that legal transformation in Islamic contexts is shaped not only by doctrinal reinterpretation but also by institutional practice and governance structures.

From a policy standpoint, the study underscores the need for more coherent and integrated regulatory frameworks in Indonesia. Strengthening the role of UU JPH to encompass tourism services, enhancing the legal recognition of MUI fatwas, and improving coordination between government and religious institutions are critical steps toward achieving standardization and trust. By aligning regulatory development with *maqāṣid al-sharī'ah*, halal tourism can be further positioned as a sustainable, inclusive, and value-driven sector within the broader halal economy.

Muslim Family as Strategic Consumers: Halal Lifestyle and the Transformation of Consumption Patterns

Muslim families increasingly function as strategic consumers within the expanding halal lifestyle ecosystem, particularly in tourism. Rather than treating travel as a purely recreational activity, respondents consistently frame tourism as an extension of religious identity and ethical commitment. This reflects the broader logic of Islamic consumerism, where consumption is guided not only by utility and price but also by adherence to Islamic norms and values.²¹ In this context, tourism becomes part of a continuum of halal-oriented practices that structure everyday life.

Empirical findings show that Muslim families actively seek tourism experiences aligned with ethical consumption principles, emphasizing halal-certified services, modest environments, and family-oriented facilities. Ethical consumption in Islamic contexts is closely linked to notions of *ḥalāl*, *ṭayyib*, and moral responsibility, where consumption decisions reflect both religious obedience and social ethics.²² However, the data also reveal a value–behavior gap: while

²¹ Wilson, “Shared Learning In and From Transformational Development Programs”; M El Basyoni, “Revitalization of the Role of Waqf in the Field of Architecture: Activation of Waqf to Improve the Function of Public Buildings,” in *WIT Transactions on the Built Environment*, vol. 118, 2011, 129–40, <https://doi.org/10.2495/STR110111>.

²² S Shahid, F Ahmed, and U Hasan, “A Qualitative Investigation into Consumption of Halal Cosmetic Products: The Evidence from India,” *Journal of*

respondents express strong commitment to halal principles, actual decisions often involve trade-offs related to affordability, accessibility, and service quality.²³ This suggests that Islamic consumer behavior operates within a dynamic negotiation between normative ideals and practical constraints.

From a structural perspective, tourism consumption is embedded within a broader halal value chain, encompassing production, certification, distribution, and service delivery. The effectiveness of halal tourism depends not only on individual choices but also on the reliability of institutional mechanisms such as certification systems and regulatory frameworks. Families rely on these systems to ensure that tourism services meet Islamic standards, highlighting the interdependence between consumers, industry actors, and governing institutions. This reinforces the argument that halal tourism is not an isolated market segment but part of an integrated economic ecosystem.

The role of the family unit is central in shaping these consumption patterns. Tourism decisions are typically made collectively, reflecting shared values and long-term considerations aligned with Islamic principles of moderation and ethical expenditure.²⁴ In this regard, tourism functions not only as a form of consumption but also as a site of identity construction and value transmission. Engaging in halal tourism allows families to reinforce their sense of belonging within the Muslim community while navigating modern lifestyles.²⁵

Theoretically, these findings extend existing literature by demonstrating that Muslim consumption cannot be fully explained through economic or normative models alone. Instead, it reflects an

Islamic Marketing 9, no. 3 (2018): 484–503, <https://doi.org/10.1108/JIMA-01-2017-0009>; M K Hassan, M F Karim, and M S Karim, “Experiences and Lessons of Cash Waqf in Bangladesh and Other Countries,” in *Revitalization of Waqf for Socio-Economic Development, Volume I*, vol. 1, 2019, 59–83, https://doi.org/10.1007/978-3-030-18445-2_5.

²³ A Rahmati, B Benazir, and A Ibrahim, “Muslim Millennials and Food Choices: Unpacking the Halal Awareness Gap in Aceh, Indonesia,” *Jurnal Ilmiah Peuradeun* 14, no. 1 (2026): 27–50, <https://doi.org/10.26811/peuradeun.v14i1.1497>.

²⁴ F S Zakiy, A M Ridwan, and A S Supriyanto, “Characteristics of Moslem Families Economy Based on Maqashid Sharia Perspective,” *Journal of Islamic Economic Laws* 4, no. 1 (2021): 1–25, <https://doi.org/10.23917/jisel.v4i1.12188>.

²⁵ J Syahrivar et al., “Religious Compensatory Consumption in the Islamic Context: The Mediating Roles of Religious Social Control and Religious Guilt,” *Asia Pacific Journal of Marketing and Logistics* 34, no. 4 (2022): 739–58, <https://doi.org/10.1108/APJML-02-2021-0104>.

interaction between Islamic consumerism, ethical consumption, and the halal value chain, mediated by socio-economic conditions and institutional trust. This integrative perspective highlights that halal tourism represents both a material practice and a symbolic expression of faith, where consumption becomes a means of aligning everyday life with broader religious and ethical objectives.²⁶

From a practical standpoint, recognizing Muslim families as strategic consumers has important implications for industry and policy. Tourism providers must develop services that align with ethical and religious expectations, while policymakers should strengthen halal governance systems to ensure consistency and trust across the value chain. Addressing the value-behavior gap through improved halal literacy and information transparency is also essential for enhancing the integrity of the halal tourism ecosystem. Ultimately, the transformation of consumption patterns observed in this study underscores the growing role of value-based consumption in shaping contemporary Muslim lifestyles and the expansion of the halal economy.

CONCLUSION

This study demonstrates that Islamic tourism has undergone a profound transformation from a normatively contested activity into an integral component of Muslim family life in Indonesia. The findings reveal a multidimensional shift encompassing perception, function, and practice. While tourism was previously approached with skepticism due to moral concerns, it is now widely accepted as compatible with Islamic values, particularly when supported by halal-compliant infrastructures and services. Empirical evidence further confirms that Muslim families increasingly regard tourism as essential to family well-being, contributing to psychological health, emotional bonding, and overall quality of life.

This transformation is facilitated by a broader socio-legal process in which Islamic norms are reinterpreted through the framework of *maqāṣid al-sharī'ah*. Tourism is no longer positioned as a marginal leisure activity but is reframed as a legitimate means of achieving key objectives such as *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, and *ḥifẓ al-nasl*. Institutional developments, including halal certification systems and sharia-compliant services, further reinforce this shift by translating normative principles

²⁶ Wilson, "Shared Learning In and From Transformational Development Programs"; El Basyoni, "Revitalization of the Role of Waqf in the Field of Architecture: Activation of Waqf to Improve the Function of Public Buildings."

into practical and accessible forms. At the same time, Muslim families act as strategic consumers who actively shape the halal tourism ecosystem through value-based consumption grounded in religious identity.

Theoretically, this study contributes to the integration of Islamic legal theory, sociology of consumption, and family well-being frameworks, demonstrating that tourism operates at the intersection of normative transformation and everyday practice. Practically, it highlights the need for more coherent, standardized, and value-oriented halal tourism governance that aligns with both market dynamics and religious expectations. This study redefines tourism not as mere leisure, but as a maqāsid-driven socio-legal construct embedded within Muslim family life. Future research should specifically examine comparative socio-legal frameworks of halal tourism across Muslim-majority and minority contexts, as well as the long-term impact of halal tourism on family structure, religious practice, and intergenerational value transmission.

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