

# A Conceptual Framework of Mobile Engagement in Meeting Faith-Based Needs in Muslim-Friendly Tourism

Umami NoorJuwairiah Abdullah <sup>1</sup>, Nur Shuhadah Mohd <sup>2</sup>, Siti Salwa Md Sawari <sup>3</sup>, Muna Yastuti Madrah <sup>4</sup>

International Institute for Halal Research and Training, International Islamic University Malaysia, Malaysia. <sup>1</sup>

Department of Tourism, Kulliyah of Sustainable Tourism and Contemporary Languages International Islamic University Malaysia, Malaysia. <sup>2,3</sup>

Universitas Islam Sultan Agung, Indonesia <sup>4</sup>

juwaabdullah@gmail.com <sup>1</sup>, shuhadah.mohd@gmail.com <sup>2</sup>, salwa\_sawari@ium.edu.my <sup>3</sup>,  
munamadrah@unissula.ac.id <sup>4</sup>

Corresponding author: salwa\_sawari@ium.edu.my

**A**bstract—The rapid growth of Muslim-friendly tourism has intensified scholarly and practical interest in understanding how Muslim travelers' faith-based needs are accommodated in contemporary travel environments. While prior studies have identified essential religious requirements such as halal food, prayer facilities, and shariah compliant services, limited conceptual work explains how digital technologies particularly mobile applications mediate the fulfillment of these needs across the travel journey. This paper develops a conceptual framework that positions mobile engagement as a central mechanism linking Muslim travelers' faith-based needs to enhanced travel confidence, emotional comfort, and destination satisfaction. Drawing from halal tourism literature, digital engagement theory, and technology-enabled service design, the framework conceptualizes mobile applications as functional, psychological, and social enablers that support religious continuity during travel. The paper contributes theoretically by integrating faith-based tourism and mobile engagement into a unified conceptual model and offers practical insights for destination managers and digital platform developers seeking to design inclusive Muslim-friendly tourism experiences.

**Keywords:** Muslim-friendly tourism, faith-based needs, mobile engagement, halal tourism, conceptual framework

## 1.0 INTRODUCTION

Muslim-friendly tourism has emerged as one of the fastest-growing segments of the global tourism industry, driven by the increasing mobility of Muslim travelers and heightened awareness of halal and shariah-compliant services (Battour et al., 2022; Mastercard & CrescentRating, 2023). Unlike conventional tourists, Muslim travelers must continuously fulfill faith-based obligations during travel, including dietary requirements, worship practices, moral conduct, and privacy considerations (Putra & Tucunan, 2021; Hanafiah et al., 2022). Parallel to this growth, tourism has undergone rapid digital transformation. Mobile applications, artificial intelligence (AI), and online platforms have become central to travel planning, on-site navigation, and experience sharing (Pencarelli, 2020; Cuomo et al., 2021). For Muslim travelers, mobile technologies play an even more critical role by providing real-time access to prayer times, qibla direction, halal food locations, mosque directories, and shariah-compliant accommodation options (CrescentRating, 2023; Husna, 2023). While prior studies have examined Muslim traveler satisfaction, halal service quality, and technology usage independently (Yaakop et al., 2017; Assaker et al., 2020), there remains a lack of integrative conceptual models explaining how mobile engagement mediates the fulfillment of faith-based needs and shapes travel experiences. This paper addresses this theoretical gap by proposing a conceptual framework that

explains the role of mobile applications as faith-facilitating technologies within Muslim-friendly tourism.

## 2.0 CONCEPTUAL BACKGROUND AND THEORETICAL FOUNDATIONS

### 2.1 Muslim Faith-Based Needs in Tourism

Halal tourism has been very significant with Muslim-friendly concept in tourism sector. Halal tourism is developed in fulfilling the faith-based need demand that needs to be performed by Muslim travelers as their main worshipping practices, with the assistances of adequate facilities and services. Faith-based needs, Muslim needs and spiritual needs are the familiar terms used by researchers depicting on the similarities of Muslims religious practices in their daily routines. MasterCard-CrescentRating (2019) listed out six basic needs that a Muslim required during travelling which are:

- a) Purification facilities with water/ water-friendly washroom
- b) Facilities to worship (salat)
- c) Halal food
- d) Tourism activities that obey with Islamic values and rules such as no element of immorality and evil
- e) Ramadan service
- f) Prohibition to non-halal recreation facilities/ services with privacy

#### a) Purification facilities with water/ water-friendly washroom

In Muslims prayer daily routine, it is obliged to perform ablution or wudu as an act of being clean and pure form from any dirt or Hadas (impurity). Hence, washroom with water pipes or bidet is encouraged to be provided as it eases for Muslim travelers to cleanse well before performing the prayers. Hence, the availability of sanctified facilities with water-friendly washrooms are highly urgent for every Muslims in whatever situation they are in.

#### b) Facilities to worship (salat)

Every Muslims are obligated to perform five times prayer per day as it is also their main worshipping act to the Almighty, Allah S.W.T. thus, it is vital for the destination hosts to provide prayer spaces such as mosques or musolla together with sanctified facilities or ablution area to ease them in performing prayers anytime especially for Muslim women as they need to cover up their aurah from the non-mahram men and women gazes.

#### c) Halal food services

Seeking for Halal products and services is crucial even during travelling as consuming healthy, clean and safe food is obligated and mandatory in Muslims daily routine as per mentioned in Halal section from Islamic Law. A hadith narrated by al-Tabarani also stated that “Searching for what is halal is an obligation upon every Muslim.”. With the references from Islamic Law and advices from past Islamic scholars and prophet, Halal food is highly prioritized to be seek during travelling that needs to be taken action by destination hosts.

#### d) Free immoral and Evil Islamic Tourism Activities

The first thing the Muslim travelers needs to be consider first before planning or joining any activities or events is to make sure that it is free from any kinds of immoralities such as dancing, concerts, clubbing, any kinds related to prostitution, nudity together with the one that serve non-Halal food such as alcohols or beers. Unwanted exposed of dressing code also taking into consideration when travelling as it will arouse lust and other unwanted evil intention.

#### e) Ramadan Packages

Muslim are commonly avoid travelling during Ramadhan period as it exhausts more than usual. However, there are groups of Muslim travelers who prefers to have vacation from the first of Ramdhan until the Eid-ul Fitr season. Hence, destination hosts can opt to provide services that serve Muslims during Ramadhan season such as including meals for suhoor (pre-dawn) and hosting iftar for breaking fast into their meal packages during their stay at the accommodations or at any restaurants and eateries. This kind of initiatives has indirectly promoted their businesses which making Muslim travelers to come and visit again in the next Ramadhan.

#### f) Restriction to non-sharia recreation services and facilities without privacy

Commonly, travelers would search for recreations during traveling and Muslim travelers would demand for separated spaces between women and men as it prioritizing the privacy for women aurah to not be exposed by non-Mahrams. For instance, gym hall and swimming pool should provide separated spaces for both genders in complying to shariah rule.

Overall, these Muslims six basic needs are just the foundation for business owners and authorities involved to get started in serving Muslim

customers. However, there are many additional needs that are opt to be considered which individually demanding. Such demands are like dress code, sexual behaviors and more (Putra and Tucunan, 2021). These six basic Muslim faith-based needs are also the same list reported by the publisher of annual Global Muslim Travel Index (GMTI), CrescentRating and stating that Muslims are also practicing their faith-based needs diversely. MasterCard-CrescentRating (2019) released newest categories of faith-based needs or Muslim needs

divided by three levels of categories which are the from the highest urgency is need to have, good to have and nice to have. The basic Muslim faith-based needs are then listed referring to urgency under each of these categories, assisting involved parties to have clear guidelines and references in taking initiatives to welcome Muslim travelers to their businesses. Table 1 below shows the comparison of Muslim needs in the year 2009 and 2019 (Hussain et al., 2021).

**Table 1:** Muslim-friendly Need (CrescentRating, 2024)

Category	Service Needs (2009)	Service Needs (2019)
Need to have	<ul style="list-style-type: none"> <li>• Halal food service</li> <li>• Prayer facilities</li> </ul>	<ul style="list-style-type: none"> <li>• Halal food service</li> <li>• Prayer facilities</li> <li>• Water-friendly washroom</li> </ul>
Good to have	<ul style="list-style-type: none"> <li>• Water-friendly washroom</li> <li>• Ramadan services</li> </ul>	<ul style="list-style-type: none"> <li>• No Islamophobia</li> <li>• Social causes</li> <li>• Ramadhan services</li> <li>• Local Muslim experiences</li> </ul>
Nice to have	<ul style="list-style-type: none"> <li>• No-non halal activities</li> <li>• Recreational facilities and services</li> </ul>	<ul style="list-style-type: none"> <li>• No-non halal activities</li> <li>• Recreational facilities and services with privacies</li> </ul>

Muslim faith-based needs also revolute align with revolution of mobile technology and somehow it affects their travel behavior in relying mobile services to seek information during traveling. By having deeper understanding on this revolution causes changes in prioritizing Muslim needs during travelling as the differences shown in Table 1 from year 2009 and 2019. Having the understandings of this alteration will gives benefits to parties involved in Muslim-friendly tourism and paved the way for series of development in products and services chain, assisted by academic researches materials for references context. Hence, focusing on Muslim-friendly tourism is urgently needed in sustaining the tourism segment in global market.

**2.2 Muslim Faith-Based Needs from The Lense of Mobile Engagement**

*2.2.1 Muslim Travelers Demographics and Preferences*

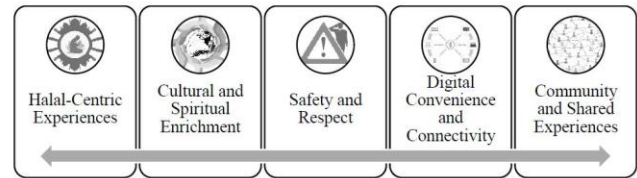
One main factor that driven the expansion of Muslim-friendly tourism is the rapid growth of Muslim population which currently reach over 2.014 billion (25% of the global population) worldwide

(Prayer Times, 2023). As in Asia, the homeland of most Muslim coming from reach 67% of the population itself, 17.9% are Sub-Saharan African, 12% are from North Africa and 2.7% are from Europe where all places of Muslim-friendly tourism can be popular (Mastercard-CrescentRating, 2022).

What is more interesting is that generations of the travelers, starting from millennials, Generation Z (GenZ), Generation Alpha (AlphaGen) has rapid interest in sustainable and responsible tourism practices which this could be mark as the key indicator for targeting market in facilitating the products and services. In detail, it is reported that 70% of among them are aged of 40, millennials (22.9%), Generation Z (21.5%) and Generation Alpha (27.2%) (GMTI report, 2023). Each of their own have different interest, preferences and urging to a new era of Halal travel and sustainable food and lifestyle services and products, which then making the restaurants and travel guides to obtain Halal and sharia compliant certificates in convincing Muslim travelers to expand this market globally (Azam et al., 2021).

There are five elements of external preferences summarized in providing involved parties to easily understand and refer which the six basic Muslim needs mentioned are also a part of the preferences. Conceptually, Muslim travelers are familiar with specific dietary and lifestyle which it revolves around the Halal base. The need of Halal food, prayer facilities and shariah compliance accommodation is not only caused by religious beliefs but also a fundamental needs as human being (Hanafiah et al., 2022; Ulfy et al., 2021). Muslim travelers also inclined to choose destinations with cultural and historical enrichment as they seek for places that have relations to Islamic history or heritage which symbolize their desire for spiritual need. Places of worships, local traditions and popular landmarks serves experiences that only can be found at specific destinations. Another preference mentioned is related to safety and respect along the trip where they are expecting to have senses of welcoming, respecting their beliefs and culture without being misinterpreted or discriminated. Plus, they are more prefer to places with accommodation and facilities that can served their faith-based needs (Yaakop et al., 2017). In the current digital era evolution. Muslim travelers tend to seek for seamless digital that goes with their faith-based needs. Accessing mobile features such as prayer times, qibla directions, lists of Halal restaurants with real-time locations, sharia compliant accommodations, nearby mosques and musollas within their current location does ease them a lot during travelling. it is a form of expectations made from their travel experiences (Crescent Rating, n.d.). Similarly to other tourists around the world, Muslim travellers also look for connections to express their preferences, expectations and experiences to other travellers (Pung et al., 2019). Besides, sharing insights and recommendations via online platforms promoting senses of companionship (Wang et al., 2017). Figure 1 illustrates the core preferences and faith-based needs that shape Muslim travelers' decision-making and behavior throughout the travel journey. These preferences encompass religious obligations (e.g., halal food, prayer facilities, and privacy), lifestyle expectations, cultural interests, safety considerations, and digital accessibility. Within the proposed conceptual framework, these elements represent the foundational antecedents that motivate Muslim travelers to seek supportive tourism environments. Mobile engagement functions as a mediating mechanism that enables travelers to identify, access, and verify these needs in real time through digital platforms. By translating abstract faith-based requirements into actionable information and services, mobile applications bridge

the gap between Muslim travelers' preferences and their experiential outcomes, such as emotional comfort, travel confidence, and destination satisfaction.



**Figure 1:** Muslim traveler's preferences in Muslim-friendly Tourism

### 2.3 Mobile Digital Features

#### 2.3.1 Muslim-friendly Online Platforms

Generally, 70% of the travelers around the world is always relying to their phones during travelling (Google, 2018) which proved enough of how mobile engagement can alters travel trend globally. Online features such as blogs, online forums, social medias and applications, websites through search engines, booking and ticketing services, and newest is AI tools such as ChatGPT and AI result search in search engine has become essences in pre-trip planning for Muslim travelers as they can have initial information assisting in making decision that fit with their customized needs (Cuomo et al., 2021; Pencarelli, 2020). Newest data reveals that almost half of the travelers consume social media in planning their trip and most of them are GenZ (60%) with the rest are millennials. Fuad (2023) stated that social medias such as Instagram is best places to get travel ideas, followed by TikTok and Facebook. Online platform offers a one pit stop service where travelers can look for information related to Halal and shariah compliance details such as Halal food, Halal souvenirs hotspots, mosques and musollas locations and directions, prayer schedules, qibla directions and more in one go (CrescentRating, 2023; Husna, 2023). With that, many restaurants are urge to obtain Halal certificates for their businesses as gesture of respecting and welcoming by convincing their Muslim customers that their menus are safe to consumed.

Online platforms also capable in generating customized itineraries where they can select from food to eat, what to ride, where to sleep and even what to do at the destinations that aligns with tailor-made plans (Whitehead, 2020). There are even real-time updates such as prayer times, qibla directions, public transportation departure and arrival time, upcoming events and past traveler's reviews available for in planning their future destination

selected (Assaker et al., 2020). Navigation feature also another vital aspect of online platforms (Whithead, 2020). With the development of interactive map help the users to easily understand the directions mapped to nearby Halal restaurants, mosques and prayer rooms and other facilities needed. GPS functions as mapping-wise where users can point down locations easily. Data obtained by Google reported that more than 77% users has used navigation apps together with over a billion of Google Map users. Plus, 2% annual increase in navigation and transportation apps downloaded (Fuad, 2023). Besides that, digital platforms highlight how vital are cultural experiences that enhancing cultural events, activities and heritage sites (Cuomo et al., 2021). Hence, by engaging mobile services can lead to deeper understandings and stronger connection with the destinations visited together with the local adaptation encountered.

1	2	3	4	5
• Comprehensive information access	• Personalised itineraries	• Navigational assistance	• Real-time updates and reviews	• Enhanced cultural experience

**Figure 2:** Online Platform Contributions to Muslim-friendly Tourism

### 3.0 DISCUSSION

This study advances the conceptual understanding of Muslim-friendly tourism by positioning mobile engagement as a central mediating mechanism between Muslim travelers' faith-based needs and their overall travel experience. While previous studies have primarily approached halal tourism through service attributes, destination readiness, or satisfaction outcomes (Yaakop et al., 2017; Putra & Tucunan, 2021; Hanafiah et al., 2022), the present framework reconceptualizes faith-based travel as a technology-mediated process shaped by continuous digital interaction. Muslim travelers are required to observe time-sensitive and context-dependent religious obligations such as prayer, halal consumption, modesty, and moral conduct, which can generate uncertainty and psychological strain, particularly in unfamiliar or non-Muslim-majority destinations (Hussain et al., 2021). Mobile applications mitigate these challenges by translating abstract religious requirements into real-time, location-based, and personalized solutions, thereby reducing cognitive effort and enhancing perceived control over the travel environment (Battour et al., 2022; Battour et al., 2023). In this sense, mobile engagement functions not merely as a functional facilitator but as a faith-facilitating mechanism that enables religious continuity during travel. The

framework further highlights emotional and spiritual comfort as critical intermediate outcomes of faith-based need fulfillment, extending beyond traditional tourism outcomes such as satisfaction or revisit intention (Yaakop et al., 2017; Assaker et al., 2020). When mobile technologies provide reliable access to prayer times, qibla direction, halal food verification, and shariah-compliant services, Muslim travelers experience reduced anxiety and enhanced emotional reassurance, which strengthens their spiritual well-being and positively shapes destination evaluations (Hanafiah et al., 2022; CrescentRating, 2023).

This emphasis responds to growing calls to integrate emotional and experiential dimensions into tourism research, particularly in digitally mediated contexts (Cuomo et al., 2021). Moreover, the findings suggest that Muslim-friendly tourism should be understood as a dynamic, digitally enabled ecosystem rather than a static collection of physical facilities. While core infrastructure such as halal-certified restaurants, mosques, and privacy-respecting recreational spaces remains essential (Mastercard-CrescentRating, 2019), their effectiveness is increasingly dependent on visibility, accessibility, and verification through mobile platforms (Whitehead, 2020; Husna, 2023). Digital platforms also facilitate social connectivity and peer validation, allowing Muslim travelers to share experiences, exchange recommendations, and collectively shape perceptions of destination friendliness (Pung et al., 2019; Wang et al., 2017). This co-creation process enhances trust and strengthens the perceived inclusivity of destinations, particularly for non-Muslim-majority contexts seeking to engage with the Muslim travel market. Theoretically, this study contributes by integrating halal tourism literature with digital engagement theory and tourism experience research, offering a process-oriented explanation of how technology mediates faith-based consumption in travel settings (Pencarelli, 2020; Cuomo et al., 2021).

Managerially, the framework underscores the importance for destination managers, tourism operators, and policymakers to prioritize digital inclusivity alongside physical service provision, as accurate, real-time, and culturally sensitive mobile features can significantly enhance Muslim travelers' confidence and satisfaction without requiring extensive infrastructural investment (Battour et al., 2022; CrescentRating, 2023). Overall, this conceptualization moves beyond descriptive accounts of halal tourism by demonstrating how mobile engagement reshapes Muslim-friendly tourism into an adaptive, technology-driven

experience that aligns religious obligations with contemporary travel practices.

#### 4.0 CONCLUSION AND IMPLICATIONS

This conceptual paper advances understanding of Muslim-friendly tourism by positioning mobile engagement as a central mechanism through which Muslim travelers' faith-based needs are fulfilled in digitally mediated travel environments. Moving beyond traditional approaches that emphasize physical halal attributes and service availability, the paper conceptualizes mobile applications as faith-facilitating technologies that translate religious obligations such as halal consumption, prayer observance, privacy, and moral conduct into real-time, actionable travel solutions. By synthesizing halal tourism, digital engagement, and tourism experience literature, the proposed framework highlights how mobile engagement reduces uncertainty, enhances emotional and spiritual comfort, and contributes to positive destination evaluations among Muslim travelers. Theoretically, this study enriches halal tourism research by offering a process-oriented and technology-mediated perspective that integrates emotional and spiritual comfort as key intermediate outcomes linking faith-based need fulfillment to destination satisfaction, while also extending digital engagement theory by demonstrating that mobile technologies support religious assurance alongside functional convenience. From a managerial perspective, the findings underscore the importance for destination managers, tourism operators, and digital platform developers to prioritize digital inclusivity in parallel with physical infrastructure development, as the visibility, accessibility, and verification of Muslim-friendly services through mobile platforms increasingly shape travelers' confidence and satisfaction. Mobile solutions further offer a cost-

effective strategy for non-Muslim-majority destinations to engage with the Muslim travel market without extensive structural modification. At the policy level, the framework suggests the need for coordinated collaboration between tourism authorities, halal certification bodies, and technology providers to ensure the reliability and consistency of faith-based digital information. As a conceptual contribution, this study also provides a foundation for future empirical research, encouraging scholars to test the proposed relationships across diverse destinations, traveler segments, and technological contexts, and to explore how emerging digital innovations further reshape faith-based travel experiences. Overall, the paper demonstrates that mobile engagement is no longer peripheral but central to the realization of inclusive, sustainable, and Muslim-friendly tourism in the contemporary digital landscape.

#### 5.0 ACKNOWLEDGEMENTS

The authors would like to express their deepest gratitude to the Ministry of Higher Education Malaysia for providing financial support under the Fundamental Research Grant Scheme (FRGS) for the project ID (FRGS/1/2023/WAB01/UIAM/02/1) (FRGS-EC24-031-0031). We sincerely appreciate this funding, which has significantly contributed to advancing our research. We are also grateful to the International Islamic University Malaysia (IIUM) for their continuous support and facilitation throughout this project. Special thanks to all team members, collaborators, and participants for their valuable contributions and commitment. This research would not have been possible without the dedication and efforts of everyone involved, and we look forward to the meaningful outcomes that will result from this work.

## 6. REFERENCES

- Abdullah, M. A., & Azam, M. S. (2020). Halal industry in ASEAN: Issues and challenges. In P. Ordoñez de Pablos, M. Almunawar, & M. Abduh (Eds.), *Economics, business, and Islamic finance in ASEAN Economic Community* (pp. 77–104). IGI Global. <https://doi.org/10.4018/978-1-7998-2257-8.ch005>
- Abdullah, M. A., & Azam, M. S. (2021). Halal entrepreneurship: Concept and business opportunities. In *Entrepreneurship – Contemporary Issues*. IntechOpen. <https://doi.org/10.5772/intechopen.93657>
- Assaker, G., Hallak, R., & El-Haddad, R. (2020). Consumer usage of online travel reviews: Expanding the unified theory of acceptance and use of technology 2 model. *Journal of Vacation Marketing*, 26(2), 149–165. <https://doi.org/10.1177/1356766719867386>
- Azam, M. S., Abdullah, M. A., & Ahmad, A. N. (2021). Identifying and measuring the weights of halal compliance rating (HCR) components of best halal practices by applying the AHP method. *International Journal of Islamic Business Ethics*, 6(2), 104–118. <https://doi.org/10.30659/ijibe.6.2.104-118>
- Battour, M., Mady, K., Salaheldeen, M., Elsotouhy, M., Elbendary, I., & Boğan, E. (2023). AI-enabled technologies to assist Muslim tourists in halal-friendly tourism. *Journal of Islamic Marketing*, 14(5), 1291–1309. <https://doi.org/10.1108/JIMA-01-2022-0001>
- Buhalis, D., & Law, R. (2008). Progress in information technology and tourism management: 20 years on and 10 years after the Internet. *Tourism Management*, 29(4), 609–623. <https://doi.org/10.1016/j.tourman.2008.01.005>
- Cuomo, M. T., Tortora, D., Foroudi, P., Giordano, A., Festa, G., & Metallo, G. (2021). Digital transformation and tourist experience co-design: Big social data for planning cultural tourism. *Technological Forecasting and Social Change*, 162, 120345. <https://doi.org/10.1016/j.techfore.2020.120345>
- CrescentRating. (2023). Muslim-friendly travel insights. <https://www.crescentrating.com>
- Davis, F. D. (1989). Perceived usefulness, perceived ease of use, and user acceptance of information technology. *MIS Quarterly*, 13(3), 319–340. <https://doi.org/10.2307/249008>
- Fuad, S. A. (2023). The Internet's role in travel: Insights and statistics on global connectivity. Mobilise.
- Gretzel, U., Sigala, M., Xiang, Z., & Koo, C. (2015). Smart tourism: Foundations and developments. *Electronic Markets*, 25(3), 179–188. <https://doi.org/10.1007/s12525-015-0196-8>
- Hanafiah, M. H., Hasan, M. R., & Mat Som, A. P. (2022). Managing modern Muslim travellers: Emerging trends and issues for Islamic tourism destinations. *Tourism and Hospitality*, 3(4), 908–918. <https://doi.org/10.3390/tourhosp3040058>
- Hussain, A., Jamaluddin, M. A., & Hashim, K. S. H. (2021). Study on Muslim-friendly hotel in Malaysia: A conceptual framework. *Journal of Halal Industry & Services*, 4(1), a0000240.
- Husna, N. F. (2023, July 19). Local digital platform to help halal industry operators expand globally. *The Star*.
- Mastercard & CrescentRating. (2019). *Global Muslim Travel Index 2019*. CrescentRating.
- Mastercard & CrescentRating. (2022). *Global Muslim Travel Index 2022*. CrescentRating.
- Mastercard & CrescentRating. (2023). *Global Muslim Travel Index 2023*. CrescentRating.
- Neuhof, B., Buhalis, D., & Ladkin, A. (2015). Smart technologies for personalized experiences: A conceptual framework. *Tourism Management*, 50, 243–254. <https://doi.org/10.1016/j.tourman.2015.03.001>
- Pencarelli, T. (2020). The digital revolution in the travel and tourism industry. *Information Technology & Tourism*, 22(3), 455–476. <https://doi.org/10.1007/s40558-019-00160-3>

- Pung, J. M., Del Chiappa, G., & Sini, L. (2019). Booking experiences on sharing economy platforms: An exploration of tourists' motivations and constraints. *Current Issues in Tourism*, 25(19), 3199–3211. <https://doi.org/10.1080/13683500.2019.1690434>
- Putra, M. F. S., & Tucunan, K. P. (2021). The concept of halal tourism and the fulfillment of Muslim tourist needs in halal tourism. *Halal Research Journal*, 1(2), 56–62.
- Salaheldeen, M. (2022). Opportunities for halal entrepreneurs in the Islamic digital economy. In V. Ratten (Ed.), *Cultural entrepreneurship*. Springer. [https://doi.org/10.1007/978-981-19-2771-3\\_9](https://doi.org/10.1007/978-981-19-2771-3_9)
- Venkatesh, V., Thong, J. Y. L., & Xu, X. (2012). Consumer acceptance and use of information technology: Extending the unified theory of acceptance and use of technology. *MIS Quarterly*, 36(1), 157–178.
- Wang, S., Kirillova, K., & Lehto, X. (2017). Travelers' food experience sharing on social network sites. *Journal of Travel & Tourism Marketing*, 34(5), 680–693. <https://doi.org/10.1080/10548408.2016.1224751>
- Whitehead, R. (2020). Halal online travel platforms bullish on growth as big names continue to underserve the segment. *Salaam Gateway*.
- Yaakop, A. Y., Ismail, S. A., Mahadi, N., & Anuar, M. M. (2017). Islamic attributes of destination and Muslim travellers' satisfaction: Examining the moderating effect of religious commitment. *Advanced Science Letters*, 23(4), 2783–2786. <https://doi.org/10.1166/asl.2017.7643>