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Preservation of Life in Tandem with Shariah Compliances Regarding Covid-19 Vaccines

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1. Introduction

The novel coronavirus disease (Covid-19) startled the world as it spread expeditiously from continent to continent. Globally, on the 1st of March, 2021, there have been 113,820,168 confirmed cases of Covid-19, including 2,527,891 deaths reported (WHO, 2021). Due to the fact that more people are dying during the pandemic, it urges the scientists to produce vaccines to protect mankind against the deadly coronavirus.

Shariah is the way of life that governs, conserves, and preserves comprehensive values in all aspects of human life. According to Jasser (2007), jurists used the term '*maqasid*' to refer to the purposes, objectives, principles, intents, goals, ends, and as alternative expressions to the interests (*masalih/maslahah*). *Maqasid* Shariah can best be referred to as the objectives of Shariah to preserve the benefits or interests of the human beings.

News published by The Star on the 2nd of March, 2021, entitled "New vaccine shows promise", informed the readers that recent studies from the United Kingdom suggested a single dose of the Pfizer vaccine can provide a strong protection against Covid-19.

As mentioned by Bernama (2021) in New Straits Times that was published on the 14th of February, 2021, Office of the Mufti of the Federal Territories (PMWP) has agreed to adopt the resolution of the *Muzakarah* (discussion) of the Fatwa Committee of the National Council for Islamic Religious Affairs on 3rd of December, 2020, and the meeting has decided that the usage of Covid-19 vaccine is permissible and compulsory for groups which have been identified by the government. Unquestionably, this resolution is in line with the preservation of life in the objectives of Shariah.

2. Protecting against Disease as the Preservation of Life

Al-Syatibi in his book, *al-Muwafaqat fi Usul al-Shariah*, argued that the main purpose of Shariah is to benefit humanity both in the world and hereafter. For that, Al-Syatibi has done research (*istiqra'*), explored from the al-Quran and Sunnah, which deduced that the objectives of Shariah in the world are five things, namely the preservation of faith, life, intellect, lineage, and wealth (Abdurrakhman, 2019).

Furthermore, Padela (2018) highlighted safeguarding against contagious diseases and establishing excellent medical care services to fight illness, as vital steps for the achievement of such goals. In addition, he focused on the discussions concerning the preservation of human life at four different degrees, including the individual, the family, the Muslim society, and the global community.

“Covid-19 vaccine is permissible for Muslim use, preservation of life is key consideration: MUIS”, headline used by CNA Singapore on the 13th of December, 2020, enlightens the readers about the intents of introducing Covid-19 vaccines and the processes involved in producing vaccines are largely aligned to manifest Islamic essences and values, and therefore as a mean to uphold the principles of the sanctity of human life and the avoidance of harm from the upshots of the virus.

3. Shariah Compliances in Covid-19 Vaccines

Additionally, Mufti of the Federal Territories, Sahibus Samahah Datuk Dr. Luqman Abdullah said from the perspective of consumerism, only vaccines that have been identified as halal and *tayyiban* will be used for the National Covid-19 Immunisation programme (Bernama, 2021).

The Islamic Religious Council of Singapore (MUIS) also highlights that the religious perspective of the Covid-19 vaccine must take a more holistic stance in the issue of halalness or permissibility of its ingredients (CNA, 2020).

Aside from that, news by CNA Singapore on the 13th of December, 2020, stated that MUIS considered the role of vaccine as a critical necessity to rescue lives, it must have no known adverse effects as not expected to cause harm to those who take the vaccine, and considered the permissibility of ingredients used in vaccines. MUIS added that there were situations that allow the use of impure substances for treatment as evident in some Prophetic traditions. In addition to this, the processes would have undergone multiple layers of chemical processes, such as filtration that would render them undetectable in the final product. In Muslim jurisprudence, these processes are similar to *istihalah* (transformation), and in such situations, the final product is deemed lawful for Muslim use and no longer becomes prohibited.

A research by Juan (2021) shows that Covid-19 vaccine, such as the Pfizer-BioNTech, is made up of safe, efficacious, and free from any impermissible ingredients in preventing symptomatic Covid-19 disease, including the messenger ribonucleic acid (mRNA) molecules, lipids, salts, and sugar, and thus can minimize the vaccination refusal among the Muslim societies that argue about the halal status of Covid-19 vaccines.

4. Quality of Life Variable

An example of a variable in preventive medicine that underlines quality of life and whereby, preserves the life (*hifz al-nafs*) is as follows (Ramzi *et al.*, 2020):

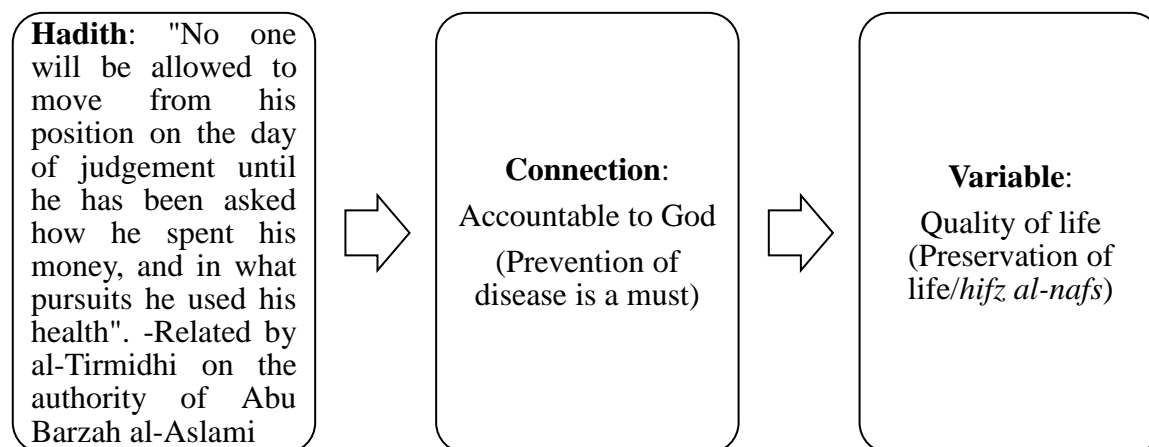


Figure 1. Quality of life variable.

5. Conclusion

After all is said and done, the preservation of life (*hifz al-nafs*) is, from the Islamic standpoint, the second most important after the preservation of faith (*hifz al-din*). Islam will not compromise any act that violates the objectives of Shariah. Health presents mankind a great responsibility, for which human beings are accountable to God on the day of judgement. Thus, vaccination is necessary as it upholds the principles of the sanctity of human life and the avoidance of harm (*mafsadah*), such as death from the effects of the virulent coronavirus. On the other hand, seeking halal is obligatory and the term ‘Shariah compliance’, not only means that the thing should be lawful (halal), but also wholesome (*tayyiban*). Therefore, scientists struggle to produce not only halal vaccines for Covid-19, but the treatment is also ensured to be made up of safe, efficacious, and adverse effect free. The Almighty says in the al-Quran: “*And whoever saves one, it is as if he had saved mankind entirely.*” (al-Quran, 5:32).

Conflicts of Interest: The authors declare no conflict of interest.

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Study on Muslim-Friendly Hotel in Malaysia: A Conceptual Framework

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Abstract: The tourism industry is one of the biggest economic drivers contributing to the world's economic advancement. The growth of Muslim travelers is a new emerging segment within the travel sector that affects the global tourism industry. Given the inherent strengths to cater to the Muslim travellers, Malaysia took this opportunity to gain a greater share of this growing segment and increase the overall tourist arrivals. Since Malaysia is a Muslim majority country and pioneer for the *Halal* industry, the increasing demand for Islamic products and services has led the hoteliers in Malaysia to provide more Islamic friendly hotel services to fulfil the Muslim tourists' needs. However, it seems there are limited studies focusing on Muslim-friendly hotels, whereby in the past, most studies were focused on conventional hotel industry catering for travellers of different faiths. This study is very vital to promote a new field of Muslim-friendly tourism under the sector of faith travel. Therefore, this paper aims to propose a general framework in conceptualising the Muslim-friendly hotel in Malaysia that can be guided by the Islamic principles and teaching. The proposed framework may provide an insight into Muslim-friendly hotels in Malaysia by exploring the concept and the elements that enact the industry. The library research method was conducted to gather relevant information and materials on the subject matters to meet the objective of this study. This paper provides a new dimension to the hotel industry, specifically to the hoteliers, marketers, businesses and other related agencies, by encouraging them to develop suitable products and services to cater to the needs of Muslim travellers. The outcome of this paper adds to the body of knowledge and may lead to new studies on the

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implementation of the Muslim-friendly hotel concept, elements and implementation in Malaysia.

1. Introduction

Tourism is one of the world's leading service industries and widely regarded as a critical source of economic growth in the global economy. A well-established and highly developed tourism industry profoundly impacts the country's economy with greater job opportunities and contributes to the social development that benefits the local community and tourists. Since the 1980s, the Malaysian government has paid close attention to the tourism industry due to its excessive reliance on agricultural and manufacturing sectors after its independence in 1957. Thus, to alleviate economic risk, the Ministry of Culture and Tourism was established in 1987 by focusing on the tourism industry's competitive advantage (Puah *et al.*, 2018).

In 2013, the Ministry of Tourism (MoTour), which has been directly responsible for tourism-related matters, was renamed into the Ministry of Tourism and Culture (MOTAC). This is to strengthen the relationship between tourism and culture to place Malaysia as one of the top travel destinations in keeping with the country's famous tagline "Malaysia, Truly Asia". This tagline signifies the country's unique diversity in terms of cultures, festivals, traditions and customs. In 2018, as announced by the Prime Minister of Malaysia during the cabinet formation following the 14th General Election, this Ministry was renamed into the Ministry of Tourism, Arts and Culture Malaysia.

From 2010 until 2019, Malaysia received yearly an average of at least 24 million tourists from all over the world. The growing number of tourists has increased tourism revenue and promoted the growth of the Malaysian tourism industry. For example, the hotel sector tried its very best to improve its facilities, products and services to cater to the need and demand of local and international travellers. As Malaysia received millions of visitors from other Muslim countries, there is a need for accommodation that provides facilities, products and services that may ease Muslim guests to perform their religious duties. Hence, Islamic tourism or Muslim-friendly tourism has gained attention from many countries, including non-Muslim countries like Japan and Korea. In Malaysia, the hotelier and business owner took this opportunity to introduce Muslim-friendly hotels that provide *Halal* food and safe accommodation for their guests.

Over the last few years, the concept of Islamic hospitality or *Shariah* hotels have extended beyond the Gulf region into many other parts of the Muslim countries in Asia, particularly Indonesia and Malaysia, where Muslims constitute a majority. In addition, this phenomenon has expanded to countries with Muslim minorities such as Thailand, Philippines, China (Lee, 2010; Temporal, 2011), Japan, Korea and Taiwan (Md Salleh & Md Nor, 2015). In Muslim majority countries, basic Muslim-friendly services such as *Halal* food is easily available in hotels, airports and shopping malls (Samori *et al.*, 2015). Tourism operators in non-Muslim

tourist destinations have struggled tremendously to provide satisfactory Muslim-friendly facilities due to lack of knowledge on Islamic rules and the limited capabilities of food vendors (Md Salleh & Md Nor, 2015).

Recent technology advancement has made it easier for Muslims to travel around the world, either for work, business or leisure. As a result, the demand for Muslim-friendly products and services has surge in demand to supply to the relatively under-served market. Travelling to a non-Muslim country can be inconvenient for Muslims due to the absence of prayer facilities and *Halal* food. Battour *et al.* (2011) found that prayer facilities, *Halal* food and a Muslim-friendly ambience are the most important factors influencing Muslim choices to travel to a certain destination. Although many researchers have discussed about the topic of hotel industry, particularly conventional hotels, limited studies were done on Islamic services provided by Malaysian hotels (Md Salleh *et al.*, 2019). Thus, the purpose of this paper is to discuss the important elements involved in conceptualising the framework of Muslim-friendly hotel in Malaysia that differentiate it from a conventional hotel.

2. Tourism in Malaysia

Tourism, along with other industries, contributes significantly to the development of the Malaysian economy. For the past few years, the number of tourists who travelled to Malaysia has increased. The top 10 tourists in Malaysia are originated from neighboring countries such as Singapore, Indonesia, China, Thailand, India, Brunei, South Korea, Japan, Australia and Philippines. Travellers are prone to visit this country as a result from Malaysia's initiative to offer all of the essential components for an ideal tourism destination that perfectly caters for the needs of Muslim and non-Muslim travellers. Muslim travellers, for example, can enjoy their stay in this country due to easy access to abundance of *Halal* food, prayer facilities and numerous Islamic attractions in every state in Malaysia regardless of their basic faith-based needs. While non-Muslims are able to enjoy the shopping experience, beach experience and local cultural experience throughout their stay in this country, as Malaysian community respects all types of faiths and cultural backgrounds, due to the multi-racial, multi-faith and multi-ethnic groups residing in Malaysia.

According to the World Tourism Organization (UNWTO), tourism can be defined as “a social, cultural and economic phenomenon that entails people's movement to countries or places outside their usual environment for personal or business/professional purposes. The people are called visitors (which may be either tourists or excursionists, residents or non-residents), and tourism has to do with their activities, some of which involve tourism expenditure”. Din (1989) described tourism as “vacation or non-work involvement which is a form of leisurely diversion from the work situation”. In summary, people travel outside of their norm place (or other countries) for several reasons such as a vacation, visiting family and friends, shopping, medical matters, business, education and honeymoon.

Tourist arrivals and receipts into Malaysia are important components of enhancing the tourism industry's sustainable growth. This is because the international tourism receipts

reflect the actual expenditures incurred during their visits to this country, and these receipts contribute significantly to the national income (Puah *et al.*, 2018). The Malaysian government can use this national income to reinvest in the tourism industry or other sectors to boost the economy. As a result, various tourism packages can be launched and promoted to attract tourists from all over the world to choose Malaysia as their number one destination. This industry is dependent on multiple related industries in the value chain, including transportation, accommodation, food and beverage, telecommunication and recreation. Thus, this will give a great advantage to the economic growth such as job opportunities to the Malaysian locals.

Table 1 shows the tourist arrivals and receipts to Malaysia from the year 2010 until 2020. It is presented that the tourism industry's contribution has consistently inclined over time from 2010 until 2019. However, it is noticeable that there were significant decline in tourist arrival in 2020 (4.33 million tourists with RM12.7 million), marking a decrease of 83.4% compared to the previous year, 2019 (26.10 million tourists with RM86.1 million). These diminutions were due to the spread of COVID-19, which negatively affected the tourism sector in this country. Additionally, following the World Health Organization's (WHO) declaration of Covid-19 as a pandemic on March 11, the Malaysian government has imposed a Movement Control Order (MCO) restricting international tourists from entering the country beginning 18 March 2020. The effects of the pandemic on the tourism sector can be seen beyond the borders of Malaysia. According to the data from the Pacific Asia Travel Association (PATA), Malaysia's growth downturn in tourist arrivals is not exceptional because neighboring ASEAN countries, including Thailand, Singapore, Vietnam and Indonesia, have experienced similar declines due to the respective countries' ban on international travel in response to the pandemic.

Table 1. Tourist Arrivals and Receipts to Malaysia by Year

YEAR	ARRIVALS (MILLION)	RECEIPTS (RM)
2020	4.33	12.7
2019	26.10	86.1
2018	25.83	84.1
2017	25.95	82.1
2016	26.76	82.1
2015	25.72	69.1
2014	27.44	72.0
2013	25.72	65.4
2012	25.03	60.6
2011	24.71	58.3
2010	24.58	56.5

Source: <https://www.tourism.gov.my/statistics>

3. Tourism in Islam

Islam divides religious and spiritual journeys into three categories: *hajj/umrah*, *rihla* or *ziyara* (Haq & Wong, 2010). Traditionally, tourism in Islam is linked to religion (Din, 1989), where Muslim from all over the world travel to Mecca and Medina to perform *hajj* during the month of *Zulhijjah*. Every Muslim is obligated to perform *hajj* at least once in their lifetime, if they are physically and financially capable (i.e. affordability) of making the journey and supporting their family, while they are away from home. In contrast, *umrah* is a non-mandatory pilgrimage that can be performed throughout the year by Muslim to Saudi Arabia. Moreover, travel is also related to *rihla*, where a Muslim takes a journey to other places to seek knowledge, commerce, health, or research (Haq & Wong, 2010). Finally, *ziyara* is defined as a Muslim's pilgrimage to shrines, mosques or monasteries for spiritual growth and devotion to prominent spiritual figures (Kessler, 1992).

Muslims are encouraged to travel to improve their knowledge, benefiting from social and cultural interactions, in addition to expanding their business to other places in the world (Jafari & Scott, 2014). Through travelling, individuals will develop social relationships with other people, learn and grow as a person. Furthermore, they will expose to new cultures, religions, languages and environments that expand their mind to new ideas, creativity and flexibility. Allah SWT said:

“Travel through the earth and see how Allah SWT did originate creation; so, will Allah SWT produce a later creation: for Allah SWT has power over all things”.

(al-Quran 29:20)

In addition, Muslims are encouraged to travel outside of their usual place to see the beauty of Allah SWT's creation in nature and then reflect on the magnitude of Allah SWT's bountiful blessings on humanity. Every place or country has their uniqueness in terms of people, nature, food, culture, race and customs. When Muslim travel, this will bring them closer to their creator. Allah SWT said:

“Have these people (of Mecca) not travelled through the land with hearts to understand and ears to hear? It is not people's eyes that are blind, but their hearts within their breast.”

(al-Quran 22:46)

Din (1989) was among the pioneering academic studies about Islamic tourism in Malaysia. In his study, he highlights the main objectives of modern mass tourism are distinct from the Islamic concept of travel, which aims only on submission to God. In contrast, Battour *et al.* (2011) described Islamic tourism as “a type of religious tourism in conformity with Islamic teaching concerning behaviorism, dress, conduct and diet”. In addition, Battour, (2018) also emphasised that Islamic tourism should be accompanied by good *Niyyah* or intention as part

of the travelling activities. If the intention of the traveller is contrary with the Islamic teaching, then the travel will not be considered as an Islamic tourism.

An Islamic tourism encompasses all modes of product development and marketing efforts intended for Muslims (Henderson, 2010) that provides *Halal* food and hospitality services in line with the Islamic law (*Shariah*). The example of hospitality services includes *Halal* resorts and hotels, Islamic heritage tours, restaurants with *Halal* foods, Muslim-friendly cruise and among others (Battour & Ismail, 2015). All of these service providers should not serve alcoholic beverages, oblige to offer *Halal* certificates for food and restaurants, in addition to separate facilities for different genders (i.e. male and female). Furthermore, they also should provide Muslim-friendly on-premise environment. These attributes are important because Muslims frequently make destination selections based on the availability of *Halal* food and worship facilities that may ease them to practice Islam, while they are scheduled for a short or long vacation (Battour *et al.*, 2011).

Malaysia has gained popularity related to *Halal* products and services in terms of Islamic banking and finance, cosmetic and personal care, *Halal* logistic, retailing, pharmaceutical and tourism industry (Jaswir & Ramli, 2016). Currently, Malaysia is making greater headway into becoming the pioneer in Muslim-friendly hotels. According to the MasterCard-CrescentRating (2016), Malaysia was one of the first few countries that recognise the potential of Muslim tourism. Tourist destination operators, accommodation providers, travel agents, restaurants and other travel related organisation should take this opportunity through improving tourism facilities and services (Abdul-Latif & Adnan, 2020) to cater the needs and demands of Muslim tourists worldwide. Most of the accommodations in this country, including the hotel, provide *qibla* direction (i.e. on the floor or on the ceiling of the hotel's room) and prayer mats in the hotel's room. Islamic attributes such as prayer facilities, *Halal* food and Muslim-friendly environment are among the significant factors that contribute to the tourist arrival to this country (Battour *et al.*, 2013; Battour *et al.*, 2011).

4. Muslim-Friendly Hotel

Hotels are the fastest-growing segment of the hospitality industry, which are bound to various tourism-related activities, including food and beverages, accommodation, gifts or souvenirs, sports, entertainment, beauty, healthcare, and conferences (Jeaheng *et al.*, 2019). Innumerable hotel management teams have targeted a broader range of customer interests with their products and services. Hotels constantly strive for the most efficient methods and tools to expand their customer base and enter new markets. Over the last few years, the pattern toward providing Muslim-friendly tourism services has shifted away from providing basic services toward providing more comprehensive services and expanding the target market from Muslims to non-Muslims by focusing on family and health-related matters (Henderson, 2010). The interest in promoting the *Halal* market has grown exponentially in recent years.

The words *Halal*, Muslim-friendly, Islamic or *Sharia* Compliant Hotels (SCHs) are commonly used interchangeably. According to Battour *et al.* (2010), Muslim-friendly hotels provide products or services according to the Islamic teaching. The term Muslim-friendly also signifies “an attempt to make the tourism experience enjoyable to observant or practicing Muslims” (Battour, 2018). In comparison, *Sharia* compliance hotel refers to a hotel that offers product and service adhere to the *Sharia* or Islamic principles that regulate the entire hotel operation (Saad *et al.*, 2014; Samori *et al.*, 2013). In addition, an Islamic hotel means a hotel that provides *Halal* services to Muslim travellers by serving *Halal* food and adhering to Islamic principles in its operation and management (Idris & Razali, 2016). Moreover, the dry hotel is a non-alcoholic hotel that emphasises the restriction of alcohol in their premises, but their operations and services remain the same as conventional hotels (Che Ahmat *et al.*, 2012; Rosenberg & Choufany, 2009). Previously, all studies on Islamic principles applied in the business model include *Halal* food and beverage, operation and management in the hotel service (Suci *et al.*, 2020). Thus, *Halal* hotels symbolise the application of Islamic teachings and beliefs. Therefore, using these terms in studies does not contradict one another, since their definitions of the terms and nature have similar meaning and substance.

CrescentRating, which publishes the annual Global Muslim Travel Index (GMTI), confirmed that Muslims are diverse in their religious practices. As a result, it is critical for businesses to categorise their customer's need and demand into three categories of faith-based service need: “need to have”, “good to have” and “nice to have”. In 2009, CrescentRating identified six critical religious needs influencing the consumption behavior of Muslim travellers in regards to *Halal* food, prayer facilities, Ramadan service, water-friendly washroom, prohibition to non-halal activities and recreational facilities, and finally, services with privacy (i.e. for Muslim women or girls wearing headscarves or known as *Hijabis* or *Nikabis*, who require a closed space or environment not permissible for entry or visible to the *non-Mahrams*) to protect the *aurah* of men and women that must not be seen by *non-Mahrams*. For example, men are required to cover their *aurah* between the navel to the knee, whereas, for women, only face, hands and sometimes in different *mazhab* feet are allowed to be exposed. In Islam, different genders such as male and female should be separated when it comes to prayers, in some cultures wedding receptions, whereby women guests are separated from the men guests. One hadith in Sahih Muslim (Book 4, Hadith 881) mentions gender segregation in mosques and prayer rooms, stating that the best rows for males are the first rows, while the best rows for women are the last rows. Women and men are not permissible to mix in the same place to avoid free mixing between them and to protect dignity as well as *aurah* of the Muslim women.

However, in 2019, due to rapid changes in the *Halal* tourism ecosystem, there were changes in the travel patterns and various *Halal*-related events demanding a revision of the original faith-based service by adding three more new needs on top of the six uncovered previously,

such as no Islamophobia, social causes and local Muslim experiences. Table 2 is the summary of the faith-based service need in 2009 and 2019, respectively.

Table 2. Faith-Based Service Need

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

Source: (MasterCard-CrescentRating, 2019)

4.1. The Development of Muslim-Friendly Hotel in Malaysia

After the World Trade Centre attacks on September 11, 2001, the number of Middle Eastern tourists visiting Islamic countries has significantly increased. The Middle Eastern tourists' attempts and initiatives to avoid travelling to the Europe and United States as their favorite travel destination after the 9/11 attack, due to the Islamophobia (i.e. irrational fear, hostility or fear of Islam) sentiment, which has been inculcated into Americans towards Muslims, which may endanger Muslim travellers' safety and security during their travel. As a result, they begin to shift their travel preferences toward Muslim majority countries, particularly in Asia (Hanim *et al.*, 2010). Malaysia was one of the first countries to recognize this market's potential and takes this opportunity to develop more strategies and plans to provide sufficient products, services and facilities to cater to Muslim tourist's need and demand.

Tourists from the Middle East are a significant niche market for Malaysia because they spend more money, stay longer in this country and easily adapt to tropical temperatures (Ahmad Azmi & Mohd Safar, 2009). Furthermore, they also have strong disposable personal income and normally travel with large family members (UNWTO, 2015). The average tourist from the Middle East spends an estimated RM 7000 during their vacation compared to an average of RM 2300 for other international tourists (COMCEC, 2016). Among the initiatives taken by the government, businesses and other related agencies (Ahmad Azmi & Mohd Safar, 2009; Shafaei & Mohamed, 2015) to welcome Middle East tourist to this country were:

- Establishing 'Ain Arabia' or Arab Street in Bukit Bintang, Kuala Lumpur, that promotes Middle Eastern cultures and cuisines.

- Placing Arabic language signage and employ Arabic speaking staff at KLIA Airport, hotels, restaurants and shopping malls.
- Promoting the employment of Arabic-speaking personnel in travel agencies.
- Encouraging restaurants to initiate Arabic printed menus apart from English or Malay menu.
- Selected hotels organising special events like ‘Arabian Nights’ and serving Arab cuisine to attract more Muslim guests to stay at their hotel.
- Some hotels subscribing to Arab Radio and Television (ART) to be broadcasted into their hotel’s TV channel.
- Ensuring that all hotel’s brochures, leaflets and the guest registration forms to be in Arabic or to minimise to cost of printing for the materials to be in trilingual (i.e. Arabic, English and Malay).
- Ensuring KLIA Airports to offer additional transport service like limousines, vans or MPVs for Arabs travelling with families up to eight members to be at their respective destination(s).
- Publishing the first local Arab newspaper, known as ‘*Ahlan Wasahlan*’, means ‘Welcome’ to give information on Malaysian tourism activities and programmes.

Malaysia’s tourism industry is greatly benefiting from the Muslim tourist market. Islamic tourism-related amenities should be improved from time to time to attract more Muslim tourists to visit and return to Malaysia in the future. Tourism suppliers such as hotels, restaurants, and popular tourist destinations should provide better Islamic services to guarantee satisfaction on Muslim travellers’ spiritual and material needs during their stay in Malaysia. In 2015, the Department of Standard Malaysia (DSM), the national standard and accreditation body of Malaysia, has introduced Muslim-friendly hospitality services requirements (MS 2610: 2015). This standard has been created to ensure that the products and services offered to Muslim travellers are adhering to the *Shariah* principles. This standard has the following objectives:

- To ensure the products and services adhere to *Shariah* principles.
- To safeguard and preserve the integrity of Muslim-friendly tourism products and services by ensuring that the standard is applied effectively.
- To improve customer satisfaction by adhering to the customer requirements.

Muslims favor Islam as a ‘way of life,’ in which its principles and values incorporate all aspect of their lives. Every Muslim must observe some regulations pertaining to dress code, food and drink, entertainment, personal and social interaction as well as prayer five times daily (Henderson, 2016). However, certain adjustment may be made in the case of travellers, depending on their circumstances. Thus, the tourism-related organisations or businesses should provide products, services and facilities that may ease Muslim to fulfill their religious obligations. A study by Battour *et al.* (2014) confirmed that the presence of some religious

attributes that fulfil the needs of Muslim tourists may play a significant role in Islamic tourism. As a result, Muslim travellers will feel comfortable, satisfied and continue to visit this country in the future. Furthermore, they will spread positive words of mouth to their family members and friends about their holiday experience in this country.

5. Main Elements of Muslim-Friendly Hotel

In this study, the researcher divided the elements of Muslim-friendly hotel into two categories. The first category discusses traditional attributes of Muslim-friendly hotels in Malaysia includes service quality, brand image and price. In contrast, the second category focuses on Islamic attributes in Muslim-friendly hotels consisting of physical and non-physical Islamic attributes. The sections below discuss in depth on the elements in Muslim-friendly hotel in Malaysia.

5.1. Service Quality

Many factors have contributed to the success of business in the hotel industry. One of the business's elements is service quality, since superior service quality has become a priority to attract new customers and maintain long-term relationships with the existing ones. Countless studies on service quality have been conducted demonstrating the diversity of factors that influence customer satisfaction across various business sectors. Furthermore, previous researchers have discussed and made recommendations to improve service quality (Otaibi & Yasmeeen, 2014; Wantara, 2015) in various industries, including the hotel and banking sectors.

Grönroos (1984) defined service quality as “a perceived judgement, resulting from an evaluation process where customers compare their expectation with the service they have received”. In comparison, Parasuraman *et al.* (1985) described service quality as a comprehensive assessment of the service provider's to their customer. Normally, customers will judge their perceptions and expectations of the service quality based on their experience after they have used the service.

SERVQUAL model is a common approach used to determine the perceived service quality in the service sector. This model evaluated the overall service quality received by a customer by comparing customer perceptions and customer expectations of service quality. Additionally, the SERVQUAL instruments were widely used in the tourism and hospitality industries, airlines, ski resorts and restaurants (Tsang & Qu, 2000). Parasuraman *et al.* (1985) develop SERVQUAL into five dimensions, namely:

a. Tangibility

-The hotel's physical facilities, equipment and appearance of personnel.

b. Reliability

-The ability of the employee to perform the expected service dependably and accurately.

c. Responsiveness

-The willingness of the employee to help and provide prompt service to the customer.

d. Assurance

-The employee's politeness and knowledge and their ability to inspire the customer's trust and confidence.

e. Empathy

-Employee's caring, consideration, understanding of the customer and individualized attention towards the customers' needs.

Given the current economic environment, it is critical for all Muslim-friendly hotels in Malaysia to provide a high level of hospitality quality to meet the needs of Muslim guests. Inadequate hospitality quality will result in customer dissatisfaction and cause them to seek services from other hotels that offer better quality. Thus, Muslim-friendly hotels should strive for an excellent service quality because true measure of a company's success lies in its ability to satisfy customer's needs continually and consistently (Amin *et al.*, 2013), which later will attract more guests, resulting in increased profitability. Islam *et al.* (2019) discovered a positive relationship between service quality and customer engagement in a survey of luxury hotel guests. This has a positive effect on brand experience and intention to revisit the same hotel in the future.

5.2. Brand Image

Brand image is regarded as one of the most important principles in marketing. The brand symbolizes a product, quality and factor that affects customers' subjective preferences and subsequent actions (Ryu *et al.*, 2008). Additionally, the brand image acts as an extrinsic cue, when consumers evaluate a product or service before making a purchase decision (Zeithaml, 1988). Normann (1991) explained that by combining advertising, public relations, physical image, word of mouth and experience with the product and service, it is demonstrated that brand image affects the customer's mind.

In marketing literature, brand image relates to an intangible concept that can be categorised as the brand's intrinsic value that appeals to customers. Keller (1998) defined brand image as consumers' perceptions of the brand as reflected by the brand associations in customers minds. A strong brand image impacts customers' perceptions of an organization's communication, operations and the quality of its services and products (Kang & James, 2004). Additionally, the brand image communicates the product's position in the consumer's mind, thereby establishing the brand's equity and enhancing the business's value.

In the hotel sector, the brand image should convey a sense of comfort, cleanliness and differentiation from their competitors (Lahap *et al.*, 2016). In addition, Kandampully & Suhartanto (2000) recommend comfort, interior design, price, physical facility, interior design and trustworthiness should all be part of the hotel brand image. As a result, this component of brand image has a significant impact on customers' perceptions of value,

satisfaction and likelihood to return to the same hotel in the future (Cretu & Brodie, 2007; Lai *et al.*, 2009; Ryu *et al.*, 2008).

5.3. Price

Nowadays, customers can access information on products and services through the internet. Customer can use a mobile app or social media to find information on the various products and services to find better deals. For instance, they can compare hotel room rates via an online hotel booking website and choose the best hotel deal that meets their needs and budget. Prices may vary according to the customised services offered, resulting in various product or service experiences (Chung & Petrick, 2015). As a result, the customer's decision to purchase or not to purchase a product or service is likely to be rapid.

Xia *et al.* (2004) defined price as “a consumer’s assessment and associated emotions of whether the difference (or lack of difference) between a seller’s price and the price of a comparative other party is reasonable, acceptable or justifiable”. In contrast, Chen *et al.* (1994) described the price as “the customer’s judgment about a service’s average price in comparison to its competitors”, which may include both monetary and non-monetary costs such as time and effort (Zeithaml, 1988). Monroe (2003) highlighted that price fairness is a subjective interpretation and assessment of whether a price is considered reasonable from the customer's perspective. Additionally, he argued that individuals appear to interpret the same amount of monetary sacrifice differently because of the subjectivity of wealth.

The marketing literature emphasises the critical role of price as a predictor of customer satisfaction as customers evaluate a purchased product or service based on the value it provides. Charging a reasonable price increases customer satisfaction, as the price is a factor in determining customer satisfaction (Xia *et al.* 2004) in dealing with products and services. Moreover, price is considered a predictor of customer satisfaction because price plays a factor in directing their level of satisfaction in the customer’s eyes.

5.4. Islamic Attributes

Religion appears to be a significant influence in determining consumer experiences among Muslim travelers, including hospitality and tourism. Islam teaches Muslim to adhere to codes of conduct that may encourage or discourage them from consuming certain tourism products (Eid & El-Gohary, 2015). Muslims are allowed to consume *Halal* products and services that Allah SWT permits. The word *Halal* is an Arabic word that means permitted, allowed, authorised, approved, sanctioned, lawful, legal, legitimate or licit (Mustafa *et al.*, 1989; Wahab, 2004). In addition, Qaradawi (1993) defined *Halal* as lawful, permissible and accepted by an Islamic law.

Every Muslim must adhere to the *Shariah* principles in their life reflected in the values and attitudes of individuals and societies at large (Fam *et al.*, 2004). A Muslim is expected to pray five times daily in a clean environment and to fast during Ramadan. Furthermore, they are also prohibited to be involved in adultery, gambling activities, pork consumption and

other foods classified as haram (forbidden), the sale or consumption of liquor and inappropriate dress (Zamani-Farahani & Henderson, 2010).

For example, in the Muslim-friendly hotels, the hoteliers should provide products, services and facilities that follow Islamic law. These elements of Muslim-friendly hotel will enhance the purchasing experiences of Muslim consumers by incorporating Islamic benefits that add to the overall value of the products, services and facilities. Battour (2018) outlined the requirements for Muslim-friendly hotel rooms that must include a copy of the Qur'an, Qibla direction, prayer mat, prayer timetable and so forth. In addition, he also added that Muslim-friendly hotel services are required to have certified *Halal* food/kitchens, well-trained staff to satisfy Muslims, female staff for women, women only floor/family only floor, session for ladies in swimming pool or gym, prayer room and Ramadan services and facilities. Certain hotels in Turkey for example offer separate swimming pools and recreational facilities for man and woman because Muslims typically adhere to a dress code and refrain from mixing freely with different gender (Ozdemir & Met, 2012).

Muslims consider *Halal* (allowed) and *Haram* (prohibited) not only concerning food and beverages (Mohsin *et al.*, 2016), but also for tourism-related industries such as the hotel. *Halal* service especially in Muslim-friendly hotel should be based on Islamic value that follows the rules of *Shariah*. Eid & El-Gohary (2015) recommended that Islamic attributes are divided into Islamic physical attributes and Islamic non-physical attributes that may affect customer satisfaction, particularly among Muslims. The minimum needs for Muslim-friendly hotels should include *Halal* food, prayer facilities, ablution area and sufficient quantities of pure water (Henderson, 2010; Karim *et al.*, 2017; Razalli *et al.*, 2015).

5.4.1. Physical

Islamic physical attributes include all visible and touchable aspects of Islam, such as the availability of places of worship, the Quran in a hotel room, Shariah compatible toilet (Putra *et al.*, 2016), as well as the accessibility of *Halal* food (Eid & El-Gohary, 2015).

5.4.2. Non-Physical

Islamic non-physical attributes represent all attributes that are visible, but not necessarily touchable such as segregated facilities for man and woman, appropriate television channel and entertainment in addition to the artwork does not depict animal and human forms (Eid & El-Gohary, 2015). **Table 3** presents the Islamic attributes of the Muslim-friendly hotel by Eid & El-Gohary (2015).

Table 3. Islamic Attributes of Muslim-Friendly Hotel

Islamic Attributes	
Physical	Non-physical
-Prayer facilities for Muslim	-Segregated facilities for man and woman
- <i>Halal</i> food	-Appropriate television channel and entertainment

- A copy of the Quran in the hotel room
 - The artwork does not depict animal and human forms
 - Shariah* compliant toilets
-

6. Proposed Framework for a Muslim-Friendly Hotel

The availability and adoption of *Halal* elements in Islamic countries such as Malaysia will be more demanding, since Malaysia is the world's *Halal* industry leader. Muslim-friendly hotel services, for example, should ideally cater to the needs of Muslim guest to ease and promote convenience to them to perform their religious duty, while travelling in this country.

In this study, the components of a Muslim-friendly hotel were divided into two categories: traditional attributes (i.e. service quality, brand image and price) and Islamic attributes (i.e. physical and non-physical). All of these components must be incorporated and integrated with *Shariah* principles and values. These components will serve as the foundation and guidelines for the entire range of services offered. The integration between these two categories will enhance customer satisfaction and customer loyalty towards a Muslim-friendly hotel in this country. **Figure 1** shows the proposed framework for this study.

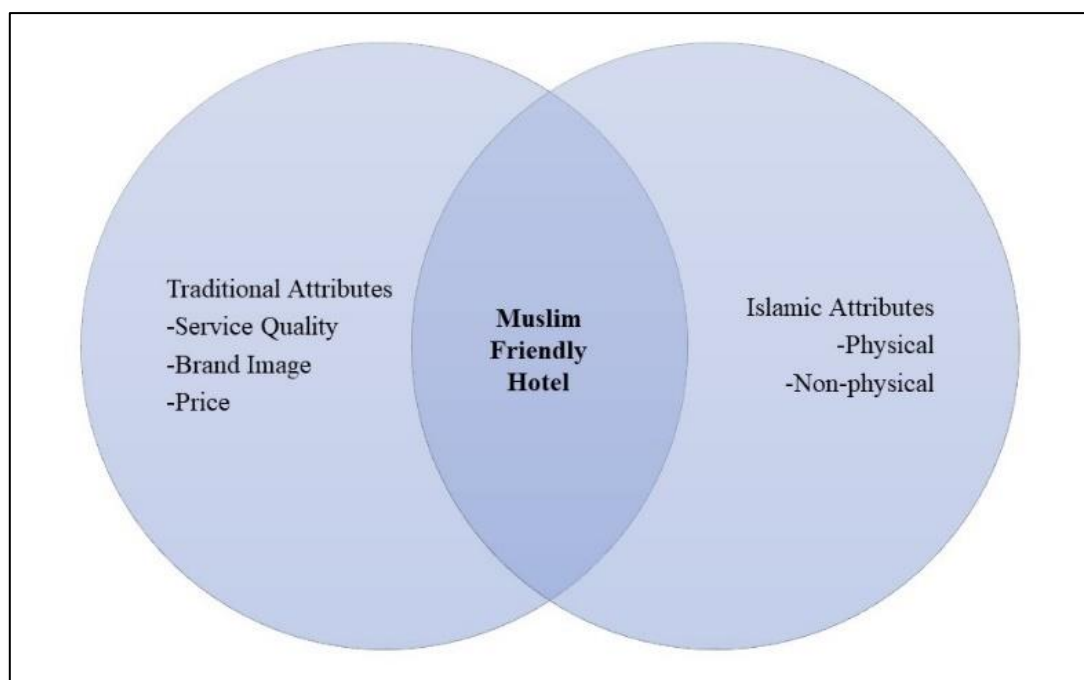


Figure 1. Proposed Framework for Muslim-Friendly Hotel in Malaysia.

7. Conclusion

The initiative to develop a framework for Muslim-friendly hotels in Malaysia is significant, since the *Halal* market that offers Muslim friendly products and services presents a lucrative opportunity for hoteliers and businesses. Therefore, hotel managers and marketers must develop creative and effective marketing strategies to attract this potential rewarding

segment. Furthermore, the hotel that operates traditionally and wishes to expand its product and service to Muslim customers must have fundamental knowledge on Muslim friendly hotels. This is to alleviate industry players' confusion and misunderstanding of the concept, resulting in non-standardisation and an unstable Muslim-friendly hotel pattern in Malaysia. Continuous guidance and support from the government, industrial player and private sector in Malaysia will contribute to the advancement, growth and sustainability of the Islamic tourism industry. More strategic collaboration with neighboring countries can further stimulate cross-border tourism that will create employment opportunities, income and local ties for their respective economic activities.

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The Use of Human-Strain Probiotics as a Dietary Supplement from Islamic Perspective

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Abstract: The use of probiotics seems to be well known for its health benefits. It improves the digestive system, promote weight loss, prevents or treats diarrhea caused by infections, improves systems of irritable bowel syndrome, boosts immune system, prevention or treatment of arterial hypertension, reduces inflammation and allergies. However, there are some issues pertaining to some probiotic sources derived from human strains. This study aims to discuss the definition of probiotics, the history, and the content or source of those probiotics. Next, it formed a proposed guidelines to its use according to medicine and Islamic perspective. The methodology of this study uses qualitative methods by collecting data of probiotic-related information from authentic journal articles and newspapers, then analyzed through a descriptive analysis approach based on the method of *fiqh*, *Maqasid al-Shariah* and the concept of *istihalah*. The results of this research show the importance of the use of probiotics for human's well-being and to be declared as Shariah-compliant dietary supplement.

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1. Introduction

Health and well-being of an individual or its practitioner is highly essential in Islam. Therefore, Islam encourages its people to keep themselves healthy and constantly healthy. With a healthy body, we do not have difficulties in worshipping and exercising with ease. Allah SWT loves resilient individuals. If we are tested with pain and hardships, we need to be patient and seek counsel. Therefore, Allah SWT prescribed medicines to treat pain (Zakaria, 2011). Allah SWT said:

And we send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. (al-Quran 17: 82)

Prophet Muhammad SAW advised his people who were afflicted with pain to heal, in the hadith, Usamah ibn Syarik RA said that a Badawi asked the Prophet SAW when he had the disease,

" O Messenger of Allah SWT, is there a sin upon us if we do not seek treatment? He said, "Treat the servants of Allah, for Allah, glory be to Him, did not create a disease without creating a cure with it." (Tirmizi: #2038).

Scientists and doctors have sought to create a medicine that can cure humans. With the advances in technology today, various medicines are available and help doctors treat their patients. One of the dietary supplements that emerged from technology interest's researcher/s to discuss is probiotics. Probiotics are defined as live microbial food ingredients that have several beneficial effects on human health (Sanders, 1999). It is derived from the gut microbiota, whereby a broad symbiotic community of non-pathogenic (non-disease causing) microorganisms composed primarily of anaerobic bacteria and fungi (Vasquez *et al.* 2019).

Recently, human-strain probiotics can be derived from human feces. Literally, it may come from feces or human guts, but not directly. The bacteria produced by humans had been isolated to convert as a probiotic to the medical field. According to Lewis (2015), he stated that there is a probiotic named *Bifidobacterium* that shows positive health effects in different applications and environments.

Jena *et al.* (2013) has successfully characterised *Lactobacillus* species isolated from the feces (i.e. rat fecal microbiota) of the male rat. It was tested against several pathogens and has given desired results. It gives a positive impact on gastric juice and bile salts (Jena *et al.*, 2013). Furthermore, Nami *et al.* (2015) further claimed that probiotics are considered living drugs that can reduce antibiotic consumption and increase human health development. Probiotics aid could cure diarrhea, bowel syndrome which can help humans find a cure in disease as the result had been documented with it (Nami *et al.*, 2015).

Moreover, probiotics appear to be more capable of handling affecting composition and function of the microbiome. In the future, there is a need to study the effects of specific probiotic strains on the human microbiome, as each of the probiotics is manufactured differently and resulted to different effects in various situations (Versalovic, 2013). The probiotics' quality is highly guaranteed as the selections of human microbiome are conducted carefully and it abides to a strict list of criteria of good manufacturing practices. Because of their general importance, some of the criteria will be further discussed and investigated. This shows that probiotics are depending on their benefits to fits their owners (Kirjavainen, 1999).

According to Julson (2017), there are a few possible side effects of probiotics, such as they may cause unpleasant digestive symptoms, amines in probiotic foods that may trigger headaches and may further increase infection risk. Patients with a compromised immune system, recently undergo implantation of venous catheters, had recent surgery, suffered from acute pancreatitis, or had a prolonged hospitalization should avoid taking probiotics (Julson, 2017). This finding correlates with Carol (2018) finding that there is no guarantee in probiotics because there are some effects in delay (i.e. led to a significant delay in microbiome constitution). Undaunted, researchers have looked into whether probiotics might be beneficial in a host of disorders, even when the connection to gut health and the microbiome was questionable. Reviews show that there is insufficient evidence to recommend their use to treat or prevent eczema, pre-term labour, gestational diabetes, bacterial vaginosis, allergic diseases or urinary tract infections (Carol, 2018).

Through reviews of abovementioned literatures, there is no research that has been conducted on the use of human-strain probiotics according to the Islamic perspective. Moreover, a more in-depth research will be conducted on this dietary supplement from both medicinal and Islamic perspective, as there are a few articles state the negative effects of probiotics to overturn its ability to be Shariah-compliance dietary supplement. From the Shariah law and the application of state of Emergency or *Darurah*, a list of guidelines will be proposed to ensure the permissibility to use a human-strain probiotic once required and for the probiotic manufacturer to abide to.

2. Definition of Human-Strain Probiotics

In this section, probiotics will be defined and share the history of probiotics. Furthermore, to see the content of probiotics and their chemical reactions with the chemicals given to test them. This study will discuss probiotics according to the Islamic perspective to provide exposure to Malaysians, especially to the Muslim community to be more careful in taking drugs derived from probiotics.

Currently, probiotics are defined as ‘microbial cells preparations or components of microbial cells that have several beneficial effects on health and well-being of the host’ (Tamime, 2007). Traditionally, it can be said as live microorganisms that, when administered in adequate amounts, confer a health benefit on the host (Sanders, 2008). Probiotics are live bacteria and yeasts that are good for you, especially your digestive system (Felson, 2020). Probiotics are live microorganisms (usually bacteria) that are similar to beneficial microorganisms found in the human gut that are taken as dietary supplements or found in foods (David, 2021). This definition explains probiotics, which can provide benefits for host health.

Throughout the food and nutraceutical industry, probiotics can be segmented in various fields such as in the food, medicine and pharmaceutical sections. Probiotics must be able to exert their benefits on the host through growth and/or activity in the human body. Topical or local applications of probiotics is also proposed given the recent evolution of scientific data (Guillot, 2018). Therefore, we need to confirm the effectiveness and ability of each strain on its commercialisation aspect. As stated earlier in this article, there are many types of probiotics in this world, however, each of them might have different side effects upon consumption depending on the existing health condition of the consumer, daily intake, time of consumption and human body reaction to the probiotics consumed.

Currently, specific health effects are being investigated and documented including the alleviation of chronic intestinal inflammatory diseases, prevention and treatment of pathogen-induced diarrhoea, urogenital infections and atopic diseases (Pearse & Chapman, 1992). To exhibit beneficial health impact, probiotic microbes should be able to survive in harsh conditions of the stomach and gastrointestinal tract (GI) tract of humans (Galdeano et.al, 2019). Several investigations have been conducted by professional scientists resulting to positive outcomes of probiotics to our human health. It is our responsibilities, to do some research in medicine as it stated in Islam ways which said by the Prophet SAW:

“Allah SWT does not cause any disease unless it is revealed with the antidote”. (al-Bukhari #5678)

Despite the name, human-strain probiotics do not contain human by-products or ingredients. They are simply strains of beneficial bacteria that have been found to live in the human digestive tract. That means they are already adapted to thrive in the human gut. According to research in the International Journal of Medical Science, because they are native to the human intestinal tract, they are superior to probiotics from other sources. The two most prevalent types of native bacteria in your gut and in human strain probiotic dietary supplements are *Lactobacilli*, which are found in the small intestines, and *Bifidobacterial*, which reside in the large intestines (The Story Behind Human Strain Probiotics, n.d.). The positive effects of probiotics on human health have been demonstrated by increasing the body's immunity (immunomodulation) (Markowiak and Slizewska, 2017).

According to the International Scientific Association of Probiotics and Prebiotics, the beneficial human strains naturally found in human's gut do not simply keep pathogens at bay (Hill & Guaner, 2014). They also help our body synthesize vitamins and absorb nutrients. Prevalently, they interact directly with human immune system to improve human overall health. Through this explanation, we can identify that human-strain probiotics are not exactly from faeces, which can be visualised as filthy substance, however, it is the probiotic-producing microorganisms that have been isolated from the human digestive tract. It is one

of the selected strains from the human gut as it managed to survive the extreme environment of the digestive system, such as gastric acidity and the action of bile salts (Bezkorovainy, 2021).

3. History of Probiotics

Probiotics have been with us for as long as people have eaten fermented glasses of milk, but their association with health benefits dated only from the turn of the century when Metchnikoff drew attention to the adverse effects of the gut microflora on the host and suggested that ingestion of fermented milk ameliorated called autointoxication. Later work, based on the assumption that colonization of the gut was essential for the maximum effect, used intestinal strains of *Lactobacillus acidophilus* for the treatment of constipation (Fuller, 1991). Sensitivity of the gastrointestinal tract, which refers both to conscious perception of gut stimuli and to afferent input within gastrointestinal sensory pathways, is inextricably linked, and hence, gut motility can be the consequence of interrelated sensory motor functions (Dimidi *et al.*, 2017).

In 1899 Henry Tissier isolated *Bifidobacterial* from the stools of breast-fed infants. He found that they were a predominant component of the intestinal flora in healthy humans and later recommended the administration of *Bifidobacterial* to infants with diarrhoea. Ilya Ilyich Metchnikoff, a Russian scientist, at the beginning of the early 20th century linked the health and Bulgarian peasant's longevity with their heavy ingestion of yoghurt, which contained large quantities of *Lactobacillus* species (Gogineni, 2013). In the early 1930s, Japan's researcher, *Shirota*, had a focus on his research about selecting strain in intestinal bacteria that could survive passage through the gut and using the strain to develop fermented milk for his clinic. His first product containing *L. acidophilus Shirota* had established in Yakult Honsha company (Soccol, 2010). Nowadays, people do know *Shirota* as a Yakult developer, which develop a yoghurt drink that had probiotics as the main ingredient. Through this information, probiotics has been labelled as safe, however, what happened in the production line is still not unknown and not being disclosed transparently through the probiotics packaging. This may cause doubts among some consumers and the *Halal* certification agencies to ensure the *Halal* aspect of the final product, when the way how the isolated bacterial strain is unknown, in regards to its bacterial strain origin, material, cultured cells and serum used to grow the cell.

Probiotics can be produced from any type of microorganism, but where do the microorganisms come from? The sources of the microorganisms themselves will be questioned by some people. As we know microorganism behaves like a parasite in our body and what parasites do is take advantage of their owner's house. The guidelines that stipulate what is required for a product to be called a probiotic were published by Food and Agriculture Organization / World Health Organization, FAO/WHO in 2002. They require that each strain

to be designed individually, specific and retain available count at the end of its shelf-life in the design product. It means that, through scientific matter, the strain has been proven by the big association that cares about human life, but they do not focus on the Islamic perspective. As Muslims, there are several rules must be highlighted in our daily life such as, food or medicine that we consume, which must be Shariah compliant. Nowadays, JAKIM is a Government Agency that has been assigned to monitor and ensure all aspects in Muslim life and industries to be Shariah compliant, but there are several medicines and dietary supplements that must investigate on the sources and process involved in the production line. As for now, Malaysia might not get involved with this issue, but if it does one day, at least a proper guideline can cover the Shariah compliance of our probiotics manufacturing as well as the Hazard Analysis Critical Point (HACCP) that addresses on the management system, in which food safety is addressed through the analysis and control of biological, chemical and physical hazards from raw material production, procurement and handling, to manufacturing, distribution and consumption of the finished product.

4. Content and Procedure in Human-Strain

Some probiotics have been produced from human strains, which researchers have investigated and found to be among the best types of probiotics to be used in medicine to help to increase these bodies' ability to produce short-chain fatty acids. Generally, short-chain fatty acids (SCFAs) play an important role in the maintenance of health and the development of disease (Tan & McKenzie, 2014). Other important cells that play a pivotal role in the epithelial barrier are the Paneth cells. Probiotics have important effects on these cells, increasing their number in the intestinal crypts with the aim of reinforcing the epithelial barrier (Galdeano et.al, 2019). These studies of scientists who have done this, which they have done on several models and concluded that probiotics of this origin can be exploited as bio-therapeutic for human diseases related to intestinal microbial imbalance and reduce fatty acid production in the intestines. These data are useful for future studies aimed at investigating the effects of probiotics on micro biotics, metabolism, and human-related diseases" (Wake Forest Baptist Medical Center, 2018). One of the probiotics that have been produced from human strain (infants) is *Bifidobacterium*, which have eleven isolates were presumptively identified as *Bifidobacterium* sp. based on its morphological characteristics and biochemical properties such as catalase, oxidase, esculin test, gelatinase activities and production of gas from glucose (Hossain, 2018). This article will focus on *Bifidobacterium* as it is one of the probiotics produced by human impurities.

There are several different ways to produce probiotics from human strain. The first stage, where samples are collected in sterile containers and stored on ice until sent to the laboratory. They are then sent to the lab for further processing. The next step is to clean the selected colonies with their techniques. Then, they will be organized according to the information

available in their specific groups. Next, it will be tested with several tests to see reactions or actions. After that, it will undergo temperature recognition process to determine the temperature that corresponds to it. Subsequently, through the carbohydrate fermentation test, probiotic properties are tested to determine probiotic properties and isolate them into key selection criteria such as resistance to low acidity, bile salt tolerance and antimicrobial activity.

Acid resistance test is intended to look at probiotic resistance in the stomach because food stays in the stomach for 3 hours and it starts to produce acid and acts on the stomach. Then, the next level, salt tolerance and antimicrobial activity response. As a result, the sample will be taken from the baby who is still breastfeeding. The criteria needed is a normal baby and still breastfeeding only. After that, it will pass through the process mentioned above.

Most of the probiotics associated with human strain are babies who are still breastfeeding. This shows that a breastfeeding baby is good for producing good probiotics. According to the preliminary description, impurities from the language medium are all dirty things. As stated by the Prophet SAW said:

From Abu Hurairah R.A., he said, "(One day) there was a Bedouin tribe in the mosque, and his companions went up seven times to stop him (to expel him), then the Messenger of Allah SWT. and he said to them, "Let it be, and let it boil and boil over a pail or a pitcher of water, for you are sent for convenience and not for hardship". (Bukhari: #6128)

Showing that, needs to clean urine with plain water which means that the urine is *najs* (unclean or filth). Likewise, *najs mukhaffafah* (light filth) exclude 2-year-old boys and drink only breast milk.

That the woman had brought her young son, who had not eaten any food, to the Messenger of Allah SWT. Suddenly the boy peed on his shirt. So, he told her to get some water, and he sprinkled it without washing it. (Bukhari: #2021)

Hence, based on the narrated Hadith above, anything coming from 2-year-old boys, still drinking only breast milk is considered clean, not even a light filth. Therefore, as the human strain probiotics are derived from 2 year old babies, drinking only breast milk, is considered as clean and *Halalan toyyiban*.

5. Guideline Based on Islamic Perspective on the Permissibility to Use Human-Strain Probiotics

Islam never forbids its believers from finding a cure for a disease that they are facing until Islam had guided them to find a Syariah-compliant medicine. However, Islam also does not prohibit the use of medicines that are non-*Halal* from Islamic perspectives, but must be identified as a state of an emergency, necessity or known as *darurah*. The meaning of emergency has also been informed in Islam. According to Isa (2015), *Darurah* (necessity) has explicitly been taken into consideration in the formulation of 14 out of 45 fatwas on medicine issued by the National Fatwa Council of Malaysia, including one of the latest fatwas regarding uterine donation and transplantation. In the context of *darurah* in medicine, it applies in a dire situation in which there are no lawful means to prevent harm that may be inflicted upon human life.

Therefore, some guidelines are essential for allowing probiotics of human strains according to the Islamic perspective to prevent confusing people. Basically, for a medicine to be classified as a medicinal product, not only are the sources used as medicinal substances must be *Halal*, but the ingredients themselves must be pure from unclean or impurities, according to the Islamic law and used for legitimate medical purposes. There is a medicine from human, animal and water sources, plants and micro-organisms, land and water sources and synthetic sources. This synthetic source is from a synthetic source in which the synthetic substances produced by the synthetic method are *Halal* except toxic, hazardous and mixed with *najs* (Garis Panduan Bersama Kawalan Ubat-ubat dalam Islam, 2015).

According to the guidelines for the use of medicines from an Islamic perspective, the content of the ingredients used must be pure and does not originate from any contaminated material except in an emergency case (Salleh & Mohd Farok, 2018; Isa, 2015). The use of prohibited substances in these circumstances is to be based on the following methods: *Necessity may authorise forbidden acts* (al-Zarqa, 1996).

However, the emergency needs to be clearly understood so that there is no misuse happens with prohibited substances. There are some conditions for determining a state of emergency, *darurah* or necessity. First, the emergency is either definite or based on a strong presumption, not an uncertain one. It gives harms and destroys five basic things, religion, life, intellect, lineage, and property. Second, a person in an emergency, means he or she is faced with a situation that is contrary to the command or prohibition of Shariah. For example, there is no halal medicine for treating patients except for drugs containing *najs* elements. Third, it must be ensured that the existence of other *Halal* substances cannot prevent the harm inflicted on the patient. Fourth, taking drugs that contain illegal substances only in needed situations, to get rid of the disease itself, more than that is forbidden. Sixth, at the time of treatment, taking medicines containing non-*Halal* elements should be under the direction, prescription and advice of the doctor.

Once the emergency is resolved, the use of the drug will return to its original form, which is *Haram*. It is based on the following methods of thinking: *The presence of difficulty requires that allowances be made to effect ease* (Godlas, n.d.).

This knowledge needs to be counted by everyone, not only those who practice medicine, but generally, all Muslims need to take this into mind. This is because these *Halal* and *Haram* things are very closely linked to our daily lives and we are accountable on daily consumption in this temporary life during the day of judgment.

According to the *maqasid syariah*, we need to look at the main divisions of the *maqasid*. The division of *maqasid* consists of three conditions, first, in *daruriyat* point. *Daruriyat* needs to take care of five basics of life such as religion, life, intellect, lineage and property. This means that humans need to be dependent on it and will experience difficulties if not take care of it very well. The second is *hajiyat*, which brings pleasure and removes difficulties. Last but not least is *tahsinat*, these things will make a person perfect and without them, it will not affect human life (Setiyawan, 2020).

Thus, medicine is among *daruriyat* for people, in which humans are in need and will face difficulties if there is no cure for the disease. *Maqasid* also applies to medicine, where, the first is about preserving religion, where, the basis of Islam itself is related to worship, fasting, charity and so on. By staying healthy and strong, people can perform worship or *Ibadah*. It is directly causing this process to become the backbone of preserving religion.

Secondly, with the preservation of life, in general, these centres or colleges of nursing or specialist doctors are very helpful in saving the lives of those in need. They have been trained well before going into the real industry. For example, if a person has a heart attack, the doctor will be responsible for the treatment and this means that the concept of preserving the life is achieved.

Thirdly, by nurturing the lineage, for future mothers to give birth, from the beginning conception of birth, they are protected and monitored, until after birth, the baby will be injected or vaccinated to further strengthen the immune system to fight the disease. This is to ensure that the children who grow up are strong and healthy, are protected from inherited diseases. To achieve the goal of nurturing our lineage, taking medicine also helps keep our descendants' bodies healthy.

Fourthly, through preserving intellect, the medical field has expanded strongly into medicines that can cure illnesses to prevent teenagers from being affected by drugs or alcohol that covers their eyes from wrong sources of stories that say drugs are good for health. Young people today are commonly expose to inappropriate things. Taking alcohol or drugs regularly

will result in the mind not acting well. If it happens, then the concept of preserving the intellect would not have been achieved.

Lastly, in the aspect of preserving property, in this aspect is reducing cost and preserving wealth through savings when health is well taken care of and illness being treated with an effective cost or through prevention method. Preliminary checks or taking early steps to treat illnesses are extremely helpful as, if we act earlier, it will reduce costs in the future. For example, if diabetes can be diagnosed earlier, then taking regular medication is more cost-effective than detecting diabetes at a critical level when only major surgery is the solution, leading to greater costs.

The most important thing in medicine is its *Halal* and *Haram* aspects. According to al-Bakri (2016) Islamic principles in *Halal* and *Haram* matters discussed by the regional Mufti, the first principle is that everything must go through permissibility. *Haram* matters will be stated in the al-Quran or *Sunnah* or other Islamic sources and clearly stated. Secondly, justification and prohibition, it is Allah SWT's right. Islam has established that it is the absolute power of Allah SWT and not the rights of any human being. Third, forbidding the *Halal* and legalizing the *Haram* is polytheism to Allah SWT. It has happened in Medina in the past that some individuals tend to have a rough and rough lifestyle. They banned themselves from *Halal* matters. Then came the revelation of Allah SWT who rebuked their deeds and with that verse, they returned to the right path. Based on al-Quran, Allah SWT said:

“Believers! Do not hold as unlawful the good things which Allah SWT has made lawful to you, and do not exceed the bounds of right. Allah SWT does not love those who transgress the bounds of right. And eat of what Allah SWT has provided for you [which is] lawful and good. And fear Allah SWT, in whom you are believers.” (al-Quran 5: 87–88)

Next, the instruction of forbidden is due to impurities and harm. Islam says, something that is completely *Haram* is *Haram* and pure is also completely pure. Prohibition is considered as a matter of causing many *Haram* things and it is evident from Allah SWT, where Allah SWT had forbidden alcohol and gambling due to many unpleasant things.

Fiqh method (*Qawaid Fiqhiyyah*) is also applied in the medical field. *Qawaid Fiqhiyyah* means practical principles in a comprehensive Islamic law and completes every aspect. Every drug that is produced and marketed has passed the efficacy test and passed the prescribed filter. So according to the *fiqh* method that says: *What is certain cannot be removed by doubt* (al-Nadwi, 1994). This means that we need to believe in the medication, the method of treatment, the treatment procedure that has tested its efficacy compared to the treatment method that is still in the testing phase and doubts its effectiveness.

Islam also provides *rukhsah* (exemptions) for its believers. *Rukhsah* means ease (al-Suyuti, 1994). Another meaning is to give permission. Some verses indicate *rukhsah*, based on al-Quran.

“The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah SWT intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah SWT for that [to] which He has guided you; and perhaps you will be grateful”. (al-Quran 2: 185)

The benefit from the *rukhsah* is that people who are sick will think that Islam is paying attention to the sick. Plus, it can ease the burden and ease the patient.

Istihalah is the transformation or conversion of material that involves changes in its composition and properties. This is because the meaning is, to change one's criteria and habits from one state to another (al-Fayumi, 1994). When the *najs/haram* is changed, the concept and form of the substance, into another substance, different from the original in terms of name, criteria and nature, it becomes *Halal* (Rasydan, 2013). According to the Malaysian standards, the meaning is, to change from one thing to another by changing its status or nature through a chemical reaction. *Istihalah* also, the process of combining occurred as a result of the interaction between raw materials and conversion agent, naturally or artificially. The finished product after having undergone the conversion process will be different, physically and chemically from the original material (Jamaludin, 2012). *Istihalah* is a term that etymologically means change. *Istihalah* as the change of form of one matter into another with different characteristics by fiqh scholars (Wijayant & Kaukab, 2019). Basically, the scholars agree to accept the concept of *istihalah* as a process of purification or cleaning of substance from unclean sources (Kashim et. al., 2018). The concept of *istihalah* provides a sharia guide in using human-strain probiotics as a dietary supplement from the manufacturing aspect.

Many theories are underlying this process, such as that dead animal skin is *Haram* for us to use, so to purify the skin of the dead animal, we must sunburned it. Once suntanned, the skin is *Halal* to use. This process was called *istihalah* that changes one criterion into another criterion from *Haram* to *Halal*. Same as when we align the law of nature with the law of life. For example, *najs* such as urine, impurities, when dried on the ground, will evaporate into the sky and form clouds and cause rain based on the *fiqh* method.

A substance that is originally *Haram* and defiled becomes *Halal* and pure through this method. This is because it has purified what was originally *Haram* as *Halal* (Mahayaidini, 2017). The *Hanafi* scholars had some view on it, that they accept this concept, even when

there is disagreement among their scholars. Likewise, the *Shafie* scholars embrace this concept in three instances: (1) alcohol is turned into vinegar (2) dead animal skin apart from dogs and pigs when tanned; (3) something that changes into animals like carcasses. According to the scholars of *Ibn al-'Arabi*, when *najs* are gone it will change it to *Halal*.

6. Conclusion

In general, probiotics are seemed to be able to cure pain such as its ability to improve digestive system, promote weight loss, prevents or treats diarrhoea caused by infections, improves systems of irritable bowel syndrome, boosts immune system, prevention or treatment of arterial hypertension, reduces inflammation and allergies. Based on the definition of probiotics, probiotics can benefit the host's health through improving its intestinal microbial balance. However, the concern is the source, ingredients used and how the probiotics are made in the production line. However, probiotics are increasingly affecting the food market as they are seen to have greater potential than the medicine market. People are more receptive to food, if it is good and good for the body, they have no problem with it. Then, with the procedure of producing probiotics, we also know that there are no issues that need to be bothered about during the process, but the source is still an issue. Thus, we come to some of the relief or light in Islam and some of the information that Islam has provided. This study has been elaborated on the Islamic perspective on, the method of *fiqh*, *Maqasid al- Shariah* and *istihalah* process. Many things need to be taken into count in this regard as it is not an easy thing to put into law or the effect of its use.

Through the *fiqh* method, several methods have been associated such as confidence cannot be overcome in the face of suspicion. Similarly, the principles of *Maqasid al-Shariah* have been emphasized in this study. Moreover, the *istihalah* process, the process of combining occurred because of the interaction between raw materials and conversion agents, naturally or artificially. The finished product after having undergone the conversion process will be different, physically, and chemically from the original material. In general, the basic understanding of the *fiqh* or Shariah in general needs to be clearly understood, to ease a better-practised society under the guidance of the al-Quran and the Hadith. In addition, the application of more realistic and up-to-date medical *fiqh* needs to be clearly and publicly disclosed, so that the public can better understand the nature and situation of the Shariah application. Islamic experts and medical experts should work together and exchange views to understand the medical needs, in line with pure Islamic law.

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Halal Industry: Challenges and Emerging Opportunities in the Economy of India

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Abstract: The aim of this article is to explore the problematic challenges and massive opportunities for Halal industries in India. The demand for Halal certified goods is robustly growing, both domestically and internationally in India due to its large domestic population and categorised as the second largest Muslim population nation in the world. In addition to a thorough review of the literatures, four categories of Halal segments were further addressed to explore the problematic challenges and exclusive opportunities in India pertaining to Halal industry. The results obtained from this study has successfully proven that the upcoming market requirements and Halal industry-related valuable opportunities, are the main motivators for India to undertake significant regulatory, trade and industrial support initiatives to strengthen the status as a Halal hub in the Islamic economy's trade-driven business. Early adopters face many obstacles for each of the Halal modules, such as vague Halal guidance and lack of cooperation with leading agencies (i.e., Jabatan Kemajuan Islam Malaysia (JAKIM) and Halal Industry Development Corporation), a lack of cost-effective standards and a general misinterpretation of Halal practices. Furthermore, this study supports administration policy makers' objective in identifying the issues that should be addressed in prompting industries players to approve Halal systems. This study adds up to the improvement of knowledge on the challenges and opportunities of adopting Halal certificate in India.

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1. Introduction

It is vital to establish that Islam's nutritional and consumption system is exceptional compared to other ethnic groups. The international society is coming to understand the relevance of the Muslim Halal requirement for food and other consumables. The market for certified Halal food and products is increasing both locally and globally (Elasrag, 2016). Halal transcends typical industry-zone barriers, as well as regional, cultural and religious ones. From a commercial standpoint, the Halal market clearly offers a plethora of enticing prospects. As many established markets' transition to diffusion, the creation of a new market instituted on Halal values and principles has the effect of generating a new business paradigm. This is primarily influenced by the food and beverage industry and has expanded into the cosmetic, pharmaceutical, and personal-care industries in recent years, owing to growing consumer awareness and an entrepreneurial spirit seeking new market opportunities. As a result, this market is fighting for and vying for a unique consumer group defined by values, ethics, and trust (Mahathir, 2010).

Halal is an Arabic term used in the al-Quran that translates as "permissible" or "authorised." It is applicable to several facets of Muslim life, including *Ibadah*-related transaction practises such as *Mu'amalat* (i.e. Islamic jurisprudence of Muslim religious rituals). However, for majority of Muslims, the term "*Halal*" refers to the consumption of food and medication on a daily basis. All issues pertaining to Halal or Haram, as well as arguments, should be reviewed in the light of Islamic teaching and law when defining Halal (Prophetic tradition). If any of the above sources or *fatwas* (i.e. religious edicts) issued by an expert Islamic authority and furthermore, declared a particular food or consumer product to be Halal or Haram under Shariah law, it becomes Halal or Haram, respectively (Latif, 2011). While procuring Halal foods is not a huge difficulty in a country with a Muslim majority, issues arised, when a substantial volume of processed food, medication or other commodities is imported.

In certain nations, where Muslims constitute a minority or even less than 50% of the population, the Halal certification has not been implemented. Muslims have begun to place a premium on Halal-certified items, particularly meat and processed meals (Chaudry *et al.*, 2000). The examination of existing literatures revealed that Halal cuisine, a by-product of faith-based marketing, has failed to capture the interest of Indian experts. This appears to be a significant worry for us, given that India is home to over 180 million Muslims and is estimated to be the world's largest consumer of Halal goods (Chandramouli, 2011; Haque *et al.*, 2015; Butt *et al.*, 2017). The global market for Halal products is presently worth US\$ 2.3

billion, with the majority of the market concentrated in Asian countries (Hassan & Sengupta, 2019).

With the goal of developing into a major hub for Halal products, the Indian Halal organization's authorities established special zones to attract more global and domestic investment in food production and processing. India, renowned as the world's second biggest Muslim country and a staunch defender of Muslim's rights, has successfully adopted a succession of Halal systems that have garnered international praise. The country's economic achievement in developing a Halal food system should be properly capitalised by the business and manufacturing communities, particularly small entrepreneurs who are important to the industrial and food industry. Without a question, business and entrepreneurship are extremely difficult fields to thrive in. Numerous variables must be considered and adopted, in order to achieve the best performance as a company. Management abilities, skilled employees, solid financial resources, goods, and services, and, most importantly, a big and devoted client or customer loyalty are all essential variables to secure the success towards a Halal Industry. The objective of this study is to identify the obstacles and tactics that industrial actors must overcome, in order to be environmentally responsible. Given the Government Administration's attempts to make India a Halal-compliant nation, they should seize this chance to discover product categories that will appeal to a big market.

2. Methodology

Fundamentally, this article serves as a proposal for future study, defining the research emphasis and eliciting early comments in the Halal industry. The primary data gathering approach used in this study is secondary data collection. The argument for employing this strategy is that the information acquired is extremely trustworthy, quicker, and more efficient than primary data collecting for introductory research (Sekaran & Bougie, 2016). Additionally, secondary data sources include Emerald, ScienceDirect, ProQuest, and ResearchGate. This research has successfully reviewed sixteen (16) journal papers pertaining to the research field.

3. Halal Market Segmentation

Halal is a unique idea that represents the pinnacle of Islam. Halal does not only relate to food; it may also refer to other areas such as Islamic banking, Halal travel, Islamic fashion, Halal media, Halal tourism, Halal entertainment, Halal cosmetics, Halal toiletries, Halal medicines, and Halal nutraceuticals, Halal Insurance Policies as well as other types of Halal services. Besides, Halal certification gives an ultimate assurance to the Muslim consumers

that the products are Halal without any doubts. Halal certification can be awarded by any of the over 100 Halal certifying organisations globally. (Al-Bawaba, 2010). Each agency has its own set of Halal policies and rules. Crossing national boundaries exacerbates fragmentation, as there is currently no effective system for international cooperation between countries. Due to a lack of effective certification regulation, non-Halal fruit has found its way unwittingly onto Muslim communities' meals (Mohd Shahar & Hashim, 2020).

4. Difficulties Facing the Halal Industry

Religion is a set of principles, emotions and beliefs that governs how humans are significantly related to the sacredness or spirituality (Schiffman & Kanuk, 2009) in living their lives. The first obstacle is the Halal industry's lack of confidence in Halal standards. Numerous government-affiliated organisations, private organisations, and independent Halal Certification Bodies (HCBs), national standards bodies, regional organisations such as the Association of Southeast Asian Nations (ASEAN), General Statistics Office (GSO) and the European Union (EU), as well as international organisations such as the Standards and Metrology Institute for Islamic Countries (SMIIC) or the Organisation of Islamic Cooperation (OIC) have taken the initiatives contributing to the Halal Certification and Assurance. Additionally, the absence of enforcement by competent authorities in enforcing any prohibition on the abuse of Halal branding adds to the confusion (Shahar *et al.*, 2020).

The most critical issues far more closely related to Halal certification: (a) the issuing authority and its authenticity; (b) consumer trust in the process of determining whether manufacturing companies use only Halal substances or not; (c) the Halal logo framework, which consists of letters or symbols that can or cannot easily be consistent with consumers. Worldwide Muslim customers emphasise the critical need of establishing a single Halal logo that is completely consistent, allowing for more clarity in identifying the mark given by the competent authorities. In this instance, the Halal World Council (WHC) must instigate by convincing and negotiating with the individual countries' Halal councils. If the event is public, Muslim buyers in each nation may immediately identify the Halal emblem, wherever they have seen it and make an informed purchasing decision. The Halal mark was launched in India by Halal India, which has established completely perfect standards for granting licence to Indian producers to use the Halal emblem (Rajasekhara Mouly Potluri, 2018).

When it comes to Halal cosmetics that may include Haram or harmful chemicals for the consumers, there is a widespread misinformation among Indian Muslim customers. Additionally, issues surrounding Halal fraud have eroded customer's confidence. Halal

certification is critical in this environment for establishing trust with Muslim consumers. According to Mohammed Mansoor, who owns two retail outlets in Bangalore that offer halal items, "Halal is still not widely acknowledged in India, and Muslims have reservations about it due to previous domestic fraud." As a result, while certification is critical, it must be accompanied with open communication and proactive marketing (Latif & Rahman, 2016).

However, some Indian customers have reservations regarding Halal items. It was dubbed "halal phobia, economic *jihad*" by others. They assert that the Halal industry is booming at a fast speed, facilitated by Islamic private groups. There is no monitoring of those organisations by the government. This raises grave questions regarding the manner, in which these funding and profit is being handled and utilised. According to the Australian politician George Christensen (Australian National Party), money from the Halal economy might be used to campaign for Shariah law in Australia and finance Islamic militancy. Additionally, he expressed fear that these cash may be used to fund terrorism activities. As claimed by Brahmachari (2020), the Jamiat Ulema-e-hind Halal (JUH) Trust is India's largest Halal certifying agency. In 1919, this organisation was established to oppose British authority in India and along with the Indian National Congress (INC), was a component of the liberation movement. The Jamiat Ulema-e-Hind Halal Trust is a formidable force in contemporary religious and political circles. JUH has defended Muslim suspects in a number of terrorist attacks, including the 7/11 Mumbai train bombings, the 2006 Malegaon bombings, the German Bakery blast in Pune, the 26/11 Mumbai attack, the Zaveri Bazaar serial blasts throughout Mumbai, the Delhi Jama Masjid blasts, and the Karnavati (Ahmedabad) bomb blasts. The Jamiat prosecutes around 700 such defendants. It remains to be seen, if Hindus will provide the necessary cash through Halal certification fees, notwithstanding claims by certain Hindu organisations that JUH supports Islamic extremism through the Halal economy (Brahmachari, 2020).

5. Opportunities in the Halal Industry

The Halal business has risen to prominence as a new evolution sector in the world economy, with a strong presence in industrialised nations. Indeed, the sector's issues provide a gap and opportunity for industry's participants to capitalise on. As a result, Islamic economy enterprises play a critical role in meeting the demands of Muslim consumers, while stimulating economic growth and activity. The Islamic Economy Strength Indicator evaluates the Islamic economy's strength in 73 countries by examining supply and demand drivers,

governance, awareness, and societal variables. The following are three of the primary growth reasons for the Halal industry:

a. India has a sizable and rising Muslim community

Rapid expansion is one of the primary characteristics of the Islamic economy. With a growing, young and expanding Muslim community, it was anticipated that India's Muslim population will increase by 76 percent by 2050 compared to 2010. This adjustment was 33% for members of the Hindu's faith. By this time period, the South Asian country will be home to the majority of Hindus on the planet, as well as Muslims. However, the latter would remain a minority in the country at 18%, with Hindus dominating at 77% or 1.3 billion by 2050 (Sandhya Keelery, 2019).

b. Sizeable and growing Muslim population in India

For many Muslims, Islam as a 'style of life' continues to govern all parts of their lives, including their own. Various forms of *Ibadah* or worship are being performed as acts of faith and obedience to the Almighty Allah. Nonetheless, Muslims vary significantly in their practise and commitment to Islam according to their age group, geographic location / nation, cultural influences, and other variables. According to a 2015 Pew Global Attitudes' study of 42 nations, 83 percent of respondents from Islamic countries considered religion to be "very relevant in their lives" (Pew Research Center, 2015). Anecdotally, Muslim women wearing hijab are gaining popularity in the media as Olympic athletes and professions assert their standing through the use of Modest Casual Clothing. Certain of these ideas are universally appealing, and hence, many goods and services do not need to be reserved exclusively for Muslims.

c. Halal business' economic development is accelerating

The Islamic economy system is undergoing evolution as a result of young Muslims declaring their ideals and asking firms to produce goods and services that adhere to their religious criteria. Apart from that, non-Muslim participation helps the Islamic economy grow globally. Non-Muslims have also taken notice and considering the Halal market to be their alternate choice because to the economic rewards and lifestyle changes associated with safe and virtuous behaviour. The top preference of the Non-Muslims apart from Halal food purchasing and consumption, they have a strong interest and support on Islamic banking and financing, which seems to be transparent, cooperative ventures, risk sharing and ethical investing (Shahid & Raj, 2019). This mode of interest-free banking and financing promote sharing of real asset and risks between lender and borrower under the

mechanisms of partnership, joint ownership, lease and sale (Fasih, 2012), which can open the door for poor people (i.e. Muslims and Non-Muslims) to improve their lives towards funding and incentives provided by the banks and financing providers.

6. Conclusion

The Halal sector is expanding at a rapid pace and has attracted global interest from many industry leaders. The industry's completeness, which has permeated all sectors of the economy, makes it an enticing one-of-a-kind offering for businesses to invest in, since the prospects are limitless. The Halal business is projected to continue this route in the future as it gains increased global attention and exposure.

The moment is perfect for present and potential Halal sector players, government organisations, and investment businesses to invest in the Islamic Economy across all major pillars and earn a profit. The involvement of governments and the business sector in ensuring the Halal ecosystem's sustainability through certification and the execution of laws by religious authorities is critical for the Halal industry's growth. Additionally, religious authorities from a number of nations are collaborating to develop a global Halal standard, which will help assure an even more sustainable sector.

There are several chances to adopt suitable Halal practises into the product's manufacturing process. With the expanding Muslim population, this market sector is likely to grow very fast. However, this potential comes with significant risks, whereby in order to tackle the foreseen or unpredictable risks, the concerned authority entities should address the afore mentioned concerns. This research highlights the involvement of Indian government in the industry's preparation, growth and facilitation in order for the Indians to participate actively and open-heartedly in this Halal ecosystem regardless of their religious background and social status. Through Halal ecosystem, the caste system, which is a rigid social system, which has divided Hindus into four main categories since ancient India can be slowly diminished and reunited under one roof. Several elements contributing to the Halal market's possibility in India include the country's Muslim population, Islamic ideals increasingly guiding lifestyle and business practises, all of which contribute to the Indian community's economic prosperity, especially from a zero-interest Islamic banking and financing. This will surely break the gap between the poor and rich, and makes everyone equal, having access to moderate and comfortable life. Thus, it is advised that greater attention be paid by the Indian Government, agencies and community on Halal issues in India in order to strengthen Halal marketplaces and enable them to become stronger and wider.

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The Impact of COVID-19 on the Sustainability of The Tourism Industry

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Abstract: COVID-19 is a phenomenal pandemic that the world has been harshly and unpredictably stricken with and has affected the global economies devastatingly. One of the most affected industries is the tourism industry, where people are prohibited from travelling interstate and internationally as well as gathering publicly in the mass area to prevent further disease spreading. Every sector in the tourism industry has faced a tremendous decline in profit-making. Apart from economically, the COVID-19 has the ripple effects on the tourism socially and environmentally. Thus, this article aims to identify the impact of COVID-19 on the tourism industry in terms of economic, social, and environmental. Moreover, this article used the literature review methods, where several manuscripts from various journals focusing on COVID-19 and tourism industries were analyzed. The results show that the most worrying impact of the pandemic will be the declining of job opportunity and retrenchment of workers in the tourism industry as the industry relies on people travelling. Worst impact that can happen concurrently is the temporary or permanent shutdown of existing tourism operating premises such as hotels, shopping outlets and other related tourism transporters and activities. Through this study, the stakeholders can identify the problem and propose on solutions or strategies to overcome the unexpected problem to ensure the sustainability of the tourism industry in the future.

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1. Introduction

Travelling is definitely one of the activities that people love to do as a hobby, and to escape the hustle and bustle of urban's life. In addition, the act of travelling outside of the usual environment for more than 24 hours and not more than one consecutive year is the definition of tourism provided by the United Nations World Tourism Organization (UNWTO, 1991). There are four major types of tourism that can result to different travel time and expenditures such as international tourism, domestic tourism, long distance tourism and short distance tourism. Moreover, there are several niche tourism areas such as rural tourism, mass tourism, sports tourism, cultural tourism, religious tourism and many more. Therefore, from all these types of tourism, it can be said that various types of tourism can fulfil different types of interests. Since travel is an activity that can be done all the time and some people make it an annual or seasonal event for their family or friends, the number of people travelling has increased from year to year. According to (UNWTO, 2019), the number of people travelling in 2018 has achieved 1.4 billion international tourist arrival, increasing 5% from the previous year. This statistic has proven that the tourism industry will be safe as people continue to travel.

In every tourist destination, there will be a group of people staying there for years and finding their sources of living from that destination. Therefore, for a place to be transformed into a tourist destination, the local community should be consulted as it might affect their income or daily routine. In addition, local community opinion is important and needed, and community participants can significantly impact projects and programmes. Moreover, proper and systematic tourism planning can help the authority to extricate the negative assumptions on tourism (Litheko & Potgieter, 2016).

However, the tourism and hospitality industry can be considered as one of the fragile industries. This is because the industry's supply and demand will be affected by internal and external factors. For example, in 2003, the SARS epidemic struck the nations bordering the Pacific Ocean, which affects tourist arrival (Wilder-Smith, 2006). Currently, the worldwide tourism industry is facing the worst scenario, which is the COVID-19 pandemic. The pandemic is the nastiest, whereby it involves most countries in the world and travelling activities are being banned in certain countries. Figure 1 shows the number of published articles by numerous authors during 2019–2020 regarding the COVID-19 with aspects related to the environment, economy, and society. However, only a few articles that are related to this paper are being used.

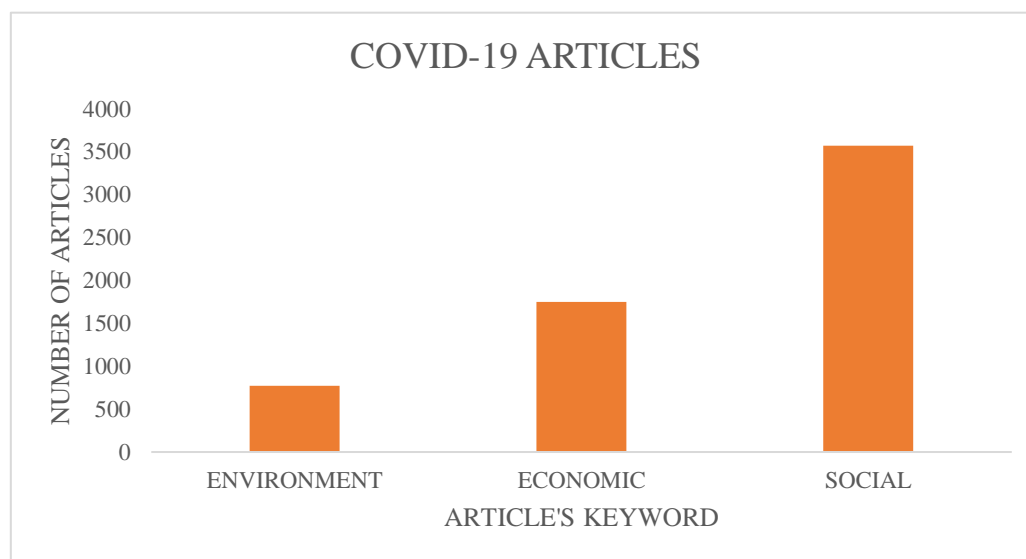


Figure 1. Number of articles related to COVID-19, tourism industry towards the environment, economic, and social

2. COVID-19 and Tourism Industry

The year 2020 has been a disaster for most people in the world after COVID-19 inhabit their place. This is because many people lost their source of living, the longest time of national lockdown and people staying home and some even lost their family members. According to Elengoe, 2020, the first Corona case was detected on the 12th December 2019 in Wuhan, China, but the virus's origin remains to be determined. Then, in just two weeks of spreading, The World Health Organization (WHO) has declared the coronavirus is a pandemic level of disease (Sheng, 2020). Moreover, the virus has been detected in more than 200 countries (Qiu, Park, Li, & Song, 2020), and within months, the number of cases has reached millions worldwide (Salim et al., 2020). This could be said as one of the disasters that ruined the year 2020.

COVID-19 has also led to the closure of the international borders by some of the countries. Qiu et al., (2020) claimed that several governments have taken the precautionary measure by closing their international border to prevent the virus from spreading. In addition, the closing of the border by the countries has eventually led to travel restrictions, which will be burdensome for the countries, which rely heavily on the tourism industry. (Gössling, Scott, & Hall, 2020) stated that the outbreak of COVID-19 would have significant implications for international tourism, with related effects on many nations' economic development and prosperity. Moreover, the author also said that COVID-19 would affect the loss of human life and the social, economic and environment. The COVID-19 pandemic will also change the future of the tourism industry, whereby a lot of normal norms and activities will be no longer relevant after this crisis end.

According to the most recent issue of the UNWTO World Tourism Barometer, international tourist arrivals (overnight visitors) dropped by 72% between January and October 2020

compared to the same period of the previous years, hampered by slow virus containment, low traveller's confidence, and significant restrictions on travel still in place as a result of the COVID-19 pandemic. It is estimated that 900 million fewer international tourists arrived in the first ten months of the year than in the same period in the previous year, translating into a loss of US\$ 935 billion in export revenues from international tourism, more than ten times the loss experienced in 2009 because of the impact of the global economic crisis. Figure 2 illustrates the percentage drop for international tourist arrival by 2020 compared to 2019 (UNWTO, 2020).



Figure 2. The percentage drop for international tourist arrival by 2020 (UNWTO, 2020)

Therefore, it can be concluded that the tourism industry has a close relationship with the crisis that is currently happening in the whole world. This is because the tourism sector relies ultimately on the presence of a human in an area. Thus, the industry has been highly affected as many countries have taken the safety precautions and prevented tourists from entering their country.

3. Environmental Impact

Since COVID-19 has a huge impact on the tourism industry, this study has taken the initiative to further discussed on the COVID-19 impacts on the tourism industry in terms of the environment, economy, and society. First, the COVID-19 has driven most countries to positive environmental impact. It has helped the industry to reduce the amount of pollution

that occurred before as many know that tourism contributes to the air pollution in a country (Eusébio et al., 2020), and it also mentioned that countries such as China, Egypt and India have the worst air quality. This happens because of their intention and progress to become an urban country. However, the emergence of COVID-19 in early 2020 has started to reduce environmental pollution such as air pollution. According to (Kumari & Shukla, 2020), the government's closure of border and movement restrictions has significantly reduced the number of carbon emissions and toxic particles in the environment. As an example, China has witnessed a drastic reduction in emission of NO_x , CO_2 , and various hydrocarbons during the coronavirus lockdown (2020) as compared to the values last year (2019) (Kumari & Shukla, 2020). Figure 3 shows the volume of emissions produced before and after the COVID-19 took place.

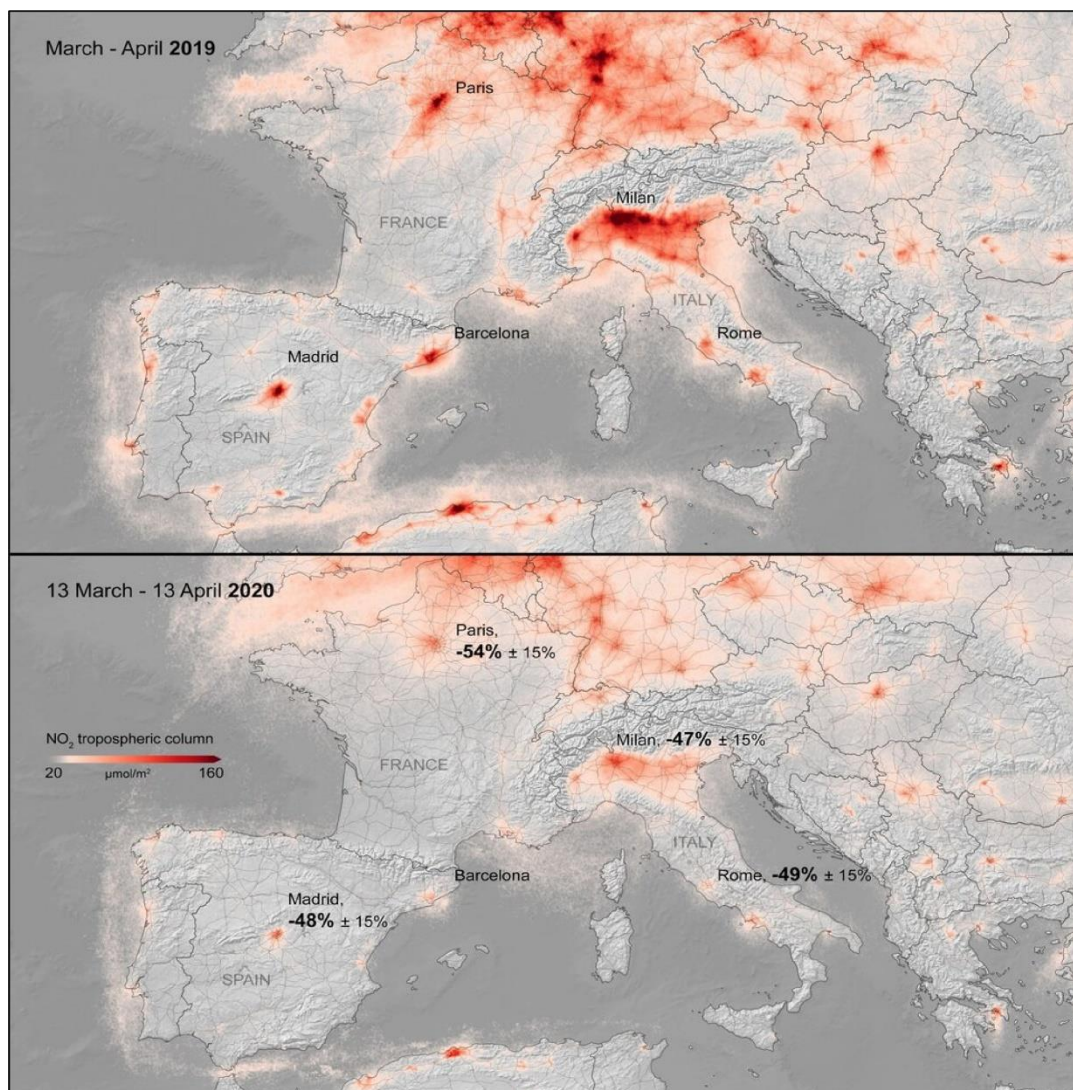


Figure 3. Comparison of the NO_2 concentration between March–April 2019 and 13th March–13th April 2020 in Europe (Mofijur et al., 2021).

Figure 3 illustrates the situation in four major cities in Europe: Paris, Milan, Rome, and Madrid. This figure shows the number of emission reductions in these four cities where it shows a significant decline in air pollution in those cities. In addition, it shows that the lockdown and travel restriction imposed in those countries has managed to reduce the air pollution and volume of emissions released.

Other than air pollution, the COVID-19 has also reduced the water pollution that happens in the coastal. According to Ormaza-González, Castro-Rodas, & Statham, (2021), the restriction for the industry to operate has led to a low amount of wastes discharged into the sea or river. This claim was also supported by Cherif, Vodopivec, Mejjad, Esteves, & Simonovič, (2020) that the COVID-19 has prevented the water in Boukhalef river Morocco to be polluted continuously. Figure 4 demonstrates the quality of water in Vembanad Lake, where it shows a positive result from the lockdown implementation by the country.

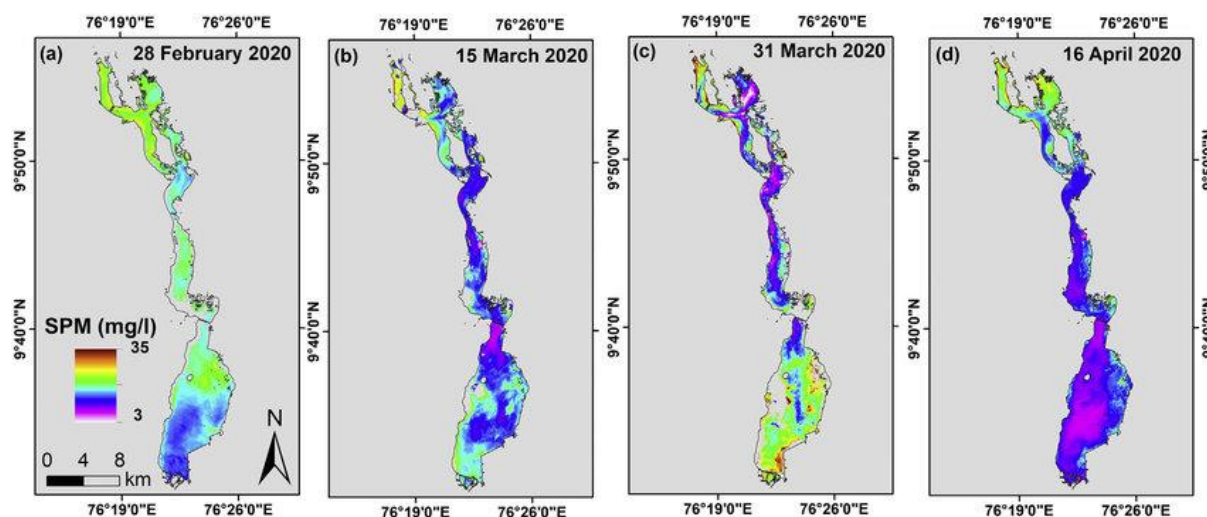


Figure 4. The quality of water in Vembanad Lake, India on 28th February 2020, 15th March 2020, 31st March 2020, and 16th April 2020 (Yunus, Masago, & Hijioka, 2020).

From Figure 4, the quality of water from 28th February 2020 is slightly polluted with the effluent. Then, after implementing lockdown and travel restrictions, most of the lake has achieved satisfactory water quality as most of the lake shaded in purple/violet represents low concentration of pollutions (mg/l) in the aquatic region. Therefore, this figure clearly shows the benefits of lockdown on the water quality in Vembanad Lake.

Thus, it shows that COVID-19 pandemic has helped humans improve environmental quality by limiting human's movement. Although COVID-19 pandemic is a disaster to most people, but it is also a blessing in disguise as it helps people improve their health conditions through clean air and water supply. In addition, the tourism industry can also benefit from this crisis as it gives an added aesthetic value of the natural resources, for example, within the grace

period of time the trees will have the time to regrow by the time visitors revisit after the lockdown has been lifted.

From the Islamic point of view, everything on this Earth is created by Allah SWT, and as the servant and the creatures that live on this earth, humans should take care of the Earth and everything inside it. This is because most of the valuable resources are available in the Earth for the human to use. However, the irresponsible person will manipulate the resources or, even worse, polluting them. In addition, corrupted people are the ones who will usually take the benefit from the free available renewable and non-renewable resources without taking care of the environment. This is also mentioned in the al-Quran from Surah ar-Rum verse 42, stated that *“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He [i.e., Allah] may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]”*. This verse shows that people will commit harm on the Earth, whether on the land or the sea, to obtain wealth, but at the same time abandoned their duties to protect the environment. Therefore, it can be said that humans, as the leader in this world, have been given the responsibilities as the trustee of nature that should not betray and misuse the resources or bounties given for free to us by God. This is also mentioned in the al-Quran Surah al-A'Arif verse 31, saying, *“O Children of Adam! Beautify yourselves for every act of worship, and eat and drink [freely], but do not waste verily, He does not love the wasteful!”*.

4. Economic Impact

The working class and labourers face the biggest crisis in the decade as this pandemic has forced the employer to retrench most of their employees as stipulated by Dermawan (2020) that there were 5443 employees from various sectors, which have been laid off from their job. On the other hand, these issues not only happen in Malaysia, but the entire world. According to Béland, Brodeur, & Wright, (2020), COVID-19 has increased the unemployment rate in the United States of America and European countries. In line with that, the World Travel and Tourism Council has made a statement warning that 50 million jobs in the global tourism industry may be at risk. This shows that COVID-19 pandemic has brought more negative impact towards tourism in economy, socio-cultural, environment and psychology.

Moreover, since most of the international borders are being locked down and many travel restrictions have been imposed, the tourism industry has faced a tough time. According to Uğur & Akbıyık, (2020), the tourism industry has faced a sharp falling revenue, where the crisis has affected both sides, the supplier and demand. In other words, it is regretful that the supply side cannot provide any facilities for the tourist, on the other hand, the tourist cannot travel due to several restrictions. Apart from that, the airline industry has been the most affected sector in the tourism industry. In addition, according to the Organisation for Economic Co-operation and Development (OECD) (OECD, 2020), airline demand has significantly declined due to the travel restriction and has resulted in a decline of passenger's

revenue up to 90% only in April 2020. Below is the statistic of the differences between the number of flights in 2019 and 2020.

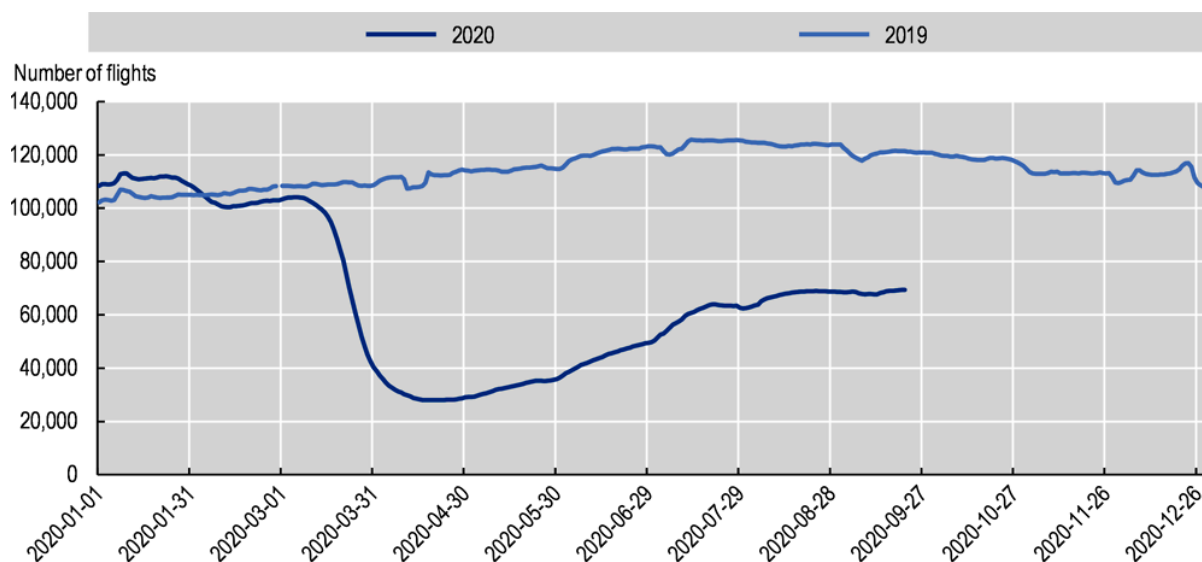


Figure 5. Number of world commercial flights, (OECD, 2020).

From Figure 5, the data shows a considerable difference on the number of flights between the year 2019 and 2020, whereby this number includes all the commercial passenger flights, cargo flights, charter flights and some business jet flight. Thus, this shows that the airline industry is amongst the hardship that resulted from the pandemic, and it will further face the worst scenario if the number of COVID-19 cases is not controlled.

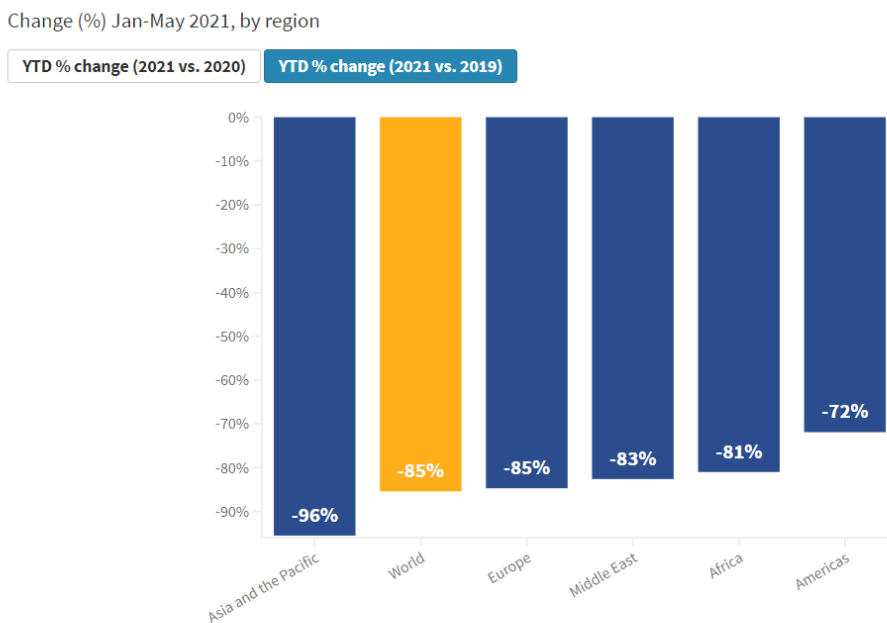
Furthermore, due to the restriction for the people to cross the international border, it will affect the country Gross Domestic Product (GDP), and the Malay Mail newspaper has stated that Malaysia has recorded a low GDP for the second quarter of 2020 (Zahiid, 2020). This is mainly because the government's decision for the national lockdown and no interstate travel has restricted people from travelling inbound. This shows that the tourism industry is one of the main contributors to the country GDP. However, this issue does not only happen in Malaysia, but it involves the whole world. According to (Mofijur et al., 2021), the global economy's world Gross Domestic Product (GDP) is estimated to decline sharply by 3%, which is worse than 2008. Figure 6 shows the latest growth projection of world economics produced by the (International Monetary Fund, 2020).

Latest World Economic Outlook Growth Projections

(real GDP, annual percent change)	PROJECTIONS		
	2019	2020	2021
World Output	2.9	-4.9	5.4
Advanced Economies	1.7	-8.0	4.8
United States	2.3	-8.0	4.5
Euro Area	1.3	-10.2	6.0
Germany	0.6	-7.8	5.4
France	1.5	-12.5	7.3
Italy	0.3	-12.8	6.3
Spain	2.0	-12.8	6.3
Japan	0.7	-5.8	2.4
United Kingdom	1.4	-10.2	6.3
Canada	1.7	-8.4	4.9
Other Advanced Economies	1.7	-4.8	4.2
Emerging Markets and Developing Economies	3.7	-3.0	5.9
Emerging and Developing Asia	5.5	-0.8	7.4
China	6.1	1.0	8.2
India	4.2	-4.5	6.0
ASEAN-5	4.9	-2.0	6.2
Emerging and Developing Europe	2.1	-5.8	4.3
Russia	1.3	-6.6	4.1
Latin America and the Caribbean	0.1	-9.4	3.7
Brazil	1.1	-9.1	3.6
Mexico	-0.3	-10.5	3.3
Middle East and Central Asia	1.0	-4.7	3.3
Saudi Arabia	0.3	-6.8	3.1
Sub-Saharan Africa	3.1	-3.2	3.4
Nigeria	2.2	-5.4	2.6
South Africa	0.2	-8.0	3.5
Low-Income Developing Countries	5.2	-1.0	5.2

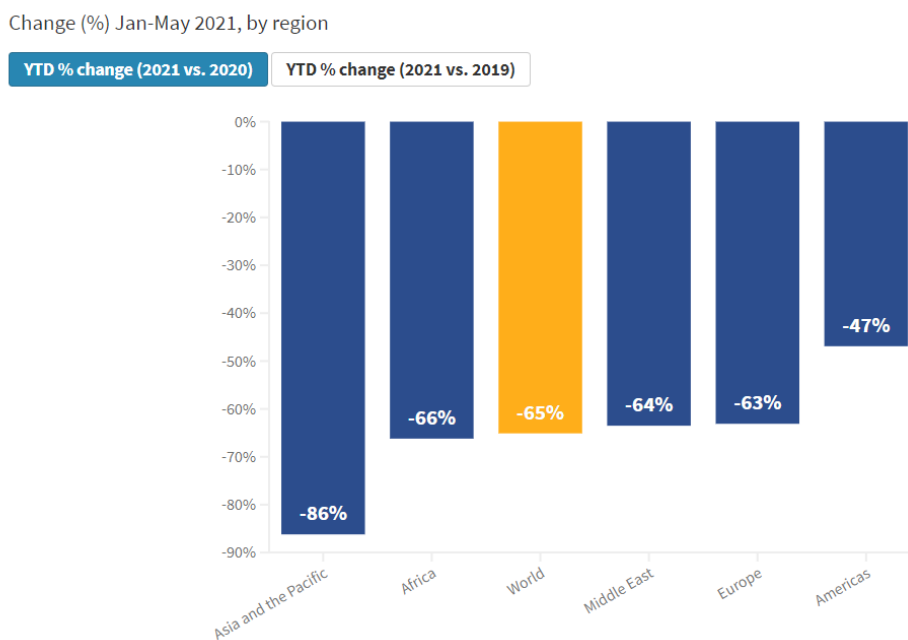
Figure 6. Latest World Economic Outlook Growth Projections, (International Monetary Fund, 2020).

Figure 6 demonstrates that most countries are facing a hard time during this pandemic. This can be seen by the GDP recorded by every country in 2020 compared to the previous year. However, the IMF forecast that the GDP will recover in the middle of 2021. Figures 7 and 8 demonstrate the percentage change for 2021 compared to previous years (UNWTO, 2021). Hence, Malaysia's government initiative in allocating PENJANA Tourism Financing at RM1 billion has been implemented to finance transformation initiatives by SMEs in the tourism sector to remain viable and competitive in the new normal (Zainul & Aziz, 2020). This strategy has helped the tourism industry in Malaysia to boost their operational activities and revenues once the lockdown has been lifted.



Source: World Tourism Organization (UNWTO).
Data as collected by UNWTO, July 2021. Published: 21/07/2021

Figure 7. The percentage change of 2021 vs 2019 (UNWTO, 2021).



Source: World Tourism Organization (UNWTO).
Data as collected by UNWTO, July 2021. Published: 21/07/2021

Figure 8. The percentage change of 2021 vs 2020 (UNWTO, 2021).

From the Islamic perspective, we can take the current condition as a platform to help others, especially those affected during COVID-19 pandemic. It can be said that the tourism industry is the most affected sector as many travel restrictions are imposed. Therefore, helping the needy is one of the obligations by every human being, and it is also mentioned in the al-Quran surah al-Baqarah verse 271 saying that *“To give charity publicly is good, but to the poor privately is better for you, and will absolve you of your sins and Allah is All-aware of what you do”*. This shows that Islam encourages the servants to help those in need because it is the duty of the human being towards another human being. Moreover, there is a hadith narrated by Ibn Mas'ud saying *“I heard the Prophet SAW saying, “There is no envy except in two: a person whom Allah SWT has given wealth, and he spends it in the right way, and a person whom Allah SWT has given wisdom (i.e., religious knowledge), and he gives his decisions accordingly and teaches it to the others.”* This indicates that Allah SWT loves His servants spending wisely and helps those affected during the COVID-19 pandemic.

Overall, COVID-19 has a lot of negative impacts on tourism and hospitality in terms of economic. The impact has led to many hardships for the employer and employees to sustain their business and life. Last but not least, it is not possible to estimate the extent of the economic impact of the COVID-19 outbreak because the course and duration of the outbreak are still unknown, and both cannot be predicted (Uğur & Akbıyık, 2020).

5. Social Impact

COVID-19 has also brought some social impacts on the tourism industry. This industry is directly involved with human interaction, and the human factor is one of the factors to determine the success of the tourism industry in a country. According to Qiu et al., (2020), every crisis that happens can eventually affect the society and economy of the locals. Moreover, COVID-19 has also caused some positive and negative impacts on social aspect of the tourism industry.(Garau-Vadell, Gutierrez-Taño, & Diaz-Armas, 2018) has identified a variety of positive impacts such as an improvement of standards of living, cleaner communal areas, an increase in the community's interest in the preservation of resources, an improvement of public services or an increase in in the leisure opportunities available to the community. The negative impacts that may occur in the tourism industry are loss of traditional values, congestion in the use of public infrastructures, an increase in crime, drug abuse, prostitution and decrease in resident hospitality.

Covid-19 has resulted to both positive and negative impacts on the global society. The country or destination provider should take this opportunity to revitalise their heritage, such as heritage and historical monuments such as The Great Wall of China and The Pyramid of Giza in Egypt. Other than that, a tourist destination will always be full of people, and according to Koenigs, Postma, & Papp, (2018), cities equipped with good infrastructure facilities and already host a diverse and dynamic population suggest that they will better cope with increasing tourist numbers than other destinations. In addition, the crime rate in tourist

destinations has increased due to over crowdedness (Qiu et al., 2020). However, with COVID-19, the social impact on the tourism industry can be reduced, such as crime and social carrying capacity (i.e., the maximum visitor density in an area). According to (Qiu et al., 2020), any crisis or unwanted events could eventually reduce and eliminate the social impact on the destination. This can be seen, whereby COVID-19 has reduced the number of crimes in a destination and the overcrowding of tourists in an area.

On the other hand, since most countries have implemented the lockdown alternative to stop COVID-19, it creates a new problem: violence in the household. According to Viero, Barbara, Montisci, Kustermann, & Cattaneo, (2021), violence can happen among married couples, and the woman will usually be the victim. The author mentioned that this could happen due to several reasons, and one of them is the external factors that create pressure on one's life. Thus, this shows that if an employee has been retrenched from his job, it will lead to stress, which can endanger the spouse as the husband will commit violence and encourage aggressive behaviours towards woman (i.e., wife) and children.

The positive impact of the Covid-19 on the Malaysian society is the improvement of standard of living through various financial incentives offered to the Malaysians. To alleviate the difficulties faced by those who are not employed, lost their jobs or experiencing salary cut, the Malaysian government in response to the Covid-19 has unveiled the Economic Stimulus Package, PRIHATIN package, additional PRIHATIN package, National Economic Recovery Plan and Kita PRIHATIN Package. Apart from that, the withdrawal of EPF money from KWSP has been offered to the public with the EPF account and contribution to sustain a living throughout the pandemic time (i.e., i-Lestari, i-Bestari, i-Citra). Social assistance was also given to vulnerable groups such as disabled persons and single mothers.

Apart from that working from home (Flexible Work Arrangement Incentives) have tremendously change the living style of a family, whereby health and family has been prioritised before work. With further internet connectivity for education and productivity to support e-learning and productivity activities by providing free internet connectivity. Being away from each other for almost two years, have increased the bond between family members and relatives despite on virtual call or chats. Hence, virtual tour has increased tremendously so that people can still travel through their minds during the pandemic and once the lockdown is over, the people will appreciate nature and other people with full respects. Living in a city, having a stable family income, and living with parents were all found to be protective factors against anxiety, according to a research done by Cao *et al.*, (2020). Furthermore, the findings revealed that economic impacts, academic delays, and effects on daily life were all positively associated with anxiety symptoms in students (Alghamdi, 2021). Moreover, it was surprisingly shown that spending time in nature and with social connections (with social distancing) in this time of crisis could lead to support for tourism development and may have a positive impact on residents' health, wellbeing, and quality of life in general. It was

additionally proposed to explore pro-social and pro-environmental behaviour as critical missing links between place attachment and residents' support for tourism development, as it may enhance residents' quality of life (Ramkissoon, 2020). In summary, when people are attached to a place, they may engage in pro-social and pro-environmental behaviours to conserve it and aid its functional purpose (tourist benefits), so supporting tourism development. This, in turn, can help achieve other important sustainability and well-being goals while also improving people' quality of life.

Cleaner communal areas have been the top influence of Covid-19, whereby people are more hygienic and taking care of their health as the strategy to prevent cross-infection, not only for self-gain, but the whole community. Thus, Covid-19 has improved the relationship between humans (i.e., friends, families and community) especially on charity and kindness towards others. The disparities of income, lack of food, loss of jobs, losing loved ones and poor living conditions have taught everyone on social responsibility.

From the unfortunate event that strikes every inch of this earth, many good things can be done especially involving the relationship between humans, especially to the family itself. Sustaining a good relationship between relatives is important, and it is emphasised in Islam. Moreover, in the al-Quran chapter 2 (Surah al-Baqarah), verse 180 saying that *"It is prescribed that when death approaches any of you—if they leave something of value—a will should be made in favour of parents and immediate family with fairness. 'This is' an obligation on those who are mindful 'of Allah SWT'."* In addition, there is a hadith narrated by Abu Mas'ud Al-Ansari narrated that the Messenger of Allah SWT said, *"A man spending on his family is charity. From these two primary sources of Islam, it can be said that Islam urges every human to be nice to other people and always prioritise family members."*

6. Recommendation and Conclusion

Since the breakout of COVID-19 in 2019, this pandemic has significantly influenced a wide range of industries and sectors. Aside from the tourism industry, other industries are also impacted by this epidemic. This study focuses on three major aspect of the Covid-19 impacts in the industry namely environmental, economic, and societal. The highly impact business is the tourist business because most governments worldwide impose entry limits to their jurisdictions. Simply imposing this restriction has a negative impact on other industries, particularly those involved in travel and tourism. Therefore, to curb the problem, the tourism stakeholders should play their role and help to sustain the industry. People still refuse to travel with the new norms such as social distancing and protected with masks during travel or dine in a restaurant. Due to that, much initiative should be taken to maintain the business operation and save the employees source of living.

First, the implementation of e-tourism could be one of the ideas to ensure the industry is kept alive even during this condition. E-tourism can be defined as "the field of e-Tourism as

encompassing the "analysis, design, implementation and application of IT/e-commerce solutions in the travel and tourism industry, as well as the analysis (of the impact) of the respective technical/economic processes and market structures" (Gretzel *et al.*, 2020; Neidhardt & Werthner, 2018). From the definition, it can be said that the tourism industry, which involves travelling activities, can be done virtually. This will attract the attention of the millennials whereby it will increase the attractiveness of the attraction. For example, the museum has opened virtual doors to their exhibition for the tourists, who are stuck in quarantine.

On the other hand, with the current condition where people are restricted to travel, it is the right time to implement sustainable tourism. With social distancing that the World Health Organization has suggested worldwide, it is likely that the social carrying capacity should be considered as one of the ways to tackle the problem of over-crowdedness. This means that travel and tourism activities can still be organised with minimal or optimal social carrying capacity. Apart from that, the proposed or existing activities should be carried out outdoors and in an open space, instead of a confined space. We can also preserve and restore the natural attraction sites through this practice so that future generations can enjoy the natural beauty and resources.

Therefore, much initiative can be taken to overcome the issues of COVID-19 towards the tourism industry. The route chosen by the stakeholders will determine the future of the tourism and hospitality industry.

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