

IMPLEMENTATION OF MUSLIM-FRIENDLY HOTEL (MFH) IN MALAYSIA

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Abstract: Malaysia's tourism industry has witnessed significant growth in Muslim-friendly hospitality services, yet less than 10% of hotels achieve formal accreditation despite the country's consistent ranking as the world's top Muslim travel destination. This qualitative study explores the concept, characteristics, and implementation barriers of Muslim-Friendly Hotel (MFH) services in Malaysia through in-depth interviews with five industry experts. The research reveals that MFH services encompass halal food provision, prayer facilities, gender-segregated recreational areas, and staff conduct aligned with Islamic principles. Key findings identify three primary barriers: regulatory ambiguity, lengthy halal certification processes, and insufficient infrastructure development. The study distinguishes between Muslim-friendly and Shariah-compliant hotels, highlighting varying levels of Islamic compliance standards from MS 2610:2015 to comprehensive Shariah governance. Despite Malaysia's leadership in halal tourism, operational challenges including financial concerns about alcohol restrictions and costly facility modifications hinder widespread adoption. The research provides practical insights for hotel operators and policymakers to enhance Malaysia's competitive position in the growing global Muslim tourism market, projected to reach US\$300 billion by 2026.

Keywords: Muslim-friendly hotel, Shariah-compliant, halal tourism, Islamic hospitality

Introduction

Tourism is a significant driver of global economic growth, fostering job creation and social development (Hussain, 2021). In Malaysia, the sector expanded rapidly from 2010 to 2019, attracting over 24 million international tourists. This growth, however, led to intense market competition and an oversupply of hotel rooms (Hashim, 2022; Salleh, 2014). In response, some hotels have adopted Muslim-Friendly Hotel (MFH) practices—such as providing halal meals and prayer facilities—to gain a competitive edge, though these often stop short of full Shariah compliance (Mansor, 2018; Zawawi, 2017). Despite the growth of Muslim-friendly tourism globally, significant barriers to widespread MFH adoption in Malaysia remain poorly understood, necessitating qualitative research to provide deeper insights and practical solutions for industry stakeholders.

The global Muslim tourism market is a formidable economic force, with expenditure projected to reach US\$300 billion by 2026, driven by a growing Muslim population and shifting lifestyles (Sánchez & Perano, 2018). Malaysia has consistently ranked first in the Global Muslim Travel Index (GMTI) since 2015, praised for its accessibility, halal cuisine, and prayer-friendly environment (Kamri & Sarif, 2020). To cater to this demand, the country has established a structured MFH accreditation system (D.O, 2015). Paradoxically, less than 10% of Malaysia's hotels are accredited, hindered by a lack of awareness, insufficient compliance services, and inadequate marketing (Khalid, 2015; Tarmazi, 2022). This underutilization highlights a critical need to address these barriers to better serve evolving tourist preferences and enhance industry competitiveness (Azmin & Zatul Iffah Mohd Fuza, 2021).

The reluctance to adopt MFH services stems from significant operational and financial concerns. Many hoteliers perceive a ban on alcohol as a deterrent to non-Muslim guests, potentially reducing vital food and beverage revenue (Fauzi, 2020; Henderson, 2010). Furthermore, obtaining halal certification and creating gender-segregated facilities present considerable logistical and financial challenges (Hashim, 2022; Karim, 2017). Upscale hotels, in particular, are wary of the costly structural modifications required and the risk of alienating their existing customer base (Henderson, 2010; Junainah, 2015). This study seeks to identify these multifaceted obstacles and propose actionable solutions to help the industry better serve Muslim travellers and strengthen its global market position.

This research holds practical implications for hotel operators, policymakers, and academics. For practitioners, it offers a framework for designing culturally sensitive amenities, while policymakers can use the findings to craft targeted regulations for sectoral growth. Academically, it highlights implementation challenges and paves the way for future studies on the customer experience and financial impact of Muslim-friendly hospitality. The methodological approach involves a qualitative study with a purposive sample of five experts over two to three months, focusing solely on the Malaysian context (Chen, 2021; Islamic Tourism Centre, 2023). While the small sample size and limited timeframe are acknowledged constraints (Smith, 2023; Abdullah, 2023), the study aims to yield rich, in-depth insights crucial for advancing MFH services in Malaysia (Abdullah, 2022).

Literature Review

Malaysia's Hotel Industry Development and Economic Impact

A hotel offers lodging, food, and drinks to tourists or transients, according to Wan Sahida et al. (2011). Hotels offer overnight stays, thus they're termed the lodging industry. A hotel is a tourist

lodging and support organisation. National economies benefit from hotels. Hotel customers purchase services and goods from local shops, boosting the local economy. Malaysia's hotel industry boomed after 1994. More hotels have opened in Malaysia due to tourism. Tourism and event accommodation demand have increased hotel openings. The Visit Malaysia Year 1990 Campaign and 1998 Commonwealth Games increased hotel demand (Sahida et al., 2011).

Sangaran (2021) reports that Malaysia's attractive landscapes, seaside spots, and unique culture attracted 26.01 million tourists in 2019, growing its hotel business. Due to this tourist growth, hotels increased from 1,492 in 2000 to 4,750 in 2018 and rooms from 124,413 to 308,207 (Malaysia T., 2021). In 2020, the COVID-19 pandemic endangered hotel existence, disrupting global travel, costing jobs, and eroding 5.5 trillion in travel and tourism GDP (Sangaran, 2021; Haque, 2020). In response, the sector has expanded its client base and focused on Muslim-friendly services, a market where Malaysia has showed early leadership (Hussain, 2021; Jaswir & Ramli, 2016).

Muslim Tourism Requirements and Religious Considerations

Muslim travellers expect to follow the Islamic pillars and Articles of Iman when travelling, including dietary rules and daily prayers (Hashim, 2022; Salleh, 2014). Hotels should provide qiblah indicators, prayer mats, and halal meals to help visitors achieve their religious requirements (Mujahidin, 2018; Hussain, 2021). Recognising and meeting these religious demands is a service improvement and strategic marketing strategy since religion impacts customer behaviour (Omar, 2019; Hussin, 2016). The increasing Muslim-friendly hotel (MFH) industry in Malaysia—396 establishments in 2019—is fuelled by OIC efforts, Middle Eastern guests' high spending, and Western security procedures. However, the sector struggles with conflicting definitions and standards for words like "Shariah-Compliant" and "Muslim-Friendly" (Karim et al., 2017).

Latif and Adnan (2020) state that Islamic hospitality is necessary to serve Muslim tourists worldwide. This research tries to analyse and overcome the challenges to adopting Muslim-Friendly Hotel services, which are essential for increasing tourist numbers, economic development, and Malaysia's status as a top Muslim vacation destination.

Table 1: MFH Categories in Malaysia

Types	Muslim-Friendly Services
Basic	Basic halal meals, no alcohol, <i>qiblah</i> signpost, prayer mat, and bidet in the room.
Intermediate	Separate leisure facilities for men and women, a prayer room, no adult entertainment, prayer hour, and a mosque location.
Extensive	Zakat counter, Islamic-related brochures, classes, <i>azan</i> (call to prayer) on the ground floor, Islamic travel packages.

Source: Khalid (2016)

Certification Standards and Classification Systems

Multiple certification systems, such as Malaysia's MS2610:2015, the Salam Standard, and Crescentrating, have different standards, stressing the need for more harmonisation to service this growing industry. This is Malaysia's first hospitality standard. It was developed by INHART, UIAM, and the Malaysian Standards Department. Tourism Centre (ITC), Tourism Malaysia, Malaysia Association of Hotel Owners (MAHO), Malaysia Association of Hotels (MAH), Malaysia Association of Tour and Travel Agents (MATTA), Bumiputera Travel and

Tour Agents Association of Malaysia (Bumitra), and Malaysian Tourist Guides Council (MTGC) develop the standard (Yahaya et al., 2020). This standard includes lodging, tours, and guides.

Prof. Associate Dr. Nor'ain Othman (UiTM) and Prof. Shaya'a Othman (UCSC) created the Islamic Quality Standard for hotels (IQS) with research assistance and financing from both universities (Yahaya et al., 2020). The standard evaluates hotel conformity with Islamic principles based on physical amenities, service quality, and operational compliance. Muslim-Friendly Hotels are classified under the IQS framework into seven groups, IQS-1 to IQS-7 (Samori et al., 2017). Tripfez Travel CEO and Co-Founder Faez Fadhilah started Salam Standard in Malaysia in October 2015. A poll of 50,000 Muslim tourists revealed what facilities and services they appreciate most while travelling. Salam Standard rates across 55,000 hotels in 50 countries (Puat & Mohammad Zaini Yahaya, 2021).

Table 2: Criteria for Salam Standard

Category	Criteria
Bronze	- Bathrooms or toilets are present in every room (100%). - Offer prayer mats or, upon request. - Have a <i>qiblah</i> direction sign available in the room or ready to show it upon request.
Silver	All requirements for the bronze category are fulfilled and added: - The room comes with (or can be requested to come with) a list of nearby halal restaurants. - No alcohol allowed in the mini-bar of the room (or it can be requested that it be taken out before the customer comes).
Gold	Every need for the bronze and silver levels is fulfilled and added: - Serving food that has been certified as halal by a recognised local certification authority (for example, in Malaysia certification by JAKIM for breakfast and/or room service).
Platinum	All requirements for the bronze, silver, and gold categories have been satisfied and added: - No alcohol is allowed on any hotel premises.

Source: Salam Standard

Malaysian Department of Standards issued Muslim-Friendly Hospitality Services-Requirements in 2015. This assures that the hotel's Muslim-friendly offerings conform with Shariah law (Hashim, 2022). MS 2610:2015 relates to tour guides, vacation packages, and hotels, according to Department of Standards Malaysia. This standard has three requirements: General necessities first (Administration, personnel, MFHS Management System, training, documentation, storage, and communication), second unique needs (Hotels provide accommodations, food, drink, public prayer rooms, restrooms, and leisure), and third, all goods and services must meet Malaysian legislation (Malaysia D. O., 2015).

Conceptual Definitions and Implementation Challenges

Nik Izzul Islam et al. (2022) identify Muslim-Friendly Hotels as a Malaysian tourism service. Malaysian and international Muslim travel businesses use MFH (Islam et al., 2022). This is supported by 2023 Najmuddin Mazlan et al. study. He said Malaysia's Muslim-Friendly Hotels are popular because of their high-quality amenities and attentive service. However, Siti Hawa et al. (2022) disagreed. She believes Muslim-Friendly Hotels are new to Malaysia. Many find

the hotel's idea confusing. The majority believe this hotel should exclusively accept Muslims. Hotel staff and visitors may miscommunicate and fight (Hawa et al., 2022).

According to the Islamic precept of "*rahmatan lil alamiin*," which means grace for everyone, Muslim-Friendly Hotels should prioritise visitor demands. The term "Muslim-Friendly Hotel" refers to a business concept that provides improved hotel services to Muslim consumers with unique religious requirements and non-Muslims who want to experience the beauty of Islam in hotels (Suci & et al., 2020). Muslim-Friendly Hotels follow Allah SWT's shariah, which governs all aspects of Muslim life, including food and drink and operations and administration (Zakiah & Fadilah, 2013). Based on hotels' Islamic views, Malaysia splits MFH into three categories: Basic, Intermediate, and Extensive (Khalid, 2016).

Hashim (2022) found that Islamic-themed hotels have challenges. The research identified confusing government rules, long halal certificate procedures, and poor infrastructure hindering Muslim-Friendly Hotels in Malaysia. Panel 6 reported that numerous hotels claimed to be MFHs without understanding the term. Panel 6 found most Malaysian hotels employed MFH as a marketing approach, not a concept. A 2023 study by Najmuddin Mazlan et al. supports this. Muslim-friendly hotels are misunderstood by the tourist and hotel sector, with some utilising the phrase for financial benefit and others not comprehending its application (Mazlan & et al., 2023).

Methodology

A qualitative and exploratory research approach was used to evaluate the idea, characteristics, and impediments of Muslim-Friendly Hotel services in Malaysia. Five experts from the industry were chosen for in-depth, semi-structured online and in-person interviews by purposive sampling. Data was interpreted using thematic analysis to identify study objectives-related patterns and topics. This methodology allowed a deep awareness of stakeholder viewpoints and contextual obstacles, enabling a full study of Muslim-friendly hospitality services in the local market.

Five participants' in-depth interviews gave intriguing viewpoints on Malaysia's Muslim-Friendly Hotel challenges. To fully investigate the difficulties, these key hotel stakeholders were chosen from diverse backgrounds and connections. Malaysian Muslim-friendly hotels employ three participants. One Principal Consultant offers Muslim-friendly hospitality training and advice, while another works with the Islamic Tourism Centre to expand the business and hotel awareness. Male R1, UiTM Shah Alam Halal Management graduate. Islamic Syariah Art and halal food research at University Sains Malaysia are his specialities. Halal Executive of Mardhiyyah Hotel & Suites, a 5-star Muslim-Friendly Hotel in Shah Alam, Selangor, has two years of experience. He oversees halal integrity, halal assurance management systems, and training, focussing on kitchen halal applications via audits and supplier inspections. Taylor University, Subang Jaya awarded male participant R2 a Bachelor of Tourism Engineering and Management. He has overseen the Islamic tourist Centre's Industry Development Division since 2010, acquiring 13 years of Islamic tourist development expertise. Member of the OIC SMICC halal spa standard committee, he helped design the Muslim-Friendly Hospitality Services (MS 2610:2015) standard. He collaborates with Malaysian hotel companies to conduct global Islamic tourism conferences and local tourism business conversations. He worked at YTL Corporation's Muslim-unfriendly Pangkor Laut Resort. Participant R3, 46, has 20 years of hotel experience and an UiTM Dungun hotel management degree. He is the Resident Manager at Tabung Haji Hotel in Kelana Jaya after working in TH Hotel as Housekeeping Executive,

Acting Operation Manager, Operating Manager, and Resident Manager. He was a major committee member of TH Hotel and has extensive hotel operations and halal application experience. R4, a 51-year-old Sarawak lady, has 35 years of hospitality experience. TH Hotel employed Puan Jasmina in greeting, operations, and sales with just an SPM. Her expertise is sales. Last, 54-year-old female Principal Consultant R5 is an experienced SIRIM STS Sdn. Bhd. player. Her food safety, halal, GMP, and ISO 9001 consulting and training skills allow her to deal with many stakeholders, including hotels. Her background and consulting expertise provide the research new perspectives, even if she has not worked in hotels.

Findings

Four themes defined Malaysian Muslim-Friendly Hotel services. These subjects illustrate the history, distinctive qualities, standardisation, and relevance of Muslim-Friendly Hotels, helping the hospitality sector better serve Muslim travellers. The interviews focused on Malaysian Muslim-Friendly Hotels. R2 and R5 illuminated this specialist sector's history and expansion.

R2, Islamic Tourism Centre Manager for Industry Development Division, highlighted Malaysian Muslim-Friendly Hotels' history. The 9/11 US attacks inspired Muslim-Friendly Hotels, he remarked. Many Middle Eastern visitors were discriminated against in America and Europe after the incident. They increased passenger numbers by visiting Malaysia to discover a new destination (Fitra, 2023). The Malaysian government established a Muslim travel association to serve this rising Muslim market. In 2009, the Islamic Tourism Centre (ITC) was founded. ITC researchers examined Muslim tourism sustainability. Muslim visitors preferred halal cuisine and prayer spaces (Fitra, 2023).

To serve Muslim tourists, the ITC collaborated with key industry partners. They discussed marketing Malaysia as a halal and shariah holiday destination. Non-Muslim industry participants found the language too aggressive. Thus, "Muslim-Friendly Tourism" was chosen to welcome Muslim and non-Muslim guests (Fitra, 2023). The Islamic Tourism Centre and Department of Standards Malaysia developed "Muslim-Friendly Hospitality Services" in 2015. This guideline helps Malaysian and international hotels serve Muslims. It allows Muslim-Friendly Hotels to develop countrywide and suit Muslim visitors' religious needs (Fitra, 2023).

R5, Principal Consultant at SIRIM STS Sdn. Bhd., supported Muslim-Friendly Hotel increases. She added the tourism and hospitality industries have concentrated on this issue locally and worldwide. Muslim-Friendly Hotels are getting increasingly popular as Muslim travellers want religious accommodations. As these hotels grow popular, several industry players wish to provide them (Anijah, 2023).

Malaysia's hotel business is trending towards Muslim-Friendly Hotels, according to interviews. The Islamic Tourism Centre and "Muslim-Friendly Hospitality Services" standard, formed after 9/11 to meet guest preferences, have grown this speciality company. R2 and R5 address the history and reasons driving industry interest in Muslim-Friendly Hotels. Participants' Muslim-Friendly Hotel responses revealed varied themes and opinions. All participants understood that "Muslim-Friendly Hotels" and "Shariah Compliant Hotels" meant different things. Participant R1 claimed Muslim-Friendly and Shariah Compliant differ in scope. Muslim-Friendly Hotels provide Muslim guests' basic needs, whereas Shariah Compliant Hotels supply revenue, food, and procurement. High-standard Shariah compliance is based on the Quran, Sunnah, and fatwas (Reza, 2023).

People like R2 said Shariah-compliant hotels must follow Islamic rules. JAKIM-certified halal restaurants and alcohol-free guestrooms are required. Muslim-Friendly Hotels may welcome non-Muslim guests, but they must provide every Muslim amenity except bars, which must be segregated from the kitchen (Fitra, 2023). Shariah-compliant and Muslim-friendly hotels were explored. Participant R5 listed three Muslim-Friendly Hotel goals: (a) improve organisations or individuals' capacity to create and manage shariah-compliant Muslim-friendly tourism products and services, (b) maintain and safeguard their integrity, and (c) meet Muslim customers' unique needs (Anijah, 2023).

Muslim-Friendly Hotels must offer prayer places, halal cuisine, accommodation, and safety, according to participant R1 (Reza, 2023). R2 accepted Muslim-Friendly Hotels that met minimal standards. He declared halal meals and prayer places necessary (Fitra, 2023). In contrast, R3 linked Muslim-Friendly Hotels to three keywords: Tourism, Muslim-friendly hotels, and consumer satisfaction. Muslim-Friendly Hotels must provide halal and *tayyiban* (pure) services to attract local and foreign customers (Azhar, 2023).

Participants compared Shariah-compliant and Muslim-Friendly Hotels in the interviews. All panellists agreed that Muslim-Friendly Hotels should satisfy tourist demands and uphold Islamic principles to enhance customer satisfaction, however some disagreed. In interviews, participants addressed Malaysia's Muslim-Friendly Hotel standard and recognition. R2 said the Islamic Tourism Centre and Department of Standards Malaysia developed "Muslim-Friendly Hospitality Services" in 2015. Tourist guides, accommodations, and tour packages are included. It advises hotels on Muslim hospitality. Hotels must provide qiblah direction, prayer mats, prayer robes, and Qurans. Bathrooms should have washing and wudhu'. Remember this standard is optional (Fitra, 2023). Islamic Tourism Centre's Muslim Friendly Accommodation Recognition (MFAR) program may accredit Muslim-friendly hotels, claimed R2. MFAR honours Muslim-Friendly Hotels since 2019. For recognition, hotels must register with MOTAC and obtain a star rating. Hotel industry star ratings are necessary for 4 and 3 stars. Cheap hotels without stars may be acknowledged by MOTAC. Hotels must have halal restaurants to be recognised. Budget hotels with no stars may have local halal eateries at the front desk or in rooms. This ensures guests halal food (Fitra, 2023).

Based on criteria, MFAR grades hotels gold, silver, or platinum. Providing Qurans on request may boost hotel ratings. These points decide the hotel's gold, silver, or platinum classification. The motel gets a silver for meeting minimum standards. Fitness centres and pools are available in gold-rated hotels. A platinum hotel observes all Islamic norms and regulations (Fitra, 2023).

R2 suggests Muslim-Friendly Hotels get notoriety to attract more confident Muslims. The recognition, like the halal symbol, gives Muslim travellers comfort when choosing accommodations. It also helps hotels attract Muslim visitors with brochures and other resources (Fitra, 2023). R1 and R2 agreed that Muslim-Friendly Hotels are covered under MS 2610. JAKIM oversees halal certification MS 1500, but not Muslim-friendly. R1, a Halal Executive at Mardhiyyah Hotel & Suites, remarked that the Islamic Tourism Centre named it a Muslim-Friendly Hotel. UIA INHART and SIRIM also award Muslim-Friendly Hotels. R1 rated Mardhiyyah Hotel & Suites platinum, the highest certification. Shariah-compliant and Muslim-friendly hotels have this mark (Reza, 2023).

Finally, panellists discussed Malaysia's Muslim-Friendly Hotel standard and recognition process. The Muslim-Friendly Hospitality Services standard determines how hotels treat

Muslims, while the MFAR program ranks hotels. Recognition helps hotels market to Muslim clients and develop confidence.

The panellists underlined the need for Muslim-Friendly Hotels in Malaysia for Muslims and non-Muslims. R5 underlined the significance of Muslim-Friendly Hotels in Malaysia and abroad for Muslim visitors. Non-Muslims may stay in these adapted hotels (Anijah, 2023). Before COVID-19, Muslim travellers to Malaysia were surging, R2 noticed. Muslim tourism will grow in the next years despite the pandemic. R2 noted competition from Thailand, Vietnam, and Indonesia and stressed the need to stay Muslim-friendly to attract Muslim travellers to Malaysia (Fitra, 2023). Muslim-Friendly Hotels are more than tourist attractions for R1. As a largely Muslim country and global hub for halal products and services, Malaysia is a benchmark for Muslim-Friendly Hotels, per R1. Being an example for such accommodations is jihad and da'wah, promoting a positive and inclusive Islam globally (Reza, 2023). R4 claimed hotels with mosques are more enticing to Muslim guests who want on-site prayer (Jasmina, 2023). Although local guests are crucial, R3 said Muslim-friendly Malaysian hotels should attract global tourists. This wider reach draws more diverse and inclusive visitors (Azhar, 2023).

All participants concluded that Malaysia needs Muslim-Friendly Hotels. These hotels must attract Muslim and non-Muslim tourists to enhance tourism. The hotels promote a tolerant and inclusive Islam while serving foreign customers. Malaysia leads the globe in halal and Muslim-friendly services.

Table 3: List of Features and Characteristics of Muslim-Friendly Hotels

Feature	Description	Respondent Quote
Bedrooms	✓ <i>Qiblah</i> direction, prayer mats, and Quran in bedrooms (Reza, 2023).	"The bedroom has <i>qiblah</i> direction, prayer mat, and Quran." - R1
Food Services	✓ Strict adherence to halal food services (Azhar, 2023).	"We don't serve alcohol or pork; everything is halal." - R3
	✓ Adherence to shariah principles in conduct and operations (Reza, 2023).	"Here, we don't compromise with alcohol and pork because we are shariah compliant." - R1
	✓ Selection of suppliers with halal certification (Azhar, 2023).	"All the suppliers we engage are those that already have halal certification." - R3
	✓ Customization of menus for non-Muslim customers (Reza, 2023).	"We customize the menu for non-Muslim customers with dietary restrictions." - R1
Recreational Facilities	✓ Exclusive facilities for women, such as women-only spa and designated pool hours (Reza, 2023).	"We have a spa for women only, and at swimming pool areas, we have special hours for women." - R1
	✓ Separation of swimming pools and gyms for women or families (Fitra, 2023).	"The better facilities, the better." - R2
Staff Conduct	✓ Modest attire and provision of prayer time for staff (Jasmina, 2023).	"Staff must wear modest uniforms and speak politely." - R4
	✓ Provision of Friday prayer time for male staff (Fitra, 2023).	"The management must provide time for staff to perform prayers, and for male staff, provide allocated time for Friday prayers." - R2

Financial Practices	✓ Zakat payment (Azhar & Jasmina, 2023).	"TH has paid zakat in terms of financial." - R3 & R4
Other Elements	✓ Spiritually enriching experiences, such as <i>tazkirah</i> programs and <i>tarawih</i> prayers (Reza, 2023).	"During Ramadan, we conduct <i>tazkirah</i> programs and <i>tarawih</i> prayers." - R1

Source: Interview Transcripts

Conclusion

The hospitality business must suit a variety of visitor tastes, and Muslim tourists' needs are growing. The researcher examined Malaysian Muslim-Friendly Hotels and their services in this study. The study also identified hurdles to such services and collected solutions. During our investigation, in-depth interviews with hotel representatives, managers, and Islamic tourism experts were invaluable. The findings showed how important Muslim-friendly facilities and services are to meet Muslim visitors' religious demands and capitalise on the profitable Muslim tourism business. The first goal was to identify Muslim-Friendly Hotel services in Malaysia. Key results showed that Muslim-Friendly Hotels have formed in response to Muslim tourists' increased need for religious and culturally compatible accommodation. These hotels prioritise halal meals, prayer facilities, and staff conduct. Standards and certification for Muslim-Friendly Hotels further demonstrate its importance in the hospitality sector. Next, we examined Muslim-Friendly Hotels' distinguishing traits. The results showed that these hotels provide critical amenities and services for Muslim customers, providing a friendly and inclusive environment. Halal-certified cuisine, prayer facilities, and family-friendly lodgings improve Muslim tourists' experiences. The study also indicated that Muslim-Friendly Hotels are well-received by the target demographic.

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