



Maqasid-Driven Sustainable Innovation Management in Halal Tourism: A Conceptual Framework for Digital Trust, Halal Assurance, and Destination Value Co-Creation

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ABSTRACT

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Purpose of the study — This study aims to develop a conceptual framework of *Maqasid-Driven Sustainable Innovation Management in Halal Tourism* by explaining the relationships among maqasid al-Shariah, sustainable innovation management, halal assurance, digital trust, and destination value co-creation.

Research Methodology— This study used a conceptual paper design with an integrative literature review method. The literature was collected from peer-reviewed journal articles indexed in Scopus, Web of Science, ScienceDirect, Emerald Insight, Taylor & Francis Online, SpringerLink, MDPI, and Google Scholar. No survey, statistical software, or empirical fieldwork was used.

Result— The study proposes an integrated conceptual framework showing that maqasid-driven orientation strengthens sustainable innovation management, which then shapes halal assurance and digital trust. Halal assurance and digital trust are positioned as key mechanisms that support destination value co-creation in sustainable halal tourism.

Conclusion— Halal tourism should be managed not only as a market segment or religious facility provision, but as a value-based destination governance system. The proposed framework offers practical guidance for destination managers, halal tourism businesses, MSMEs, and policymakers in strengthening halal assurance, digital transparency, stakeholder participation, and sustainable destination value.

Limitations— This study is conceptual and has not empirically tested the proposed relationships across real halal tourism destinations.

Contribution— This study contributes to halal tourism, Islamic business ethics, sustainable innovation management, digital trust, and destination value co-creation literature.

Keywords

: *halal tourism; maqasid al-Shariah; sustainable innovation management; digital trust; value co-creation.*

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INTRODUCTION

Sustainable tourism requires destinations to manage economic growth, environmental quality, and social benefits simultaneously, as tourism innovation can no longer be assessed merely by visitor numbers or destination revenue (Aransyah et al., 2025; Bertella et al., 2021). The sustainability-oriented innovation literature emphasizes that green technologies, sustainable business models, certification, and stakeholder collaboration can strengthen destination competitiveness while reducing the socio-ecological pressures of tourism (Aransyah et al., 2025; Font et al., 2021). This shift requires tourism innovation management to move beyond destination promotion toward ethical, participatory, and sustainability-oriented value creation (Bertella et al., 2021; Ribeiro et al., 2023).

Halal tourism has emerged as a strategic segment because Muslim tourists require travel services that align with religious principles, including halal food, prayer facilities, Muslim-friendly accommodation, and service environments that support religious practices during travel (Battour & Ismail, 2016; Han et al., 2019). Halal-friendly destination attributes have been shown to relate to perceived value, satisfaction, destination trust, destination image, and destination loyalty, indicating that halal tourism has broader managerial dimensions than the provision of halal labels alone (Al-Ansi & Han, 2019; Sodawan & Hsu, 2022). Practical challenges arise when destinations develop halal tourism as a market strategy, while service governance, community perceptions, and the clarity of halal values are not yet consistently connected to a sustainable destination innovation system (El-Gohary, 2016; Moshin et al., 2020).

Halal assurance has become a critical issue because Muslim tourists' trust depends on process integrity, service consistency, and the destination's ability to maintain halal compliance across the tourism value chain (Henderson, 2016; Tieman et al., 2012). The principles of the halal supply chain show that halal integrity must be maintained from procurement, production, storage, and distribution to service delivery, which means that halal destinations need to manage halal assurance as a management system rather than merely as a marketing symbol (Tieman et al., 2012; Tieman, 2015). Halal branding also requires moral credibility and trustworthy service evidence because Muslim consumers perceive halal as a religious promise, a quality promise, and a promise of market integrity (Wilson & Liu, 2010; Henderson, 2016).

Digitalization intensifies these challenges because tourists increasingly form destination perceptions through social media, online travel platforms, user-generated content, and digital information before making visit decisions (Wang & Yan, 2022; Shariffuddin et al., 2023). The



quality of tourism information on social media influences travel intention through trust and self-congruity, making digital trust an important psychological mechanism in shaping visit intention (Wang & Yan, 2022). Online travel site affordances and technology readiness also influence online purchase intention, while trust strengthens the relationship between digital experience and tourists' e-loyalty (Shariffuddin et al., 2023). Recent studies on digital trust in hospitality and tourism confirm that digital trust has become an increasingly important research theme because tourists evaluate security, reliability, transparency, and the quality of digital relationships before choosing travel services (Elshaer et al., 2024; Lee et al., 2025).

Maqasid al-Shariah provides a normative foundation for evaluating halal tourism through the protection of religion, life, intellect, lineage, and wealth, allowing halal principles to be understood as an ethical system that guides human welfare and socio-ecological responsibility (Mergaliyev et al., 2021; Sulaeman et al., 2025). The maqasid framework helps bridge Sharia compliance and sustainability because religious values do not stop at legal-formal aspects, but also include justice, public welfare, balance, and protection from harm (Mergaliyev et al., 2021; Sulaeman et al., 2025). The maqasid approach is relevant to halal tourism because halal destinations require an ethical basis for managing digital innovation, halal assurance, tourist experiences, community engagement, and destination value in an integrated manner (Battour & Ismail, 2016; Sulaeman et al., 2025).

The value co-creation literature shows that tourist experiences are not produced solely by service providers but are shaped through interactions among tourists, local communities, business actors, technology, and destination symbols (Campos et al., 2018; Ribeiro et al., 2023). In sustainable tourism, value co-creation enables tourists, business actors, and destination managers to align experiential value with sustainability value through service design, education, participation, and meaningful communication (Font et al., 2021; Ribeiro et al., 2023). Social media further expands the space for co-creation because tourist experiences can be constructed, shared, negotiated, and reinterpreted through digital interactions before, during, and after the visit (Huang et al., 2024; Wang & Yan, 2022).

A theoretical gap emerges because halal tourism studies have widely examined destination attributes, travel motivation, satisfaction, trust, and loyalty, yet have paid limited attention to developing a sustainable innovation management framework driven by maqasid al-Shariah (Al-Ansi & Han, 2019; Han et al., 2019; Sodawan & Hsu, 2022). A conceptual gap is also evident in the sustainability-oriented innovation literature, which has predominantly employed ecological modernization, diffusion of innovation, and triple bottom line perspectives, while maqasid has not been adequately incorporated as an ethical foundation for innovation in halal destinations (Aransyah et al., 2025; Sulaeman et al., 2025). A digital gap appears because studies on digital trust and social media tourism have explained the effects of information



quality, affordances, and trust on tourist behavior, but have not sufficiently linked them to halal assurance and religious values within halal destination systems (Elshaer et al., 2024; Shariffuddin et al., 2023; Wang & Yan, 2022). A value co-creation gap is also apparent because studies on co-creation in tourism and hospitality have developed rapidly, yet the integration of co-creation, halal assurance, digital trust, and maqasid-driven sustainability has not become a mainstream conceptual direction (Font et al., 2021; Huang et al., 2024; Ribeiro et al., 2023).

This study develops a conceptual framework of Maqasid-Driven Sustainable Innovation Management in Halal Tourism to explain the relationships among digital trust, halal assurance, and destination value co-creation in the management of sustainable halal destinations (Aransyah et al., 2025; Mergaliyev et al., 2021; Sulaeman et al., 2025). This framework positions maqasid al-Shariah as an ethical orientation, sustainable innovation management as a managerial mechanism, digital trust as a reinforcement of digital relationships, halal assurance as a guarantor of service integrity, and destination value co-creation as a destination value outcome involving tourists and local stakeholders (Font et al., 2021; Tieman et al., 2012; Wang & Yan, 2022). The contribution of this article lies in integrating the literature on halal tourism, Islamic business ethics, sustainable innovation, digital trust, and value co-creation into a single conceptual model that can guide future empirical research and sustainable halal destination management practices (Al-Ansi & Han, 2019; Aransyah et al., 2025; Ribeiro et al., 2023; Sulaeman et al., 2025).

LITERATURE REVIEW AND PROPOSITION DEVELOPMENT

A. LITERATURE REVIEW

1. Maqasid-Driven Sustainable Innovation Management in Halal Tourism

Halal tourism has developed from the provision of Muslim-friendly facilities into a destination system that requires Sharia compliance, service quality, sustainability, and tourist trust in an integrated manner (Battour & Ismail, 2016; Han et al., 2019). Halal destinations are not sufficient if they only provide halal food, prayer facilities, and Muslim-friendly accommodation, because Muslim tourists also evaluate safety, comfort, transparency, religious value, and the credibility of destination management (Al-Ansi & Han, 2019; Sodawan & Hsu, 2022). Halal tourism also faces conceptual problems because some destination practices still position halal as a market label rather than as a value system that governs services, governance, innovation, and destination social responsibility (El-Gohary, 2016; Moshin et al., 2020).

Maqasid al-Shariah can serve as a normative foundation for directing halal tourism beyond symbolic compliance, because maqasid emphasizes the protection of religion, life, intellect, lineage, and wealth as ethical objectives of Islamic economic practice (Mergaliyev et



al., 2021; Sulaeman et al., 2025). The protection of religion requires destinations to provide services that allow Muslim tourists to perform worship properly, while the protection of life requires safety, health, comfort, and environmental quality in the destination (Battour & Ismail, 2016; Mergaliyev et al., 2021). The protection of intellect requires accurate, non-manipulative, and non-misleading destination information, while the protection of wealth requires fair pricing, transaction transparency, and protection of tourists from non-credible halal claims (Tieman et al., 2012; Wang & Yan, 2022). These principles make maqasid relevant for developing sustainable innovation management in halal tourism, because destination innovation needs to generate economic benefits, social protection, religious integrity, and environmental sustainability simultaneously (Aransyah et al., 2025; Sulaeman et al., 2025).

Sustainable innovation management in tourism refers to a destination's ability to develop service, technological, governance, and business model innovations that support a balance between economic performance, environmental quality, and social welfare (Aransyah et al., 2025; Bertella et al., 2021). This approach is aligned with the triple bottom line, which evaluates organizational success through profit, people, and planet dimensions, but halal tourism requires an additional ethical orientation so that sustainability values are aligned with Sharia values (Elkington, 1997; Sulaeman et al., 2025). Therefore, maqasid-driven sustainable innovation management can be understood as a system for managing halal destination innovation that places maqasid as an ethical direction and sustainability as a managerial objective (Mergaliyev et al., 2021; Aransyah et al., 2025).

2. Conceptualizing Maqasid-Driven Sustainable Innovation Management

Traditional sustainable innovation management has been widely conceptualized as an organization's capability to develop and implement innovations that simultaneously generate economic value, environmental protection, and social well-being. This perspective is primarily grounded in the Triple Bottom Line framework (Elkington, 1997), sustainability-oriented innovation (SOI) literature (Adams et al., 2016), and responsible innovation studies (Stilgoe et al., 2013). Within tourism, sustainable innovation management generally focuses on improving destination competitiveness through environmentally responsible services, resource efficiency, stakeholder collaboration, technological advancement, and sustainable business models (Bertella et al., 2021; Aransyah et al., 2025). Although these approaches have significantly advanced sustainability research, they largely remain managerial and instrumental, emphasizing how organizations innovate rather than why innovation should be ethically directed.

From an Islamic perspective, however, innovation cannot be evaluated solely by economic performance or environmental efficiency. Innovation is expected to generate



maslahah (public benefit), prevent *mafsadah* (harm), uphold justice, and preserve human dignity in accordance with the higher objectives of Islamic law (*Maqasid al-Shariah*) (Maqasid). The maqasid framework, as comprehensively discussed by Mergaliyev et al. (2021) and further expanded by Sulaeman et al. (2025), positions organizational activities within broader ethical responsibilities encompassing the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*). Consequently, innovation should not merely improve operational efficiency but should also contribute to comprehensive human welfare and sustainable societal development.

Building upon these perspectives, this study introduces Maqasid-Driven Sustainable Innovation Management (MDSIM) as a new conceptual construct. Unlike conventional sustainable innovation management, MDSIM positions Maqasid al-Shariah not simply as an external ethical consideration but as the primary normative orientation guiding the entire innovation management process. Innovation decisions are therefore evaluated according to their consistency with Islamic ethical objectives while simultaneously achieving sustainability outcomes across economic, social, environmental, technological, and governance dimensions.

Accordingly, this study defines Maqasid-Driven Sustainable Innovation Management (MDSIM) as:

"An organizational capability to systematically design, implement, govern, and continuously improve sustainable innovations by integrating the higher objectives of Maqasid al-Shariah into strategic decision-making, service innovation, stakeholder governance, technological transformation, and destination management to achieve long-term public welfare, halal integrity, environmental sustainability, and shared value creation."

This definition extends the existing sustainable innovation management literature in three important ways.

First, conventional sustainable innovation management generally emphasizes sustainability performance through economic viability, environmental responsibility, and social inclusiveness (Adams et al., 2016; Bertella et al., 2021). MDSIM expands this orientation by incorporating religious legitimacy as an additional evaluative dimension, recognizing that innovation within halal tourism must simultaneously satisfy sustainability principles and Islamic ethical objectives.

Second, existing innovation management frameworks primarily regard sustainability as an organizational strategy for long-term competitiveness. In contrast, MDSIM views sustainability as an ethical obligation (*amanah*) in which innovation is accountable not only to organizational stakeholders but also to broader societal welfare and divine ethical principles. This distinction



fundamentally changes the rationale underlying innovation activities, shifting from market-driven innovation toward value-driven innovation.

Third, while responsible innovation literature emphasizes anticipation, reflexivity, inclusion, and responsiveness (Stilgoe et al., 2013), MDSIM further introduces halal integrity as an integral governance principle. Consequently, innovation is evaluated not only by its technological feasibility or stakeholder acceptance but also by its compliance with Islamic ethical standards, halal assurance requirements, and long-term societal welfare.

Based on the synthesis of the Maqasid literature, sustainable innovation research, responsible innovation theory, and halal tourism management, this study conceptualizes MDSIM as a multidimensional higher-order construct consisting of five interrelated dimensions.

- 1) Ethical Orientation. This dimension reflects the extent to which destination innovation is guided by the higher objectives of Maqasid al-Shariah, emphasizing justice, public welfare (*maslahah*), prevention of harm (*mafsadah*), and responsible stewardship. Ethical orientation ensures that innovation decisions are evaluated not merely by financial returns but also by their contribution to holistic human well-being (Mergaliyev et al., 2021; Sulaeman et al., 2025).
- 2) Sustainable Innovation Capability.. This dimension refers to the organizational capability to continuously develop environmentally responsible services, sustainable business models, technological innovations, and collaborative governance practices that simultaneously improve destination competitiveness and sustainability performance (Adams et al., 2016; Bertella et al., 2021; Aransyah et al., 2025).
- 3) Halal Governance Integration. This dimension captures the integration of halal assurance into innovation processes through certification systems, halal traceability, service standardization, compliance monitoring, and institutional coordination. Rather than treating halal certification as a marketing instrument, halal governance becomes embedded within innovation management itself (Tieman et al., 2012; Tieman, 2015; Henderson, 2016).
- 4) Responsible Digital Transformation. Given the increasing digitalization of tourism services, innovation must ensure transparency, cybersecurity, information credibility, digital accessibility, and trustworthy platform governance. This dimension emphasizes that digital innovation should strengthen rather than weaken tourists' trust and ethical confidence in halal destinations (Elshaer et al., 2024; Lee et al., 2025).
- 5) Stakeholder Value Co-Creation. Innovation within halal destinations should actively involve tourists, local communities, MSMEs, destination managers, certification bodies, and government institutions in jointly creating sustainable destination value. This dimension extends service-dominant logic by incorporating Islamic ethical collaboration



and collective welfare into destination innovation processes (Vargo & Lusch, 2004; Font et al., 2021; Ribeiro et al., 2023).

Collectively, these five dimensions distinguish MDSIM from conventional sustainable innovation management by integrating sustainability management with Islamic ethical governance. Rather than treating ethics as an external constraint, MDSIM positions ethical objectives as the central driver of innovation. This conceptualization therefore provides a more comprehensive theoretical foundation for understanding sustainable halal tourism destinations, where innovation is simultaneously expected to generate competitiveness, religious legitimacy, environmental sustainability, stakeholder trust, and long-term public welfare.

To clarify its conceptual novelty, Table 1 summarizes the major distinctions between conventional Sustainable Innovation Management and the proposed Maqasid-Driven Sustainable Innovation Management.

Table 1. Comparison between Conventional Sustainable Innovation Management and Maqasid-Driven Sustainable Innovation Management

Dimension	Conventional Sustainable Innovation Management	Maqasid-Driven Sustainable Innovation Management (Proposed Construct)
Philosophical foundation	Triple Bottom Line	Maqasid al-Shariah + Triple Bottom Line
Primary objective	Sustainability competitiveness	and Sustainability, halal integrity, and public welfare (<i>maslahah</i>)
Ethical orientation	Implicit	Explicit and normative
Innovation evaluation	Economic, social, environmental outcomes	Economic, social, environmental, ethical, and religious legitimacy
Governance mechanism	Innovation governance	Halal governance + ethical governance
Digital orientation	Digital innovation	Responsible digital innovation and digital trust
Stakeholder role	Collaboration	Ethical co-creation and collective welfare
Expected outcome	Sustainable advantage	competitive Sustainable destination value with halal integrity and societal welfare



3. Halal Assurance as Integrity-Based Destination Governance

Halal assurance is a mechanism to ensure that products, services, processes, and tourist experiences remain compliant with halal principles across the entire destination value chain (Tieman et al., 2012; Henderson, 2016). The halal supply chain literature emphasizes that halal integrity must be maintained through procurement, storage, processing, distribution, service delivery, and monitoring, so that halal status does not become merely a marketing claim (Tieman et al., 2012; Tieman, 2015). In tourism, halal assurance covers food and beverages, accommodation, prayer facilities, service information, staff ethics, the social environment, and coordination among business actors, certification authorities, communities, and destination managers (Battour & Ismail, 2016; Al-Ansi & Han, 2019).

Halal assurance has a strategic function because Muslim tourists perceive halal as a combination of religious compliance, consumption safety, service quality, and institutional trust (Wilson & Liu, 2010; Henderson, 2016). Halal certification and halal-friendly destination attributes can shape perceived value, satisfaction, destination trust, and loyalty when tourists perceive that halal claims are supported by consistent services (Al-Ansi & Han, 2019; Sodawan & Hsu, 2022). However, halal assurance in tourist destinations is still often treated as an administrative procedure, whereas halal destinations require an assurance system that connects halal standards with service innovation, tourist literacy, digital transparency, and stakeholder collaboration (Tieman et al., 2012; Moshin et al., 2020).

4. Digital Trust in Halal Tourism

Digital trust is an important construct in tourism because tourists increasingly shape their perceptions, preferences, and visit decisions through digital platforms, social media, online travel agents, user reviews, and destination content (Wang & Yan, 2022; Shariffuddin et al., 2023). Digital trust reflects tourists' belief that destination information, systems, platforms, and digital interactions are reliable, secure, transparent, and do not harm users (Elshaer et al., 2024; Lee et al., 2025). In halal tourism, digital trust becomes more sensitive because Muslim tourists do not only evaluate destination attractiveness, but also examine the validity of halal information, the reputation of service providers, the credibility of certification, and the compatibility of experiences with religious values (Al-Ansi & Han, 2019; Wang & Yan, 2022).

The quality of tourism information on social media has been shown to influence travel intention through trust and self-congruity, indicating that accurate halal information can strengthen tourists' confidence before visiting (Wang & Yan, 2022). Online travel site affordances and technology readiness also influence online purchase intention, while trust strengthens the relationship between digital platform use and e-loyalty (Shariffuddin et al., 2023). Digital trust in halal tourism can be built through transparent halal information, clear



certification, responsive digital services, transaction security, reliable reviews, and consistency between digital claims and actual experiences at the destination (Elshaer et al., 2024; Lee et al., 2025).

5. Destination Value Co-Creation in Sustainable Halal Tourism

Value co-creation in tourism explains that destination value is not created only by destination managers, but is formed through interactions among tourists, local communities, business actors, government, technology, culture, and service experiences (Campos et al., 2018; Ribeiro et al., 2023). Service-dominant logic positions value as something created through use, interaction, and resource integration among actors, so tourists are no longer viewed as passive recipients of services (Vargo & Lusch, 2004; Font et al., 2021). In sustainable tourism, value co-creation helps destinations integrate tourist experiences, sustainability education, community participation, and more responsible tourist behavior (Font et al., 2021; Bertella et al., 2021).

Destination value co-creation in halal tourism has a distinctive character because the value created is not only economic and experiential, but also religious, social, moral, and ecological (Battour & Ismail, 2016; Sulaeman et al., 2025). Muslim tourists can participate in destination value formation through digital reviews, recommendations, compliance with local norms, consumption of local halal products, interaction with communities, and support for sustainable tourism practices (Huang et al., 2024; Ribeiro et al., 2023). Social media expands the space for co-creation because destination experiences can be built, shared, negotiated, and reinterpreted through content, comments, reviews, and digital narratives before, during, and after travel (Huang et al., 2024; Wang & Yan, 2022).

B. PROPOSITION DEVELOPMENT

1. *Theoretical Architecture of the Proposed Framework*

The proposed framework integrates four complementary theoretical perspectives to explain how Maqasid-Driven Sustainable Innovation Management (MDSIM) contributes to destination value co-creation in halal tourism. Institutional theory explains how ethical, regulatory, professional, and social expectations are translated into destination governance arrangements. Signaling theory explains how otherwise unobservable service integrity is communicated to tourists through credible halal-related information and assurance mechanisms. Trust theory explains how perceived ability, integrity, and benevolence reduce tourists' vulnerability and uncertainty in digitally mediated tourism environments. Service-dominant logic explains how trusted actors integrate resources and participate in the joint creation of destination value.



The integration of these theories is necessary because no single theoretical perspective adequately explains the entire framework. MDSIM operates primarily at the organizational and destination-governance level, whereas halal assurance serves as an institutionalized operational mechanism. Digital trust operates at the relational and perceptual level, while destination value co-creation represents a multi-actor behavioral and experiential outcome. The framework therefore follows a cross-level explanatory logic in which ethical managerial orientation is translated into governance practices, governance practices produce credible market signals, credible signals strengthen relational trust, and trust facilitates resource integration and value co-creation.

Institutional theory, particularly the work of DiMaggio and Powell (1983), suggests that organizational practices are shaped by coercive, normative, and mimetic pressures within an organizational field. In halal tourism, coercive pressures may arise from halal regulations, certification requirements, consumer protection rules, and public policies. Normative pressures emerge from Islamic ethical expectations, professional standards, religious authorities, and societal values. Mimetic pressures arise when destinations imitate recognized halal tourism practices to gain legitimacy under uncertainty. However, MDSIM extends an exclusively compliance-oriented institutional explanation by arguing that *maqasid* principles can be internalized as substantive ethical commitments rather than adopted merely for symbolic legitimacy.

Signaling theory addresses information asymmetry between destination providers and tourists. Spence (1973) originally explained that informed actors can communicate otherwise unobservable qualities through observable and credible signals. In halal tourism, tourists are generally unable to directly observe food preparation processes, supply-chain integrity, certification validity, data-handling practices, or the consistency of religiously compatible services before consumption. Halal certification, traceability records, verified digital information, transparent procedures, and accountable service standards can therefore function as signals of underlying destination integrity. Their effectiveness depends on their credibility, observability, consistency, and difficulty to imitate falsely.

Trust theory further explains how tourists interpret those signals. Mayer et al. (1995) conceptualized trust as a willingness to accept vulnerability based on positive expectations regarding another party's ability, benevolence, and integrity. In digitally mediated halal tourism, tourists face multiple vulnerabilities, including inaccurate halal claims, transaction risks, privacy concerns, manipulated reviews, and inconsistency between online representations and actual destination experiences. Digital trust develops when tourists perceive that destination platforms and service providers are competent, ethically responsible, reliable, and consistent with their communicated commitments.

Finally, service-dominant logic views value as co-created through the integration of resources and interactions among multiple actors rather than embedded in an offering and



delivered unilaterally by a producer (Vargo & Lusch, 2004, 2008). In halal tourism, destination value is jointly produced by tourists, local communities, MSMEs, destination managers, technology platforms, government institutions, and halal certification bodies. Digital trust and halal assurance enable these actors to exchange knowledge, participate in service processes, provide feedback, share experiences, and support local halal and sustainable practices. Accordingly, destination value co-creation is treated as the relational and strategic outcome of an ethically governed and trustworthy halal tourism ecosystem.

2. Maqasid-Driven Sustainable Innovation Management and Halal Assurance

MDSIM refers to a destination-level capability to design, implement, govern, and continuously improve innovation by integrating the higher objectives of Maqasid al-Shariah with sustainability, halal integrity, responsible digital transformation, and stakeholder welfare. Its relationship with halal assurance can be explained primarily through institutional theory.

Institutional theory argues that organizations establish formal structures, standards, routines, and monitoring arrangements to respond to regulatory, normative, and legitimacy expectations within their institutional environment (DiMaggio & Powell, 1983; Scott, 2014). Halal tourism destinations operate within an institutional field involving government agencies, halal certification authorities, religious institutions, tourism businesses, local communities, and Muslim tourists. These actors create expectations regarding the authenticity, transparency, safety, and consistency of halal services.

MDSIM enables destination organizations to translate these broad institutional expectations into operational governance mechanisms. The protection of religion encourages destinations to safeguard access to credible halal services and worship-supporting facilities. The protection of life requires attention to safety, hygiene, health, environmental quality, and consumer well-being. The protection of intellect requires accurate and non-deceptive information, while the protection of wealth requires fair transactions, responsible pricing, and protection against fraudulent halal claims. These maqasid objectives become managerially meaningful when embedded in service standards, supplier selection, certification procedures, staff training, traceability systems, monitoring routines, and complaint-handling mechanisms.

Halal assurance therefore represents more than the possession of a halal certificate. It is an institutionalized system through which destinations maintain halal integrity across procurement, preparation, storage, distribution, communication, and service delivery. Tieman et al. (2012) emphasize that halal integrity must be safeguarded throughout the supply chain, while Tieman (2015) highlights the importance of coordinated halal ecosystems and institutional arrangements. In tourism, this requirement is especially complex because the visitor experience involves multiple independent actors whose practices must remain sufficiently consistent.



MDSIM strengthens halal assurance by aligning destination innovation with ethical and institutional accountability. Technology-enabled traceability, integrated certification information, sustainable procurement, responsible service innovation, staff capability development, and stakeholder coordination are more likely to be adopted when innovation is governed by both maqasid objectives and sustainability principles. Unlike purely symbolic adoption, MDSIM encourages substantive institutionalization, meaning that halal values become embedded in organizational routines and service systems rather than used only as promotional claims.

Accordingly, MDSIM should increase the comprehensiveness, consistency, and accountability of halal assurance across destination touchpoints. Therefore:

Proposition 1. Maqasid-Driven Sustainable Innovation Management positively strengthens halal assurance by institutionalizing maqasid principles in certification, traceability, service standardization, stakeholder coordination, and destination monitoring practices.

3. Maqasid-Driven Sustainable Innovation Management and Digital Trust

The relationship between MDSIM and digital trust can be explained through signaling theory and trust theory. Tourism services are characterized by substantial information asymmetry because tourists cannot fully evaluate service quality, halal integrity, data security, or destination reliability before visiting and consuming the service. This uncertainty becomes more pronounced in digital environments in which decisions are based on websites, social media content, online travel platforms, mobile applications, ratings, and user-generated reviews.

Signaling theory suggests that organizations can reduce information asymmetry by providing observable indicators that credibly represent their underlying qualities (Spence, 1973; Connelly et al., 2011). MDSIM can generate such signals through transparent halal information, publicly verifiable certification, sustainability reporting, traceability features, clear pricing, responsive online communication, data-protection practices, accessible complaint procedures, and consistency between digital claims and actual service delivery. These signals communicate that destination managers possess both the capability and willingness to fulfil their ethical and operational commitments.

However, not every digital claim constitutes a credible signal. Signaling theory distinguishes meaningful signals from inexpensive or easily imitated claims. Generic statements such as “halal-friendly” or “sustainable” may have limited informational value when unsupported by verifiable evidence. Conversely, certification records, audited standards, transparent sourcing information, institutional affiliations, traceable halal processes, and consistent independent reviews are more credible because they involve accountability and are more difficult to imitate without corresponding organizational practices.



Trust theory complements this explanation by suggesting that trustworthiness is evaluated through perceived ability, benevolence, and integrity (Mayer et al., 1995). MDSIM communicates ability when destinations demonstrate technological competence, service reliability, and effective management. It communicates benevolence when digital innovations protect tourists' interests, improve accessibility, support local communities, and reduce environmental harm. It communicates integrity when destination claims are consistent with halal principles, ethical commitments, and observable practices.

Responsible digital transformation, as a dimension of MDSIM, is therefore particularly important. Digital technologies can strengthen trust when they improve transparency and service responsiveness, but they can also undermine trust when they expose tourists to misinformation, privacy violations, insecure transactions, or manipulative content. A maqasid-driven approach constrains digital innovation by requiring information accuracy, protection from harm, transaction fairness, and respect for human dignity. Consequently, MDSIM is expected to strengthen digital trust even beyond its indirect influence through halal assurance. Therefore:

Proposition 2. Maqasid-Driven Sustainable Innovation Management positively strengthens tourists' digital trust by generating credible signals of destination competence, ethical integrity, transparency, benevolence, and responsible digital governance.

4. Halal Assurance and Digital Trust

Although MDSIM can directly create trustworthy digital practices, halal assurance provides a more specific mechanism through which halal-related claims become credible to Muslim tourists. The relationship between halal assurance and digital trust is principally explained by signaling theory, supported by trust theory.

Before visiting a destination, tourists generally cannot inspect kitchens, verify supplier practices, assess the separation of halal and non-halal products, or determine whether service processes consistently comply with halal requirements. This creates a credence-quality problem because the authenticity of halal services may remain difficult to evaluate even after consumption. Halal assurance reduces this information asymmetry by converting an unobservable attribute—halal integrity—into more observable and verifiable signals.

Certification, traceability, recognized standards, monitoring procedures, institutional endorsement, and transparent halal information can signal that destination claims are supported by accountable processes. Henderson (2016) notes the importance of halal food and certification in Muslim-friendly tourism, while Tieman et al. (2012) demonstrate that halal integrity requires coordination throughout the supply chain. When such assurance evidence is communicated consistently through destination websites, travel applications, social media, and online platforms, tourists have a stronger basis for judging the reliability of digital information.



From the perspective of trust theory, halal assurance contributes to perceived ability by demonstrating that providers possess the competencies required to manage halal services. It contributes to perceived integrity by showing alignment between religious claims, institutional standards, and actual procedures. It may also contribute to perceived benevolence when assurance systems are designed to protect tourists rather than merely fulfil administrative requirements. These assessments reduce perceived vulnerability and enable tourists to rely on digital information when making destination decisions.

Nevertheless, the effect of halal assurance depends on signal credibility. Certification logos without accessible verification, outdated information, inconsistent platform content, or discrepancies between online claims and actual services may weaken rather than strengthen trust. Effective halal assurance therefore requires signal consistency across organizations, platforms, and physical service encounters. Accordingly:

Proposition 3. Halal assurance positively strengthens digital trust by reducing information asymmetry and providing credible, verifiable, and consistent signals of halal service integrity across digital and physical destination touchpoints.

5. Digital Trust and Destination Value Co-Creation

The relationship between digital trust and destination value co-creation is explained through service-dominant logic and trust theory. Service-dominant logic proposes that value is not produced independently by organizations and subsequently transferred to consumers. Rather, value emerges through resource integration, service exchange, interaction, and use within a broader service ecosystem (Vargo & Lusch, 2004, 2008). Tourists are therefore active resource integrators whose knowledge, experiences, feedback, cultural interpretations, reviews, recommendations, and behavioral participation contribute to destination value.

Digital platforms expand the opportunities for such resource integration. Tourists can search for information, communicate with providers, personalize services, provide feedback, produce destination content, evaluate halal facilities, recommend local businesses, and share sustainable practices. However, participation in these activities entails vulnerability. Tourists may disclose personal information, rely on unfamiliar providers, make digital payments, and publicly associate themselves with destination narratives. Trust is consequently an important relational condition for co-creation.

When tourists trust destination information and digital platforms, they are more likely to regard interactions as predictable, reliable, and safe. Trust reduces the perceived risk of participation and enables tourists to share knowledge, experiences, and recommendations more openly. It also strengthens their willingness to engage in dialogue, respond to destination initiatives, contribute user-generated content, and participate across pre-visit, on-site, and post-visit stages.



In halal tourism, digital trust has an additional religious dimension. Muslim tourists need confidence that digital information about food, accommodation, worship facilities, activities, and local norms is credible and consistent with actual conditions. When this confidence exists, tourists can integrate their religious knowledge, consumption preferences, digital capabilities, and experiential resources into destination service processes. Their participation may improve service design, increase the visibility of local halal MSMEs, support peer learning, and strengthen the destination's halal reputation.

Digital trust therefore does not create value by itself. Rather, it enables the interactions, resource exchanges, and participation through which destination value is jointly produced. Therefore:

Proposition 4. Digital trust positively enhances destination value co-creation by reducing the perceived vulnerability of participation and encouraging tourists to exchange information, integrate resources, provide feedback, share experiences, and interact with destination actors.

6. Halal Assurance and Destination Value Co-Creation

Halal assurance is also expected to influence destination value co-creation directly. This relationship is explained by service-dominant logic and institutional trust. Under service-dominant logic, value co-creation requires actors to possess sufficient confidence in the rules, resources, and practices governing their interactions. Halal assurance creates an institutional foundation that enables Muslim tourists and destination actors to participate without repeatedly questioning the religious legitimacy of each transaction or service encounter.

Reliable halal assurance reduces the cognitive and religious burden associated with evaluating tourism services. When tourists perceive that food, accommodation, transactions, facilities, and service processes are governed by credible halal standards, they can concentrate more fully on experiential, relational, cultural, and participatory aspects of the destination. This confidence facilitates interactions with local communities, purchases from halal MSMEs, participation in destination activities, and recommendations to other tourists.

Halal assurance also creates shared institutional meanings. Certification systems, service standards, and religiously compatible practices provide common reference points through which tourists, businesses, communities, and public institutions coordinate their expectations. Such shared meanings support resource integration because actors understand the norms that govern acceptable conduct and service delivery. In this way, halal assurance functions as an institutional resource within the halal tourism service ecosystem.

Furthermore, tourists who experience credible halal assurance may become active contributors to destination legitimacy. Through reviews, recommendations, social media content, and interpersonal communication, tourists can reproduce and expand the



destination's halal reputation. Positive advocacy, however, is more likely when institutional claims are supported by consistent experiences. Halal assurance therefore creates both the confidence required for participation and the credible experiential material that tourists can use in their co-creation activities. Consequently:

Proposition 5. Halal assurance positively enhances destination value co-creation by providing institutional confidence, shared service norms, religious legitimacy, and a secure foundation for tourist and stakeholder participation.

7. The Sequential Mediation of Halal Assurance and Digital Trust

The preceding propositions indicate that MDSIM may influence destination value co-creation through a sequential mechanism involving halal assurance and digital trust. This mechanism integrates institutional theory, signaling theory, trust theory, and service-dominant logic.

At the first stage, MDSIM translates abstract ethical and sustainability commitments into institutionalized halal governance practices. Maqasid values become operational through certification, traceability, service standards, stakeholder coordination, responsible digital systems, and monitoring. Halal assurance is therefore the governance mechanism through which the ethical orientation of MDSIM becomes observable in destination operations.

At the second stage, halal assurance generates credible signals of halal integrity. Verifiable certification, transparent processes, and consistent information reduce the asymmetry between providers who possess detailed operational knowledge and tourists who must evaluate destinations from limited external information. These signals contribute to digital trust when tourists interpret them as evidence of destination ability, integrity, and benevolence.

At the third stage, digital trust facilitates resource integration and interaction. Tourists who trust destination systems are more willing to exchange information, communicate with providers, create content, give feedback, recommend local services, and participate in halal and sustainable destination activities. Through these processes, trusted digital relationships are transformed into co-created destination value.

This sequence clarifies why the mediators should not simply be described as operating "jointly." Halal assurance and digital trust perform theoretically distinct roles and operate in a specific causal order. Halal assurance is predominantly an institutional and operational mechanism, whereas digital trust is a relational and perceptual mechanism. The effect of MDSIM is therefore transmitted from ethical management orientation to institutionalized assurance, from assurance to perceived trustworthiness, and from trust to participatory value creation.

A partial rather than full mediation logic is theoretically appropriate. MDSIM may directly support digital trust through responsible digital governance, as proposed in Proposition 2. Halal assurance may also directly enable value co-creation by providing institutional confidence, as proposed in Proposition 5. Nevertheless, the complete sequence represents the framework's central explanatory mechanism. Therefore:

Proposition 6. Halal assurance and digital trust sequentially mediate the positive relationship between Maqasid-Driven Sustainable Innovation Management and destination value co-creation, such that MDSIM strengthens halal assurance, halal assurance increases digital trust, and digital trust subsequently facilitates destination value co-creation.

The proposed framework thus explains destination value co-creation through a progression from normative orientation to operational institutionalization, relational trust, and actor participation. Institutional theory explains how MDSIM is translated into halal assurance. Signaling theory explains how halal assurance communicates otherwise unobservable service integrity. Trust theory explains how credible signals reduce vulnerability and strengthen tourists' willingness to rely on digital destination systems. Service-dominant logic explains how trusted actors integrate resources and jointly create destination value.

Table 2. Theoretical Foundations of the Proposed Relationships

Proposition	Relationship	Primary theoretical foundation	Core explanatory mechanism
P1	MDSIM → Halal assurance	Institutional theory	Ethical and regulatory expectations are institutionalized through standards, certification, traceability, coordination, and monitoring.
P2	MDSIM → Digital trust	Signaling theory and trust theory	Responsible innovation generates credible signals of ability, integrity, benevolence, transparency, and digital responsibility.
P3	Halal assurance → Digital trust	Signaling theory and trust theory	Verifiable assurance reduces information asymmetry and strengthens perceived ability and integrity.
P4	Digital trust → Destination value co-creation	Service-dominant logic and trust theory	Trust reduces participation vulnerability and facilitates interaction, resource integration, feedback, and knowledge sharing.
P5	Halal assurance → Destination value co-creation	Service-dominant logic and	Halal assurance provides shared norms, religious legitimacy, and institutional

Proposition	Relationship	Primary theoretical foundation	Core explanatory mechanism
	creation	institutional trust	confidence for stakeholder participation.
P6	MDSIM → Halal assurance → Digital trust → Destination value co-creation	Integrated institutional–signaling–trust–SDL mechanism	Ethical orientation is translated into assurance, assurance becomes a credible signal, trust facilitates resource integration, and interaction generates co-created value.

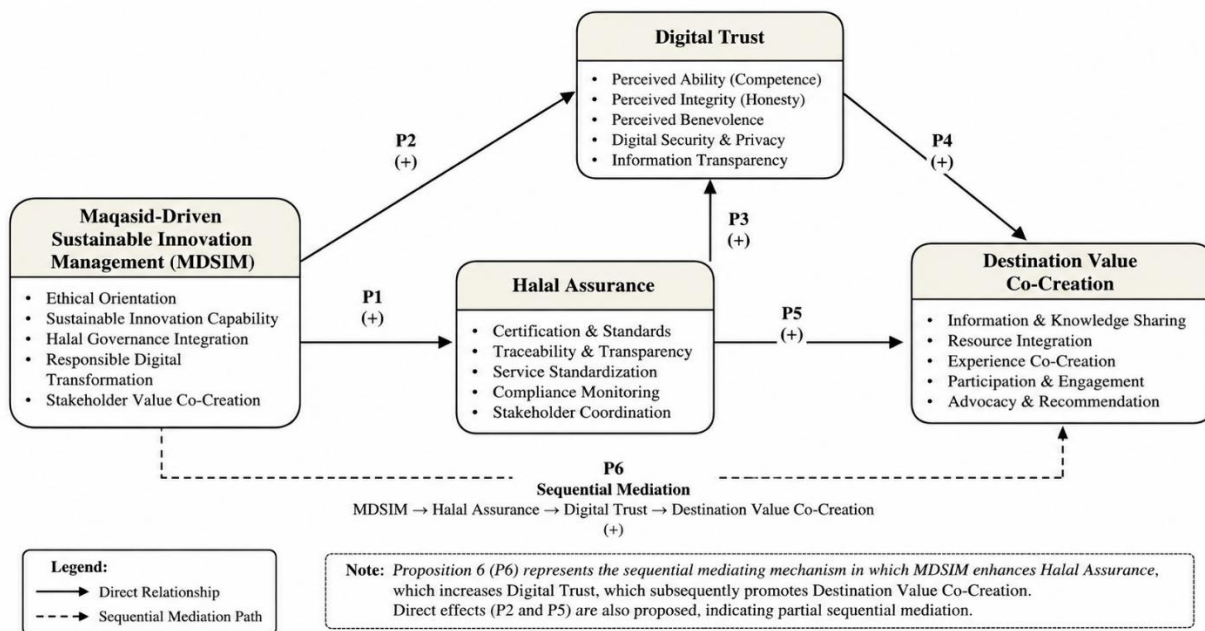


Figure 1. Proposed Conceptual Framework

The conceptual model positions maqasid as the value foundation, sustainable innovation management as the management mechanism, halal assurance as the service integrity system, digital trust as the reinforcement of digital relationships, and destination value co-creation as the strategic outcome of sustainable halal destinations (Aransyah et al., 2025; Sulaeman et al., 2025; Ribeiro et al., 2023). This framework can be used as a basis for future empirical research by testing the relationships among constructs in halal destinations, Muslim-friendly tourism villages, halal hotels, halal tourism digital platforms, or Sharia-based tourism MSMEs (Al-Ansi & Han, 2019; Shariffuddin et al., 2023; Sodawan & Hsu, 2022). This theoretical integration distinguishes the framework from models that merely combine variables based on previously reported statistical relationships. The propositions specify not only whether the constructs are



related, but also why the relationships should occur, through which theoretical mechanisms they operate, and at which analytical level each construct functions.

METHOD

A. Research Design

This study employed a conceptual research design supported by a systematized integrative literature review. The integrative review approach was selected because the research problem draws on heterogeneous but theoretically connected bodies of literature, including halal tourism, Maqasid al-Shariah, sustainability-oriented innovation, responsible innovation, halal assurance, digital trust, institutional theory, signaling theory, trust theory, service-dominant logic, and destination value co-creation. An integrative review is appropriate when a study seeks to synthesize theoretical and empirical knowledge, reconcile fragmented research streams, develop a new conceptualization, and generate propositions for future empirical examination (Torraco, 2005; Whittemore & Knafl, 2005; Snyder, 2019).

The conceptual development followed the theory-synthesis and model-building approaches described by Jaakkola (2020). The theory-synthesis approach was used to integrate concepts and explanatory mechanisms that have generally been examined separately. The model-building approach was subsequently applied to specify the focal construct, establish its conceptual boundaries, position it within a nomological network, and explain the relationships among the constructs included in the proposed framework.

The study did not seek to estimate a pooled effect size or determine the aggregate empirical effect of an intervention. Therefore, it was not designed as a meta-analysis or an intervention-focused systematic review. Nevertheless, systematic review principles were incorporated to strengthen transparency, traceability, and reproducibility in the identification, screening, evaluation, and synthesis of the literature (Tranfield et al., 2003; Snyder, 2019). The reporting of the selection process was also informed by the identification, screening, eligibility, and inclusion logic of PRISMA 2020, while recognizing that PRISMA was originally developed primarily for systematic reviews rather than conceptual theory-building studies (Page et al., 2021).

B. Review Purpose, Questions, and Unit of Analysis

The review was guided by the following overarching question:

How can Maqasid al-Shariah be integrated with sustainable innovation management to explain the development of halal assurance, digital trust, and destination value co-creation in halal tourism?

This overarching question was divided into five analytical questions:

1. How have sustainable innovation management and Maqasid al-Shariah been conceptualized in the existing literature?
2. Which defining attributes and dimensions distinguish Maqasid-Driven Sustainable Innovation Management from conventional sustainable innovation management?
3. How can Maqasid-Driven Sustainable Innovation Management be translated into an operational halal assurance system?



4. Through which theoretical mechanisms do halal assurance and responsible innovation influence tourists' digital trust?
5. How do halal assurance and digital trust facilitate destination value co-creation within a halal tourism service ecosystem?

The unit of analysis was the individual scholarly publication and, more specifically, the conceptual statements contained within each publication. The analysis focused on construct definitions, dimensions, theoretical assumptions, proposed or tested relationships, explanatory mechanisms, contextual boundaries, and reported implications. Individual tourists, tourism businesses, and destinations were not treated as empirical units of analysis because no primary field data were collected.

C. Information Sources and Search Period

Scopus and the Web of Science Core Collection were designated as the primary bibliographic databases because they provide multidisciplinary coverage of tourism, management, innovation, sustainability, information systems, marketing, and Islamic business research. Google Scholar was used only as a supplementary source for backward and forward citation tracking and for identifying seminal theoretical publications that were not captured through the main database searches.

Publisher platforms, including ScienceDirect, Emerald Insight, SpringerLink, Taylor & Francis Online, Wiley Online Library, SAGE Journals, and MDPI, were used to access and verify the full texts of publications identified through the bibliographic searches. These publisher platforms were not treated as independent bibliographic databases because doing so could produce unnecessary duplication and inconsistent coverage.

The search covered publications available up to June 30, 2026. The main publication period was set from January 2000 to June 2026 to capture contemporary developments in halal tourism, sustainable innovation, digital tourism, and value co-creation. Earlier seminal publications were retained when they established a theoretical foundation that remained necessary for the conceptual framework. These included foundational works on signaling theory, institutional theory, organizational trust, the Triple Bottom Line, and related theoretical perspectives.

D. Search Strategy

A cluster-based search strategy was adopted because the proposed framework integrates several literature streams that do not consistently use the same terminology. A single Boolean search string would have been excessively restrictive and could have excluded relevant studies that addressed only one component of the framework. Separate searches were therefore conducted for five substantive literature clusters.

The search was conducted in the title, abstract, and keyword fields. Search syntax was adapted to the technical requirements of each database. The principal Boolean search strings were structured as follows.



Search Cluster 1: Maqasid al-Shariah and halal tourism

("halal tourism" OR "Muslim-friendly tourism" OR "Islamic tourism"
OR "halal destination*" OR "Muslim-friendly destination*")
AND

("maqasid al-Shariah" OR "maqasid al-sharia" OR maqasid
OR "Islamic business ethics" OR maslahah)

Search Cluster 2: Sustainable innovation management

(tourism OR hospitality OR destination*)
AND

("sustainable innovation" OR "sustainability-oriented innovation"
OR "responsible innovation" OR "green innovation"
OR "innovation management" OR "sustainable business model*")

Search Cluster 3: Halal assurance and governance

(halal OR "Muslim-friendly")
AND

("halal assurance" OR "halal certification" OR "halal integrity"
OR "halal governance" OR "halal traceability"
OR "halal supply chain" OR "halal standard*")

AND

(tourism OR hospitality OR destination* OR service*)

Search Cluster 4: Digital trust

(tourism OR hospitality OR destination* OR "travel platform*")
AND

("digital trust" OR "online trust" OR "platform trust"
OR "electronic trust" OR "technology trust")

AND

(information OR platform* OR social-media OR certification
OR transparency OR halal)

Search Cluster 5: Destination value co-creation

(tourism OR hospitality OR destination*)
AND

("value co-creation" OR cocreation OR co-creation
OR "resource integration" OR "tourist participation"
OR "customer engagement")

AND

(sustainab* OR halal OR digital OR communit*)

A supplementary theoretical search was conducted for the principal explanatory theories by combining the theory name with tourism-, service-, governance-, or trust-related terms. Seminal theoretical works were also identified through backward citation searching from recent review articles and forward citation searching from foundational publications. This approach



followed the recommendation that a concept-centric literature review should combine database searches with citation-network exploration rather than rely exclusively on keyword matching (Webster & Watson, 2002).

E. Eligibility Criteria

Publications were selected according to predefined inclusion and exclusion criteria.

Inclusion Criteria

A publication was eligible for inclusion when it met the following conditions:

1. It was a peer-reviewed journal article, scholarly review, conceptual article, or recognized seminal scholarly book.
2. It was published in English.
3. It addressed at least one focal domain: halal tourism, Maqasid al-Shariah, sustainable or responsible innovation, halal assurance, digital trust, tourism value co-creation, or one of the theoretical mechanisms used in the framework.
4. It provided a clear construct definition, theoretical argument, empirical relationship, measurement contribution, conceptual framework, or governance implication relevant to the research questions.
5. Its publication identity, authorship, journal or publisher, year, and digital object identifier or other bibliographic information could be verified.
6. Its findings or theoretical arguments were transferable to destination management, halal tourism governance, digitally mediated tourism, or multi-actor value creation.
7. For non-tourism publications, the source had to provide a foundational theoretical concept that was explicitly required to explain the proposed framework.

Exclusion Criteria

A publication was excluded when it met one or more of the following conditions:

1. It was a non-academic website, commercial report, promotional article, newspaper item, blog post, or unreviewed opinion piece.
2. It was a conference abstract, presentation, thesis, dissertation, or teaching material without a peer-reviewed publication.
3. It merely mentioned halal tourism, innovation, trust, or sustainability without defining, examining, or theoretically using the concept.
4. It focused on an unrelated Islamic finance, food science, technical engineering, or religious jurisprudence issue with no transferable relevance to tourism governance or the proposed framework.
5. It duplicated another database record or represented an earlier version of the same publication.
6. Its full text or bibliographic identity could not be verified.
7. It had been retracted, formally corrected in a manner that invalidated its central argument, or published by a source without identifiable scholarly review procedures.



8. It offered only descriptive destination information without a theoretical, conceptual, empirical, or managerial contribution.

The review did not automatically exclude older publications. Foundational works published before 2000 were included when they introduced theories or concepts that remained essential to the analysis, such as signaling theory, institutional theory, organizational trust, and the Triple Bottom Line.

F. Literature Screening and Selection

The literature selection process consisted of five stages.

Stage 1: Identification. Records were identified from Scopus and the Web of Science Core Collection using the cluster-based search strings. Additional publications were identified through backward reference searching, forward citation searching, and targeted searching for seminal theoretical works.

Stage 2: Deduplication. Duplicate records were identified by comparing the title, authors, publication year, journal, and digital object identifier. When multiple versions of a publication were available, the final peer-reviewed version was retained.

Stage 3: Title and abstract screening. Titles, abstracts, and keywords were examined to determine whether each publication addressed at least one focal construct or explanatory mechanism. Publications that used the relevant terminology only incidentally were removed at this stage.

Stage 4: Full-text eligibility assessment. The full text of each potentially relevant publication was assessed against the inclusion and exclusion criteria. Particular attention was given to conceptual relevance, theoretical clarity, methodological credibility, and the transferability of the source to the halal tourism context.

Stage 5: Citation-chain and theoretical saturation assessment. Backward and forward citation searches were conducted from highly relevant and foundational publications. Citation searching continued until additional sources no longer produced a substantively new construct definition, dimension, theoretical mechanism, contextual boundary, or relationship relevant to the framework. This point was treated as conceptual saturation rather than statistical saturation.

The final analytical corpus comprised 32 substantive scholarly sources. Methodological publications used to design and justify the review procedure were recorded separately and were not included in the 32-source analytical corpus. The 32 substantive sources were distributed across five principal knowledge clusters, as shown in Table 1.

Table 3. Composition of the Final Analytical Corpus

Knowledge cluster		Main analytical focus			Number of sources
Halal tourism, assurance, and governance	halal Muslim-friendly halal certification, governance, and tourism legitimacy	destination attributes, halal integrity, halal supply-chain	halal		10



Knowledge cluster	Main analytical focus	Number of sources
Sustainable and responsible innovation	Sustainability-oriented innovation, responsible innovation, tourism innovation, Triple Bottom Line, and sustainable governance	5
Digital trust and digitally mediated tourism	Information credibility, platform trust, online tourism behavior, digital relationships, and trustworthiness	4
Value co-creation and service-dominant logic	Resource integration, tourist participation, social-media co-creation, stakeholder interaction, and service ecosystems	6
Maqasid and explanatory theories	Maqasid al-Shariah, Islamic business ethics, institutional theory, signaling theory, and organizational trust	7
Total analytical corpus		32

The distribution was used to describe the architecture of the review rather than to assign exclusive categories. A publication could inform more than one thematic area during the synthesis, although it was assigned to its predominant cluster for descriptive reporting.

G. Quality and Relevance Appraisal

Because the analytical corpus included empirical studies, conceptual articles, literature reviews, and seminal theoretical publications, applying one uniform risk-of-bias instrument would have been inappropriate. A fit-for-purpose appraisal was therefore used to assess the suitability of each publication for conceptual synthesis. Each source was evaluated against five criteria:

1. Publication credibility: whether the source was published by an identifiable peer-reviewed journal or recognized academic publisher.
2. Conceptual clarity: whether the central construct, theory, or relationship was adequately defined.
3. Methodological or argumentative transparency: whether the empirical method or conceptual reasoning could be understood and evaluated.
4. Direct relevance: whether the source contributed to at least one review question or relationship in the proposed framework.
5. Theoretical contribution: whether the source clarified a mechanism, construct dimension, boundary condition, or nomological relationship.

A publication was retained only when it had direct relevance to the research questions and provided sufficient conceptual or methodological transparency to support its interpretation. Seminal theoretical publications were assessed primarily in terms of conceptual clarity, theoretical influence, and relevance rather than contemporary empirical design.

Sources were subsequently classified into three analytical roles:



1. Foundational sources, which established the primary theories or core concepts;
2. Core domain sources, which directly addressed the focal constructs in halal tourism, innovation, trust, or co-creation; and
3. Supporting sources, which provided contextual or empirical evidence for a particular relationship.

This classification prevented frequently cited studies from automatically dominating the synthesis and ensured that sources were used according to their conceptual function.

H. Data Extraction and Concept Matrix

A structured concept matrix was developed to organize and compare the selected publications. The concept-centric approach was used instead of presenting the literature as a sequence of author-by-author summaries (Webster & Watson, 2002).

The following information was extracted from each publication:

1. Author or authors and publication year;
2. Journal or academic publisher;
3. Research context and unit of analysis;
4. Research design, where applicable;
5. Principal construct or constructs;
6. Construct definition;
7. Proposed or validated dimensions;
8. Underlying theoretical perspective;
9. Antecedents, outcomes, mediators, or moderators;
10. Proposed or empirically tested relationships;
11. Explanation of the causal or theoretical mechanism;
12. Main findings or conceptual arguments;
13. Contextual limitations and boundary conditions;
14. Contribution to the MDSIM construct;
15. Contribution to one or more conceptual propositions.

Methodological publications were stored in a separate matrix because their purpose was to guide the review procedure rather than provide evidence for the substantive framework.

I. Thematic Synthesis and Construct Development

The analytical procedure combined thematic synthesis, concept comparison, and theory integration. Thematic analysis was used as a flexible method for identifying recurring and theoretically meaningful patterns across heterogeneous publications (Braun & Clarke, 2006). The process comprised six stages.

First, familiarization with the corpus. Each publication was read to identify its conceptual purpose, theoretical perspective, definitions, dimensions, relationships, and context. Relevant passages were recorded in the concept matrix.



Second, initial coding. The publications were coded deductively according to the focal domains of the study: Maqasid orientation, sustainable innovation management, halal assurance, digital trust, destination value co-creation, and theoretical mechanisms. Inductive codes were added when publications revealed concepts not fully captured by the initial categories.

Third, within-cluster synthesis. Concept definitions, dimensions, assumptions, and findings were compared within each knowledge cluster. Similar concepts were grouped, while conceptual inconsistencies, competing interpretations, and contextual differences were documented rather than suppressed.

Fourth, cross-cluster synthesis. Relationships across the five knowledge clusters were examined. Particular attention was given to how an ethical orientation could be translated into organizational capability, how managerial practices could become credible signals, how those signals could produce trust, and how trust could facilitate resource integration and value co-creation.

Fifth, focal construct development. Maqasid-Driven Sustainable Innovation Management was developed by specifying its conceptual domain, defining attributes, dimensions, theoretical boundaries, and expected outcomes. Conventional sustainable innovation management served as the comparison construct. Attributes already sufficiently represented by conventional sustainable innovation were distinguished from the additional ethical, halal-governance, and responsible-digital characteristics introduced by the maqasid perspective.

This comparison produced five dimensions of MDSIM:

1. Ethical orientation;
2. Sustainable innovation capability;
3. Halal governance integration;
4. Responsible digital transformation; and
5. Stakeholder value co-creation.

The dimensions were retained when they satisfied three requirements: they were conceptually distinguishable, supported by more than one relevant literature stream, and necessary to differentiate MDSIM from conventional sustainable innovation management.

Sixth, nomological positioning. The construct was positioned within a conceptual network linking MDSIM to halal assurance, digital trust, and destination value co-creation. The analysis distinguished the organizational level of MDSIM, the institutional and operational role of halal assurance, the relational and perceptual nature of digital trust, and the multi-actor outcome represented by destination value co-creation.

J. Theoretical Integration and Proposition Development

The propositions were not derived solely from previously reported statistical relationships. Instead, each relationship was developed by combining construct logic, theoretical mechanisms, and relevant empirical evidence.



Institutional theory was used to explain how maqasid and sustainability values become embedded in certification, traceability, service standards, coordination, and monitoring practices. Signaling theory was used to explain how halal assurance and responsible digital governance communicate otherwise unobservable service qualities. Trust theory was used to explain how perceived ability, integrity, and benevolence reduce tourists' vulnerability in digital interactions. Service-dominant logic was used to explain how trusted actors integrate resources and participate in destination value co-creation.

The theoretical synthesis proceeded through four analytical questions for each proposition:

1. What is the conceptual nature and analytical level of the antecedent?
2. What mechanism connects the antecedent to the outcome?
3. Which theory provides the strongest explanation for that mechanism?
4. Under which destination conditions should the proposed relationship be expected to hold?

Competing explanations were also considered. For example, halal assurance and digital trust could be modeled as parallel mechanisms. However, the literature synthesis supported a sequential explanation because halal assurance operates primarily as an institutional and operational system, whereas digital trust represents tourists' subsequent relational and perceptual evaluation of observable assurance signals. This reasoning led to the proposed sequence:

MDSIM → Halal Assurance → Digital Trust → Destination Value Co-Creation.

Direct relationships from MDSIM to digital trust and from halal assurance to destination value co-creation were retained because the literature also supports responsible digital governance and institutional confidence as independent mechanisms. The model therefore proposes partial sequential mediation rather than complete mediation.

K. Review Rigor, Transparency, and Ethical Considerations

Several procedures were used to strengthen the credibility of the review. First, the search strategy, search clusters, publication period, eligibility criteria, and analytical categories were specified before the final conceptual synthesis. Second, bibliographic information and digital object identifiers were checked to ensure that cited publications were traceable. Third, a concept matrix was used to maintain an audit trail between individual publications, thematic interpretations, construct dimensions, and conceptual propositions. Fourth, theoretical claims were checked against the original publications rather than relying exclusively on secondary citations. Fifth, both recent studies and seminal theoretical works were included to balance contemporary relevance and conceptual continuity.

Interpretive rigor was strengthened through repeated comparison between the proposed construct and adjacent concepts, particularly conventional sustainable innovation management, responsible innovation, halal governance, and ethical innovation. Alternative causal arrangements were considered before the final nomological structure was selected.



Sources that contradicted, qualified, or limited the proposed relationships were treated as potential boundary conditions rather than automatically excluded.

No human participants, personal data, organizational records, or confidential information were involved; therefore, formal research ethics approval was not required. AI-assisted technology was used for language refinement and structural support, as declared separately in the manuscript. However, responsibility for source selection, bibliographic verification, theoretical interpretation, construct development, and the final scholarly arguments remained with the authors.

RESULTS AND DISCUSSION

A. RESULTS

This conceptual study produced an integrated framework explaining how maqasid al-Shariah can guide sustainable innovation management in halal tourism destinations through halal assurance, digital trust, and destination value co-creation. The synthesis shows that halal tourism requires a shift from facility-based compliance toward value-based destination governance, because Muslim tourists evaluate halal destinations through religious suitability, service integrity, trust, and experiential value (Battour & Ismail, 2016; Al-Ansi & Han, 2019; Han et al., 2019).

The literature synthesis identified five main constructs that form the conceptual framework: maqasid-driven orientation, sustainable innovation management, halal assurance, digital trust, and destination value co-creation. These constructs are theoretically connected through Islamic business ethics, sustainability-oriented innovation, halal supply chain management, digital trust, and service-dominant logic (Tieman et al., 2012; Font et al., 2021; Aransyah et al., 2025; Sulaeman et al., 2025).

Table 4. Thematic Results of the Conceptual Synthesis

Thematic Construct	Conceptual Meaning	Main Function in the Framework	Key References
Maqasid-driven orientation	Ethical orientation based on the protection of religion, life, intellect, lineage, and wealth	Provides the normative foundation for halal tourism innovation	Mergaliyev et al. (2021); Sulaeman et al. (2025)
Sustainable innovation management	Destination capability to manage service, technology, governance, and business model innovation for sustainability	Translates maqasid values into destination innovation practices	Bertella et al. (2021); Aransyah et al. (2025)
Halal assurance	System that guarantees halal integrity across the tourism	Ensures consistency, traceability,	Tieman et al. (2012); Henderson



Thematic Construct	Conceptual Meaning	Main Function in the Framework	Key References
	value chain	credibility of halal services	(2016)
Digital trust	Tourists' belief that digital information, platforms, and interactions are reliable and transparent	Reduces uncertainty in digital halal destination evaluation	Wang and Yan (2022); Elshaer et al. (2024); Lee et al. (2025)
Destination value co-creation	Joint creation of destination value by tourists, communities, businesses, and destination managers	Becomes the strategic outcome of sustainable halal destination management	Font et al. (2021); Ribeiro et al. (2023); Huang et al. (2024)

The first result indicates that maqasid-driven orientation strengthens the ethical foundation of sustainable innovation management in halal tourism. Maqasid al-Shariah expands the meaning of innovation beyond efficiency and competitiveness by requiring tourism innovation to protect religious needs, human welfare, intellectual clarity, social dignity, and economic fairness (Mergaliyev et al., 2021; Sulaeman et al., 2025).

The second result shows that sustainable innovation management can shape halal assurance when destination innovation is designed to ensure consistency, traceability, and accountability in halal services. This finding is supported by halal supply chain literature, which emphasizes that halal integrity must be maintained across procurement, production, storage, distribution, and service delivery (Tieman et al., 2012; Tieman, 2015).

The third result shows that halal assurance strengthens digital trust because Muslim tourists require credible and verifiable halal information before choosing a destination. Digital trust becomes stronger when halal claims are supported by certification, transparent information, reliable platforms, and consistency between digital communication and actual destination experience (Henderson, 2016; Wang & Yan, 2022; Lee et al., 2025).

The fourth result indicates that digital trust encourages destination value co-creation by enabling tourists to search, share, recommend, review, and interact with destinations through digital and physical touchpoints. This result aligns with tourism co-creation literature, which explains that tourist experiences are formed through interaction, participation, and resource integration among multiple actors (Campos et al., 2018; Ribeiro et al., 2023; Huang et al., 2024).

The fifth result shows that halal assurance also directly contributes to destination value co-creation because credible halal services increase tourists' confidence, participation, and willingness to support halal destination experiences. Halal assurance therefore functions not

only as a compliance mechanism, but also as a value-creation mechanism for sustainable halal tourism destinations (Al-Ansi & Han, 2019; Sodawan & Hsu, 2022).

Table 5. Conceptual Propositions Generated from the Synthesis

Code	Conceptual Proposition
P1	Maqasid-driven orientation strengthens sustainable innovation management in halal tourism destinations by aligning innovation practices with religious integrity, social welfare, environmental responsibility, and economic fairness.
P2	Sustainable innovation management positively shapes halal assurance by transforming halal principles into traceable, consistent, and accountable destination service systems.
P3	Halal assurance strengthens digital trust in halal tourism by increasing the credibility, transparency, and perceived reliability of halal-related destination information.
P4	Digital trust enhances destination value co-creation by encouraging Muslim tourists to participate, share, recommend, and interact with halal tourism destinations through digital and physical touchpoints.
P5	Halal assurance directly contributes to destination value co-creation by increasing Muslim tourists' confidence, participation, and willingness to support halal destination experiences.
P6	Digital trust and halal assurance jointly mediate the relationship between maqasid-driven sustainable innovation management and destination value co-creation in halal tourism.

B. DISCUSSION

1. Reframing Halal Tourism as an Ethical Innovation-Governance System

The central theoretical implication of this study is that halal tourism should be understood as an ethical innovation-governance system rather than merely as a tourism market segment characterized by Muslim-friendly facilities. Earlier halal tourism research has made important contributions by identifying destination attributes such as halal food, prayer facilities, Muslim-friendly accommodation, service environments, perceived value, trust, satisfaction, destination image, and loyalty (Battour & Ismail, 2016; Al-Ansi & Han, 2019; Han et al., 2019; Sodawan & Hsu, 2022). These studies explain what Muslim tourists expect and how destination attributes affect tourist responses. However, they provide a more limited explanation of the managerial system through which those attributes are ethically selected, innovated, coordinated, verified, and sustained across the destination ecosystem.

The proposed framework extends this literature by shifting the analytical focus from the availability of halal-friendly attributes to the governance capability underlying their provision.



Under this perspective, prayer facilities, halal food, transparent transactions, safe services, credible information, and environmentally responsible practices are not treated as isolated destination attributes. They represent observable manifestations of a broader organizational capability that aligns innovation decisions with Maqasid al-Shariah, sustainability principles, halal governance, responsible digitalization, and stakeholder welfare.

This shift is theoretically important because the possession of Muslim-friendly attributes does not necessarily demonstrate that a destination is governed according to Islamic ethical objectives. A destination may provide halal-certified products while simultaneously producing misleading digital information, excluding local communities, generating environmental harm, or treating halal certification primarily as a promotional symbol. The MDSIM perspective therefore distinguishes between attribute-level compliance and system-level ethical governance. Attribute-level compliance concerns whether particular facilities or services are available, whereas system-level ethical governance concerns how destination innovation is designed, implemented, monitored, and improved to protect religious integrity, human welfare, environmental quality, and economic fairness.

Consequently, this study extends halal tourism research from a demand-side and attribute-based orientation toward a destination-capability perspective. It argues that sustainable halal tourism depends not only on whether individual service providers satisfy Muslim tourists' immediate requirements, but also on whether destination actors collectively possess the capability to maintain ethical and halal integrity across interconnected service encounters.

2. Construct-Level Contribution of Maqasid-Driven Sustainable Innovation Management

The primary construct-level contribution is the conceptualization of Maqasid-Driven Sustainable Innovation Management as a multidimensional organizational and destination-level capability. This contribution goes beyond simply adding Maqasid al-Shariah to an established sustainable innovation model. MDSIM changes the purpose, evaluative criteria, governance arrangements, and expected beneficiaries of sustainable innovation.

Conventional sustainability-oriented innovation generally addresses the development of products, processes, organizational practices, and business models that generate economic, social, and environmental benefits (Adams et al., 2016). Responsible innovation further highlights anticipation, reflexivity, inclusion, and responsiveness in innovation processes (Stilgoe et al., 2013). These approaches provide a strong foundation for understanding how innovation can respond to complex societal and environmental problems. However, they do not explicitly incorporate Islamic ethical objectives or halal integrity as constitutive elements of innovation management.



MDSIM extends these perspectives by introducing Maqasid al-Shariah as a normative logic that determines why innovation should be undertaken, whose welfare should be protected, what forms of harm should be prevented, and how innovation outcomes should be evaluated. In this framework, the protection of religion supports religiously compatible tourism experiences; the protection of life supports health, safety, dignity, and environmental protection; the protection of intellect requires accurate and non-manipulative information; the protection of lineage and human dignity supports socially appropriate and family-sensitive tourism environments; and the protection of wealth requires fair pricing, transaction transparency, and protection from deceptive halal claims.

The maqasid perspective therefore does not function as an additional outcome variable or a supplementary ethical statement. It operates as the normative architecture of the innovation-management process. This interpretation is consistent with the higher ethical objective perspective, which positions Maqasid al-Shariah as a basis for evaluating ethical, social, environmental, and economic performance beyond narrow formal compliance (Mergaliyev et al., 2021; Sulaeman et al., 2025).

The construct also introduces a stronger distinction between market-driven innovation and value-directed innovation. Market-driven innovation is generally initiated in response to changing tourist demand, competitive pressure, technological opportunity, or destination differentiation. Value-directed innovation may respond to those pressures, but its acceptability is additionally evaluated against ethical obligations, public welfare, prevention of harm, and long-term stakeholder interests. An innovation that increases destination revenue but weakens halal integrity, exploits local communities, creates misleading digital content, or generates significant environmental harm would not qualify as successful MDSIM.

The five dimensions of MDSIM capture this broader capability. Ethical orientation provides normative direction; sustainable innovation capability translates that direction into service, process, governance, and business-model innovation; halal governance integration embeds halal integrity in organizational routines; responsible digital transformation aligns technological development with transparency, security, fairness, and user protection; and stakeholder-inclusive innovation governance ensures that relevant destination actors participate in innovation decisions.

The revised term stakeholder-inclusive innovation governance is conceptually preferable to stakeholder value co-creation as an MDSIM dimension. Stakeholder-inclusive innovation governance refers to the organizational capability to include communities, tourists, MSMEs, certification authorities, government agencies, and service providers in innovation design and governance. Destination value co-creation, by contrast, is the downstream outcome that emerges when these actors integrate resources and participate in destination experiences. This distinction protects the discriminant validity of the proposed framework and avoids defining the antecedent partly through its expected outcome.



Accordingly, the construct-level novelty of MDSIM lies in combining normative ethical direction and organizational innovation capability without reducing either component to the other. Maqasid provides the evaluative purpose, while sustainable innovation management provides the organizational capacity through which that purpose becomes actionable.

3. Extending Institutional Theory through the Internalization of Maqasid Values

The proposed relationship between MDSIM and halal assurance extends institutional theory by distinguishing between externally induced conformity and internally driven ethical institutionalization. Institutional theory explains that organizations respond to coercive, normative, and mimetic pressures within an organizational field (DiMaggio & Powell, 1983; Scott, 2014). In halal tourism, coercive pressures may arise from certification regulations, food standards, consumer-protection requirements, and destination policies. Normative pressures may emerge from religious authorities, professional associations, community expectations, and the ethical expectations of Muslim tourists. Mimetic pressures may encourage destinations to imitate successful halal-tourism practices under conditions of uncertainty.

This institutional explanation is useful, but it also creates a theoretical question: do destinations adopt halal practices because they are genuinely committed to halal integrity or because such practices generate legitimacy and commercial advantage? The proposed framework addresses this issue by introducing MDSIM as an internal normative capability. Under MDSIM, halal standards are not adopted only because external institutions demand them. They are internalized because destination managers view religious integrity, prevention of harm, transparency, and public welfare as legitimate innovation objectives.

This distinction extends institutional theory from explaining organizational conformity to explaining the substantive internalization of ethical institutional demands. A destination may symbolically adopt certification logos, promotional language, or selected Muslim-friendly facilities to gain legitimacy. Substantive institutionalization, however, requires halal principles to be embedded in supplier selection, food handling, service design, staff training, digital information, monitoring systems, complaint procedures, and coordination among destination actors.

The framework therefore positions halal assurance as the organizational bridge between normative commitments and operational practices. Maqasid values remain abstract unless they are translated into standards, routines, responsibilities, traceability systems, and accountability mechanisms. Halal assurance performs this translational function by converting ethical commitments into repeatable and verifiable destination practices.

This interpretation also broadens the application of institutional theory in halal tourism. Instead of treating certification primarily as an external institutional requirement, the framework conceptualizes halal assurance as an institutionally embedded innovation outcome.



MDSIM allows destinations to redesign their processes, technologies, partnerships, and service models so that halal integrity is maintained while sustainability and service innovation are simultaneously advanced.

4. Repositioning Halal Assurance as a Value-Enabling Governance Mechanism

The framework contributes to halal assurance literature by repositioning halal assurance from a certification-centered compliance mechanism to a value-enabling destination-governance mechanism. Halal supply-chain research has established that halal integrity must be protected across sourcing, production, storage, transportation, distribution, and service delivery (Tieman et al., 2012; Tieman, 2015). Tourism, however, involves a more fragmented and experiential ecosystem than a conventional product supply chain. A tourist may interact with accommodation providers, restaurants, transportation services, digital platforms, tour guides, retail businesses, religious facilities, cultural attractions, and local communities during one visit.

As a result, halal assurance in tourism cannot be fully achieved through a certificate attached to a single product or organization. It requires coordination across multiple actors and touchpoints. The proposed framework therefore extends halal assurance into the destination level by emphasizing certification validity, traceability, service standardization, transparent communication, stakeholder coordination, and continuous compliance monitoring.

More importantly, the framework challenges the assumption that assurance and value creation represent separate managerial functions. Halal assurance does not merely prevent non-compliance. It also creates the institutional confidence necessary for tourists to consume, interact, participate, recommend, and share experiences. In other words, assurance reduces the religious and cognitive burden that tourists would otherwise face when evaluating each individual service.

This argument explains why halal assurance may affect destination value co-creation directly as well as indirectly through digital trust. Its indirect role arises because assurance provides credible evidence from which tourists form trust judgments. Its direct role arises because reliable halal governance creates shared expectations and reduces uncertainty during physical service participation. Tourists can interact more confidently with local businesses and communities when the institutional conditions of halal consumption are clear and consistently maintained.

The distinction between compliance value and enabling value is therefore conceptually important. Compliance value concerns the prevention of prohibited or inconsistent practices. Enabling value concerns the creation of conditions under which tourists and stakeholders can interact productively and jointly develop destination experiences. The framework extends halal assurance literature by incorporating both functions.



5. Digital Trust as a Translational Mechanism between Governance and Participation

The inclusion of digital trust provides a relational explanation for how organizational and institutional practices become tourist participation. Tourism research increasingly recognizes that trust in digital technologies, information, platforms, and interactions influences consumer responses in digitally mediated hospitality and tourism contexts (Elshaer et al., 2024; Lee et al., 2025). The proposed framework extends this literature by linking digital trust specifically to maqasid-driven innovation and halal assurance.

Digital trust is not treated as a general positive attitude toward technology. It is conceptualized as tourists' willingness to rely on destination-related digital information and services under conditions of vulnerability. Such vulnerability is particularly relevant in halal tourism because tourists may be unable to independently verify certification validity, food preparation, supplier integrity, service compatibility, review authenticity, transaction security, or the consistency between digital representations and actual destination conditions.

Trust theory explains that trust depends on assessments of ability, benevolence, and integrity (Mayer et al., 1995). The proposed model contextualizes these dimensions within halal tourism. Ability refers to the destination's competence in operating digital services and maintaining reliable halal-related information. Integrity refers to consistency between communicated claims, Islamic ethical principles, certification evidence, and actual practices. Benevolence refers to the perception that destination actors use technology to protect and benefit tourists rather than merely extract commercial value.

Signaling theory further explains how these assessments are formed. Because tourists cannot observe many service processes directly, they depend on signals such as verified certification, traceable sourcing, secure payment systems, accessible standards, responsive communication, independent reviews, and consistency across digital and physical touchpoints (Spence, 1973; Connelly et al., 2011). Halal assurance strengthens digital trust when it makes these signals verifiable and difficult to imitate falsely.

The theoretical contribution is therefore not simply the proposition that halal assurance increases trust. The more important contribution is the specification of the mechanism through which this occurs: halal assurance converts internal governance quality into observable signals, and tourists interpret those signals as evidence of destination trustworthiness.

This mechanism also explains why technological sophistication alone may be insufficient. A visually attractive application, artificial-intelligence-based recommendation system, or sophisticated digital platform may improve convenience without necessarily creating trust. Trust requires credible alignment between technological performance, information integrity, ethical responsibility, and actual service delivery. Responsible digital transformation within MDSIM therefore complements, rather than substitutes for, halal assurance.



Digital trust consequently occupies a translational position in the framework. It converts organizational capability and institutional assurance into tourists' willingness to rely, interact, disclose information, transact, provide feedback, and participate. This provides a more theoretically precise explanation than models that treat digital trust only as another predictor of visit intention or loyalty.

6. Extending Service-Dominant Logic to Ethically Conditioned Value Co-Creation

The framework also extends service-dominant logic by showing that resource integration in halal tourism is ethically and institutionally conditioned. Service-dominant logic conceptualizes value as emerging through service exchange, interaction, and resource integration rather than being embedded in an offering and delivered unilaterally by a producer (Vargo & Lusch, 2004, 2008). Tourism studies have applied this perspective to explain how tourists, firms, communities, and other actors jointly construct destination experiences and sustainable value (Font et al., 2021; Ribeiro et al., 2023).

The present framework accepts the fundamental premise that tourists are active resource integrators. Muslim tourists contribute knowledge, religious expectations, digital content, feedback, reviews, recommendations, consumption choices, and social interactions to the destination ecosystem. Local communities and MSMEs contribute cultural knowledge, hospitality, local products, narratives, and place-based resources. Destination managers, certification bodies, and government agencies contribute institutional standards, infrastructure, coordination, and service platforms.

However, the framework adds that the availability of resources and interaction opportunities does not automatically produce constructive value co-creation. Actors must possess sufficient institutional confidence and relational trust to integrate their resources. Unverified halal claims, inconsistent standards, misleading information, insecure platforms, or community exclusion may discourage participation or lead to value co-destruction rather than value co-creation.

MDSIM therefore provides the ethical and governance conditions within which service-dominant value co-creation can occur. Halal assurance establishes shared institutional rules, while digital trust reduces relational vulnerability. These mechanisms enable tourists and stakeholders to participate more confidently in information sharing, service improvement, experience design, local consumption, digital advocacy, and sustainability initiatives.

This argument extends service-dominant logic in two ways. First, it introduces Maqasid al-Shariah as a normative criterion for evaluating the value generated through resource integration. Value is not considered beneficial merely because actors perceive experiential or economic benefits. The co-created outcome should also protect religious integrity, minimize harm, support fairness, respect human dignity, and contribute to collective welfare.



Second, the framework distinguishes value co-creation from unrestricted customer participation. Participation that amplifies misinformation, promotes culturally inappropriate behavior, marginalizes local communities, or encourages environmentally harmful consumption cannot automatically be treated as positive co-creation. From a maqasid perspective, the ethical quality and stakeholder consequences of the co-created value must also be evaluated.

Destination value co-creation in this framework is therefore both participatory and normatively bounded. It represents the joint creation of experiential, religious, social, economic, and ecological value within an ethically governed destination ecosystem.

7. A Cross-Level and Sequential Explanation of Sustainable Halal Destination Value

A further theoretical contribution lies in the cross-level architecture of the model. Previous studies have often examined destination attributes, tourist perceptions, trust, satisfaction, behavioral intention, and loyalty at the individual tourist level. The proposed framework introduces an organizational and destination-level antecedent—MDSIM—and connects it to an operational governance mechanism, a tourist-level relational mechanism, and a multi-actor outcome. The constructs therefore perform different theoretical functions:

1. MDSIM represents a destination-level strategic and organizational capability.
2. Halal assurance represents an institutional and operational governance mechanism.
3. Digital trust represents a tourist-level relational and perceptual mechanism.
4. Destination value co-creation represents a multi-actor interactional outcome.

This cross-level distinction is important because it prevents the framework from becoming a simple collection of perceptual variables. It explains how destination management practices can eventually influence tourist and stakeholder participation. Organizational values do not directly create co-created destination value. They must first be embedded in operational systems, communicated through credible signals, and interpreted as trustworthy before they facilitate participation.

The sequential mediation mechanism—MDSIM → halal assurance → digital trust → destination value co-creation—captures this progression. Institutional theory explains the first translation from ethical orientation to governance routines. Signaling theory explains how governance quality becomes visible to tourists. Trust theory explains how those signals reduce vulnerability. Service-dominant logic explains how reduced vulnerability facilitates interaction and resource integration.

This theoretical sequence is more informative than stating that halal assurance and digital trust “jointly mediate” the relationship. Joint mediation does not identify whether the mechanisms operate independently, simultaneously, or sequentially. The proposed sequence



specifies that halal assurance is predominantly an organizational and institutional mechanism, whereas digital trust is a subsequent relational evaluation.

The model nevertheless retains the direct path from MDSIM to digital trust because responsible digital transformation can communicate competence, transparency, and benevolence independently of formal halal assurance. It also retains the direct path from halal assurance to destination value co-creation because institutional confidence can support physical participation even when digital interaction is limited. The framework therefore proposes partial sequential mediation rather than an exclusively linear or fully mediated process.

8. Conceptual Implications and Boundary Conditions

The proposed framework has several implications for future conceptual and empirical research. First, MDSIM should be examined as a higher-order capability rather than treated as a general ethical attitude. Its dimensions represent related but distinguishable organizational capabilities. Future studies must therefore establish content validity, discriminant validity, and the appropriate higher-order measurement specification before testing the structural model.

Second, the model distinguishes between organizational practices and tourist perceptions. MDSIM and halal assurance should ideally be assessed using data from destination managers, tourism businesses, certification institutions, internal records, or expert evaluations. Digital trust and tourist participation should be assessed at the tourist level. Reliance on one tourist questionnaire to measure all constructs may create conceptual inconsistency and common-method bias because tourists may not possess sufficient knowledge to evaluate internal innovation-management capabilities.

Third, the effectiveness of MDSIM is likely to depend on destination-governance coordination. In destinations where tourism services are fragmented across independent actors, one organization may be unable to guarantee halal integrity across the entire visitor journey. Destination management organizations, certification authorities, government agencies, digital platforms, communities, and business associations may therefore need to function as an interconnected governance system.

Fourth, the proposed relationships may differ between Muslim-majority and Muslim-minority destinations. In Muslim-majority settings, tourists may assume the general availability of halal services, making explicit certification signals less salient for certain service categories. In Muslim-minority destinations, information asymmetry and perceived vulnerability may be greater, thereby increasing the importance of visible assurance and credible digital information. These contextual differences should be treated as boundary conditions rather than assumed to invalidate the general framework.



Fifth, the effect of halal assurance on digital trust may depend on certification familiarity, perceived institutional credibility, tourist religiosity, halal involvement, digital literacy, and previous destination experience. Certification will not function as an equally strong signal for all tourists. A signal becomes effective only when recipients recognize, understand, and regard the signaling institution as credible.

Sixth, digital trust may not always result in positive value co-creation. Trusted platforms can encourage participation, but participation may produce conflicting narratives, excessive destination exposure, cultural commodification, or environmentally unsustainable visitor behavior. Future research should therefore distinguish destination value co-creation from value co-destruction and investigate whether MDSIM reduces the negative consequences of digitally amplified participation.

Finally, the framework implies that performance assessment in halal tourism should extend beyond tourist numbers, satisfaction, revenue, or destination loyalty. MDSIM requires multidimensional evaluation covering religious integrity, social inclusion, local economic welfare, environmental responsibility, information accuracy, digital protection, stakeholder participation, and long-term destination resilience.

9. Theoretical Contribution

First, it develops MDSIM as a new construct that integrates Maqasid al-Shariah with sustainable innovation management at the level of destination capability. This construct advances the literature beyond the simple combination of Islamic ethics and sustainability by specifying its dimensions, boundaries, governance logic, and expected consequences.

Second, it reframes halal assurance as an institutionalized innovation and value-enabling mechanism rather than merely an administrative certification outcome. Halal assurance translates ethical orientation into observable, coordinated, and accountable destination practices.

Third, it positions digital trust as the relational mechanism through which organizational governance becomes tourist participation. This establishes a theoretical bridge between destination-level innovation management and individual-level willingness to engage.

Fourth, it extends service-dominant logic by proposing that value co-creation in halal tourism is ethically conditioned. Resource integration generates sustainable halal destination value only when it is supported by religious integrity, institutional assurance, trustworthy digital interaction, stakeholder inclusion, and protection from harm.

Through these contributions, the framework explains not only which constructs are related, but also why they are related, how their effects are transmitted, and under which conditions the proposed relationships may become stronger or weaker. The model therefore



provides a theoretically grounded foundation for future research on sustainable halal destination governance rather than functioning merely as an aggregation of previously examined tourism variables.

CONCLUSION

This study developed a conceptual framework of Maqasid-Driven Sustainable Innovation Management in Halal Tourism to explain how halal destinations can create sustainable value through maqasid-based ethics, halal assurance, digital trust, and destination value co-creation. The research objective was achieved by synthesizing literature on halal tourism, Islamic business ethics, sustainability-oriented innovation, halal supply chain management, digital trust, and tourism value co-creation into an integrated conceptual model.

The main contribution of this study lies in positioning maqasid al-Shariah as the ethical foundation of sustainable innovation management in halal tourism. The framework shows that halal tourism should not be understood merely as the provision of halal facilities or Muslim-friendly services, but as a value-based destination governance system that integrates religious integrity, service credibility, digital transparency, stakeholder participation, and sustainability.

The study also contributes by conceptualizing halal assurance as both a compliance mechanism and a value-creation mechanism. Halal assurance strengthens digital trust by making halal-related destination information more credible, transparent, and verifiable. Digital trust, in turn, encourages tourists to participate in destination value co-creation through reviews, recommendations, digital interaction, and support for halal destination experiences.

Practically, this framework can guide destination managers, halal tourism businesses, MSMEs, and policymakers in designing halal tourism strategies that are not limited to branding. Halal destinations need to align certification, service standards, digital communication, community involvement, and sustainability practices so that halal value is experienced by tourists and supported by local stakeholders.

This study has limitations because it is conceptual and does not test the proposed relationships empirically. The framework was developed through literature synthesis, so its applicability may vary across destination types, cultural settings, regulatory systems, and levels of halal tourism maturity. The study also focuses on halal tourism destinations and does not yet examine specific subsectors such as halal hotels, halal culinary tourism, Islamic heritage tourism, or Muslim-friendly digital platforms.

Future research should empirically test the proposed framework using quantitative, qualitative, or mixed-method designs. Quantitative studies may examine the relationships among maqasid-driven orientation, sustainable innovation management, halal assurance,



digital trust, and destination value co-creation using SEM-PLS or covariance-based SEM. Qualitative studies may explore how destination managers, halal certification bodies, local communities, MSMEs, and Muslim tourists interpret halal assurance and digital trust in real destination settings. Future studies may also compare Muslim-majority and non-Muslim-majority destinations to refine the framework and strengthen its contextual validity.

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The authors used AI-assisted technology, namely ChatGPT by OpenAI, to support language refinement, structure development, and academic writing assistance during the preparation of this manuscript. The AI tool was used only to assist in drafting, translating, and improving the clarity of several manuscript sections, including the introduction, literature review, conceptual proposition development, method, results and discussion, and conclusion.

The authors confirm that AI-assisted technology was not used as an author or co-author. The authors remain fully responsible for verifying the accuracy, integrity, originality, references, conceptual arguments, tables, figures, and all scholarly content included in this manuscript.

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