



Juridical Review of Online Fraud Convictions Against Job Vacancies

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Abstract

Background: The growth of global tourism has encouraged the emergence of the Muslim-Friendly Tourism concept as an effort to accommodate the specific needs of Muslim travelers. Differences in social, cultural, and regulatory contexts across countries lead to variations in how this concept is understood and implemented. Therefore, it is important to examine the meaning and application of Muslim-Friendly Tourism from the perspective of Indonesian Muslim tourists, who represent one of the largest Muslim travel markets worldwide.

Objective: This study aims to compare the meaning and implementation of the Muslim-Friendly Tourism concept in the United Arab Emirates and Japan from the perspective of Indonesian Muslim tourists.

Methods: This research adopts a qualitative approach using interviews and literature review as data collection methods. Interviews were conducted with Indonesian Muslim tourists who had visited the United Arab Emirates, Japan, or both countries. Literature review was employed to support and enrich the analysis of issues related to Muslim-Friendly Tourism.

Results: The findings indicate that the United Arab Emirates, as a globally open destination, provides various facilities including non-halal food and beverages, making Muslim-Friendly Tourism an important mechanism to ensure comfort for Muslim residents and tourists. Meanwhile, Japan has made efforts to accommodate the needs of Muslim tourists, although such facilities remain limited and are mainly concentrated in major cities and popular tourist destinations. This condition is generally well understood by Muslim travelers.

Conclusion: Muslim-Friendly Tourism is perceived as a form of standardization that fulfills the essential needs of Muslim tourists and supports their comfort and safety while traveling. In both the United Arab Emirates and Japan, the concept plays a strategic role in enhancing the travel experience of Muslim tourists, although its implementation varies according to each country's specific context and characteristics.

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INTRODUCTION

The growth of global tourism has been accompanied by increasing recognition of niche markets, particularly Muslim-friendly tourism, which has emerged as a significant segment requiring specialized services and infrastructure (Battour et al., 2025; Timur et al., 2025.). The substantial growth in Muslim travel reflects broader demographic and economic shifts, with the Muslim population becoming increasingly young, mobile, and digitally savvy, thereby driving demand for faith-aligned travel experiences (Ruiz-Muñoz et al., 2025). The increasing number of Global Muslim tourism is strongly linked to the strengthening of Muslim-Friendly Tourism (PRM)

practices in many countries. According to Alexander Reyaan, Director of Special Interest Tourism of the Ministry of Creative Economy Tourism (Kemenparekraf) in 2022, PRM can be defined as a model of services that are shown and provided to meet the wants and needs of Muslim tourists.

The increase in PRM over the past few years is due to several factors, such as the country's economic development, increasing awareness of the needs of Muslim tourists, as well as the demand for destinations that provide facilities and services in accordance with Islamic principles. Research has shown that Muslim tourists prioritize destinations offering halal food, prayer facilities, and environments aligned with Islamic values, with these attributes serving as key determinants of destination choice and satisfaction (Hamdy et al., 2024; Rahman et al., 2020). The development of PRM in a country can be seen based on assessment indicators issued by the Global Muslim Travel Index (GMTI) covering aspects of Access, Communication, Environment, and Services (ACES). The GMTI framework has become instrumental in evaluating destinations' Muslim-friendliness, providing standardized metrics that enable comparative analysis across diverse cultural and religious contexts (Estikowati & Sugeha, 2025; Vargas-Sanchéz, 2018).

The concept of PRM is not limited to Muslim-majority countries, but is of global concern. Therefore, it is important to understand how countries with different cultural backgrounds adopt and interpret this concept. Many countries, including the UAE and Japan, have sustainable tourism destinations. In support of sustainable tourism improvement, the UAE Tourism Strategy 2031 has become a project under the "Project of the 50" as one of the UAE's major projects for the next few years. Some strategies include 1) increasing the contribution of the tourism sector to GDP; 2) strengthen the UAE's position as one of the best tourism destinations in the world; 3) increase competitiveness by spending AED 100 Billion as tourism investment.

The increasing demand for GMM has made several countries focus on developing this sector. But of course this requires a long process starting from reassessment, critical analysis of the situation, determining goals, detailing topics, distribution plans, to strategizing. There are several previous studies that became the basis or reference of the author related to the topic of PRM. First, the research *Determinants of Selection of Halal Tourism Destination: A Case Study of the UAE* by R. Echchabi et al., (2022) published by the Business Department, Higher Colleges of Technology United Arab Emirates in the journal *Committee on Publication Ethics (COPE)*, Vol. 1 Issue 1 of 2022. This journal discusses the factors that influence the selection of tourist destinations in the UAE as halal tourism destinations. Recent studies have expanded understanding of destination selection by examining how Islamic attributes moderate relationships between travel motivations, destination image, and tourist satisfaction, demonstrating that Muslim-friendly services enhance both the beneficial influence of destination image on satisfaction and destination loyalty (Jameel et al., 2025). Halal tourism can be defined as a segment of the tourism industry that considers the needs of Muslim tourists and adheres to Islamic values.

Research on the Application and Development of Halal Tourism in the United Arab Emirates by Miura Sekar Nurindra published by the Arab Studies Program, Faculty of Cultural Sciences, University of Indonesia in 2022. The study explained the concept of PRM from the UAE's perspective, the potential that can be improved and the application of PRM in the UAE. The UAE is one of the countries in the Middle East that pioneered and developed halal tourism. In the Gulf region, the UAE is the highest halal tourism destination after Saudi Arabia. Comparative analyses reveal that the UAE, alongside Saudi Arabia and Qatar, has consistently ranked in the top destinations for Muslim travel, with these markets showing remarkable resilience and growth even during the post-pandemic recovery period. The UAE together with OIC member Muslim countries see the importance of facilitating private tourism trips or Muslim groups to various countries, so that tourism activities are not only a trip for fun, but for a Muslim can continue to carry out various worship activities, including getting halal food and also life while on a tourist trip in accordance with Islamic law.

The next research, *Halal Tourism Destination in UAE: The Opportunities, Threats and Future Research* by Al-hammadi, (2019) published by Blue Eyes Intelligence Engineering & Sciences Publication in the journal *International Journal of Innovative Technology and Exploring Engineering (IJITEE)* Vol. 8 Issue 6S4 year 2019. This research discusses the opportunities for halal tourism destinations in the UAE and their challenges. Contemporary research emphasizes

that halal tourism development requires integration of practical initiatives, educational efforts, and policy strategies to enhance overall impact, with government support mechanisms and halal certification frameworks playing crucial roles in sector sustainability. Globally, halal tourism has become an attractive industry for both Muslim and non-Muslim tourists. Therefore, many Muslim and non-Muslim countries take initiatives to innovate and diversify their tourism industries through the development of halal tourism that attracts tourist satisfaction and loyalty. The UAE as a leading and innovative country has taken initiatives to support this industry and transform the UAE into the world's leading halal tourism.

Based on the research conducted, there are suggestions for contributions and innovations that can be done. First, the contribution of knowledge and theory because the concept of halal tourism is still poorly understood so that the development of halal tourism motivation from the UAE's perspective will bring new insights to knowledge on how to define halal tourism. Secondly, because most literature studies have done halal tourism from the point of view of Muslims, the concept of halal tourism is still narrowing. Third, because the UAE government is planning and striving hard to transform the economy from an economy based on natural resources and oil to an economy based on industry and services in general and tourism in particular. However, the contribution of this sector is still below 12.1% for several reasons, including innovating tourism services and products to meet tourist satisfaction.

Research on the Development of Halal Tourism in Japan by Lufi Wahidati and Eska Nia Sarinastiti published by the Japanese Language DIII Study Program and Tourism Study Program, Department of Language, Art, and Cultural Management, Vocational School, Gajah Mada University, Yogyakarta. This study discusses the suitability of Muslim-friendly facilities developed with the omotenashi concept to the PRM standards expected by Muslim tourists. Studies on Japan's halal tourism landscape reveal that the concept of halal has been localized through Japanese values and the omotenashi philosophy, demonstrating how non-Muslim majority countries can successfully adapt Islamic principles to their cultural contexts ([Battour et al., 2022](#); [Rahmawati et al., 2025](#)). The concept of omotenashi refers to the activity of welcoming customers or guests with hospitality and providing assistance to them. The presence of omotenashi makes the quality of service provided to tourists increase over time. Four out of six faith-based needs Muslim travelers have met including halal food, places of worship, toilets with running water, and private recreational facilities.

Research on Japan's Strategy to Implement Halal Tourism to Attract Southeast Asian Muslim Tourists by Safitri, (2018) published by the International Relations Study Program, Faculty of Social and Political Sciences, University of Muhammadiyah Yogyakarta in 2018. This research discusses Japan's strategy in practicing PRM to attract Muslim tourists from Southeast Asia. Bibliometric analyses of halal tourism research in Japan indicate gradual but consistent growth in scholarly attention since 2015, with Japan, Malaysia, and Indonesia emerging as the three countries with the most publications on this topic, reflecting increasing international collaboration in understanding Muslim-friendly tourism implementation in non-OIC destinations ([Mady et al., 2024](#)). At the end of 2012, Japan officially introduced its PRM policy in the country and the main target was Muslim tourists from Southeast Asia. As a Muslim minority country, Japan needs to focus more on empowering the PRM industry. Japan's main implementation strategies for PRM development are: 1) making omotenashi the cornerstone of the concept of PRM services in Japan, 2) increasing the number of Muslim-friendly facilities by utilizing Japanese cultural characteristics, and 3) cooperation with internationally verified Japanese halal certification bodies.

Similar to the UAE, Japan also has a goal in building sustainable tourism. The Japanese government has designed a sustainable tourism growth strategy, namely in 2016, at the "*Tourism Vision Design Council for Supporting the tomorrow of Japan*," the Japanese government said, Japan targets 60 million tourists who will visit Japan in 2030. To support this, Japan made several strategies including 1) making DX (*Digital Transformation*) in the field of tourism; 2) strengthening external communication to promote Japanese tourism; 3) *Multilingual* support in various places to make it easier for tourists to access tourist attractions.

In this PRM development, UAE and Japan are 2 of the 138 countries pursuing this market potential. The UAE is categorized as an OIC (Organization of Islamic Cooperation) country, while

Japan is categorized as a non-OIC country. As an OIC member country, the UAE occupies the 4th position out of the top 20 destination rankings of OIC countries, whereas, Japan is a non-OIC member country that occupies the 6th position of the top 20 destination rankings of non-OIC countries based on the GMTI Rankings 2023 assessment. Launching from Venuemagz.com, the number of Indonesian tourists visiting the UAE reached 55,000 tourists. Meanwhile, according to the Japan National Travel Organization, Indonesian tourists visiting Japan in 2023 will number 40,300 tourists. The UAE is a Muslim-majority country.

While in Japan, the Muslim population is a minority because generally the Japanese population is not religious (62%), Buddhist (31%), Shinto (3%), and Christian (1%) (NHK, 2018). Today, the Muslim population in Japan is 185,000 or 0.1% of the total population of Japan. Seeing the goals and positions of the UAE and Japan as the top ranking, countries with a high number of Muslim tourist visits according to GMTI are also an effort to increase the interest or *willingness* of the Muslim community, especially from Indonesia to visit the two countries. This factor is the author's interest so that it raises the topic of PRM in two countries in Asia, namely in the United Arab Emirates (UAE) and Japan.

This study offers novelty by providing a comparative, tourist-centered analysis of PRM in the UAE and Japan based on Indonesian Muslim tourists' lived experiences. By juxtaposing an Islamic-majority OIC destination with a non-OIC, Muslim-minority destination, this research extends understanding of how PRM is operationalized and perceived across different socio-cultural settings. The comparative approach adopted in this study addresses a critical gap in existing literature, which predominantly examines PRM within single-country contexts, thereby limiting insights into how destination attributes and Muslim-friendly services are interpreted across contrasting religious and cultural environments (Bazin et al., 2025). The findings contribute practical insights for destination managers and policy stakeholders in improving Muslim-friendly services aligned with tourists' expectations. Despite the growing body of research on Muslim-Friendly Tourism (PRM), existing studies largely examine PRM development within a single country context, such as the UAE or Japan, and tend to emphasize policies, facilities, or destination strategies.

Limited research explicitly compares how PRM is interpreted and experienced by Indonesian Muslim tourists across destinations with contrasting religious and cultural contexts (OIC vs non-OIC). This gap is important because tourists' perceived meaning of PRM shapes travel confidence, comfort, and destination choice. The purpose of this study is to compare the meaning of the concept of PRM by Indonesian Muslim tourists in two countries, UAE and Japan. The benefit of this research is that it can provide an overview of the conditions of development and implementation of PRM in the two countries so as to increase the interest or *willingness* of the Muslim community, especially from Indonesia to be able to visit the two countries.

METHOD

The author uses a qualitative approach with interview techniques. Qualitative research methods are particularly valuable for capturing the complexity and nuance of tourist experiences, enabling in-depth exploration of how individuals interpret and assign meaning to destination attributes (Care, 2015; Moshin et al., 2020). The interviews were conducted with Indonesian Muslim tourists who had visited one or both of these countries. The authors analyze the experiences of Muslim travelers when traveling to these two countries to understand the extent to which the meaning of the concept of PRM influences their experience. This phenomenological approach aligns with established frameworks for understanding tourist satisfaction and destination perception, where subjective experiences and personal characteristics interact with destination attributes to shape behavioral outcomes (Fajriyati et al., 2022). The informants interviewed were 11; i.e. 4 people who have visited the UAE, two of whom have lived in the UAE; 4 people who have visited Japan, two of whom live in Japan; and 3 people who have visited both countries. The purposive sampling strategy employed in this study enables focused investigation of tourists with direct experiential knowledge, a methodological choice particularly appropriate for exploratory research examining emerging phenomena in specialized tourism markets (Carvache-Franco et al., 2024). The interview was assisted using a mobile phone (cellphone) to record the voice of the informant. This collection technique is based on personal opinion or

knowledge experienced by the informant. This research is also strengthened by literature studies, especially to find out how the two countries develop PRM.

RESULTS AND DISCUSSION

Result

Tourism Conditions in UAE

The United Arab Emirates (al Imarat al Arabiyah al Muttahidah) or abbreviated as UAE is a monarchy consisting of seven federated states within it. The country is located in the eastern part of the Arabian Peninsula and is directly bordered by Oman and Saudi Arabia. Its capital city is Dubai with an area of 67,340 km². Meanwhile, six other federations, including Abu Dhabi, Ajman, Fujairah, Ras al-Khaimah, Sharjah, and um al Qaiwain. The UAE has an area of 83,600 km² and a population of around 9.6 million people in 2023 with a total expatriate population of 8.84 million, which is 89% of the population. Indigenous people from the UAE are only about 11% of the total population or as many as 1.15 million people. The UAE recognizes Islam as the main religion and is led by the president, Mohammed bin Zayed Al Nahyan (Al-hammadi, 2019).

UAE is a country known for its wealth of natural resources. Economically, basically the UAE's foreign exchange sources are dominated by petroleum. In an effort to maximize the country's development progress, the UAE government has invested and allocated funds to encourage other sectors besides petroleum, such as agriculture, transportation, manufacturing, import export, and tourism sectors to make a large contribution to UAE's GDP growth. Tourism in the UAE is considered a pioneer of sustainable economic diversification for the UAE. The strategic diversification of the UAE's economy reflects broader patterns observed across Gulf Cooperation Council (GCC) countries, where tourism development has become integral to Vision 2030 and similar long-term economic transformation initiatives (Bing, 2018). This is because tourism is an economic sector that is included in the UAE's upcoming 2030 vision as a strategy built by the UAE, namely building an open, efficient, effective, and globally integrated business environment.

The Central Bank of the UAE (CBUAE) estimates Gross Domestic Product (GDP) growth in the non-oil sector in 2022 at 6.6%. In 2023, according to data from the Department of Economy and Tourism in Dubai, the total number of tourists visiting the UAE on an international scale is 12.4 million visitors for the January-September 2023 period with the largest number of foreign tourist arrivals coming from India, which is 1.8 million visitors. Muslim tourist spending on tourism soared by 323.1%, reaching 110 million by 2022. Saudi Arabia, the UAE and Qatar ranked in the top three countries by spending and were on the defensive from 2020. The value of Muslim tourism expenditure is expected to reach US\$189 billion by 2025.

Echchabi et al., (2022) Over the past few decades, the UAE has been actively working on developing and promoting GMM to attract Muslim tourists from all over the world. This positioning is further strengthened by the UAE's recognition as a benchmark destination in the Middle East, where investment in halal certification frameworks, gender-segregated facilities, and Muslim-friendly hospitality has established new standards for the industry (Eid et al., 2015; Shakona et al., 2015). The development of PRM in the UAE has almost doubled compared to other sectors in recent years. Indrajaya, also considered that the UAE was quite good in promoting and saw the UAE not as a final destination but a stopover destination. This development is evidenced by the emergence of halal hotels to serve Muslim tourists. Many hotels in the UAE are starting to make efforts to be more Muslim-friendly by providing facilities, such as women-only swimming pools and swimwear for Muslims. Recent studies note that 67% are of the opinion that the UAE is one of the international tourist destinations offering Muslim-friendly services.

Tourism Conditions in Japan

Japan is an island country located in East Asia. The country has an area of 377,000 km². Japan is located on the Pacific Ring of Fire ring which makes it surrounded by volcanoes by 75% and earthquakes by 90%. It consists of the main island ranges of Hokkaido, Honshuu, Shikoku, and Kyushu and there are more than 3500 small islands. Its capital city is Tokyo with an area of 2,194 km² with Yokohama, Osaka, Nagoya, Sapporo, Fukuoka, Kobe, and Kyoto as its main cities. Currently, Japan's population is 123 million. Japan adheres to Shinto 87.9 million (48.5%), Buddhism around 83.9 million (46.3%), Christianity and Catholicism around 1.9 million (1%), and

7.3 million (4%) other religions. Another category of religion is Islam (U.S. Department of State, 2022). Japan's religious demographic composition, with Shinto (48.5%), Buddhism (46.3%), Christianity (1%), and Islam representing a small minority (0.1%), creates unique challenges and opportunities for halal tourism development, necessitating educational initiatives and certification processes to address knowledge gaps about halal requirements a (Kodir & Karim, 2019).

Economically, Japan ranks third in the ranking of the largest economies in the world. Japan has a large share in the international community. In 2023, Japan's GDP is expected to grow by 1.3% or reach 558 trillion yen. Japan had an unusually fast growing market economy for decades after World War II. Japan's economic growth after the 1940s was based on the expansion of industrial production and the development of a huge domestic market, as well as an aggressive export-import trade policy. Japan has developed a highly diversified manufacturing and service economy and is one of the world's largest producers of motor vehicles, steel, and high-tech manufactured goods (especially consumer electronics). In addition to import-export trade and manufacturing, Japan also opens opportunities in the tourism sector to boost Japan's GDP growth.

The contribution of the tourism sector to Japan's GDP is estimated at 6.8% or USD 285.5 billion (JPY 32.6 trillion). Launching from Asia Fund Manager, the number of tourists visiting Japan in February 2023 will reach 1.47 million tourists. This number is no more than the number of tourist visits to Japan in 2019 before the emergence of the Covid-19 pandemic, which was around 31.9 million tourists. Although this sector was affected by the Covid-19 pandemic, it gradually recovered and increased although not significantly. Departing from the slump, in 2021 Japan managed to rank first in the best tourism in the world based on the assessment of the *Travel & Tourism Development Index* (TTDI). Japan managed to overtake the United States and Spain in that order.

The World Economic Forum (WEF) considers Japanese tourism superior in terms of health and cleanliness of the country. In addition, Japan is considered for its sophisticated and modern infrastructure and transportation, rich in cultural heritage, natural tourism, and non-recreational resources, such as business facilities, universities, and hospitals so as to attract foreign tourists to visit Japan. In the GMTI Rankings 2023 report, Japan ranks 6th out of 20 non-OIC destination countries. In addition, Japan was also awarded the title of "Sustainable Destination of the Year" at the 2023 Halal in Travel Award. Japan's recognition as 'Sustainable Destination of the Year' at the 2023 Halal in Travel Award reflects its successful integration of environmental sustainability with Muslim-friendly tourism development, demonstrating that non-Muslim majority countries can excel in this market through strategic localization and cultural adaptation. The increasing number of tourists visiting Japan, especially Muslim tourists, encourages Japan to develop Muslim-friendly facilities to develop the potential of the tourism sector. Starting from 2012, where Japan began to focus on receiving tourist visits from Southeast Asia. This is because Southeast Asia is a region with a large Muslim population.

Raihan Ronny Wazier, October 15, 2023, also said that Japan is one of the best and most developed countries in the issue of Halal Tourism. He also saw the development of Halal Tourism in Japan was quite significant and they began to focus on this industry since 2017 due to an increase in statistics on the number of tourists entering from countries such as Indonesia or Malaysia. According to the RISSC report, the number of Muslim population in Southeast Asia in 2023 will be 277.53 million. Seeing the number of Muslim tourist arrivals continues to increase, this moment is a great opportunity for Japan to increase PRM. In 2012, The Japan Tourism Agency (JTA) collaborated with *The Japan National Tourism Organization* (JNTO), *Association of Southeast Asian Nation* (AEAN), and *Japan Centre* to create an agenda for a meeting to discuss GMM. As a result, friendly places for Muslim tourists have been prepared, the provision of halal food and drinks has been arranged, and worship facilities are available in public places (Safitri, 2018).

Japan interprets the concept (PRM) by implementing various strategies to attract Muslim tourists, including using the *concept of omotenashi* as the basis of services in the halal tourism industry. *Omotenashi* is an exaggerated concept of hospitality and service, where Japan strives to ensure Muslim tourists feel happy, happy, and comfortable during their visit to Japan. The origin of the word *Omotenashi* comes from the word *motenashi* which when translated into Indonesian means hospitality. The prefix "O" added in front of the word *Omotenashi* has the meaning of

showing respect for the word associated with it. Linguists describe *omotenashi* as the act of entertaining guests well. However, for the Japanese, *omotenashi* should be more than just entertaining guests. Although *omotenashi* is not a new culture in Japan, it dates back to the 7th century and is still practiced today. The essence of *Japanese omotenashi* lies in improving the standard of living in the form of security and comfort (L Rosliana, 2018).

L Rosliana, (2018) explains how the origin of *omotenashi* culture was formed. *Omotenashi* is formed from a tea ceremony tradition in Japan (*cha no yu*). This tradition was born in the 7th to 9th centuries brought by the Chinese to Japan. Originally, tea was seen as an herbal treatment. Tea became part of the culture in the 12th century. In the middle of the 17th century, the tea ceremony began to become widespread. After World War II, the 19th century, the tea ceremony was used to educate Japanese women about manners and etiquette. The tea ceremony is now considered a traditional Japanese tradition where enjoying tea aims to feel tranquility. The most important value in the tea ceremony in Japan is to entertain and provide hospitality services to guests. This tradition can be interpreted as a form of Japanese people's attention to guests and prioritizing their comfort. The same applies to *omotenashi* which is applied by managers and service providers as a form of respect and service for tourists visiting Japan.

The *Omotenashi* concept is one of Japan's approaches in developing the PRM industry and attracting Muslim tourists in Southeast Asia. Japanese tourism managers are trying to introduce *omotenashi* according to the needs and habits of Muslim tourists (Safitri, 2018). As is known that, Muslims must obey the rules and avoid the prohibitions that have been written in the Islamic religious book, the Qur'an. The presence of *omotenashi* further improves the quality of service to Muslim tourists. In addition to empowering the *concept of omotenashi*, Japan also seeks cooperation with the Islamic community, improving halal facilities, providing training and education on the concept of halal, and developing special programs such as the Halal Expo Japan Program and the Japan Halal Food Project. Launching from the Forkita page, there are currently 100 Islamic organizations and communities in Japan, such as one of them, the Indonesian Islamic Society Family (KMII). Although Japan has developed PRM, there are still some things to watch out for, such as non-halal activities in many restaurants, limited cuisine for suhoor, limited number of halal restaurants in small towns, and limited number of musalas that provide ablution facilities. Thus, Japan continues to strive to improve services and facilities for Muslim tourists visiting the country.

Comparison of the Meaning of PRM Concepts in UAE and Japan According to Indonesian Muslim Tourists

Table 1. Comparison of the Meaning of PRM Concepts in UAE and Japan According to Indonesian Muslim Tourists

UAE	Japanese
<p>The concept of PRM in the United Arab Emirates (UAE) emphasizes the standardization of services in attracting foreign Muslim tourists. The term "PRM" is preferred over other terms such as halal tourism, Islamic tourism, or Islamic tourism in some countries, including the UAE. This is because the wider community knows the UAE is an Islamic country. However, those who have been to the UAE will experience a very international UAE country and a liberal life. Therefore, the existence of PRM guarantees comfort and safety for Muslim tourists visiting there. This preference reflects a focus on providing hospitality services and products specifically designed and aimed at Muslim travelers. The UAE's efforts in developing PRM are in line with broader global trends in meeting the needs of Muslim travellers and promoting inclusive travel experiences.</p>	<p>Muslim tourists who go to Japan generally do not have too much expectation of the implementation of PRM in Japan, considering that Japan is a non-Muslim majority country. But in fact, Japan has accommodated halal worship facilities, food, and drinks for Muslim tourists even though it has not been 100% applied and has only spread in a few big cities that are often visited by tourists. PRM is present in Japan to provide convenience, comfort, and safety as well as standardize Muslim tourists in traveling to Japan. As a country that focuses on developing the tourism industry, PRM is considered as Japan's strategy so that more foreign tourists come from these countries. majority Muslim. With PRM and an environment that is more inclusive to all tourists, Muslim travelers feel more calm and confident to travel in Japan</p>

Comparison of PRM Development in UAE and Japan According to Indonesian Tourists Based on GMTI Assessment Indicators

1. Access

UAE

In terms of accessibility, transportation plays an important role in the UAE's economic development. The UAE is one of the countries with the most advanced infrastructure among the Gulf Cooperation Countries (GCC), both land and sea transportation. Public transport networks in the UAE, such as buses, trams, taxis, metro, and water transport have been connected throughout the UAE. Transport facilities in each emirate are operated by their respective government authorities. The sophistication of transportation accessibility in the UAE led to nominations, including 2nd place in the air transport quality index in IMD's World Competitiveness Yearbook 2020, 7th place in the road quality index in the Global Competitiveness Report by the World Economic Forum in 2019, 6th place in the public transport satisfaction index by The Legatum Institute's Prosperity.

Rapid and innovative developments have led the UAE to have two of the world's largest airlines, Emirates and Etihad. According to Rahmi Mabruy, the development of the UAE is quite interesting and in 2011 became one of the leading diversification of the UAE economy in the non-oil sector. There are four supporting factors, one of which is the hub of the aircraft. He considered that Emirates and Etihad make a very strategic position and the UAE is able to recognize itself as a strategic country in terms of transportation hubs. This has also led to them having a wide network of cooperation. Both operate more than 1,000 weekly flights carrying 120 passengers and cargo flights to the Middle East, Africa, Europe, Asia, Australia, and North America.

Japanese

Japan has a very effective and advanced transportation system, especially mass transportation such as the Shinkansen high-speed train and extensive public transportation networks in major cities such as Tokyo. The ease of transportation in Japan can support mobility to access tourist destinations and Japanese people make walking efficient so most of them choose to use public transportation instead of using private vehicles. Sure enough, according to the latest data from the Energy Institute, the carbon intensity of Japan's energy consumption from industry is 54.2 gCO₂/MJ in 2020 and targets 2050 Japan to be carbon neutral. Therefore, Japan continues to strive to improve and improve transportation infrastructure and replace fossil fuels with electric-powered fuels.

International airports in Japan are the entry gate for foreign tourists to visit entering the country. Similar to the UAE, Japan also has two major international-based airlines namely Japan Airlines and All Nippon Airways and now there are 98 airports that have been integrated. Japan's largest international airport is Narita Airport in Tokyo, followed by Kansai Airport in Osaka, Haneda in Tokyo, and Central Japan Airport in Nagoya. Haneda Airport is the third busiest airport in the world (Yudhistira et al., 2015).

On land lines, Japan has been integrated by railways. Trains are Japan's main mode of transportation as a means of travel to major cities such as Tokyo and Osaka. Japan Railways (JR) is a regional railway company serving most towns and villages in Japan. Japan also has the Shinkansen, the fastest train in the world, with a top speed of 250-300 km/h. The Shinkansen network consists of five lines covering Tokyo and Osaka. Train transportation in Japan provides maximum service at low rates, high speed, and on time so it is not surprising that the population switches to using train transportation modes. In addition to trains, taxis and buses can be an alternative land transportation that can be used by tourists to reach the intended destinations.

Taxi vehicles tend to be more expensive because taxis can deliver directly to the destination point. There are also bus vehicles that can take tourists from the airport to the destination city. Bus vehicles in Japan pass through urban areas, making it suitable for tourists who want to enjoy urban scenery and daily activities of Japanese people. Then there is another way to access or reach tourist attractions besides using a plane, namely by ferry. Ferries are also the main transportation links between islands in Japan. By ferry, tourists can move between islands in Japan, especially to the four largest islands of Hokkaido, Honshu, Shikoku, and Kyushu (Yudhistira et al., 2015).

2. Communication

UAE

Communication indicators are assessed from several aspects. First, the interaction aspect, the UAE is known as a business hub so the majority of its people tend to communicate indirectly. Most residents there have conversations through small talk, or conversations of a business nature. The development of tourism business has a significant impact not only in the economic context, but also has an impact on the socio-cultural context where the acculturation of UAE culture with the culture brought by tourists makes them more open to tourists

Generally, the communication skills of UAE people are very good, both linguistically and in interaction. In terms of acceptance and hospitality, they gave a friendly and caring welcome because of the similarity of religious backgrounds with Indonesians. In terms of language proficiency, the UAE is one of the best Arab countries when it comes to English proficiency (Bardsley, 2019). According to experts, Dubai's economic and tourism sectors, in particular, help encourage the use of English as a second language. In The English Proficiency Index report, UAE ranked 70th out of 100 countries assessed, making it the highest of the 31 countries in the lowest category. Despite lagging behind on a global scale, the UAE ranks third among 15 Arab countries surveyed (Bardsley, 2019).

Third is the information aspect. Currently, the provision of information on tourist attractions, transportation, and worship facilities, the UAE has fulfilled this. But it has not been evenly organized. Some information on tourist destinations and worship facilities to be addressed is still difficult to find through the website so this needs to be evaluated and developed. The same is the case with the placement of symbols of worship facilities, especially for women and it is very

difficult to find a place for prayer specifically for women. This is because there is still a tendency regarding women being encouraged to worship at home.

Japanese

In an effort to promote PRM, Japan is constantly trying to expand and add information related to the needs of Muslim tourists visiting Japan. This includes the provision of halal restaurants, Muslim-friendly hotels, and facilities for worship, all of which are accompanied by effective communication efforts. Through information disseminated through various media, including websites, guidebooks, and industry reports, Japan continues to strive to communicate information transparently in order to provide adequate services for Muslim tourists.

In addition, cooperation with the Islamic community is also an important part of ensuring that promotional efforts and services can match the expectations and needs of Muslim tourists. Thus, the relationship between the communication and promotion aspects of PRM in Japan is very close. But in practice, information related to halal food and worship facilities has not been 100% conveyed, especially to Muslim tourists in Japan. This is due to the limitations of the language used. On the banners that are unfurled, the information written generally still uses the original Japanese letters so it is not uncommon for misunderstandings of information to occur. In addition, the use of halal logos in restaurants in Japan is still small.

This makes Muslim tourists hesitant when choosing food because of the composition and processing of the food. In the context of places of worship, information related to places of worship has not been significantly integrated, either symbolically or textually. This is due to the use of language on the official application or website that is not yet available in multilingual. However, most Muslim travelers use *Google Translate* to translate languages.

3. Environment

UAE

The environment category includes an assessment of the level of comfort, safety, and ease for Muslim travelers to perform their prayers while traveling. This includes aspects such as dress code restrictions and protection against racism crimes. He also did not feel any negative experiences, such as discrimination or racism during his visit to the UAE. Afifah also feels the hospitality of the UAE people even though they tend to be individualists and not as friendly as Indonesians. According to informant Muhammad Fahd, the UAE tends to try to attract tourism attention to non-Muslim tourists or tourists who are not from Islamic countries or Muslim-majority countries.

This happens because the UAE still sees from the origins of the country so that there are differences in the way of reception between Southeast Asian tourists and other foreign tourists. UAE society considers people from Southeast Asia to be workers because some Southeast Asians work as waiters in the UAE. In the context of feminism, this passage is still clearly visible and regulations on women are still in effect. The tendency towards prohibition against women in the UAE is still very strong where women are pressured to worship at home.

Japanese

Japan is referred to as a country that has a clean, safe, and comfortable environment for tourists. This is an attraction for Muslim tourists in looking for a conducive environment for travel as well as safe to perform worship. So far Japan is still safe and conducive for Muslim tourists. Japanese society tends to be individualist and does not care about one's privacy, one of which is about worship. Japanese people have a much better understanding of the connotation of halal, which according to them halal is a ban on alcohol and pork. Automatically, they set their own restrictions not to offer both aspects to Muslim travelers.

4. Services

UAE

The service category assesses the presence of essential Muslim-friendly services and key points in tourist destinations. It is essential to meet the needs of Muslim travelers at significant

location points, including restaurants, hotels, and airports. By offering halal food options, easy access to prayer places, Muslim-friendly accommodation, as well as cultural heritage and captivating experiences can make a meaningful impression that increases the desire of Muslim tourists to return to visit the destination country.

According to the GMTI 2023 ACES Ranking Services, the UAE ranks 6th out of 10 countries in the ranking of Muslim-friendly services for Muslim travelers. The Abu Dhabi Department of Culture and Tourism showed data in the form of data on the development of the hospitality sector, namely in the first half of 2023, hotels in the UAE managed to welcome 2.4 million guests, which increased by 34% compared to the same period the previous year. In addition to the hospitality sector, the UAE also continues to strive to develop the halal food and beverage sector, as well as facilitate tourists with halal logos for food and beverages to maintain tourists' confidence in the quality and composition of the food and beverages served.

The UAE established a halal certification body, the Emirates Authority for Standardization and Metrology (ESMA). ESMA is the regulatory body in the United Arab Emirates responsible for standardization, metrology and certification. ESMA has an important role in overseeing and regulating halal standards for food and beverage products in the UAE. The agency ensures that food and beverage products sold in the UAE meet established halal standards. ESMA collaborates with other institutions in the UAE to ensure compliance with halal standards and promote halal food and beverage products from the UAE to global markets. The UAE already meets halal standards for food and beverages, making it very easy for Muslim tourists to find halal food and drinks. This is because the UAE is an Islamic majority country. In addition, the UAE continues to provide non-halal (*haram*) food and beverages, such as *khamr* or alcoholic beverages to meet the demand of the non-Muslim market by serving them in a separate place.

In addition to the halal food aspect, the next most important aspect is the worship room facilities. As a Muslim, traveling does not mean having to abandon the obligation of worship to Allah SWT. In terms of places of worship facilities, the UAE has met these standards. However, the point of distribution of locations between places of worship is still quite far away and is in a certain area. Generally, places of worship in the UAE are in the form of large mosques located at certain points. For prayer facilities, every prayer room in the UAE has not been fully fulfilled, especially for women, such as *mukena* and prayer mats. This is because most women in the UAE already use *abayas*—long, loose-fitting clothing for women as their daily clothing so that they do not need *mukena* when performing prayers.

Japanese

Halal food is one aspect that Muslim tourists prioritize when traveling. As PRM grows in Japan, so does the Muslim-friendly food sector. Halal food in Japan is increasingly varied even though it has not been fully claimed to be certified halal. Restaurants that sell Muslim-friendly food tend to have not included the halal logo. This makes Muslim tourists hesitate in choosing food. Therefore, vegetable-based foods (vegan) can be used as an alternative food choice and try to cook and process their own food to avoid non-halal foods. No less important than halal food, worship facilities are the second major aspect that Muslim tourists pay great attention to. Currently, worship facilities have been integrated although only in several locations frequented by Muslim tourists, such as airports and in big cities, such as Tokyo.

One of the places of worship in the Tokyo area is the Asakusa Mosque (Darul Arqam) located in Taito, Tokyo Prefecture. According to Angie's informant, as a student who participated in a student exchange program in Japan, she had difficulty accessing places of worship in the area where she lives, Fukuoka prefecture. He has only found one place of worship in his area but it is quite far away and must be reached by train for 30 minutes from where he lives. In addition, some recreation places in Japan have also prepared prayer rooms, especially large recreation places frequented by tourists. Tokyo Disneyland is one of the iconic recreation places in Japan that has provided a *musala* along with a proper ablution place. In addition to places of worship, Japan also continues to strive to improve and improve the infrastructure of public facilities, such as clean and environmentally friendly public toilets, and bidets are also available—tools for washing genitals in Japan have been with various advanced features so that they become a convenience for Muslim tourists.

In the context of service, the implementation of the *omotenashi* concept is closely related to service in Japan. The concept of *omotenashi*, which is the principle of hospitality and service, is the basis for Japan in improving the quality of service to Muslim tourists. In this context, the communication aspect plays an important role in ensuring a proper understanding of the needs and expectations of Muslim travelers, as well as in conveying Japan's commitment to providing the best service. Through effective communication, both internal and external, Japan strives to ensure that Muslim travelers feel welcome, valued and happy during their visit, in accordance with the *omotenashi* principle. Thus, the service aspect became the foundation that supported the implementation of the *omotenashi* concept in Japan's efforts to develop PRM.

Comparison of PRM Implementation between UAE and Japan

Table 2. Comparison of PRM Implementation between UAE and Japan According to Indonesian Muslim Tourists

Indicators	UAE	Japanese
Access	UAE accessibility has been integrated by state-of-the-art transportation making it easier for tourists	Accessibility in Japan is very adequate, making it easier for tourists to reach tourist destinations.
Communication	<ol style="list-style-type: none"> 1) Multilingual information makes it easy to find tourist destinations and prayer facilities. 2) UAE countries are open to foreign tourists; and inform halal and non halal food and put them separately. 	<ol style="list-style-type: none"> 1) Information is not multilingual 2) There is still little information about halal food 3) There are still few foods with halal logos
Environment	<ol style="list-style-type: none"> 1) The UAE environment provides comfort and security to both Muslim and non-Muslim tourists. 2) Individualistic 3) Conditions are not accustomed to Muslim tourists praying outside the mosque. 	The Japanese environment provides comfort and safety to Muslim tourists.
Service	<ol style="list-style-type: none"> 1) Halal food and drinks in the UAE are very easy to find and served 	<ol style="list-style-type: none"> 1) Halal food and drinks in Japan are starting to vary although not

Indicators	UAE	Japanese
	separately from non-halal ones.	100% all of them are halal.
	2) The provision of facilities for places of worship has also been well integrated.	2) Food and drinks with halal logo are still few. 3) The provision of facilities for places of worship in Japan is still fairly difficult even though at some points locations have provided places of worship, such as in large cities that are often visited by tourists.

CONCLUSION

UAE and Japan are two countries that excel in the tourism sector. As the goal, tourism is one of the sources of foreign exchange for these two countries. The PRM concept is one of the strategies carried out to increase foreign tourist visits to the UAE and Japan. Generally, the wider public knows the UAE as an Islamic country. However, in fact the UAE is a liberal and very international country so that the existence of PRM can ensure comfort and security for Muslim tourists visiting there. As for Japan, Japan is a country with a majority of non-Muslim population. However, Japan has accommodated the needs of Muslim tourists even though it is not 100% distributed and has only spread in certain areas or big cities that are often visited by tourists. The UAE and Japan consider PRM as a standardization of services to Muslim tourists that includes the provision of halal food, worship facilities, and accommodation in accordance with Islamic principles. PRM is an effort made by the UAE and Japan in supporting the comfort and safety of tourists, especially for Muslim tourists when traveling to the two countries. Overall, the UAE and Japan have implemented the PRM concept well. Given that these two countries have different cultural backgrounds, making them try to strive for PRM in their own ways.

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AUTHOR CONTRIBUTION STATEMENT

All authors contributed to the completion of this study. The first author was responsible for designing the research, conducting interviews, collecting and organizing the data, and drafting the manuscript. The second author contributed to the conceptual framework development, literature review, and interpretation of findings. The third author assisted with data analysis, refining the discussion and conclusions, and improving the overall structure and language of the manuscript. All authors reviewed, revised, and approved the final version of the manuscript.

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