

MUSLIM FRIENDLY SUSTAINABLE GEOTOURISM  
FRAMEWORK BASED ON *MAQĀṢID AL-SHARIAH*  
AND KHALIFAH CONCEPTS: A STUDY OF  
LANGKAWI UNESCO GLOBAL GEOPARK

BY

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## ABSTRACT

Most of the top geotourism destination (GTD) includes Langkawi UNESCO Global Geopark (UGGp) has certain features that make each of them a unique experience to explore. Muslim Friendly Tourism (MFT) is also part of the tourism industry and is simultaneously guided by Shariah principles. The relationship between Islamic practice related to sustainability, geotourism, and the role of the *Khalifah* is facing more expectations in preparing sustainable tourism because of Halal Industry ecosystem will drive the expansion of Islamic tourism in Malaysia. However, the current halal industry approach only covers selected products and services. In MFT element of geotourism industry, only limited studies in terms of enhancing the existing tourism stakeholders on Khalifah's approach to ensure they sustain the environment, social and economic. Thus, there is a need to improve tourism stakeholders in Langkawi UGGp to develop the framework of Muslim Friendly Sustainable Geotourism (MFS-GT) based on the *Maqasid Shariah* and *Khalifah* concepts. So, the objective of this study is to determine the fundamentals of MFS-GT and emphasize *Khalifah*'s roles in the MFS-GT. Besides, to evaluate the current practice of tourism stakeholders in Langkawi UGGp. This study also proposed the MFS-GT framework for MFT best practices in Langkawi UGGp. The qualitative research approach was used, namely the grounded theory method, and a case study is performed at the Langkawi UGGp. Data analysis from literature and document review, observations, and interviews were implemented as a triangulation instrument using ATLAS.ti 9.0. Studies show that the fundamental of MFS-GT is based on objectives of MFS-GT (*Maqasid* of MFS-GT), religious components (values, culture and norms, and ethics) and sustainable components (environment, community participation, and socio-economic sustainability). The findings also show that there are two categories in Khalifah's roles of the MFS-GT. The main role of Khalifah is to be a good servant of Allah the Almighty, protect Islamic law, and prosper the world. While the specific role of the Khalifah is to be able to protect the environment (*hifz al-bi'ah*), develop community (*'imarah al-insan*), and preserve the economy (*ri'ayah al-mal*). These findings also show that among tourism stakeholders, they are limited approach on their fundamental knowledge of the MFS-GT concept. The lack of competency to decide is in line with the *masalah* and *mafsadah* approach while practicing the role of Khalifah and provide Muslim basic needs based on MFT concept. Finally, the development of the MFS-GT framework is based on this study's findings and has been confirmed by expert reviews. Therefore, this study may help tourism stakeholders make the right approach while supporting the industry, especially in the MFT ecosystem. Hopefully, the development of MFS-GT by this research is a significant breakthrough to MFT concept in the GTD to maximize the tourist experience and benefit to local communities and contribute to the whole world- both for the Muslim and non-Muslim travelers.

## خلاصة البحث

تعتبر لانكاوي هي أفضل وجهة للسياحة الجغرافية (GTD) في ماليزيا، فهي عبارة عن حديقة جغرافية عالمية تابعة لليونسكو (UGGp) ذات خصائص مميزة تجعل استكشافها تجربة فريدة من نوعها. السياحة الصديقة للمسلمين (MFT) هي مجموعة فرعية من الأعمال السياحية التي تسترشد بمبادئ الشريعة الإسلامية. وبسبب النظام البيئي لصناعة الحلال، والذي من شأنه أن يغذي صعود السياحة الإسلامية في ماليزيا، فإن التفاعل بين الممارسات الإسلامية المتعلقة بالاستدامة والسياحة الجغرافية ودور الإنسان كخليفة على الأرض يواجه توقعات متزايدة في تطوير السياحة المستدامة. ومن ناحية أخرى، فإن نهج صناعة الحلال الحالي لا يغطي سوى عددًا محدودًا من المنتجات والخدمات. تم إجراء عدد قليل فقط من الدراسات في جزء MFT من صناعة السياحة الجغرافية لتحسين فهم أصحاب المصلحة الحاليين للسياحة لاستراتيجية (الخليفة) لضمان الاستدامة البيئية والاجتماعية والاقتصادية. نتيجة لذلك، يعد تحسين وضعية ووعي أصحاب المصلحة في السياحة في لانكاوي UGGp ضروريًا من أجل إنشاء إطار للسياحة الجغرافية المستدامة الصديقة للمسلمين (MFS-GT)، استنادًا إلى مقاصد الشريعة وفكرة الإنسان كخليفة على الأرض. ونتيجة لذلك، فإن الهدف من هذا البحث هو تحديد أساسيات MFS-GT والتأكيد على وظيفة الخليفة MFS-GT. بالإضافة إلى ذلك، ولتقييم أهمية الدراسة من حيث الممارسات السياحية المعاصرة لأصحاب المصلحة في حديقة اليونسكو بلانكاوي، فقد تم في هذه الدراسة اقتراح إطار عمل MFS-GT لأفضل ممارسات MFT في لانكاوي UGGp. تم تطبيق طريقة النظرية القاعدية في البحث النوعي، وأجريت دراسة حالة في حديقة اليونسكو بلانكاوي UGGp باستخدام ATLAS.ti 9.0. تم استخدام تحليل البيانات من الأدبيات ومراجعات الوثائق والملاحظات والمقابلات لإنشاء أداة تليلث. تم تأسيس أساسيات MFS-GT على أهداف MFS-GT (مقاصد MFS-GT)، والمكونات الدينية (القيم والثقافة والمعايير والأخلاق)، والمكونات المستدامة، وفقًا للدراسات (البيئة، والمشاركة المجتمعية، والاجتماعية-الاقتصادية المستدامة). تكشف النتائج أيضًا أن أدوار الخليفة MFS-GT مقسمة إلى مجموعتين. إن الدور الرئيسي للخليفة هو عبادة الله تعالى خادمًا صالحًا، والحفاظ على الشريعة الإسلامية، وازدهار العالم. وظيفة الخليفة الخاصة هي حماية البيئة، وتعزيز المجتمع (عمارة الإنسان)، والحفاظ على الاقتصاد (ريعه المال). تشير هذه النتائج أيضًا إلى أن أصحاب المصلحة في السياحة لديهم فهم ضعيف لأساسيات مفهوم MFS-GT. وكذلك عدم القدرة على اتخاذ القرارات بناء على نهج المصلحة والمفسدة أثناء أداء واجب الخليفة وتلبية المتطلبات الأساسية للمسلمين باستخدام مفهوم MFT. أخيرًا، أثبتت تقييمات الخبراء أن إطار العمل MFS-GT قد تم تطويره بناءً على نتائج هذه الدراسة، ونتيجة لذلك، قد يكون هذا البحث قادرًا على مساعدة أصحاب المصلحة في السياحة في اتخاذ الخطوات المناسبة لدعم الأعمال، لا سيما في النظام البيئي MFT. نأمل أن يكون تطوير MFS-GT من خلال هذا البحث اختراقًا مهمًا لمفهوم MFT في GTD، وتعظيم التجربة السياحية، وإفادة المجتمعات المحلية، والمساهمة في العالم بأسره - لكل من المسافرين والسياح المسلمين وغير المسلمين.

## **APPROVAL PAGE**

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*This thesis is dedicated to both of my parents, **abah**, Saffinee Sulaiman who always support, patience, give enduring love and everlasting prayers for me, to **ummi**, Rohani Abdullah who taught me about patience, perseverance and unconditional love.*

*My deepest love and gratitude go to my half, soulmate, and beloved husband, Mohd Fairuz Mat Yusoff and my only daughter, Nur Amni Nusaybah for their enduring love, patience, trust and support.*

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## GLOSSARY

<i>‘Aql</i>	Intellect or mind. Protection of <i>‘aql</i> (mind) in <i>Maqāṣid al-Shariah</i> mean to protect human reason from anything that would spoil.
<i>Ḥalāl</i>	An act or product that is permitted and lawful to Islamic law.
<i>Ḥaqq</i>	Right and reality.
<i>Ḥarām</i>	An act or product that is prohibited and unlawful to Islamic law.
<i>Ḥājiyyāt</i>	<i>Ḥājiyyāt</i> (pl. of <i>ḥājah</i> ) *which translates into conveniences or complementary needs. The necessary needs to alleviate life’s hardships and difficulties.
<i>Ḥifẓ</i>	Level of safe or protection.
<i>Ḥifẓ al-bi’ah</i>	Protection of Environment.
<i>Akhlaq</i>	<i>Akhlaq</i> is disposition, nature, temper, ethics, morals or manners (of a person). It is the plural of the word <i>khulq</i> which means disposition. “Disposition” is a faculty of the soul ( <i>nafs</i> ) which unconsciously inspires activities.
<i>Al-Ḥadīth</i>	Record of the traditions or sayings of the Prophet Muhammad, revered and received as a major source of religious law and moral guidance, second only to the authority of the <i>Qur’ān</i> , the holy book of Islam.
<i>Al-Istinbāt</i>	<i>Istinbāt</i> is the power of decision making of Islamic law based on existing <i>Qur’ān</i> or Sunnah arguments.
<i>Al-Istiqrā’</i>	<i>Istiqrā’</i> is called induction which is a method of thinking that departs from the specific to the general, as well as from the less general to the more general.  The term Islamic jurisprudence, <i>Istiqrā’</i> is a method of drawing general conclusions produced by specific facts used by <i>fiqh</i> experts to establish a law. This method is contained in <i>Uṣul al-Fiqh</i> and <i>Qawā’id al-Fiqhiyyah</i> .

<i>Al-Jaza'</i>	Reward.
<i>Al-Taklīf</i>	A legal charge or obligation; to entrust or charge someone with a task. A person who meets the legal prerequisites becomes a <i>mukallaf</i> (a person obligated by law to discharge a legal duty). For instance, prayer is a <i>taklīf</i> (obligation) imposed upon those who reach the age of discernment ( <i>bulgh</i> ).
<i>Amānah</i>	Trust, with associated meanings of trustworthiness, faithfulness and honesty.
<i>Amr Ma'rūf</i>	<i>Ma'rūf</i> stands for <i>al-khayr</i> (good). Hence, <i>Amr Ma'rūf</i> means the order to do things that required good faith based on Islam.
<i>Bāṭil</i>	Falsehood, and can be used to describe a nullified or invalid act or contract according to the Shariah.
<i>Da'wah</i>	The act of inviting or calling people to embrace Islam.
<i>Fard Kifāyah</i>	An act that is obligatory for the Muslim community collectively.
<i>Fitrah</i>	Original disposition, natural constitution, or innate nature.
<i>Fiqh</i>	Human understanding of the divine Islamic law as revealed in the <i>Qur'ān</i> and the <i>Sunnah</i> .
<i>Geotourism</i>	A particular type of tourism arising from interests in nature-based tourism projects. In this study, tourism activity practised increases the public's awareness of earth science. With the increase in travellers' level of education, some travellers have become interested in exploring the landscape's geological background (Chen, 2020).
<i>Geopark</i>	Geoparks primarily promote earth science and have sightseeing, leisure resorts, health care, and research purposes. Geoparks can be divided into the international level (approved by UNESCO) and national level (approved by the country's respective authority) (Chen, 2020).
<i>Iṣṭilāhi</i>	Terminology.
<i>Imārah</i>	To maintain and to develop.

<i>Imārat al-Insān</i>	To maintain human life.
<i>Jāhiliyyah</i>	Ignorant people.
<i>Khalifah</i>	(1) Deputy or steward; sometimes translated as vicegerent. According to the teachings of Islam, each individual is a <i>Khalifah</i> to God. Muslims in particular must strive to adhere to and advance God's will by establishing a society that reflects human dignity and justice. Accordingly, human beings have been given the necessary intelligence, strength, and divine guidance to benefit humanity. Adam was the first appointed <i>Khalifah</i> . King David is also identified by the <i>Qur'ān</i> as a <i>Khalifah</i> since he modelled his actions on God's commands and moral laws. (2) Successor; the dynastic rulers of the Muslim empire. (3) Leader of a <i>Ṣufī</i> order.
<i>Khalifat Allah</i>	The representative of God on earth and functions like God.
<i>Khalifat fī al-Arḍ</i>	God's representative on earth.
<i>Maḥsadah</i>	Harmful.
<i>Maṣlahah</i>	<i>Maslaha</i> or <i>maṣlahah</i> (Arabic: مصلحة, lit. "public interest") is a concept in <i>Shariah</i> regarded as a basis of law.
<i>Maqāṣid al-Shariah</i>	<i>Maqāṣid al-Shariah</i> (goals or objectives of <i>Shariah</i> ) is an Islamic legal doctrine which protect the five essential elements (religion, life, intellect, lineage and property) that secure the benefit and safeguarding the peoples' interest in this world and the hereafter.
<i>Mīzān</i>	Balance.
<i>Mu'āmalāt</i>	Dealings.
<i>Munkar</i>	Badness.
ʿAbd.	Servant.
ʿAdl	To act justly.
ʿIllah	Cause; defect or malady refers to the effective or operative cause behind a law. In order for a law to be applicable to a

specific case, its operative cause must be triggered by the circumstances of the case.

<i>‘Ubudiyyah</i>	Reliance on Allah is an element in the Islamic management - Islam as a whole, which includes the management of self, family, or organisation. The principle of <i>‘Ubudiyyah</i> comprises the elements of Confident with Allah, Trust in Allah, and Sincere in Allah.
<i>Al-‘Urf wa al-‘Ādah</i>	<i>Al-‘Urf</i> (custom) and <i>Al-‘Ādah</i> (tradition) are considered important sources of law. <i>Al-‘Urf</i> is something that has been fixed (consistent) in the soul, recognized and accepted by the intellect, and it is an argument and easy to understand.
<i>Ḍarūrah</i>	A state of necessity on account of which one may omit doing something required by law or may do something illegal.
<i>Ḍarūriyyāt</i>	One of the categories of <i>maṣlahah</i> or human needs that corresponds to basic necessities of life, including food, shelter, clothes, education and health care encompass to protect faith ( <i>dīn</i> or <i>‘aqīdah</i> ), progeny ( <i>nasl</i> ), intellect ( <i>‘aql</i> ), and property ( <i>mulkiyah</i> )/ wealth ( <i>māl</i> ).
<i>Ri‘āyah</i>	To protect and take care of something. The one responsible for something is its guardian.
<i>Ri‘āyah al-Māl</i>	Preserve the property.
<i>Shariah</i>	An Islamic religious law that governs not only religious rituals but also aspects of day-to-day life in Islam.
<i>Shurā</i>	Meeting or consultation in accordance to Islamic approach and by following the guidelines of the <i>Qur’ān</i> and Sunnah.
<i>Sunnah</i>	Sunnah means recommended acts of worship.
<i>Taḥsiniyyat</i>	Human needs that refer to things and activities that refine and embellish people’s lives.
<i>Tawhid</i>	Unification or oneness of God.
<i>Tazkiyyah</i>	To remove what is harmful for its growth. When the term is applied to the human personality, it means to beautify it and to remove from it all evil traces and spiritual diseases that are obstacles in experiencing Allah The Almighty.

<i>Ṭahīr</i>	Cleansing and purification.
<i>Ṭayyiban</i>	Safe, good quality and wholesome.
<i>Uṣul al-Fiqh</i>	All the evidence leading to <i>fiqh</i> when these are considered in a broad sense, and for the legal reasoning proceeding from these evidence as well as for the status of the person undertaking such reasoning.
<i>Ukhwah</i>	The inter-relationship of Muslims in the society are regulated by a sense of <i>ukhwah</i> . It is the basis of mutual benevolence in the society.

## LIST OF ABBREVIATIONS

CTRE	Continual Tourism Related Education
GGN	Global Geopark Network
GTD	Geotourism Destination
ICT	Information and Communication Technology
IDSD	Islamic Declaration on Sustainable Development
KFD	Kedah Forestry Department
LADA	Lembaga Pembangunan Langkawi
LTGA	Langkawi Tour Guide Association
MATTA	Malaysia Association of Tour and Travel Agent
MFS-GT	Muslim Friendly Sustainable Geotourism
MOTAC	Ministry of Tourism and Culture
OIC	Organisation of Islamic Cooperation
PBUH	Please Be Upon Him ( <i>Ṣallahu ‘alaihi wassalam</i> )
PPL	Pusat Penyelidikan Langkawi
SESRIC	Statistical, Economic and Social Research and Training Centre for Islamic Countries
ST	Sustainable Tourism
TIES	The International Ecotourism Society
UGGp	UNESCO Global Geopark
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNWTO	United Nations World Tourism Organization

## TRANSLITERATION

ا	a	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	و	w
خ	kh	ظ	ẓ	هـ	h
د	d	ع	‘	ء	‘
ذ	dh	غ	gh	ي	y
ر	r	ف	f	ة	h

### Short vowels

اَ	a
اِ	i
اُ	u

### Long vowels

آ	ā
إِ	ī
أُ	ū

### Diphthongs

أَيّ	ay
أَوّ	aw

### Double

أَوّو	uww
أَيّي	iyy

# CHAPTER ONE

## INTRODUCTION

### 1.1 INTRODUCTION

The chapter provides an overview of the research background. The research context, covering research issues, problem statement, research questions, research objectives, research scope, the significance of the current research, and the research structure are detailed in this chapter. The study's context encompasses sustainable Muslim Friendly Tourism (MFT) in geotourism destinations (GTD) using the *Khalifah* approach. The adaptation on the religious and cultural needs for Muslim segmentation is executed using the *Khalifah* approach among tourism stakeholders in developing a Muslim Friendly Sustainable Geotourism (MFS-GT) framework (Febrianto et al., 2019; Khalifa, 2020). Emphasis on prior Islamic knowledge, values, and attitudes is essential elements for any party in developing MFS-GT (Junaidi et al., 2019; Saffinee et al., 2019; Malek, 2016). Therefore, the study will examine the extent to which the *Khalifah's* role contributes to MFS-GT in management.

### 1.2 BACKGROUND OF THE STUDY

The concept of geotourism is multidimensional. However, until now, the idea of geotourism remain debatable (Rannveig & Tverijonaite, 2018). Geotourism destinations (GTD) are part of landscape scenery, which produces natural beauty and diverse cultures for a country, and provides a local iconic identity (Basi Arjana et al., 2018; Dowling & Newsome, 2005; Ehsan et al., 2016; Gordon, 2018; Leung, 2012; Nikolova & Sinnyovsky, 2019). National Geographic (2021) characterises geotourism as a tourism that sustains or enhances the distinctive geographical character-its

environment, heritage, aesthetics, culture, and residents' well-being. However, other scholars argued that the geotourism promotes conservation of geodiversity, understanding the earth, and learning (Newsome et al., 2012). It also supports sustainable tourism (Grant, 2011).

Geotourism adds an abiotic environment to eco-tourism components which are not only looking for flora and fauna, but also the environment in a holistic manner. As part of the sustainable tourism, the role of geotourism can be observed in the linkage between the reservation of the geological and the culture heritage of the local communities (Bujdosó et al., 2015). Thus, it is important to acquire new knowledge about the embedded geotourism components from an Islamic perspective and to better understand the geotourism stakeholder's roles to ensure that the Geopark's mission is properly implemented.

Today, Malaysia has a newly industrialised market economy, which ranks as the third most significant in Southeast Asia and the 29<sup>th</sup> most influential globally. Concerning the Muslim Friendly Tourism (MFT) industry, Malaysia has a competitive advantage that gives opportunities to create more market share. Significantly, the country achieved 26.4 million tourist arrivals in 2018 and the citizenry is estimated to continue increasing to 2.2 billion by 2030 (MyTourismData, 2018). Reuters (2015) estimated that in line with the human population growth, the global expenses of Muslim consumers on tourism will be worth USD1,128 million in 2018, which is approximated to increase to USD1,585 million by 2020. The growth creates a potential prime market for MFT, halal food, Muslim Friendly accommodation, Islamic tour package, and the logistic sector.

Consequently, more cooperation and collaboration are needed among the MFT stakeholders. The MFT sector has undergone progressive developments. The progression is attributed to the world's 1.8 billion Muslim population (Pew Research Center, 2019). The estimation from the Organisation of Islamic Cooperation (OIC) countries is about 1.82 billion (WorldData.info, 2020), with 650 million people from Asian and more than 350 million people from Muslim's countries are involved in tourism (Thomson Reuters, 2018). The highest market source in Asian is from Indonesia (229.1 million), followed by Malaysia (19.5 million), the Philippines (5.9 million), Thailand (3.0 million), and Singapore (0.84 million). According to Thomson Reuters (2018), Muslim travellers from the OIC country make up more than 70 per cent of their total expenditure. More than USD 1 billion per capita was invested in Saudi Arabia, while USD16 billion was spent in the United Arab Emirates. Muslim travellers are influential because they demand halal food, Muslim friendly experience, relaxation, choice of destination, and some of them want to experience adventure.

As part of the MFT ecosystem (refer to Figure 1.1), the halal food, transportation, hotel, and destination prevail broadly, covering many sectors. In the interpretation of halal and haram, sustainability prevails greatly. Once people fail to understand and correct the way of thinking that sustainability can be preserved, there will be danger and destruction that lead to the existence of actions or items that Allah the Almighty prohibits. Nature is a sacred gift by Allah as The Almighty has bestowed it for the benefit of humanity. The Islamic perspective on sustainable development is that Islam always contributes to human consciousness and environmental conservation. The Qur'an also explains that the sustainable significance between the environment and social life (Gurău & Dana, 2018; Hanafiah et al., 2016; Maftuhah & Wirjodirdjo, 2018). It is therefore essential to shed light on the issue of sustainability in Islam, as Islam is