Natural Resources for Human Health
eISSN: 2583-1194

Original Research

Received 18 July 2026
Revised 14 Aug 2026
Accepted 28 Aug 2026

Natural Resources for Human Health 2026, Vol. 6 (19s): 27–43

KEYWORDS:
Islamic Tourism, Muslim-Friendly Tourism, Klang, Al-Ta'ayush, Historical Heritage.

Al-Ta'ayush as a Social Pull Factor in Muslim-Friendly Tourism: Integrating Digital Analytics and GIS Evidence from Klang, Malaysia

Daeng Muhammad Fatwa Mohd Mushtri[1], Muhamad Solehin Fitry Rosley[2], Syumi Rafida Abdul Rahman[3], Nadzirah Hosen[4], Asamuddin Abu Hassan[5]

[1]Research Centre for Da'wah and Leadership, Faculty of Islamic Studies (FPI) Universiti Kebangsaan Malaysia
[2]Institute of the Malay World and Civilisations (ATMA), Universiti Kebangsaan Malaysia
[3]Faculty of Liberal Sciences (CITRA), Universiti Kebangsaan Malaysia
[4]Institute of Environment and Development (LESTARI), Universiti Kebangsaan Malaysia
[5]Natural History Museum, Faculty of Science and Technology (FST) Universiti Kebangsaan Malaysia

ABSTRACT: Muslim-friendly tourism is an inclusive tourism model that responds to the religious, cultural and lifestyle needs of Muslim travellers while remaining open to wider communities. This study examines Al-Ta'ayush, or peaceful coexistence, as a *potential* social pull factor in Muslim-friendly tourism development in Klang, Malaysia. Klang was selected because of its historical identity, royal heritage, multicultural religious landscape and nature-based attractions. Using a qualitative digital-interpretivist approach, this study analysed publicly available user-generated content from Google Reviews, TripAdvisor, Facebook, TikTok, Instagram and Apify-supported data extraction. The data were cleaned, thematically coded, classified through sentiment analysis and mapped using Geographic Information Systems. The *analysis examines online accounts of* Muslim-friendly tourism experiences in *Klang through five conceptually predefined dimensions:* social harmony, inclusivity, proper facilities and management, safety and security, and cultural diversity. Pantai Tanjung Harapan *had* a *high thematic frequency,* while *online accounts of* Sultan Abdul Aziz Royal Gallery and the religious-heritage cluster in Klang's historic core *emphasised* cultural *diversity* and *perceived coexistence. GIS mapping suggests opportunities to connect attractions, subject to pedestrian-access validation. These online perceptions do not establish community-level* coexistence *or destination performance.* The study concludes that Muslim-friendly tourism should integrate halal needs, heritage conservation, accessibility and multicultural coexistence.

1. INTRODUCTION

Islamic tourism and Muslim-friendly tourism (MFT) are growing sectors within the global tourism industry. Their growth is driven by the increasing demand for travel experiences that support Muslim travellers' religious, cultural, and lifestyle needs, including halal food, prayer facilities, cleanliness, safety, and family-friendly environments (SESRIC, 2026; Cuesta-Valiño, Bolifa, & Núñez-Barriopedro, 2020; Ülkü, 2024). Islamic tourism is generally associated with religious motivations and Shariah-compliant practices, whereas MFT is broader and more inclusive. MFT provides faith-sensitive services for Muslim travellers without excluding non-Muslim visitors. Therefore, it is especially relevant in multicultural destinations where tourism spaces are shared by communities from different religious and cultural backgrounds.

Malaysia has a strong position in the Muslim-friendly tourism sector, supported by halal certification, institutional governance and national tourism policies. Its recognition in benchmarks such as the Global Muslim Travel Index reflects the country's capacity to provide Muslim-friendly services and facilities (Albawardi, Rusli, & Alshami, 2026). However, Muslim-friendly tourism should not be limited to halal food, prayer rooms or Shariah-compliant hospitality. In diverse urban settings, it should also include social comfort, cultural openness, safety, accessibility and respect for local heritage. This broader understanding enables MFT to serve as a platform for intercultural interaction and social harmony (Privitera, 2024; Ülkü, 2024).

In this context, Klang, Selangor, offers an important case study. As one of Malaysia's historic urban settlements and a former royal town of the Selangor Sultanate, Klang contains rich historical, cultural, religious and ecological assets. Its urban landscape includes the Indian Muslim Tengku Kelana Mosque, the Church of Our Lady of Lourdes, and the Sri Sundararaja Perumal Temple, which are located in close proximity to one another. Klang also has important heritage sites such as Gedung Raja Abdullah, Kota Raja Mahadi and the Sultan Abdul Aziz Royal Gallery, as well as nature-based attractions such as Pantai Tanjung Harapan and Mangrove Point. This combination of Islamic heritage, multicultural religious landmarks, royal history and natural attractions makes Klang suitable for examining Muslim-friendly tourism in a plural urban environment.

Despite Klang's tourism potential, limited research has examined how Muslim-friendly tourism operates in multicultural heritage cities at the local scale. Existing studies tend to focus on national tourism performance, halal service provision or destinations with more homogeneous religious identities. Less attention has been given to how social interaction, spatial proximity, heritage resources and multicultural coexistence shape Muslim-friendly tourism experiences. This gap is important because contemporary tourists increasingly express their perceptions through digital platforms such as Google Reviews, TripAdvisor, TikTok and Instagram. These user-generated contents provide useful insights into visitor satisfaction, emotions, preferences and destination image (Cuesta-Valiño et al., 2020; García-Valldecabres et al., 2023).

To address this gap, this study examines the development potential of Islamic and Muslim-friendly tourism in Klang by integrating *digital data* analytics and Geographic Information Systems (GIS). User-generated content is analysed to identify tourists' perceptions, while GIS is used to map the spatial distribution and clustering of tourism attractions. This combined approach is useful for understanding both visitor experience and tourism space, particularly in urban tourism planning (Akay, 2026; García-Valldecabres et al., 2023).

This study further introduces the Islamic concept of Al-Ta'ayush, or peaceful coexistence, as a social pull factor in Muslim-friendly tourism. Al-Ta'ayush provides a useful framework for understanding how mutual respect, tolerance, and harmonious interaction among different communities can strengthen a destination's attractiveness. In Klang, this concept is relevant because Muslim-friendly tourism is shaped not only by religious facilities, but also by the coexistence of mosques, churches, temples, heritage buildings, public spaces and natural attractions. Therefore, this study aims to show how Al-Ta'ayush can support a more inclusive and sustainable MFT model that balances religious comfort, heritage preservation, social harmony and destination competitiveness. To support this research, look into:

1. Identify the dominant Muslim-friendly tourism experience dimensions expressed in user-generated content for selected attractions in Klang;
2. Analyse the spatial distribution, clustering and walkability potential of heritage and nature-based tourism attractions using GIS; and
3. Explain how Al-Ta'ayush functions as a social pull factor for sustainable Muslim-friendly tourism development in a multicultural heritage city.

1.1 Theoretical Framework: Synthesising Push-Pull Motivation and Al-Ta'ayush

Tourist motivation is commonly explained through the push-pull framework. Push factors are internal motivations that encourage people to travel, such as spiritual fulfilment, identity expression, relaxation, novelty-seeking, and religious obligation. Pull factors are destination attributes that attract tourists, such as facilities, safety, accessibility, cultural attractions, and family-friendly environments. In Muslim-friendly tourism, these motivations are closely related to travellers' religious values, halal assurance, prayer needs and desire for comfortable faith-aligned experiences (Maminirina Fenitra et al., 2024; Jameel et al., 2025).

For Muslim travellers, tourism is not only a leisure activity. It may also involve spiritual meaning, moral responsibility and the need to maintain Islamic practices while travelling. Muslim tourists are often motivated by religious values, spiritual fulfilment

and the desire to visit destinations where their lifestyle and faith requirements are respected (Khairul Rijal et al., 2025; Khairul Rijal et al., 2026). Therefore, destinations that provide halal food, prayer facilities, cleanliness, safety and a respectful social environment are more likely to attract Muslim tourists.

This study extends the push-pull framework by introducing the concept of Al-Ta'ayush, which refers to peaceful coexistence, mutual respect, and harmonious living among diverse communities (A. A. Yusoff et al., 2025). Al-Ta'ayush is rooted in Islamic teachings that recognise diversity as a basis for understanding and cooperation. Surah al-Hujurat, verse 13, highlights that human beings were created into different peoples and tribes so that they may know one another. This principle provides an important foundation for inclusive Muslim-friendly tourism, especially in multicultural destinations.

In the context of tourism, Al-Ta'ayush can be understood as an intangible pull factor. It does not replace physical facilities such as halal restaurants or prayer spaces, but it enhances the overall tourism experience by creating a welcoming, socially comfortable environment. A destination that reflects Al-Ta'ayush offers tourists a sense of acceptance, safety and respect, particularly in places where different religious and cultural communities coexist (Aini & Don, 2025). Thus, it can promote social harmony and intercultural understanding while still meeting the needs of Muslim travellers. When internal push motivations such as spiritual fulfilment and religious identity are supported by external pull factors such as inclusivity, safety, facilities and cultural diversity, tourists are more likely to feel satisfied and emotionally connected to the destination (Rosley et al., 2024; Jameel et al., 2025; Maminirina Fenitra et al., 2024).

Therefore, this study positions Al-Ta'ayush as a social pull factor that strengthens five dimensions of Muslim-friendly tourism experience: social harmony, inclusivity, proper facilities and management, safety and security, and cultural diversity. These dimensions help explain how multicultural destinations can attract Muslim travellers while remaining open to broader communities.

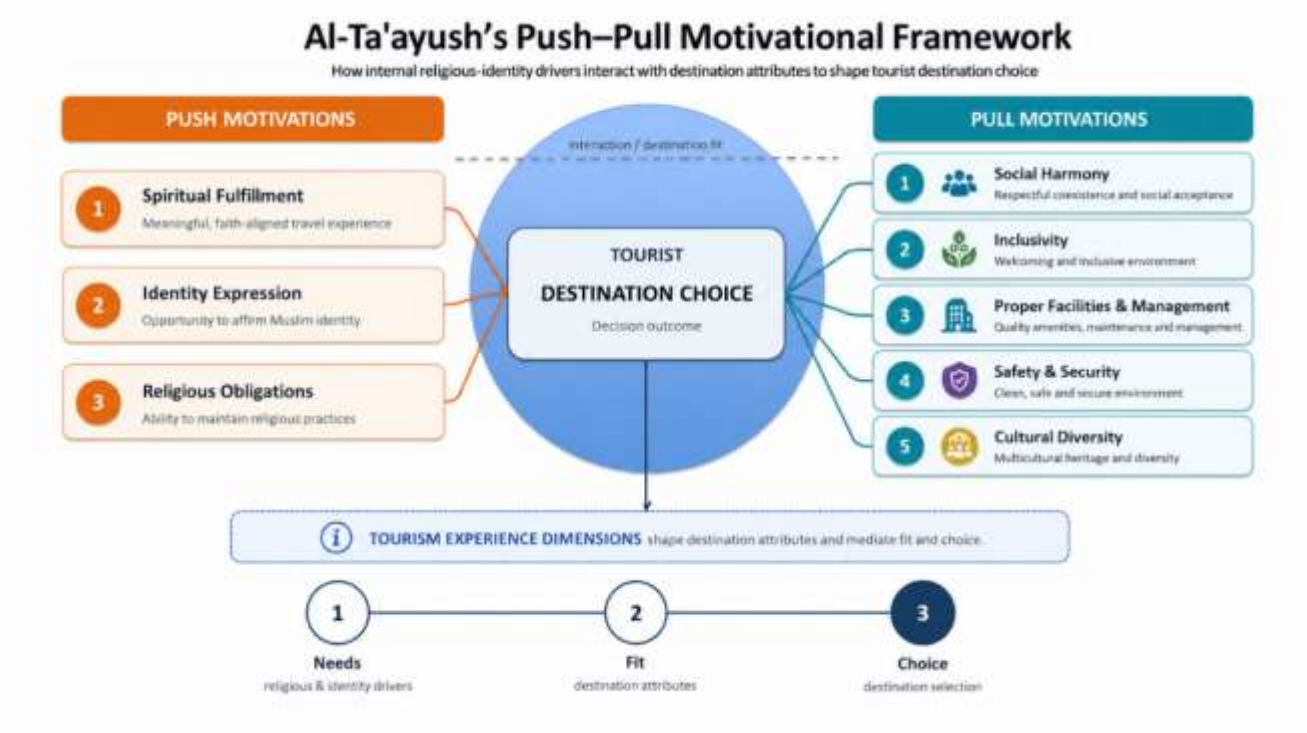


Figure 1: Theoretical framework of the research

1.2 Conceptualising Islamic Tourism vs. Muslim-Friendly Tourism (MFT) and Smart Destinations

Islamic tourism and Muslim-friendly tourism are related concepts, but they are not the same. Islamic tourism generally refers to travel motivated by religious intent and guided by Islamic principles. In this form of tourism, activities, food, entertainment and services are expected to comply with Shariah requirements (Battour, 2017; Muslim & Harun, 2022).

The development of Muslim-friendly tourism is also linked to the idea of smart destinations. Smart destinations use digital technology, data, mobile applications, artificial intelligence, cloud computing and interactive platforms to improve visitor experience, destination management and sustainability (Jaelani et al., 2021; Sumaryadi et al., 2020). In Muslim-friendly tourism, smart technology can help tourists locate halal restaurants, prayer spaces, certified hotels, transport routes and nearby attractions. It can also reduce uncertainty by providing clear and accessible information before and during the trip (Cuesta-Valiño et al., 2020; Ratiyah et al., 2025).

Global benchmarks such as the Global Muslim Travel Index use criteria such as access, communication, environment and services to measure Muslim-friendly destination readiness (Cuesta-Valiño et al., 2020). These criteria show that successful Muslim-friendly destinations are not judged only by religious facilities. They are also evaluated through accessibility, safety, communication, service quality and visitor comfort.

Smart Muslim-friendly tourism can also support inclusive tourism. Digital maps, mobile applications and online information can improve access for families, elderly visitors and persons with disabilities. In addition, digital technologies can help destination managers understand visitor needs by analysing reviews, ratings and social media comments (Mahrnasari et al., 2020; Ratiyah et al., 2025). Newer approaches, such as the RIDA model, which emphasises responsible, immersive, digital, and assured services, further demonstrate how customer data, artificial intelligence, and digital platforms can be used to personalise halal and Muslim-friendly tourism experiences (Noor & Bahardeen, 2025).

However, smart technology should not be treated only as a technical tool. It must support ethical, inclusive and culturally sensitive tourism. In Muslim-friendly tourism, digital systems should strengthen halal assurance, improve access to information, support visitor safety and protect local heritage. For Klang, this means that digital tools can be used to promote heritage routes, identify Muslim-friendly facilities, improve wayfinding and communicate the city's multicultural identity.

1.3 *Digital* Data, AI, and GIS in Muslim-Friendly Tourism

Tourism research has increasingly shifted from conventional survey-based methods to digital and spatial approaches. Traditional methods such as surveys, interviews and official visitor statistics remain useful, but they may not fully capture real-time visitor experiences, spontaneous emotions or spatial behaviour. Today, tourists actively share their experiences through Google Reviews, TripAdvisor, Facebook, TikTok, Instagram and other digital platforms. These user-generated contents provide valuable data on visitor satisfaction, complaints, preferences, destination image and emotional responses (Ghani et al., 2019; Cuesta-Valiño et al., 2020).

Digital data analytics enables the systematic analysis of large volumes of tourism-related digital content. Through text mining, content analysis, and sentiment analysis, researchers can identify recurring themes in visitor experiences, such as cleanliness, safety, facilities, cultural diversity, accessibility, family activities, and heritage appreciation. These methods are useful for Muslim-friendly tourism because they can reveal whether tourists associate a destination with comfort, halal assurance, inclusivity and social harmony. Artificial intelligence and machine learning further support this process by detecting patterns in large datasets, predicting visitor preferences and assisting in the development of more personalised tourism services. In Muslim-friendly tourism, AI can help recommend halal dining options, prayer-friendly routes and culturally appropriate itineraries (Ülkü, 2024). However, the use of AI must be guided by ethical considerations, including privacy protection, bias reduction and responsible data interpretation.

Geographic Information Systems (GIS) provide another important layer in tourism planning. GIS can be used to map tourism attractions, analyse spatial clusters, assess walkability, and identify connections among heritage, religious, cultural, and natural sites. GIS network analysis is particularly useful for planning tourism routes because it helps connect scattered attractions, improve pedestrian accessibility and support more efficient destination management (Akay, 2026). In heritage cities, the integration of GIS with digital visitor data can also support visitor flow management, preventive heritage maintenance and evidence-based planning decisions (García-Valldecabres et al., 2023).

Despite these methodological advances, several gaps remain in the literature. First, many studies on Muslim-friendly tourism focus mainly on halal certification, hotel services, destination ranking or national competitiveness (M. Yusoff, 2026). Less attention has been given to how Muslim-friendly tourism operates at the local urban scale, especially in multicultural heritage cities where mosques, churches, temples, royal institutions, heritage buildings and public spaces coexist. This limit

understanding of how faith-sensitive tourism can be planned in pluralistic urban environments without reducing the destination's diversity and authenticity.

Furthermore, previous studies often separate digital text analysis from spatial analysis. Some studies examine online reviews and tourist sentiment without mapping the location and connectivity of attractions, while others use GIS without analysing visitor narratives (Abdul Wahab et al., 2024; Adewojo, 2025; Yeni et al., 2026). This separation limits understanding of how perception and place interact. In tourism planning, visitor experience is shaped not only by what tourists feel or say, but also by where attractions are located, how they are connected, and whether they are accessible,

Although smart tourism literature highlights the importance of technology, it often gives limited attention to how digital systems can support Muslim-friendly values such as halal assurance, inclusivity, ethical travel, accessibility, cultural sensitivity and social harmony. Similarly, the concept of Al-Ta'ayush, or peaceful coexistence, has been widely discussed in religious and social contexts, but its application as a tourism planning framework remains underdeveloped.

2. MATERIALS AND METHODS

2.1 Epistemological Grounding: The Digital Interpretivist Paradigm

This study employed a qualitative digital-interpretivist approach to examine Muslim-friendly tourism experiences in Klang, Malaysia. The approach was selected because visitor experiences are increasingly expressed through public digital platforms, including reviews, comments, captions and location-based narratives. *Digital data* derived from UGC and the real-time analysis of these digital footprints have become the main drivers of value creation for intelligent destinations, enabling researchers to accurately define tourists' preferences, feelings, and attitudes (Cuesta-Valiño, Bolifa, & Núñez-Barriopedro, 2020 The study integrated thematic content analysis, sentiment analysis and Geographic Information Systems (GIS) to connect visitor perceptions with the spatial distribution of tourism attractions.

2.2 Spatial Boundary and Unit of Analysis

The empirical framework of this study is bounded within the statutory jurisdiction of the Klang Municipal Council (*Majlis Perbandaran Klang*), Selangor, Malaysia. Spatial boundaries and municipal planning configurations are extracted directly from the *Draft Klang Municipal Council Local Plan 2035 (Amendment 1)* (*Draf Rancangan Tempatan Majlis Perbandaran Klang 2035 (Pengubahan 1)*), as shown in Figure 2. The geographic territory is bordered by the Kuala Selangor Municipal Council to the north, the Shah Alam City Council to the east, the Kuala Langat Municipal Council to the south, and the Straits of Malacca (*Selat Melaka*) to the west.

To operationalise the assessment of Muslim-friendly tourism (MFT) potential and *Al-Ta'ayush*, the territory is stratified into two distinct operational tourism units based on the statutory municipal Planning Blocks (*Blok Perancangan - BP*) designated based on the *Draf Rancangan Tempatan Majlis Perbandaran Klang 2035 (Pengubahan 1).*

i. The Urban Heritage Core (Centered on BP 3: Bandar Klang): Characterized by a dense concentration of historical and institutional community land allocations, anchoring multi-religious sacred architecture (including the Indian Muslim Tengku Kelana Mosque, the Church of Our Lady of Lourdes, and the Sri Sundararaja Perumal Temple) alongside gazetted royal heritage landmarks (such as Gedung Raja Abdullah, Kota Raja Mahadi, and the Sultan Abdul Aziz Royal Gallery). This zone serves as the primary analytical node for assessing Al-Ta'ayush within localised pedestrian walkability buffers.

The Peripheral Eco-Tourism Cluster (Spanning BP 8 and Coastal Regions): Governed by protected forest and water body allocations, this cluster maps the spatial boundaries of natural leisure assets, including protected island deltas (Pulau Klang, Pulau Che Mat Zin), Pantai Tanjung Harapan, Mangrove Point, and the Sungai Klang riparian corridor.

Natural Resources for Human Health
eISSN: 2583-1194

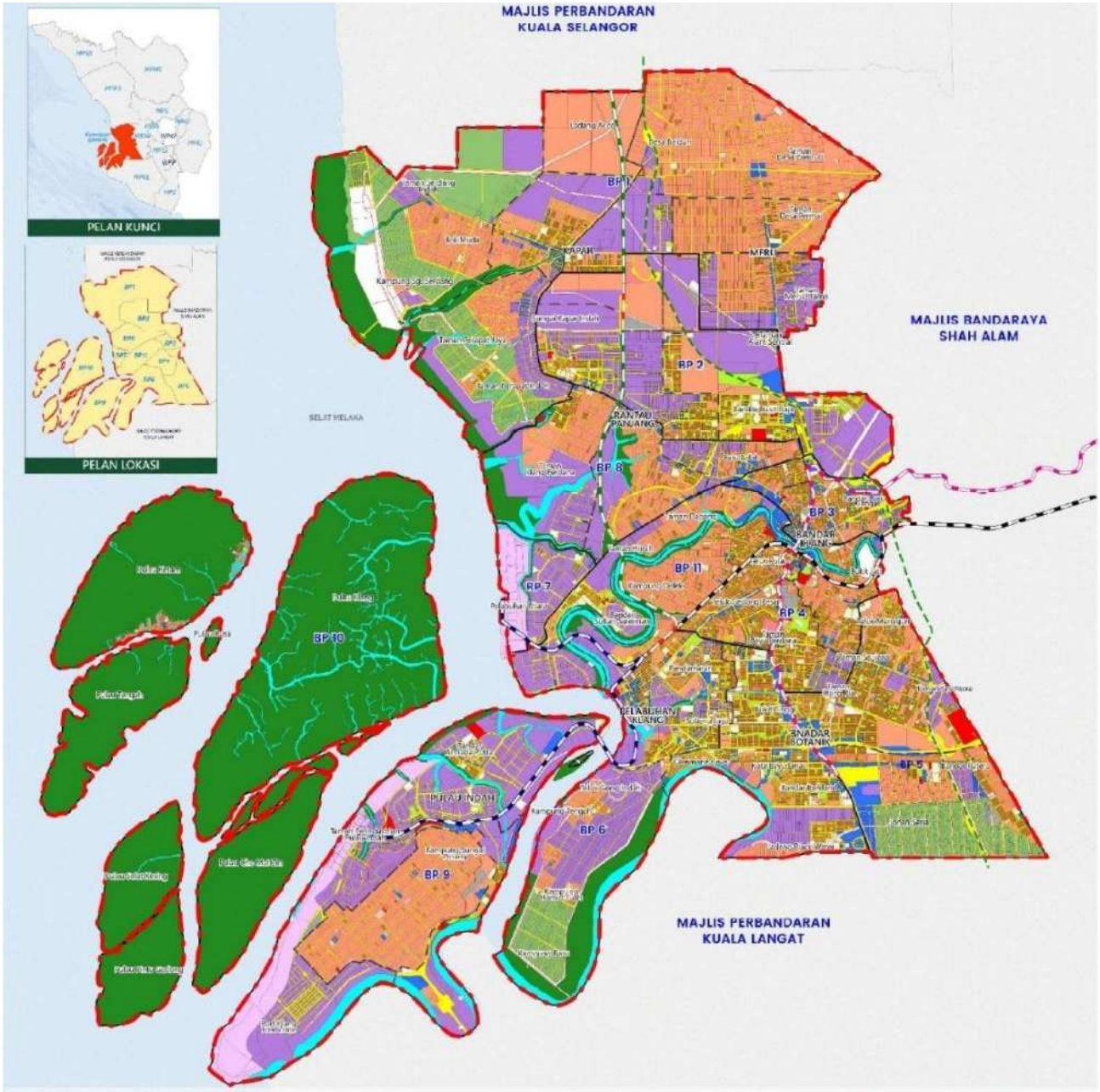


Figure 2: Illustrates the statutory land use allocations, administrative demarcations, designated under the *Draft Klang Municipal Council Local Plan 2030*

2.3 Data Harvesting, AI Integration, and Preprocessing Pipeline

This study used publicly available user-generated content from Google Reviews, TripAdvisor, Facebook, *TikTok* and *Instagram, with* Apify-supported data extraction. These platforms were selected because they contain visitor reviews, comments, captions, ratings and location-based narratives. *Data collection took place from January 2025 to August 2026.* A total of 4,375 public records were initially collected from 12 attractions. After screening and cleaning, 3000 usable records were retained for *analysis.*

The difference between the initial and retained totals is 1,375 records. A record-level screening log was unavailable, preventing retrospective verification of the inclusion and exclusion rules, duplicate-handling procedures, text-preparation steps and exclusion counts by reason. These gaps limit the reproducibility of the screening process and the assessment of residual duplicate, irrelevant, promotional or misleading content.

Deductive thematic content analysis used five dimensions determined in advance from the conceptual framework of Al-Ta'ayush: social harmony, inclusivity, proper facilities and management, safety and security, and cultural diversity. Social harmony concerns accounts of respectful interaction and

coexistence; inclusivity concerns perceived welcome and participation; proper facilities and management concerns amenities, cleanliness, maintenance and organisation; safety and security concerns perceived personal and family safety; and cultural diversity concerns encounters with different religious, cultural and heritage expressions. The analysis draws on the research framework provided by Rosley et al. (2024) and Rusli et al. (2024).

For illustration, the expression "peacefully coexist as one community", quoted in Section 3.1, conveys perceived peaceful coexistence and illustrates the social harmony dimension.

Sentiment analysis used VADER (Valence Aware Dictionary and sEntiment Reasoner), a lexicon- and rule-based tool, to classify the textual content as positive, negative or neutral. Non-English content was manually translated into English before sentiment analysis. Sentiment was classified using the VADER compound score: positive for scores greater than or equal to 0.05, negative for scores less than or equal to -0.05, and neutral for scores strictly between -0.05 and 0.05. Thematic frequency and sentiment polarity are distinct: a frequent theme indicates how often an issue appears in the analysed content, rather than whether that issue was evaluated positively.

ArcGIS Pro was used to map the locations of all attractions, *describe spatial concentrations,* and *examine proximity between attractions.* Each attraction was geocoded and classified as heritage, religious-cultural or nature-based. *Buffers* of 400 m, 800 m and 1,200 m were generated to examine *proximity* between *attractions at* short, moderate and extended *distance bands. These buffers provide an exploratory indication of opportunities for pedestrian connections; they do not establish actual* walking *routes, travel times or barrier-free* access. The *mapped concentrations of* attractions *are interpreted descriptively,* rather than *as evidence* of *statistically significant* spatial *clustering. Potential routes require checks of pedestrian networks, crossings, physical barriers and* accessibility *conditions.* The whole methodological process is shown in Figure *3*.

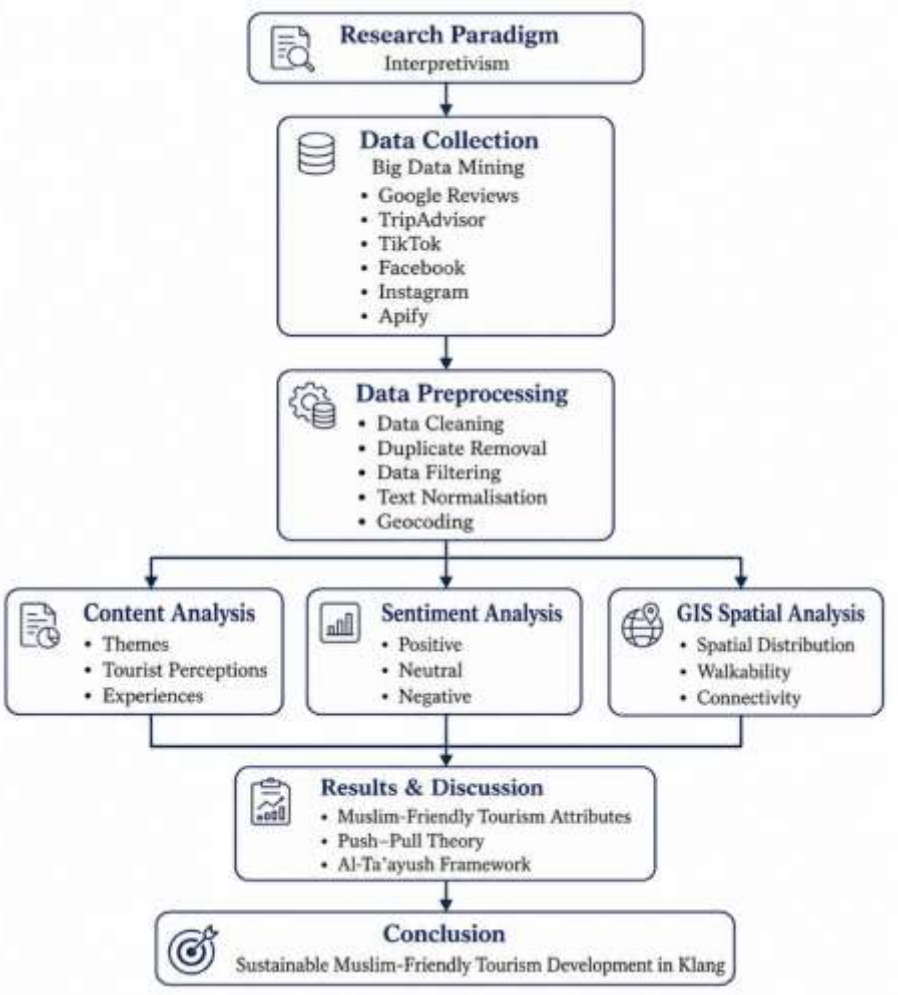


Figure 3. Research methodology framework of Al-Ta'ayush in examining Islamic and Muslim-friendly tourism development in Klang.

Natural Resources for Human Health
eISSN: 2583-1194

3. RESULTS AND DISCUSSION

3.1 Content and Sentiment Analysis of Muslim-Friendly Tourism Experiences in Klang

This section presents findings from large-scale secondary data collected via big data mining techniques across various social media and review platforms, including Google Reviews, Facebook, TikTok, Instagram, and TripAdvisor, as well as data extraction applications such as Apify. Guided by an interpretivist paradigm, the analysis sought to understand tourists' subjective perceptions, emotional responses, and experiences of Islamic- and Muslim-friendly tourism destinations in Klang based on 3000 comments. *These records represent online expressions of experience, not a representative sample of visitors or residents; the contributors' religion and demographic characteristics cannot be assumed from the content.* Through data preprocessing, *deductive* content analysis was used to *examine* user-generated *content within the predefined dimensions,* while sentiment analysis classified tourists' evaluations as positive, neutral, or negative.

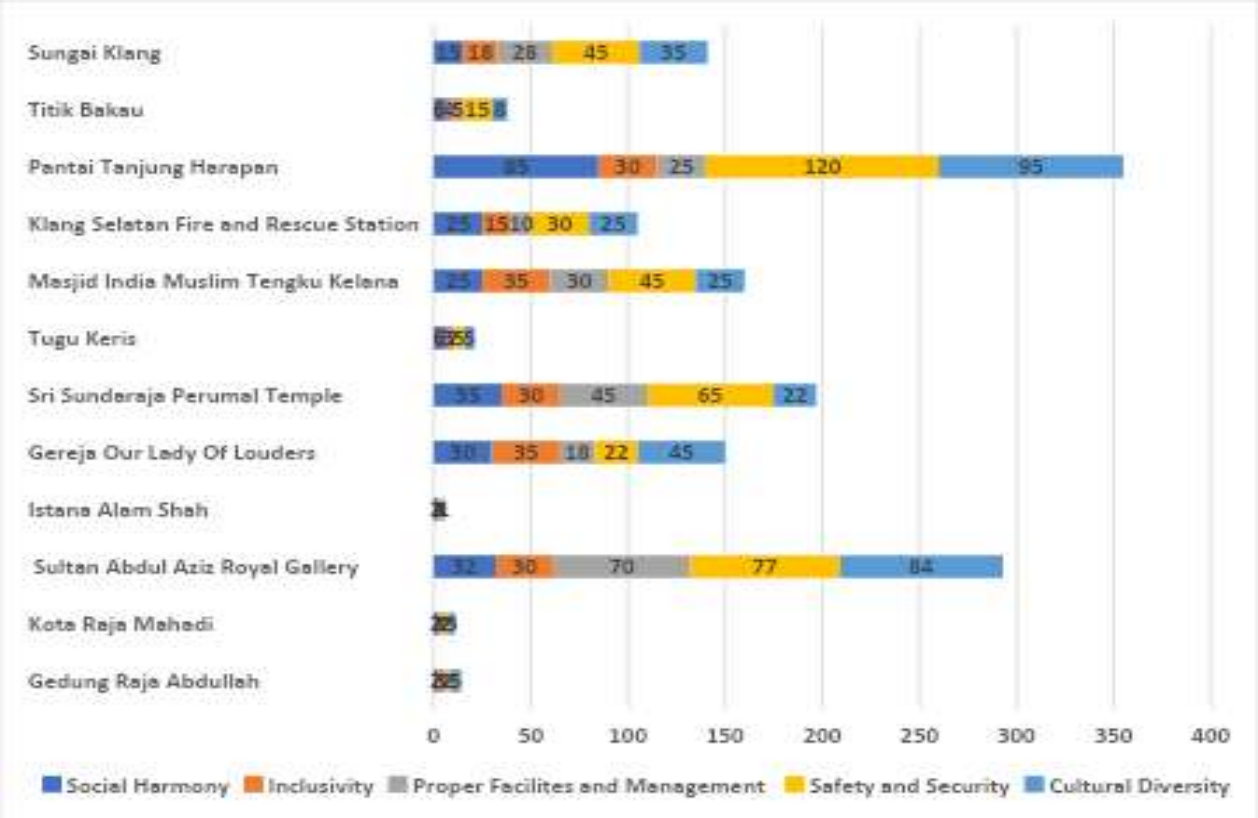


Figure 4. The thematic distribution of Muslim-friendly tourism experience dimensions across selected attractions in Klang

The analysis *examined online accounts of* Muslim-friendly tourism experiences in *Klang using five predefined dimensions,* namely social harmony, inclusivity, proper facilities and management, safety and security, and cultural diversity. These themes *suggest* that *the sampled accounts of* Muslim-friendly tourism in Klang *extend* beyond the provision of halal *facilities to include* social, cultural, emotional, *spatial* and managerial *concerns. The frequencies in Figure 4 describe thematic emphasis in the collected content; they are not sentiment scores, measures of community coexistence or rankings of* destination *performance.*

The highest overall thematic frequency was recorded by Pantai Tanjung Harapan with a total *thematic frequency* of 355. The *most frequent theme was* safety and security followed by cultural diversity and social harmony. *The accompanying comments* associated Pantai Tanjung Harapan with family recreation, relaxation, open coastal space and a peaceful environment.One of the comments cited that

'*I am willing to travel to Kuala Lumpur just to enjoy the scenery and spend the whole evening here with my family. The place is so tranquil and suitable for family-based activities….*'

The findings also show that nature-based destinations such as Sungai Klang and Titik Bakau contributed to tourists' appreciation of environmental and recreational experiences, although at different levels of visibility. Sungai Klang recorded

moderate thematic strength, particularly in safety and security, cultural diversity, and proper facilities and management. This suggests that river-based and waterfront spaces are valued when they provide accessible, comfortable, and socially engaging environments. In contrast, Titik Bakau recorded a lower thematic frequency, indicating *lower representation in this dataset. This difference cannot establish* weaker visitor engagement *or poorer destination performance, because the volume and availability of online content vary across sites.*

The theme of cultural diversity was particularly *prominent* in heritage and religious destinations. The Sultan Abdul Aziz Royal Gallery recorded one of the highest overall thematic frequencies, with *frequent references to* cultural diversity, safety and security, and proper facilities and management. *The accompanying visitor narratives describe* the gallery as a well-managed heritage attraction that communicates Selangor's royal identity, historical narratives, and cultural authenticity. Positive responses to this site suggest that heritage attractions can strengthen Muslim-friendly tourism by offering meaningful interpretation, effective management, and a comfortable visitor experience.

Religious and multicultural landmarks also played an important role in shaping tourists' perceptions of Klang. Masjid India Muslim Tengku Kelana, Sri Sundararaja Perumal Temple, and Gereja Our Lady of Lourdes were strongly associated with social harmony, inclusivity, and cultural diversity. These sites were perceived not only as places of worship but also as symbols of religious coexistence, tolerance, and multicultural understanding. Sri Sundararaja Perumal Temple showed a strong thematic emphasis on safety and security, proper facilities and management, and social harmony, while Gereja Our Lady of Lourdes recorded *frequent references to* cultural diversity and inclusivity. *Comments about* Masjid India Muslim Tengku Kelana also *referred to* inclusivity, safety, and social interaction. One of the comments described this area as one of the best places to demonstrate the unity of Klang population

' *I've never thought Klang possessed a unique identity that reflects cultural diversity and is full of respect. This place proves that. We, as Malaysians, peacefully coexist as one community*.

These findings align closely with the concept of Al-Ta'ayush, which emphasises peaceful coexistence, mutual respect, and harmonious living among diverse religious and cultural communities. The coexistence of mosques, churches, temples, heritage buildings, and public recreational spaces within Klang's urban environment *may contribute to* the city's *perceived* image as an inclusive Muslim-friendly tourism destination. In this context, Al-Ta'ayush *can be interpreted* as *a potential* social and cultural pull *factor associated with expressions* of acceptance, emotional *comfort* and intercultural *appreciation.*

Comments in the dataset frequently refer to proper facilities and management *as components of visitors' expressed experiences.* This theme was strongly represented in the Sultan Abdul Aziz Royal Gallery, Sri Sundararaja Perumal Temple, Masjid India Muslim Tengku Kelana, Sungai Klang, and Pantai Tanjung Harapan. Reviews associated with this theme often referred to cleanliness, availability of amenities, ease of movement, maintenance, visitor comfort, and destination organisation. However, several heritage sites, including Kota Raja Mahadi, Gedung Raja Abdullah, Istana Alam Shah, and Tugu Keris, recorded relatively low thematic frequencies. This does not necessarily indicate that these sites lack heritage value; rather, it *indicates lower thematic representation in the sampled content. Limited promotion,* visitor *engagement* or *interpretation are possible explanations that require independent investigation.* According to one comment, these places were underrated.

'These *historical places, such as Gedung Raja Abdullah, are a glimpse into the history of the Selangor Sultanate. I strongly believe that it should be promoted as one of the tourism destinations in Klang'*

The lower *thematic frequencies* for Kota Raja Mahadi, Gedung Raja Abdullah, Istana Alam Shah, and Tugu Keris *identify sites for further investigation.* Although these sites are historically significant, they appear to attract fewer online discussions compared with Pantai Tanjung Harapan and the Sultan Abdul Aziz Royal Gallery. *The review frequencies* alone *do not establish the reasons for this difference or the level of* tourist *attention at each site.* Contemporary tourists are increasingly influenced by digital presence, accessibility, interpretation, facilities, and the availability of engaging visitor experiences. Therefore, heritage destinations with low thematic visibility *could be assessed for appropriate* promotion, improved wayfinding, better interpretive *materials* and cultural *programming, in consultation with local communities and conservation stakeholders.*

Overall, the content and sentiment analyses *suggest* that *the sampled online accounts of* Muslim-friendly tourism experiences in Klang are multidimensional. *Positive comments in the dataset refer* to destinations that offer safety, cleanliness, cultural significance, social openness, inclusivity, and effective management. Pantai Tanjung Harapan *has* the *highest overall thematic frequency,* while the Sultan Abdul Aziz Royal Gallery *is also prominent in the sampled content. Online accounts of religious* and multicultural landmarks *associate Klang*

with perceived coexistence and social harmony. However, *the promotion, interpretation and facilities of less-represented* heritage sites *warrant further assessment.* Therefore, future Muslim-friendly tourism development in Klang should adopt a holistic approach that integrates Shariah-compliant considerations with safety, cultural diversity, inclusive public spaces, heritage interpretation, proper facilities, and the values of Al-Ta'ayush.

3.2 Spatial Interpretation of Tourism Perceptions and the Role of Al-Ta'ayush

Figure 5 illustrates the spatial distribution of heritage buildings and natural attractions in Klang using Geographic Information Systems (GIS) to identify locations with potential for Islamic and Muslim-friendly tourism development. Spatial data were integrated with user-generated content obtained from TripAdvisor, TikTok, Google Reviews, and Facebook. The combination of GIS and social media analytics facilitated the development of a comprehensive tourism map highlighting destinations that attract visitors based on heritage significance and natural landscape characteristics.

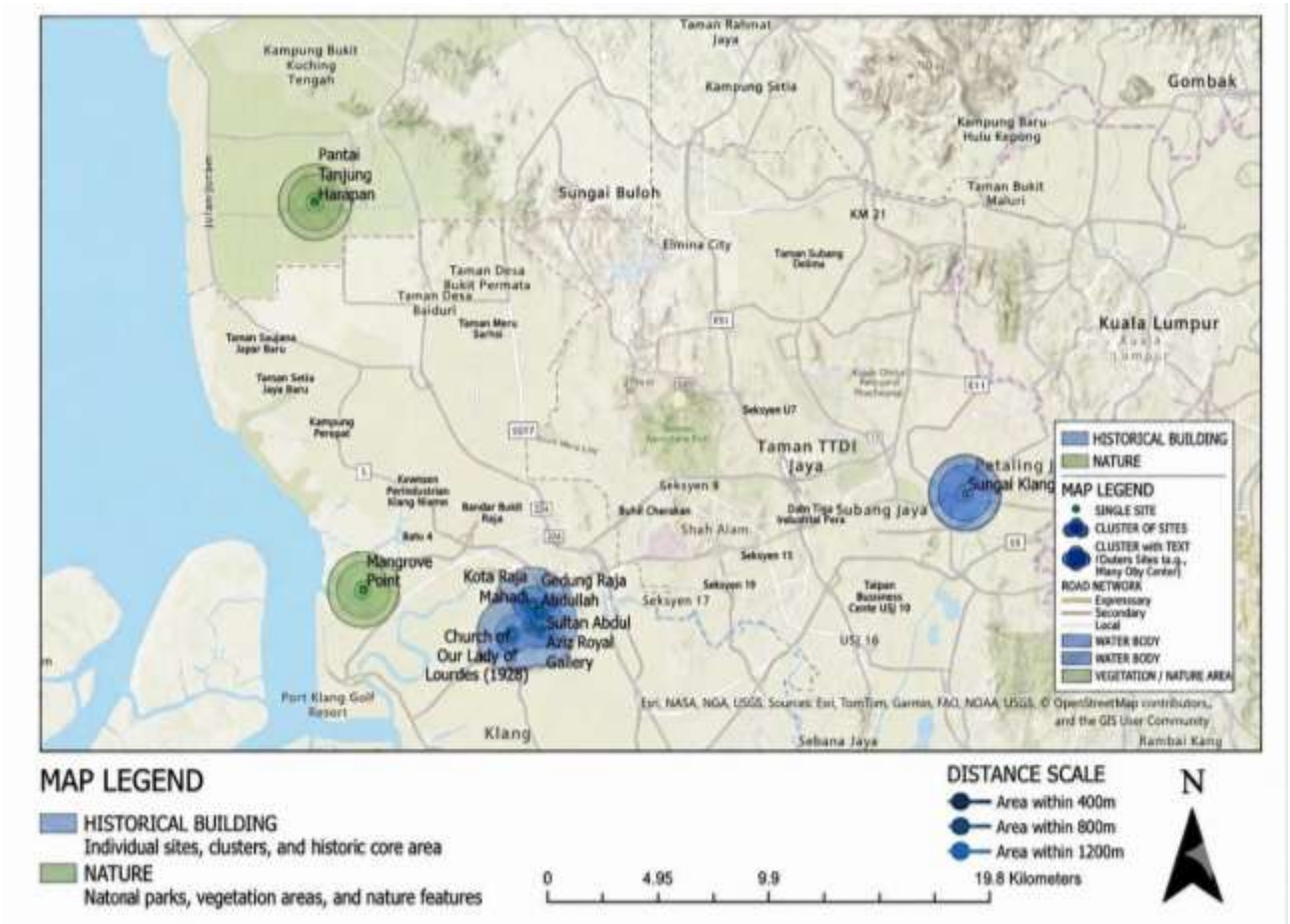


Figure 5. Spatial distribution of heritage and nature-based tourism attractions in Klang

As shown in Figure 5, *descriptive mapping* identified two *main groups of* tourism *attractions* in Klang, namely heritage-based attractions and nature-based destinations. Heritage attractions, including Gedung Raja Abdullah, Kota Raja Mahadi, Sultan Abdul Aziz Royal Gallery, and Church of Our Lady of Lourdes, are predominantly concentrated within Klang's historic urban core. This clustering pattern indicates substantial potential for developing an integrated heritage tourism zone. The concentration of historical assets reflects Klang's urban identity, colonial influences, royal heritage narratives, and architectural authenticity, all of which contribute to its attractiveness as a heritage destination. This concentration *provides spatial context for references to* cultural diversity and social harmony, as Klang's historic core contains religious, royal, colonial, and civic landmarks within a shared urban landscape.

The spatial proximity of mosques, churches, temples, heritage buildings, and civic landmarks *provides a spatial context for considering* Al-Ta'ayush's *potential* role in Klang's tourism landscape. Al-Ta'ayush emphasises peaceful coexistence, mutual respect, and

harmonious living among diverse communities. In the context of Klang, this concept *offers a lens for interpreting* tourists' positive comments *alongside* the physical arrangement of attractions. The coexistence of Islamic, Christian, Hindu, royal, and colonial heritage sites within the same urban environment *shows the spatial presence* of *different traditions, physically demonstrate* tolerance *or harmonious community relations*. Therefore, the spatial pattern of tourism attractions reinforces Klang's potential as a Muslim-friendly destination that promotes social harmony without excluding other cultural and religious identities.

In contrast, Figure 6 shows that natural attractions such as Pantai Tanjung Harapan, Sungai Klang, Titik Bakau, and Mangrove Point are distributed across peripheral, riverine, and coastal areas. Pantai Tanjung Harapan serves as a recreational coastal destination, characterised by scenic sea views, large commercial vessels in the port area, and tranquil surroundings conducive to relaxation and spiritual contemplation. Sungai Klang offers river-based recreational experiences, including river cruises and modern camping facilities, while Mangrove Point is a biophilic ecotourism park focused on mangrove forest conservation, offering opportunities for environmental education and nature appreciation. *Online comments about these* nature-based destinations *contain references to* safety and security, *inclusivity* and social harmony in *accounts of recreation* and social *interaction. These references describe contributors' perceptions and do not independently establish safety conditions or community-level relations.*

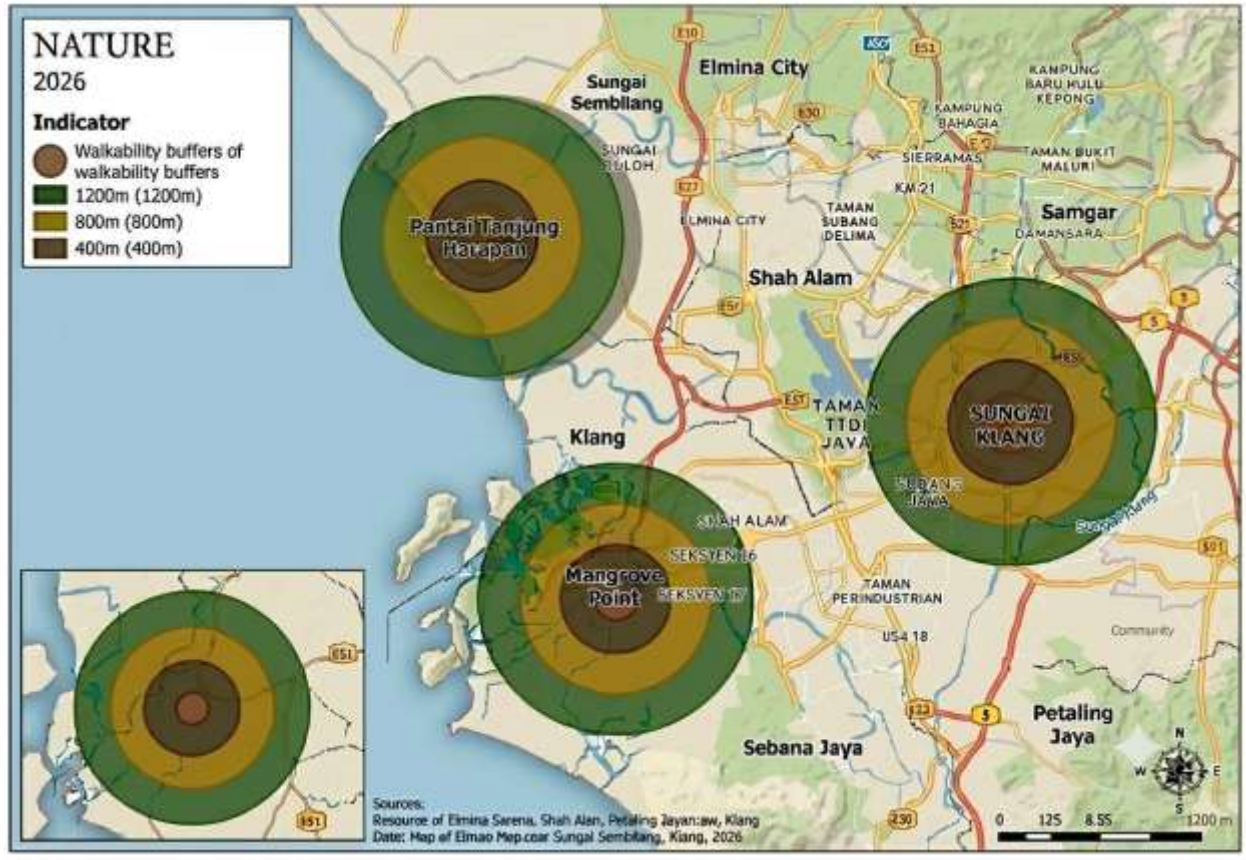


Figure 6. *Distance* buffers *for exploring walkability potential* of nature-based tourism attractions in Klang

The *thematic frequencies for* these nature-based destinations *are* presented in Figure *4. Positive comments refer to* cleanliness, accessibility, openness of public *spaces* and opportunities for social *interaction; thematic frequency itself does not measure positive sentiment.* Such characteristics align closely with Muslim-friendly tourism principles by fulfilling tourists' needs for tranquillity, cleanliness, spiritual comfort, safety, and social well-being. Pantai Tanjung Harapan, in particular, emerged as one of the *most frequently discussed* attractions in the thematic findings, with *frequent references* to safety and security, cultural diversity, and social harmony. This suggests that visitors value the destination not only for its coastal scenery but also for its emotional comfort, family-friendly environment, and inclusive recreational character.

The theme of proper facilities and management is also important in interpreting the spatial pattern of tourism experiences. Destinations with stronger thematic visibility, such as Pantai Tanjung Harapan, Sultan Abdul Aziz Royal Gallery, Masjid India

Muslim Tengku Kelana, Sri Sundararaja Perumal Temple, and Gereja Our Lady of Lourdes, *are more prominent in the sampled online content; this does not establish* stronger visitor *recognition or* better experiential value. In contrast, historically significant sites such as Kota Raja Mahadi, Gedung Raja Abdullah, Istana Alam Shah, and Tugu Keris recorded lower thematic frequencies. This does not necessarily indicate that these sites lack heritage value; rather, *the reasons for lower representation, including* possible *differences* in digital *coverage,* interpretation, promotion, *wayfinding* or *facilities, require further investigation.*

This finding highlights the need to connect heritage conservation with destination management. *Subject to site assessments and consultation with local communities and conservation stakeholders, heritage* sites with lower *representation in the data could benefit from* improved signage, pedestrian guidance, interpretive materials, digital promotion, public amenities, and interactive cultural programming. These improvements *could* help integrate lower-visibility heritage sites into a stronger Muslim-friendly heritage tourism route.

The spatial arrangement of tourism attractions in Klang also aligns with the concepts of walkability and connectivity, both of which are fundamental components of sustainable urban tourism planning. Walkability refers to the extent to which the built environment supports safe, convenient, and enjoyable pedestrian movement while fostering social interaction and promoting public health. As highlighted by Siti Aisyah et al. (2025), pedestrian-friendly environments reduce dependence on motorised transportation and encourage healthier mobility practices. Shorter travel distances between destinations enable tourists to engage more directly with their surroundings while enhancing physical well-being and social experiences.

Similarly, connectivity refers to the effectiveness of pedestrian networks and urban movement systems in facilitating access between destinations, as noted by Abd Rashid et al. (2025). High levels of connectivity improve tourists' mobility by increasing route efficiency, minimising travel barriers, and strengthening relationships between heritage attractions and natural landscapes. GIS *buffers of 400, 800 and 1,200 metres indicate proximity around* tourism *attractions* in Klang and *suggest opportunities* for pedestrian-oriented planning. *They do not verify actual walking distances, safe crossings or accessible routes.* In relation to the five themes, walkability and connectivity support inclusivity, safety and security, and proper facilities and management *when routes enable* tourists, families, elderly visitors, *persons with disabilities* and local communities to move between attractions comfortably and safely.

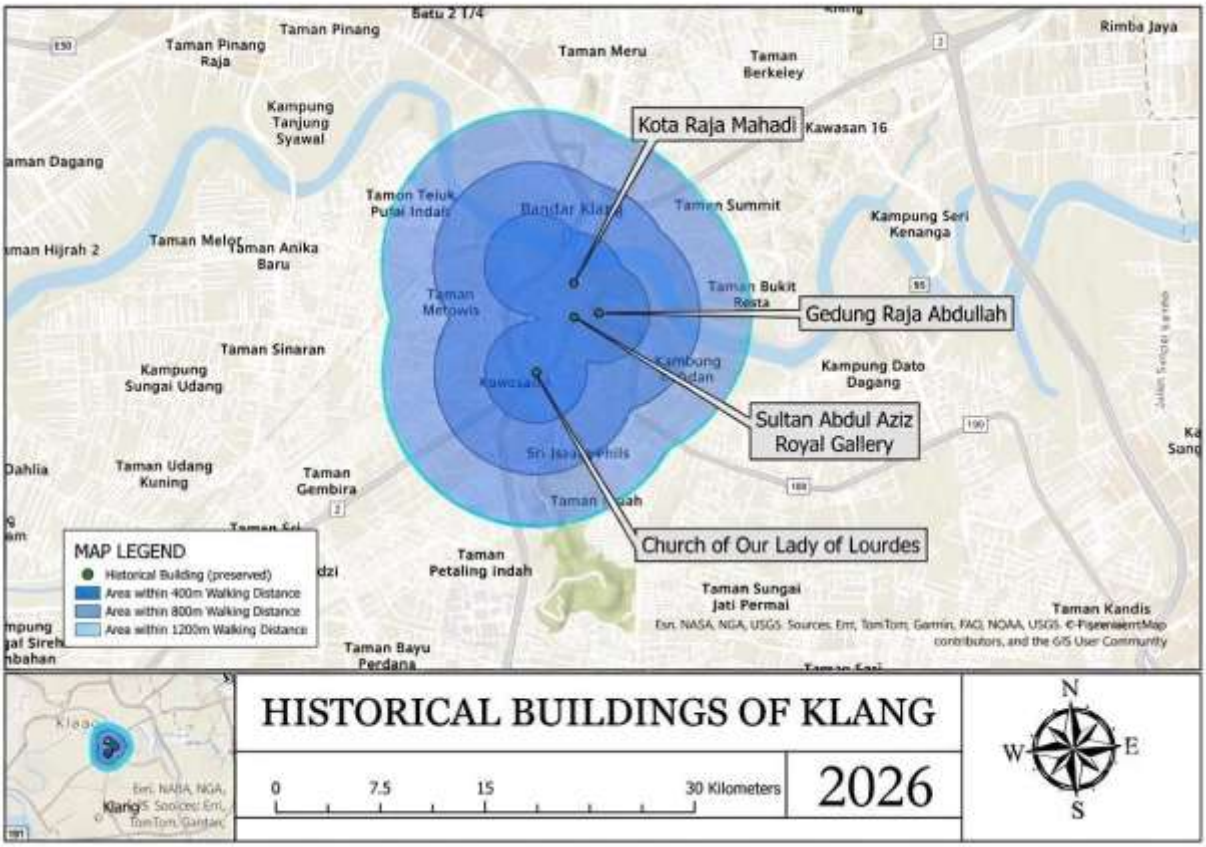


Figure 7. *Distance buffers for exploring walkability potential around* historical buildings in Klang's heritage core.

The concept of walkability supports convenient and enjoyable pedestrian movement between tourism attractions. Walkable environments reduce dependence on motorised transportation, promote healthier lifestyles, and enhance opportunities for social interaction among tourists. Consequently, shorter travel distances improve the overall quality of visitor experiences by facilitating direct engagement with heritage and natural environments. From Al-Ta'ayush's perspective, walkability also encourages intercultural encounters and shared public life, as visitors can experience Klang's mosques, churches, temples, heritage buildings, and public spaces as part of a connected, multicultural landscape.

Similarly, Figure 7 *shows distance buffers around heritage attractions and identifies opportunities to investigate pedestrian connections.* High levels of connectivity improve route efficiency, minimise travel barriers, and strengthen linkages between heritage attractions and natural landscapes. These *planning considerations* highlight the significance of integrating spatial planning considerations into tourism development strategies to enhance destination accessibility and visitor satisfaction. Improved connectivity between the heritage-religious cluster and the nature-based recreational cluster *could, following pedestrian-network and accessibility assessments,* create a more coherent Muslim-friendly tourism network, allowing visitors to move from historical and religious attractions in the urban core to coastal and riverine recreational destinations in a more structured and meaningful way.

From the perspective of Al-Ta'ayush, the spatial configuration illustrated in Figures *5–7 provides a setting in which* harmonious coexistence and social cohesion among diverse *communities can be investigated.* The close proximity between places of worship, heritage buildings, and natural attractions *offers opportunities for cultural encounters, without establishing* tolerance, mutual *respect or* collective identity. This *spatial diversity may enhance* Klang's appeal as an Islamic and Muslim-friendly tourism destination by providing visitors with opportunities to engage with diverse cultural expressions *subject to inclusive site management* and *respectful community engagement.*

The findings further *suggest* that the concept of Al-Ta'ayush *is a useful* socio-cultural *lens for interpreting online accounts of* Muslim-friendly tourism experiences in Klang. The coexistence of mosques, churches, temples, heritage buildings, and natural attractions within a shared urban landscape *is compatible with this interpretation, but does not independently confirm* harmonious *relations* among diverse communities.

Overall, the findings demonstrate that integrating big data analytics and GIS provides valuable insights into the systematic, holistic development of Islamic- and Muslim-friendly tourism destinations in Klang. Together, these findings suggest that combining spatial planning approaches with social, cultural, and emotional dimensions *may inform planning for* inclusive and sustainable Muslim-friendly tourism development in multicultural urban *environments. Effects on destination competitiveness require separate evaluation.*

3.3 Integrating Al-Ta'ayush, Tourist Motivation, and Muslim-Friendly Tourism Development in Klang

The findings from the content analysis, sentiment analysis, and GIS spatial analysis collectively *suggest* that *the sampled accounts of* Muslim-friendly tourism in Klang *can be interpreted in relation to* psychological motivations, destination attributes, and socio-cultural environments. This study extends conventional understandings of Muslim-friendly tourism by *suggesting* that travellers' *accounts concern* not only the availability of halal services and religious facilities but also the broader dimensions of social harmony, cultural inclusivity, and urban accessibility.

From the perspective of Push-Pull Motivation Theory, the *online narratives can be interpreted in terms of* internal (push) and external (pull) *factors, although the study does not directly measure contributors' motivations or establish that all contributors are Muslim travellers.* Internal motivations encompass the desire for spiritual fulfilment, family bonding, relaxation, emotional well-being, and cultural learning. The positive sentiments associated with destinations such as Pantai Tanjung Harapan *suggest an expressed appreciation of* environments that promote psychological restoration and strengthen social relationships. Similarly, *comments about* religious institutions and heritage sites *express interest in* religious values, historical *identity* and cultural appreciation.

Conversely, external pull factors are represented by destination characteristics that enhance attractiveness and visitor satisfaction. The findings *identify* cleanliness, accessibility, safety, natural beauty, heritage *authenticity* and multicultural environments *as attributes discussed online; their* influence *on* destination *choice was not tested.* GIS *mapping suggests opportunities to investigate* walkability and connectivity, *but does not measure their effects on* destination competitiveness *or visitor* experience. These findings suggest that Muslim-friendly tourism development should not solely focus on religious infrastructure but should also incorporate broader urban planning considerations that improve destination functionality and inclusiveness.

More importantly, the study highlights the significance of Al-Ta'ayush as *a* socio-cultural framework *for interpreting accounts of* Muslim-friendly tourism experiences within multicultural urban environments. Al-Ta'ayush, which refers to peaceful coexistence, mutual respect, and social harmony among diverse communities, *offers an interpretation of* tourists' *expressed* perceptions and emotional responses toward Klang. The coexistence of mosques, churches, temples, heritage buildings, and natural attractions within a shared urban landscape *suggests opportunities to present multicultural heritage alongside Muslim-friendly services.*

The positive sentiments associated with places of worship and culturally diverse attractions suggest that *some online contributors* perceive Klang as a destination characterised by inclusivity, tolerance, and social cohesion. These *perceptions are consistent with* previous arguments that contemporary Muslim travellers value authentic cultural experiences and destinations that balance Islamic values with openness towards diversity. Therefore, Al-Ta'ayush *may provide* a practical framework for sustainable tourism development in pluralistic societies.

The integration of Al-Ta'ayush with Push-Pull Motivation Theory also provides important theoretical contributions. While traditional tourism motivation models emphasise tangible destination attributes as pull factors, this study *suggests* that intangible socio-cultural dimensions such as *perceived* social harmony, intercultural *understanding* and safety *are relevant to online accounts* of destination attractiveness. The findings therefore suggest that Al-Ta'ayush may be conceptualised as a form of social pull factor *associated with expressions of* emotional comfort, *belonging* and travel *satisfaction, while its effects require further empirical validation.*

From a practical perspective, the findings highlight several implications for tourism stakeholders in Klang. First, digital marketing and experiential tourism programmes *should be developed within heritage conservation requirements, protecting historic fabric, cultural meaning* and *the continuing use of religious sites.* Second, urban planning efforts should *assess continuous pedestrian routes, safe crossings, step-free access, seating, shade, public transport links* and *accessible information* to *accommodate families, older visitors and persons with disabilities. Third, residents, religious-site custodians,* heritage *managers* and *local businesses should participate in planning and evaluating* tourism *initiatives so that community needs inform visitor access* and *activities. These recommendations require validation through visitor surveys, resident and stakeholder interviews, pedestrian-access audits and site-management or visitor-count data before implementation or claims* of *improved destination performance.*

Overall, *the findings suggest* that Muslim-friendly tourism development requires a holistic approach that integrates physical infrastructure, cultural heritage, natural environments, and social inclusivity. The convergence of these elements *may support* meaningful tourism *experiences; effects on* destination *competitiveness were not measured.* In the context of Klang, the principles of Al-Ta'ayush provide a valuable framework for fostering sustainable Muslim-friendly tourism by balancing religious values with multicultural coexistence. Consequently, this study contributes to the growing body of literature by proposing that social harmony should be recognised as an essential dimension of Muslim-friendly tourism development in multicultural urban destinations.

4. CONCLUSION

This study examined Muslim-friendly tourism in Klang by integrating big data analytics, sentiment analysis and GIS. The findings show that *the sampled online accounts cover* five dimensions: social harmony, inclusivity, proper facilities and management, safety and security, and cultural diversity. These results indicate that Muslim-friendly tourism extends beyond halal food and prayer facilities to include social comfort, heritage value, accessibility and inclusive public spaces.

Pantai Tanjung Harapan *was prominent in the sampled* nature-based *tourism content,* while Sultan Abdul Aziz Royal Gallery and the religious-cultural cluster, including Masjid India Muslim Tengku Kelana, Sri Sundararaja Perumal Temple and Church of Our Lady of Lourdes, *were associated with perceptions of* Klang's multicultural tourism identity. GIS *mapping suggests potential connections among* Klang's heritage and nature-based *attractions, subject to validation of pedestrian routes* and *accessibility.*

The study contributes to Muslim-friendly tourism literature by positioning Al-Ta'ayush as a *potential* social pull *factor interpreted from online perceptions, rather than a demonstrated cause of destination choice or community-level coexistence.* Peaceful coexistence, mutual respect and intercultural understanding can enhance destination attractiveness in multicultural heritage cities. Practically, Klang's tourism development should *assess* digital visibility, interpretation, signage, pedestrian connectivity and *facilities in consultation with local communities and heritage custodians,* especially *at sites less represented in the online data.*

The study is limited by its reliance on publicly available user-generated content. *Self-selection means that people who post online may differ from those who do not, and contributors with particularly positive or negative experiences may be more visible. Demographic representativeness cannot be established, including the balance of residents and tourists or Muslim and non-Muslim contributors. Platform algorithms, search rankings,*

moderation and extraction constraints can affect which content is visible and collected. Differences in language coverage, translation and sentiment interpretation may underrepresent some experiences or alter their meaning. Duplicate, promotional or misleading content may remain despite screening, and authenticity cannot be guaranteed. Reviews are also unevenly distributed across attractions and geographical areas, so thematic frequencies should *not be treated as comparable measures of visitation, service quality or destination performance. These limitations restrict the findings to patterns in the sampled online content* and *prevent conclusions about community-level coexistence.*

Future research should combine digital data with visitor surveys, resident and stakeholder interviews, field observations, pedestrian-access audits and site-management or visitor-count data. Such triangulation would help validate expressed experiences, evaluate community perspectives and accessibility, and assess the wider applicability of Al-Ta'ayush in other multicultural tourism destinations.

ACKNOWLEDGEMENTS

The authors would like to express their sincere appreciation to Jabatan Agama Islam Selangor (JAIS) for sponsorship of this study under Grant II-2025-003, *Prototaip Jejak Digital Masjid Warisan Bandar Diraja Klang, Selangor: Dari Mihrab ke Maya* and the Institute of Malay World and Civilization (ATMA), Faculty of Liberal Sciences (CITRA), and the Institute of Environment and Development (LESTARI), Universiti Kebangsaan Malaysia, for the support and guidance provided throughout the development of this research, particularly in strengthening the documentation of mosque heritage, digital visitor experience, and heritage-based knowledge dissemination in Bandar Diraja Klang, Selangor.

AUTHOR CONTRIBUTIONS

Daeng MFM. Mushtri: Conceptualization, Investigation, Writing.

Muhamad SF. Rosley: Methodology, Data Collection, Data Analysis, Writing—Review & Editing.

Syumi RA. Rahman: Data Collection, Data Analysis, Writing—Review & Editing.

Nadzirah H.: Refine Theoretical Framework, Writing—Review & Editing.

Asamuddin A. Hasan: Data Collection, Data Analysis.

CONFLICT OF INTEREST

The authors declare no competing interests.

ETHICS STATEMENT

This study analysed publicly accessible Google Reviews. Reviewer names, profile photographs and other personal identifiers were not collected or reported. Findings are presented in aggregate, without individual review quotations, to reduce identification risks and respect reviewer privacy and religious sensitivities.

DECLARATION OF AI-USAGE

During manuscript preparation, the authors used QuillBot and ChatGPT to assist with language, readability and manuscript revision. The authors reviewed and edited the resulting material and take full responsibility for the accuracy, integrity and originality of the manuscript.

DATA AVAILABILITY STATEMENT

Requests for aggregate rating counts, the coding framework and de-identified coding records may be directed to the corresponding author. Access is subject to record availability, privacy protection and applicable restrictions on redistribution of platform content.

REFERENCES

[1] Abdul Wahab, N., Che Din, S., & Abu Sujak, F. (2024). Unveiling Design Gaps: An Examination of Eid Envelope Design Elements in Malaysian Banks. *Idealogy Journal*, *9*(2), 147–155. https://doi.org/10.24191/idealogy.v9i2.567

[2] Adewojo, A. A. (2025). The role of virtual and augmented reality in digital storytelling for cultural heritage. *Business Information Review*. https://doi.org/10.1177/02663821251384877

[3] Akay, S. S. (2026). Cultural-gastronomic GIS-based routes for planning efficient urban tourism. *Geojournal of Tourism and Geosites*, 64(1), 29–39.

[4] Albawardi, S. S. J. S., Rusli, N. S. B., & alshami, S. A. (2026). Industry 4.0 Adoption in Malaysian Halal Food Manufacturing: Opportunities, Challenges and Future Research for Strengthening Halal Tourism Competitiveness. *International Journal of Academic Research in Business and Social Sciences*, 16(2).

[5] Battour, M. (2017). Muslim travel behavior in halal tourism. In L. Butowski (Ed.), *Mobilities, tourism and travel behavior - Contexts and boundaries*. IntechOpen. https://doi.org/10.5772/intechopen.70370

[6] Cuesta-Valiño, P., Bolifa, F., & Núñez-Barriopedro, E. (2020). Sustainable, Smart and Muslim-Friendly Tourist Destinations. *Sustainability*, 12(5), 1778.

[7] Future Market Insights. (2026). *Halal tourism market: Global industry analysis 2016 - 2025 and opportunity assessment 2026 - 2036*. Future Market Insights, Inc.

[8] García-Valldecabres, J. L., Liu, J., Willkens, D. S., Escudero, P. A., López-González, C., Cortés Meseguer, L., & Orozco Carpio, P. R. (2023). Development of a Virtual Itinerary with HBIM and GIS. *The International Archives of the Photogrammetry, Remote Sensing and Spatial Information Sciences*, XLVIII-M-2-2023, 645-652

[9] Ghani, N. A., Hamid, S., Hashem, I. A. T., & Ahmed, E. (2019). Social media big data analytics: A survey. *Computers in Human behavior*, *101*, 417-428.

[10] Jaelani, A., Firdaus, S., Sukardi, D., Bakhri, S., & Muamar, A. (2021). Smart city and halal tourism during the Covid-19 pandemic in Indonesia. *Rosa dos Ventos - Turismo e Hospitalidade*, 13(4, Esp.), 1-30. https://doi.org/10.18226/21789061.v13i4p29

[11] Jameel, A., Hussain, A., Kanwel, S., et al. (2025). Impact of pull–push motivations on tourist satisfaction and loyalty: the moderating role of Islamic attributes in shaping destination image. *Humanities and Social Sciences Communications*, 12, Article 1333. https://doi.org/10.1057/s41599-025-05622-0

[12] Khairul Rijal, F. I., & Mior Shariffuddin, N. S. (2025). Perceived Behavioral Control as the Key Driver of Islamic Tourism Intention: A Theory Planned Behavior (TPB) Approach. *International Journal of Research and Innovation in Social Science*, 9(11). https://doi.org/10.47772/IJRISS.2025.91100377

[13] Khairul Rijal, F. I., Mior Shariffuddin, N. S., & Mahadi, N. S. (2026). Belief in the Journey: The Role of Islamic Tourism Belief in Shaping Muslim Travelers' Intention. *International Journal of Research and Innovation in Social Science*, 9(12), 1759-1769. https://doi.org/10.47772/IJRISS.2025.91200131

[14] Mahrinasari, M. S., Rahman, M. M., Bangsawan, S., & Shahril, A. M. (2020). Muslim friendly facilities of the Indonesian hotel industry: A smart tourism approach. *Utopía y Praxis Latinoamericana*, 25(Esp.2). https://doi.org/10.5281/zenodo.3809249

[15] Maminirina Fenitra, R., Balqiah, T. E., Astuti, R. D., Prabowo, H., & Hati, S. R. H. (2024). Advancing the consumer behaviour theory in halal food: Review literature and directions for future research. *Journal of Islamic Marketing*, 15(11), 3195–3222. https://doi.org/10.1108/JIMA-05-2023-0141

[16] Muslim, A. K., & Harun, A. (2022). Exploring the concept of Muslim friendly tourism. *International Journal of Religious Tourism and Pilgrimage*, 10(3), Article 6. https://doi.org/10.21427/n4fm-gb33

[17] Noor, N., & Bahardeen, F. (2025). An updated model for halal tourism: A review of RIDA by CrescentRating. *Journal of Hospitality and Tourism Horizons*. https://doi.org/10.1108/JHTH-12-2024-0001

[18] Privitera, D. (2024). *Religious Tourism Experiences, Heritage and Digitalization: An Italian Case Study*. University of Catania.

[19] Ratiyah, Hartanti, & Bahri, S. (2025). Synergy of smart tourism and inclusive tourism in enhancing the appeal of Muslim-friendly tourism destinations. *SHS Web of Conferences*, 226, Article 01006. https://doi.org/10.1051/shsconf/202522601006

[20] Rosley, M. S. F., Rusli, N., Harun, N. Z., Yusof, J. N., Rahman, S. R. A., Matusin, A. M. R. A., & Rahman, N. A. (2024). From Urban heritage resources: social media analytics of Johor Bahru tourists' experience and motivation for exploring heritage buildings. *Asia Pacific Journal of Tourism Research*, 29(9), 1113-1132.

[21] Rusli, N., Yusran, G. R., Nordin, N. Z., & Rosley, M. S. F. (2025). Investigating the impact of urban green space quality on subjective well-being via social media analytics. *Journal of Urban Design*, 30(4), 473–492. https://doi.org/10.1080/13574809.2024.2364275

[22] SESRIC. (2026). *Halal Industry in OIC Member Countries: Challenges and Prospects*. Statistical, Economic and Social Research and Training Centre for Islamic Countries, Ankara.

[23] Sumaryadi, Sutono, A., Rahtomo, W., Rumayar, C. H., & Puksi, F. F. (2020). Smart halal destination ecosystem: The exploration of halal tourism ecosystem model. *Masyarakat Pariwisata: Journal of Community Services in Tourism*, 1(1), 29-48. https://doi.org/10.34013/mp.v1i1.345

[24] Ülkü, A. (2024). Integrating AI for Sustainable and Culturally Sensitive Islamic Tourism: Developments. *Journal of Islamic Tourism*, 4(1).

[25] Yeni, I., Desyandri, D., Handrianto, C., Anggraini, V., & Putri, L. D. (2026). Leveraging Storytelling to Foster Early Childhood Cultural Recognition and Identity: A Case Study of Minangkabau Heritage. *International Electronic Journal of Elementary Education*, *18*(3), 491–503. https://doi.org/10.26822/iejee.2026.447

[26] Yusoff, M. (2026). FROM WORSHIP TO COMMUNITY HUB: EXPLORING HOW MOSQUE-BASED INITIATIVES INSPIRE TOURISM ENGAGEMENT. *Planning Malaysia*, *24*(2), 112–124. https://doi.org/10.21837/PM.V24I41.1990

[27] Yusoff, A. A., Ghazali, A., Hambali, K. M. K., & Waipin, N. (2025). From Controversy to Cohesion: Managing Religious Tension in Malaysia through Socioreligious Harmony Frameworks. *Afkar*, *27*(2), 1–38. https://doi.org/10.22452/afkar.vol27no2.1

[28] Zakaria, S. A., Marzukhi, M. A., & Bakri, A. F. (2025). Exploring Urban Liveability: The Key Performance Indicators for Walkability. *Built Environment Journal*, 22(Special Issue), 399-414. https://doi.org/10.24191/bej.v22iSI.5641