A POST-TRAINING EVALUATION OF TOUR GUIDES' KNOWLEDGE, ATTITUDES, AND SKILLS IN MUSLIM-FRIENDLY TOURISM

ZAHARAH, M. R.[1*] – AZILA, A. A.[1] – SYAHARUDIN SHAH, M. N.[2] – MASRINA, Z.[2] – SAIFUL BAHRI, M. K.[1] – MOHD FAISAL, A. W.[1]

[1] *Faculty of Hotel and Tourism Management, Universiti Teknologi MARA (UiTM) Penang Branch, Penang, Malaysia.*

[2] *Bahagian Penyelarasan Penyertaan Bumiputera Pulau Pinang, Unit Penyelarasan Pelaksanaan, Jabatan Perdana Menteri (ICU JPM), Penang, Malaysia.*

**Corresponding author*
e-mail: zaharah3813[at]uitm.edu.my

(Received 08th September 2026; revised 28th October 2026; accepted 02nd November 2026)

Abstract. The Muslim tourism market is expanding rapidly worldwide, leading destinations to develop Muslim-centric tourism offerings. Muslim-friendly tourism focuses on delivering comfortable travel experiences that adhere to Muslim principles, including the provision of halal food, prayer facilities, and suitable environments. Tour guides serve as cultural ambassadors and are essential in facilitating culturally sensitive experiences. However, there is a notable lack of comprehensive training programs to equip tour guides with the necessary skills, knowledge, and attitudes to address the needs of Muslim tourists. This study assesses post-training knowledge, skills, attitudes, and readiness among tour guides who completed the Muslim-Friendly Tour Guide (MFTG) course. Employing a quantitative cross-sectional evaluation design, data were collected through questionnaires administered to 50 tour guides in Malaysia. Findings indicate that participants demonstrated strong post-training competence in explaining Islamic beliefs, advising on dress codes, and identifying halal food options. The guides exhibited substantial knowledge of Islamic practices, positive attitudes toward serving Muslim travellers and high motivation to meet their needs. Correlation analysis revealed a strong positive interdependence among skills, knowledge, attitudes, and readiness. The study concludes that professional training programs such as the MFTG course effectively prepare tour guides to address the requirements of Muslim-friendly tourism. Comprehensive training approaches are therefore essential for cultivating culturally sensitive guides and supporting the sustainable growth of Muslim-friendly tourism.
Keywords: *Muslim-friendly tourism, tour guides, training evaluation, Islamic tourism, readiness*

Introduction

The Muslim tourism market is experiencing rapid global growth (Rahman et al., 2026; Romadon et al., 2024). In response, many countries have implemented strategies to attract Muslim travellers, particularly after the events of September 11, 2001 (Hamdy et al., 2024), which limited destination choices for Muslim tourists due to heightened security concerns and cultural tensions. As a result, Muslim tourists have increasingly chosen destinations with similar cultural and religious backgrounds, contributing to the emergence of "Islamic tourism" (Kovjanic, 2014). A clear understanding of Muslim-friendly tourism is essential, yet practitioners and researchers frequently conflate terms such as "halal tourism" and "Islamic tourism". "Muslim-friendly tourism" generally refers to initiatives that provide comfortable experiences for devout Muslims, differing from "halal tourism" by more broadly enabling Muslims to fulfil religious obligations while traveling (Muslim and Harun, 2022). This concept emphasizes religious needs,

focusing on the provision of halal food and beverages, prayer facilities, and separate recreational spaces to ensure privacy (Muslim and Harun, 2022; Battour et al., 2010).

Population growth and increased demand for services consistent with Islamic values have made addressing the needs of Muslim travellers critical for the competitiveness of tourist destinations (Qureshi et al., 2025; Sumaryadi et al., 2020). Tour guides serve as cultural ambassadors and primary sources of information, facilitating meaningful cultural exchanges (Rosli et al., 2025). To serve this demographic effectively, tour guides require a comprehensive understanding of Islamic principles and traditions, as well as advanced intercultural communication skills (Jamaludin et al., 2023; Mohsin et al., 2016). Despite the recognized need, there remains a significant gap in comprehensive training and assessment programs for tour guides. Previous research on Muslim-friendly tourism has primarily focused on tourists' needs; this study seeks to address this gap by evaluating the effectiveness of the Muslim-Friendly Tour Guide Course (MFTG). The research is guided by the following questions: 1. What are the post-training levels of knowledge, skills, attitudes, and readiness among tour guides completing the MFTG course? 2. How are knowledge, skills, and attitudes associated with guides' overall readiness to serve Muslim tourists? The findings of this study have the potential to advance Muslim-friendly tourism by contributing to the following objectives: (1) To deepen the tour guides' knowledge and comprehension of the ethics and practices underpinning Muslim-friendly tourism; (2) To identify the skill gaps in tour guides to inform the development of targeted training programs (3) To promote cultural sensitivity and understanding among tour guides to foster positive tourist experiences and accelerate market growth; and (4) To provide valuable insights to tourism stakeholders and policymakers for designing effective training programs.

Literature review

The concept of Muslim-friendly tourism

Currently, Sharia-compliant services and hospitality, including airlines, hotels, entertainment, transportation, and food services, are rapidly developing new tourism products within the Islamic tourism industry (Qureshi et al., 2025; Hanafiah et al., 2022; Muslim and Harun, 2022). According to Battour et al. (2026) and Muslim and Harun (2022), the concept of Muslim-friendly tourism began to be used after Islamophobia spread worldwide. The Muslim tourism market is experiencing far above-average growth, with a projected rapid increase from 108 million visitors in 2014 to 150 million by 2020 (before the COVID-19 pandemic) (Muslim and Harun, 2022). Many countries, both Muslim and non-Muslim, have shown interest in developing Islamic tourism. However, the field lacks uniform terminology (Hanafiah et al., 2022; Muslim and Harun, 2022). The term "Muslim-friendly tourism" refers to efforts to provide enjoyable experiences for devout Muslims (Battour et al., 2026; Muslim and Harun, 2022; Sumaryadi et al., 2020; Battour et al., 2017). This term corresponds to the concept of "halal tourism"—any activity is permitted if it complies with Sharia principles (Muslim and Harun, 2022). However, Muslim-friendly tourism has a wider meaning, allowing Muslims to fulfil their religious obligations while traveling (Muslim and Harun, 2022). Therefore, this concept relates to how the tourism industry applies halal while considering the comfort of both Muslim and non-Muslim tourists.

Core Requirements, Expectation and Destination Appeal

Meeting the needs of Muslim tourists is a key aspect of Muslim-friendly tourism (Battour et al., 2026; Qureshi et al., 2025; Hanafiah et al., 2022; Muslim and Harun, 2022; Sumaryadi et al., 2020; COMCEC, 2017). Muslim-friendly tourism rests on three pillars: key themes on the supply side, key themes on the demand side, and faith-based religious needs (Battour et al., 2026; Qureshi et al., 2025; Hanafiah et al., 2022; Muslim and Harun, 2022; Kessler, 2016). To successfully capture this market, destinations must address a variety of faith-based expectations. The most important priorities for Muslim tourists include requesting halal food and beverages (Muslim and Harun, 2022; Euromonitor International, 2015) and adequate prayer facilities (Muslim and Harun, 2022; Kessler, 2016). Furthermore, destinations must accommodate intentions during the fasting month (Battour et al., 2026; Qureshi et al., 2025; Hanafiah et al., 2022; Muslim and Harun, 2022), require privacy for recreation provided separately for male and female tourists, and appropriate, modest and dignified dress is essential (Muslim and Harun, 2022; Mashuri, 2020; Kessler, 2016).

Meeting travellers' faith-based expectations is critical for positive destination evaluation. Beyond physical amenities, Muslim-friendly tourism is fundamentally rooted in value-oriented principles that encourage genuine, spiritual hospitality instead of purely profit-driven service. Despite this progress, the concept, understanding, characteristics, and requirements of Sharia-compliant services have received little systematic attention. No clear definition of MFHS (Muslim Friendly Hospitality Service) currently exists (Mashuri, 2020). While fitness centers and "Muslim Spas" catering specifically to Muslim women are generally accepted, no regulations, standard documents, or guidelines oversee their operation, management, or monitoring (Rahman et al., 2017). As a result, Muslim consumers are not fully protected from Sharia non-compliance.

The role of tour guides in shaping the experience

The important role of tour guides in the tourism industry is more evident than ever with the rise of mass tourism (Rosli et al., 2025; Ren et al., 2024). Tour guides play a crucial role in how a destination is perceived, determining the quality of the visitor experience (Rosli et al., 2025; Prakash et al., 2010). Furthermore, studies have shown that incompetent tour guides negatively affect overall tourist satisfaction (Rosli et al., 2025) and the tourist experience (Hariani and Hanafiah, 2024).

Assessing tour guide readiness: Knowledge, skills, and attitudes

Tour Guide Knowledge: Islamic Perspectives on Travel: Islam strongly encourages Muslims to travel, which forms the basis for various regulations on Islamic tourism (Rosli et al., 2025; Rozalinda et al., 2020). The provisions include travel for da'wah (preaching) and meditation; Mubah (permissible) refers to travel for pleasure and entertainment without sinning; Makruh refers to travel that should be avoided; and participation in religious festivals, rituals, and events related to religions other than Islam is haram (Rosli et al., 2025). Tour Guide Skills: Navigating Challenges in Non-Muslim Destinations: When Muslim tourists seek halal food and beverages in non-Muslim destinations, access to permissible food is a major concern. The lack of halal food and the difficulty of practicing Islamic teachings while traveling can negatively impact the experience of Muslim tourists. Consequently, Muslim tourists need tour guide support for travel arrangements that include logistics and halal meals to ensure

their religious needs are respectfully met (Rosli et al., 2025). Tour Guide Attitudes and Readiness: The Necessity of Muslim-Friendly Services: Investing in Muslim-friendly services, especially in the tourism sector, can benefit the entire industry (Wahim et al., 2025; Rozalinda et al., 2020). Therefore, tour guide services that respect Islamic traditions perform an important role, especially in halal tourism (Wahim et al., 2025). Islamic law and the need for Sharia compliance explain why Muslim-friendly tour guides are needed globally (Rosli et al., 2025; Mashuri, 2020; Rozalinda et al., 2020).

Theoretical framework: Knowledge, skills, attitude and readiness

Teaching doctrinal facts (knowledge) is not done in isolation. Instead, it acts as a catalyst that can directly enhance cultural empathy (attitudes) and practical implementation (skills), resulting in highly prepared and confident tourism professionals (readiness). Knowledge: According to the Quran and the sayings of Prophet Muhammad (SAW), Islam strongly encourages Muslims to travel, which forms the basis for various regulations on Islamic tourism. These provisions include travel for da'wah (preaching) and meditation; mubah (permissible) refers to travel for pleasure and entertainment without sinning; makruh refers to travel that should be avoided; and participation in religious festivals, rituals, and events related to religions other than Islam is haram. Skills: When Muslim tourists seek halal food and beverages in non-Muslim destinations, the accessibility to permissible food is the major concern. Consequently, Muslim tourists need tour guide support for their travel arrangements that include logistics and halal meals to ensure religious needs are respectfully met. Attitudes and Readiness: Investing in Muslim-friendly services, especially in the tourism sector, can benefit the entire industry. Therefore, tour guide services that respect Islamic traditions fulfil an important role, especially in halal tourism. Islamic law and the requirement of Sharia compliance remain the reasons why Muslim-friendly tour guides are needed globally.

Materials and Methods

This study used a quantitative research method with a cross-sectional evaluation design, widely recognized as effective for measuring intervention impact. The study used purposive sampling for data collection. Data were collected using a carefully designed structured questionnaire. The target population consisted of participants in the training course "Muslim-friendly guide course (MFTG)". The questionnaire formed the basis of the data collection process. The instrument was developed by adopting and adapting items from empirical research on the readiness scales to fit the Muslim-friendly context. The items were measured in four constructs: Knowledge, Skills, Attitudes, and Readiness, by utilizing a 5-point Likert scale (1 = strongly disagree to 5 = strongly agree). Before data collection, 5 industry experts assessed content validity. The study used appropriate statistical techniques in SPSS for analysis. Descriptive analyses were conducted to provide a thorough summary of competency levels. Furthermore, Spearman rank correlation analysis was conducted to examine the relationship between tour guides' knowledge, skills, and attitudes and their state of readiness for Muslim-friendly tourism. Furthermore, Mann-Whitney U and Kruskal-Wallis H tests were used to examine competency differences across demographic variables. In addition, the purposeful selection of participants and the focus on specific training programs add significantly to the current body of knowledge.

Results and Discussion

The survey received responses from 50 tour guides. The majority of respondents (58.7%) were female, with a fairly even age distribution, with the largest number aged 40- 49 (34%), 50–59 years (26%), 30- 39 years old (24%), 20- 29 years old (12%), and 60 years old (4%). Most respondents (66.7%) completed high school, followed by a master's degree (17%), a bachelor's degree (14%), and a Doctorate (2%). Most respondents (84%) primarily worked as city tour guides, followed by city and nature guides (12%) and nature tour guides (4%). Regarding work experience, 33.3% had 6–10 years of experience, followed by 25.9% with 20 years or more. The most common types of guided tours were sightseeing tours (85.2%), cultural heritage tours (55.6%), and culinary tours (44.4%). Skills: Respondents reported high levels of relevant skills. The mean score for their ability to explain Islamic religious beliefs and practices was 4.26 (SD = 0.859); efforts to provide information on the availability and selection of halal food were very good, with a mean score of 4.44 (SD = 0.641); and advising Muslim tourists on dress considerations evidenced a mean score of 4.52 (SD = 0.580).

Knowledge: Respondents showed a deep understanding. Knowledge of the various schools of Islamic thought was very high, with a mean score of 4.50 (SD = 0.65); understanding of Ramadan etiquette was very good, with a mean score of 4.59 (SD = 0.636); and awareness of general considerations when visiting a mosque reached an average of 4.67 (SD = 0.620). Attitude: The review results display a very positive attitude. They showed a strong understanding of Muslim customers' needs, with a mean score of 4.63 (SD = 0.58), openness to adapting travel offers with a similar mean of 4.63 (SD = 0.629), and agreed that providing services customized to the needs of Muslim travellers is an important part of their role, reflected in the mean score of 4.63 (SD = 0.58). Readiness: Data show a high level of readiness to serve Muslim travellers effectively. Overall readiness was rated as high, with a mean of 4.63 (SD = 0.565), confidence in explaining Islamic beliefs and practices with a mean score of 4.56 (SD = 0.577), and a need to advise tourists in more depth about cultural customs and etiquette, resulting in a mean score of 4.63 (SD = 0.565) (*Table 1*). The data showed a positive correlation between all variables in this study; the data have shown that these key elements are interdependent on each other and are seen to influence the ability of tour guides to offer inclusive tourism to the Muslim community.

Table 1. *Correlation analysis.*

Variable	Skills	Knowledge	Attitudes	Readiness
Skills	1.000			
Knowledge	0.735***	1.000		
Attitudes	0.665***	0.769***	1.000	
Readiness	0.687***	0.532*	0.641***	1.000

*Note: ***indicates p < 0.001; **indicates p < 0.01.*

Correlation analysis: Interdependence of core competencies

Spearman rank correlation coefficient analysis was conducted on all 50 respondents to assess relationships among tour guides' knowledge, skills, attitudes, and overall motivation. The correlation analysis confirmed positive correlations among all core competencies (all p-values < 0.001), showing the high interdependence of intercultural competencies in tourism. The data showed that basic knowledge was the strongest influencing factor in tour guides' overall competence. Knowledge and Attitude (ρ = 0.769) show a very strong positive correlation, the strongest correlation in this study.

Knowledge and Skills (ρ = 0.735) indicate that conceptual knowledge is directly related to practical application. Skills and Attitude (ρ = 0.665) indicate that tour guides skilled in operational tasks maintain a more positive attitude. Skills and Readiness (ρ = 0.687) show a strong correlation between practical skills and confidence. Attitude and Readiness (ρ = 0.641) confirm that a truly tolerant and respectful attitude is essential for tour guides to fully fulfil their roles. Knowledge and Readiness (ρ = 0.532) shows that while basic knowledge is important, applying knowledge (skills) and thinking (attitudes) are the most interdependent factors in the final level of preparation. This highly significant correlation supports the significance of a comprehensive approach to training tour guides in Malaysia. Teaching doctrinal facts (knowledge) creates associations that can directly enhance cultural empathy (attitudes) and effective application (skills). To summarize, this study stresses the importance of a holistic approach to training and professional development for tour guides through integrating skills, knowledge, and attitudes based on Muslim-friendly practices.

Mann-Whitney U and Kruskal-Wallis H

Further group comparisons utilizing the Mann-Whitney U and Kruskal-Wallis H tests revealed no statistically significant differences in Knowledge, Skills, Attitudes, or Readiness based on gender, prior guiding experience, or educational attainment ($p > 0.05$ for all variables). Far from being a limitation, this uniformity highlights a major strength of the Muslim Friendly Tour Guide (MFTG) Course. The results suggest that the training program is universally accessible and effective, successfully bridging any pre-existing demographic or experiential gaps. Consequently, the curriculum can be confidently standardized across the industry, since it equips novice and veteran guides, regardless of educational background or gender, with the competencies needed to serve the Muslim tourism market effectively.

Conclusion

This valuable study has provided important insights into the effectiveness of the Muslim Friendly Tour Guide Training (MFTG) program in training tour guides who can meet the specific needs of Muslim tourists to Malaysia. The program results have successfully prepared participants possessing the skills and knowledge needed to meet the growing demand for professional services that respect Islamic traditions in the tourism sector. The MFTG program effectively covered key aspects of Muslim-friendly tourism, achieving high average scores in skills such as explaining the Islamic perspective, providing information on halal food, and advising on appropriate clothing (Rosli et al., 2025; Wahim et al., 2025). These results align with the findings of Battour et al. (2021) and Al-Ansi and Han (2019), who highlighted the importance of these skills in providing high-quality experiences for Muslim tourists. Furthermore, the training bridged knowledge gaps, with participants displaying significant progress in their comprehension of Islamic thought, Ramadan etiquette, and mosque-visiting customs (Abdelghani et al., 2026; Wahim et al., 2025). Similar findings emerged in studies on the skills required for Muslim-friendly tourism: Muflihah and Muttaqin (2025) and Rosli et al. (2025) pointed out the importance of a deep grasp of cultural differences to provide authentic and respectful experiences. Overall, participants showed positive attitudes toward understanding Muslim consumers' needs and applying flexible tourism content, showing considerable attitude change. This supports Mohsin et

al.'s (2016) assertion and broader empirical studies by Syakier and Hanafiah (2021) and Wahim et al. (2025) that positive attitudes are necessary for providing enjoyable and culturally safe experiences in Muslim-friendly tourism.

The MFTG program successfully trained tour guides to meet the needs of Muslim-friendly tourism, as shown by participants' high readiness and confidence after the training. These results support Mohsin et al. (2016), who stressed the requirement of comprehensive training to increase service providers' readiness in this niche market. The strong positive correlation between these items indicates that tour guide competence is related to skills, knowledge, quality, and readiness. This study includes various aspects of tour guide training and stresses the importance of a comprehensive program aligned with the holistic training strategy proposed for this sector (Jamaludin et al., 2023; Mohsin et al., 2016). The study concludes by presenting empirical data supporting the effectiveness of specific training programs for tour guides tailored to Muslim tourism. Muslim Friendly Tour Guide Training (MTGT) has a significant, positive impact on participants' skills, knowledge, and attitudes, strengthening their overall ability to meet the needs of Muslim tourists. These results correspond with Jamaludin et al. (2023) and Mohsin et al. (2016), illustrating the importance of training programs created to address the unique characteristics of Muslim tourism, including religious practices, cultural sensitivities, and professional service requirements. Improving the skills and experience of tour guides in this field can significantly improve the quality of experiences offered to Muslim tourists and ultimately contribute to the growth of this niche market.

The strong correlation between the elements examined in this study suggests that a comprehensive approach is most effective for tour guide training. To maximize the effectiveness of this training, future programs should prioritize capacity building, knowledge enhancement, and positive attitude development. This study contributes to a deeper understanding of Muslim-friendly tourism by clarifying the effectiveness of specific training programs. These findings will guide stakeholders in higher education institutions, governments, and the tourism industry in designing and implementing initiatives to improve tour guides' skills in this rapidly growing field (Muflihah and Muttaqin, 2025; Islamic Tourism Centre, 2023; Oktadiana et al., 2016). Findings from this study have highlighted the critical need for tour guides to deepen their knowledge and understanding of the principles, ethics, and practices that support Muslim-friendly tourism (Jamaludin et al., 2023). This study provides a clear roadmap to address these deficiencies through targeted professional development (Battour et al., 2021), by proactively identifying existing gaps in tour guides' basic skills and knowledge. When tour guides understand and respect Islamic customs, they can better demonstrate cultural sensitivity. To foster a welcoming environment that ensures positive experiences and cultural respect for Muslim tourists, which in turn drives destination loyalty and satisfaction, this enhanced intercultural competence is seen as crucial (Wahim et al., 2025; Syakier and Hanafiah, 2021).

Therefore, this study has strong potential to accelerate a paradigm shift in the broader tourism sector by offering actionable insights to key industry players. Tourism stakeholders, policymakers, and educational institutions can design and implement standardized, highly effective training programs (Jamaludin et al., 2023; Mohsin et al., 2016), supported by empirical evidence that provides valuable guidance. By systematically equipping tour guides with the skills needed to excel in this field, destinations can ensure the delivery of high-quality, inclusive services. The lack of adequate training among tourism and hospitality industry creates significant challenges

in meeting tourists' diverse needs, making well-equipped tour guides essential for bridging service gaps and ensuring a smooth, culturally appropriate experience across the tourism supply chain (Ishak and Jie, 2025). Ultimately, bridging this competency gap through specialized education will not only raise tour guides' professional standards but also significantly accelerate the sustainable growth and global competitiveness of the Muslim tourism market (Wahim et al., 2025; Islamic Tourism Centre, 2023).

Acknowledgement

The authors would like to express their sincere gratitude and appreciation to Bahagian Penyelarasan Penyertaan Bumiputera Pulau Pinang, Unit Penyelarasan Pelaksanaan, Jabatan Perdana Menteri (ICU JPM) for their invaluable support, funding, and cooperation, which made this research possible.

Conflict of interest

The authors confirm that there is no conflict of interest involve with any parties in this research study.

REFERENCES

[1] Abdelghani, A.A.A., Mohammed, M.A., Ahmed, H.A.M. (2026): The silent script and spoken word: A systematic review of tourist managerial policy and guide competency in Islamic heritage sites. – Eco-Tourism and Sustainable Development 2(1): 29-42.
[2] Al-Ansi, A., Han, H. (2019): Role of halal-friendly destination performances, value, satisfaction, and trust in generating destination image and loyalty. – Journal of Destination Marketing and Management 13: 51-60.
[3] Battour, M.M., Ismail, M.N., Battor, M.D. (2010): Toward a framework for halal tourism market. – Tourism Management Analysis 1(2): 43-50.
[4] Battour, M., Bhardwaj, S., Sujood, Fauzi, M.A. (2026): Designing for diversity: Science mapping of Muslim-friendly tourism experience and future trends. – Cogent Social Sciences 12(1): 18p.
[5] Battour, M., Ismail, M.N., Battor, M., Awais, M. (2017): Islamic tourism: An empirical examination of travel motivation and satisfaction in Malaysia. – Current Issues in Tourism 20(1): 50-67.
[6] Battour, M., Salaheldeen, M., Mady, K. (2021): Halal tourism: Exploring innovative marketing opportunities for entrepreneurs. – Journal of Islamic Marketing 12(7): 1-20.
[7] Committee for Economic and Commercial Cooperation of the Organization of Islamic Cooperation (COMCEC) (2017): Muslim friendly tourism: Regulating accommodation establishments in the OIC member countries. – COMCEC Coordination Office 113p.
[8] Euromonitor International (2015): Halal food: Global industry overview and future trends. – Euromonitor International Report 45p.
[9] Hamdy, A., Eid, R., Gao, X. (2024): Integrating Muslim-friendly tourist destination image, value, satisfaction, and Muslim actual visit behaviour in the travel industry. – International Journal of Tourism Research 26(5): 12p.
[10] Hanafiah, M.H., Hasan, M.R., Mat Som, A.P. (2022): Managing modern Muslim travellers: Emerging trends and issues for Islamic tourism destinations. – Tourism and Hospitality 3(4): 908-918.

[11] Hariani, D., Hanafiah, M.H. (2024): The competitiveness, challenges and opportunities to accommodate the halal tourism market: A Sharia-law tourism destination perspectives. – Journal of Islamic Marketing 15(3): 919-942.
[12] Ishak, F.A.C., Jie, K.C. (2025): Promoting Malaysian ethnic restaurants: Exploring the strategies and challenges of tourism agencies in Malaysia. – Quantum Journal of Social Sciences and Humanities 6(SI1): 92-108.
[13] Islamic Tourism Centre (2023): Muslim-friendly tourist guide (MFTG) assurance and recognition scheme. – Ministry of Tourism, Arts and Culture Malaysia 10p.
[14] Jamaludin, M.A., Rosli, N.L.I., Saffinee, S.S. (2023): Fundamentals of tour guide in Muslim-friendly tourism. – Journal of Halal Industry and Services 6(1): 5p.
[15] Kessler, K. (2016): Conceptualizing mosque tourism: A central feature of Islamic and religious tourism. – International Journal of Religious Tourism and Pilgrimage 3(2): 11-32.
[16] Kovjanic, G. (2014): Islamic tourism as a factor of the Middle East regional development. – Turizam 18(1): 33-43.
[17] Mashuri, I. (2020): Implementation of sharia compliance in the halal tourism industry in Indonesia (A study on sharia hotels and beaches). – Prophetic Law Review 2(2): 201-220.
[18] Mohsin, A., Ramli, N., Alkhulayfi, B.A. (2016): Halal tourism: Emerging opportunities. – Tourism Management Perspectives 19: 137-143.
[19] Muflihah, L., Muttaqin, M.I. (2025): The role of cultural diversity in realizing inclusive halal tourism: A review of multicultural destination management. – Atlantis Highlights in Social Sciences, Education and Humanities 10p.
[20] Muslim, A.K., Harun, A. (2022): Exploring the concept of Muslim friendly tourism. – International Journal of Religious Tourism and Pilgrimage 10(3): 55-89.
[21] Oktadiana, H., Pearce, P.L., Chon, K. (2016): Muslim travellers' needs: What don't we know? – Tourism Management Perspectives 20: 124-130.
[22] Prakash, M., Chowdhary, N., Sunayana (2010): Tour guides: Roles, challenges, and desired competencies. A review of the literature. – International Journal of Hospitality and Tourism Systems 3(1): 12p.
[23] Qureshi, R.A., Dada, Z.A., Bhat, W.A., Soudager, M.A. (2025): Modelling halal tourism as a reflective–reflective second-order construct: Linking attributes to tourist outcomes using structural model analysis. – Journal of Islamic Marketing 16(10): 2733-2780.
[24] Rahman, M.K., Zailani, S., Musa, G. (2017): Tapping into the emerging Muslim-friendly medical tourism market: Evidence from Malaysia. – Journal of Islamic Marketing 8(4): 514-532.
[25] Rahman, M.R., Mustapha, M.R., Fauzi, M.A. (2026): Halal tourism in Southeast Asia: Past, present and future trends. – Journal of Islamic Accounting and Business Research 23p.
[26] Ren, L., Wong, C.U.I., Ma, C., Feng, Y. (2024): Changing roles of tour guides: From "agent to serve" to "agent of change". – Tourist Studies 24(1): 55-74.
[27] Romadon, T., Hendri, Parwito (2024): Impact of halal awareness on intention toward halal tourism: A study on generation Z Muslims in Bengkulu. – Business, Management and Accounting Journal 5(2): 141-150.
[28] Rosli, N.L.I., Jamaludin, M.A., Md Rosdy, A.S., Ahmad, A.N. (2025): Catering to Muslim travellers: A review on the value of Muslim-friendly tour guides services. – Halalsphere 5(1): 72-81.
[29] Rozalinda, Nurhasnah, Andespa, R. (2020): Halal tourism development in West Sumatera. – Proceedings of the Tourism Development Centre International Conference 13p.
[30] 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.

[31] Syakier, W.A., Hanafiah, M.H. (2021): Tour guide performances, tourist satisfaction and behavioural intentions: A study on tours in Kuala Lumpur city centre. – Journal of Quality Assurance in Hospitality and Tourism 23(12): 1-18.
[32] Wahim, I., Mahyuni, Ilham H., M. (2025): Standardization and documentation in handling Muslim tourists: A case study of tour guides in Lombok. – Journal of Mandalika Review 4(1): 42-53.