



Beyond Worship: A Qualitative Exploration of Mosque Tourism Through the Lens of Maqāṣid Sharī'ah and the 3A Framework in West Java, Indonesia

Anggara Disuma^{1*}, Slamet Firdaus², Encup Supriatna³, Chaerul Shaleh⁴, Siska Mandalia⁵

^{1,2} UIN Siber Syekh Nurjati Cirebon, Indonesia

^{3,4} UIN Sunan Gunung Djati Bandung, Indonesia

⁵ University of Dundee, United Kingdom

* Corresponding Author, Email: raedu@uinssc.ac.id

Received: February 8, 2026, *Revised:* May 25, 2026, *Accepted:* September 6, 2026,
Published: September 7, 2026

Abstract: This study aims to develop an integrative model that combines the Maqāṣid al-Sharī'ah framework with the conventional 3A (Attraction, Accessibility, Amenity) tourism model for mosque tourism development. The core concept of mosque tourism is redefined beyond the lens of mere commercial spectacle or visual consumption, repositioning the mosque as a sacred civilizational space where spirituality, education, and communal welfare intersect. Using a qualitative research design grounded in conceptual documentary and textual inquiry into normative scriptures and regional policy frameworks, the spatial scope of this inquiry is contextualized within West Java, Indonesia—a region rich in Islamic cultural heritage. The primary findings reveal that the integration of the five essential Maqāṣid dimensions (preservation of faith, life, intellect, lineage, and wealth) radically operationalizes the 3A framework: Attraction is re-envisioned as spiritual pedagogy, Amenity is re-defined as holistic etic hospitality rooted in ḥalāl-tayyib values, and Accessibility is re-contextualized as a moral commitment to socio-economic justice and physical equity. The major challenge identified is the persistent methodological vacuum in translating abstract Islamic ethics into practical tools for destination management amid the growing threat of digital commodification. Consequently, this study recommends a multi-stakeholder collaborative governance model that subordinates industrial logic to the sacred sanctity of religious spaces. This research significantly advances Islamic tourism scholarship by establishing an operational, value-based destination management framework that bridges the dichotomy between normative religious philosophy and practical management efficiency, offering a robust model for sustainable and spiritually respectful tourism.

Keywords: Accessibility; Amenity; Attraction; Maqasid al-Shari'ah; Mosque tourism; West Java.

Introduction

The emergence of mosque tourism as a significant current within the contemporary global tourism landscape can no longer be understood merely as a ritualistic form of religious travel. It has evolved into a multidimensional arena where spirituality, cultural identity, architectural aesthetics, creative economy, and civilizational diplomacy intersect simultaneously within the modern Muslim world. Over the past decade, the global Muslim travel industry has experienced remarkable expansion and is consistently projected to become one of the most dynamic segments of international tourism

(Mastercard-CrescentRating, 2023). Yet beneath this impressive growth lies an increasingly urgent academic concern regarding the direction of Islamic tourism development, which is often trapped within the logic of commodification and market-oriented consumption of sacred symbols. Mosques, ontologically established as spaces of devotion, contemplation, ethical formation, and communal solidarity, are gradually being transformed into objects of visual consumption and tourist spectacle, assessed primarily through their aesthetic appeal and economic profitability. At this very intersection, mosque tourism emerges as both profoundly promising and deeply problematic.

Recent studies reveal that Muslim and non-Muslim visitors alike are increasingly drawn to mosques not solely for ritual worship but also for their historical narratives, cultural significance, artistic beauty, and spiritual atmosphere (Azizan et al., 2023). This phenomenon is particularly visible in Indonesia, where monumental mosques have begun to function as iconic tourism destinations and symbols of regional identity. In West Java, for instance, the Al-Jabbar Grand Mosque in Bandung has become an emblem of contemporary Islamic urbanism through its spectacular architectural modernity, while the historic Sang Cipta Rasa Mosque in Cirebon preserves the memory of Islam's early dissemination across the archipelago through its deeply symbolic heritage and sacred traditions (Jamaludin et al., 2023). Nevertheless, the rapid growth of mosque tourism simultaneously exposes a striking paradox. On one hand, mosques serve as catalysts for local economic development, cultural education, and the strengthening of Islamic identity. On the other hand, the absence of a coherent ethical framework often causes mosque tourism management to operate pragmatically and sporadically, driven more by industrial logic than by the sacred values that constitute the spiritual essence of the mosque itself (Wulandari et al., 2024).

The dominance of pragmatic approaches in tourism development is evident in the widespread adoption of the 3A framework consisting of attraction, accessibility, and amenity. For decades, this model has been regarded as a foundational instrument in destination planning because it offers a clear, systematic, and operationally practical structure for tourism analysis and development (Inskeep, 1991). However, when this secular framework is directly applied to sacred spaces such as mosques, profound epistemological and ethical tensions inevitably arise. Within conventional tourism logic, attraction is commonly interpreted as the capacity to attract crowds and generate memorable visual experiences. Amenity is understood primarily as supporting facilities designed to maximize tourist comfort and convenience, while accessibility is measured largely through mobility efficiency and infrastructural connectivity. Such a paradigm implicitly positions tourists as the central axis of development. Consequently, spiritual tranquility, ritual solemnity, contemplative silence, and the authority of local worshipping communities are frequently marginalized by commercial interests and destination branding strategies.

Critiques of secular approaches to sacred site management have long been articulated within religious tourism studies. Shackley (2001) argued persuasively that sacred spaces cannot be managed in the same manner as secular tourist attractions because they embody symbolic meanings and irreplaceable spiritual functions (Shackley, 2001). More recent scholarship further demonstrates that tourism development lacking ethical sensitivity may lead to the commodification of religion, disruptions to worship practices, and the reduction of spiritual meaning into consumable spectacle (Olsen & Timothy, 2022). Despite these critiques, however, most mosque tourism studies continue to operate within paradigms centered on visitor satisfaction, consumer behavior, and destination marketing. The study conducted by Azizan et al. (2023), for example, successfully identified the importance of facility quality, cultural value, and ease of access in shaping mosque tourist satisfaction across Southeast Asia, yet it did not attempt to formulate a broader ethical framework capable of guiding how these components should be developed in accordance with Islamic principles (Azizan et al., 2023).

It is within this intellectual context that Maqāṣid al-Sharī'ah emerges as a profoundly relevant ethical horizon, offering a more holistic and meaningful orientation for tourism development. Since the classical works of Al-Ghazālī and Al-Shāṭibī, Islamic intellectual tradition has conceptualized Maqāṣid as the higher objectives of Islamic law aimed at preserving religion, life, intellect, lineage, and wealth. Through contemporary systemic interpretations, Maqāṣid has evolved beyond a purely juridical doctrine into a philosophical framework intended to ensure that

all human activities generate social benefit and prevent harm (Auda, 2008). In recent decades, this framework has expanded dynamically into various modern disciplines, including Islamic economics, Shari'ah finance, bioethics, and sustainable governance (Akram Laldin & Furqani, 2013). Scholars have increasingly proposed Maqāṣid as an ethical foundation for Islamic tourism, arguing that tourism activities should not merely generate economic profit but should also foster spiritual enrichment, intellectual development, social cohesion, and communal well-being (Battour et al., 2018).

Nevertheless, a substantial conceptual gap persists between the normative discourse of Maqāṣid and the operational realities of tourism destination management. Most studies on Maqāṣid in tourism remain philosophical and abstract. They emphasize the importance of Islamic ethical values in tourism development but rarely explain systematically how these higher objectives can be translated into concrete planning instruments, spatial policies, visitor management systems, facility standards, or service design strategies for mosque tourism destinations. In other words, there exists a methodological vacuum in bridging Islamic ethical philosophy with practical tourism management frameworks (Khan et al., 2025).

This unresolved gap constitutes the primary point of departure for the present study. *First*, there is a research gap: the dominance of pragmatic and positivist approaches in mosque tourism studies, which focus extensively on tourist satisfaction, consumer perceptions, and destination competitiveness while paying insufficient attention to Islamic ethical frameworks rooted in normative philosophy (Lugosi, 2022). *Second*, although Maqāṣid al-Shari'ah has been widely employed within Islamic economics and halal lifestyle studies, its application to mosque tourism development remains severely limited and insufficiently operationalized within practical destination management models (Isnaini Harahap et al., 2025). *Third*, no previous study has comprehensively integrated the Maqāṣid framework with the widely utilized 3A tourism model specifically for mosque tourism development, particularly within the context of West Java, a region possessing immense Islamic cultural heritage alongside explicit governmental support for Shari'ah-based economic development through the West Java Governor Regulation Number 1 of 2022.

In fact, West Java represents a uniquely strategic socio-cultural laboratory for the development of a Maqāṣid-based mosque tourism model. With its overwhelmingly Muslim population, rich Islamic historical legacy, and growing number of architecturally iconic mosques, the province possesses extraordinary potential to construct a tourism paradigm that is not only economically competitive but also deeply rooted in spiritual values and social welfare. Ironically, however, mosque tourism development within the region continues to operate in a fragmented and largely uncoordinated manner, lacking an integrative framework capable of harmonizing tourism interests with religious sanctity, educational missions, and community empowerment. Many tourism initiatives surrounding mosques are driven by short-term practical considerations without a clear philosophical foundation regarding how sacred spaces should be positioned amid the expanding currents of modern tourism industries (Adinugraha et al., 2025).

Based on these conditions, this study aims to construct an integrative model combining Maqāṣid al-Shari'ah with the 3A framework for mosque tourism development in West Java. This research seeks to demonstrate that attraction, accessibility, and amenity cannot be understood as value-neutral concepts when applied to sacred religious spaces. Instead, they must be critically reconstructed through the ethical orientation of Maqāṣid in order to ensure that tourism development preserves the sanctity of worship spaces while simultaneously generating broader social benefit. Accordingly, attraction should no longer be reduced merely to visual spectacle or architectural monumentality but should instead encompass spiritual experience, religious symbolism, and pedagogical engagement capable of deepening visitors' religious consciousness. Amenity should not be interpreted solely as facilities for tourist comfort but as services reflecting the Islamic values of ṭayyib, cleanliness, safety, educational enrichment, and ethical hospitality. Accessibility, meanwhile, should transcend infrastructural connectivity and include social justice, inclusivity for vulnerable groups, equitable access to sacred spaces, and the fair distribution of economic benefits among surrounding communities (Rocco, 2026).

Through this approach, the present study aspires not only to fill an important theoretical lacuna within mosque tourism scholarship but also to provide practical contributions for policymakers, mosque administrators, tourism planners, and local communities seeking to design

more ethical, sustainable, and spiritually respectful tourism models. In an age increasingly inclined to transform religion into visual commodity and symbolic industry, this research ultimately seeks to restore the mosque to its authentic dignity as a center of spirituality, education, and civilizational formation, while simultaneously embracing tourism as a medium for intercultural learning, religious reflection, and the strengthening of dignified Islamic identity.

Method

This study employs a qualitative research design based on conceptual and theoretical analysis through documentary or textual inquiry. This approach is particularly appropriate for developing new theoretical frameworks, synthesizing interdisciplinary perspectives, and constructing normative arguments concerning the integration of Islamic ethics and tourism management. As Bowen (2009) explains, documentary analysis enables researchers to critically interpret texts in order to generate conceptual understanding and theoretical innovation (Bowen, 2009). Accordingly, this research systematically collects, verifies, interprets, and analyzes relevant textual materials to formulate an integrative Maqāṣid-3A framework for mosque tourism development.

The data sources consist of three main categories. First, foundational normative texts derived from the Qur'ān and authentic Ḥadīth, particularly those discussing travel (safar), hospitality (ḍiyāfah), mosque sanctity (masājid), public welfare (maṣlaḥah), and the objectives of Islamic law (Maqāṣid al-Sharī'ah). Second, academic literature comprising peer-reviewed journal articles, scholarly books, conference proceedings, and research reports related to four major themes: Maqāṣid al-Sharī'ah theory, Islamic and halal tourism, religious tourism and sacred site management, and the 3A tourism framework. These sources were identified through reputable academic databases such as Scopus, Web of Science, and Google Scholar. Third, contextual policy documents were analyzed, including Indonesia's tourism development policies and the Peraturan Gubernur Jawa Barat Nomor 1 Tahun 2022 tentang Pengembangan Ekonomi dan Keuangan Syariah [West Java Governor Regulation Number 1 of 2022 concerning the Development of Sharia Economy and Finance], which provides the regional policy context for Sharī'ah-oriented tourism development.

Data collection was conducted through a systematic documentary review using keywords in English and Indonesian, including "Maqāṣid al-Sharī'ah and tourism," "mosque tourism management," "Islamic tourism development," "3A tourism framework," "wisata masjid," and "kebijakan pariwisata Jawa Barat." Selected documents were evaluated based on credibility, relevance, conceptual significance, and recency of publication before being organized thematically.

The collected data were analyzed using thematic analysis following the six-phase framework developed by Braun and Clarke (2006). The analysis involved repeated familiarization with the texts, generation of initial codes from both Maqāṣid and tourism literature, identification of thematic relationships, review and refinement of themes, conceptual definition of core categories, and construction of the final analytical narrative (Braun & Clarke, 2006). Themes emerging from the analysis include "Spiritual Pedagogy as Attraction," "Ḥalāl-Tayyib Amenities," and "Equitable Accessibility," which collectively form the basis of the proposed integrative framework.

The conclusion-drawing process was conducted abductively by continuously moving between Islamic ethical theory, tourism management discourse, and the socio-cultural realities of mosque tourism in West Java. To ensure validity and trustworthiness, the study employed rigorous source selection, maintained a transparent analytical process, engaged critically with existing scholarly debates, and utilized thick descriptive interpretation. Ultimately, this research aims to formulate a comprehensive Maqāṣid-3A model capable of providing both theoretical contributions and practical guidance for ethical, sustainable, and spiritually respectful mosque tourism development.

Results and Discussion

The qualitative documentary analysis conducted in this study reveals that the integration between Maqāṣid al-Sharī'ah and the 3A tourism framework produces a transformative conceptual model capable of redefining mosque tourism beyond the conventional logic of market-oriented destination development. Rather than functioning merely as a supplementary ethical ornament

attached to an already secular tourism structure, Maqāṣid operates in this framework as a foundational epistemological compass that reconstructs the very meaning, orientation, and operational objectives of attraction, accessibility, and amenity. The findings demonstrate that the five essential Maqāṣid, namely the protection of religion (ḥifẓ al-dīn), life (ḥifẓ al-naḥs), intellect (ḥifẓ al-‘aql), lineage and social continuity (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl), are not abstract theological ideals detached from contemporary tourism practice. On the contrary, they possess remarkable analytical and practical capacity to guide the governance of sacred destinations in ways that preserve spiritual dignity while simultaneously encouraging social welfare, cultural sustainability, and equitable economic development.

The first major finding of this study concerns the reconceptualization of attraction within mosque tourism. In conventional tourism discourse, attraction is commonly associated with visual spectacle, uniqueness, entertainment value, and market competitiveness. Such a paradigm frequently encourages the commodification of sacred symbols into consumable tourist imagery. The Maqāṣid-oriented reinterpretation proposed in this study fundamentally alters this orientation by repositioning attraction as a medium of spiritual pedagogy and ethical reflection. Under the principle of ḥifẓ al-dīn, the mosque ceases to function merely as an architectural landmark or aesthetic object. Instead, it becomes a living arena of religious meaning where tourism activities are expected to strengthen spiritual consciousness, historical understanding, and civilizational appreciation. This finding resonates with recent discussions in heritage tourism studies emphasizing the growing importance of experiential authenticity and spiritual engagement within sacred destinations (Seyfi et al., 2023).

In the context of West Java, this reinterpretation becomes particularly significant because many prominent mosques possess layered historical narratives deeply intertwined with the Islamization of Sundanese society and the formation of local Islamic identity. The Sang Cipta Rasa Mosque in Cirebon, for example, embodies not merely historical architecture but also a symbolic memory of Walisongo networks, indigenous-Islamic synthesis, and communal religious continuity. Within the Maqāṣid-3A framework, such narratives should not be reduced to decorative storytelling for tourists; rather, they must function as instruments of ethical education capable of cultivating reverence, intergenerational memory, and spiritual literacy. Contemporary tourism studies increasingly argue that heritage destinations able to facilitate reflective engagement rather than superficial consumption generate more sustainable and meaningful visitor experiences (Su et al., 2022). Thus, the proposed framework shifts attraction away from spectacle-oriented tourism toward spiritually immersive interpretation.

This reinterpretation also critically responds to the growing phenomenon of “Instagrammable religiosity,” in which sacred spaces are increasingly consumed through digital visual culture. Recent studies on religious tourism in the age of social media suggest that visual commodification often transforms worship spaces into performative backgrounds detached from their original sacred purpose (Yousaf & Xiucheng, 2021). Within many contemporary mosque tourism practices, architectural magnificence frequently becomes more emphasized than contemplative spirituality. The Maqāṣid-based framework developed in this study resists such reductionism by insisting that attraction must remain subordinated to the preservation of sacredness and religious intentionality. Consequently, tourism management strategies should prioritize interpretive guidance, ethical visitor orientation, religious storytelling, and contemplative spatial experiences over purely visual branding strategies (Elham, n.d.).

The second major finding concerns the ethical reconstruction of amenities within mosque tourism development. Conventional tourism frameworks generally evaluate amenities through the lens of convenience, comfort, and service efficiency. Hotels, food courts, parking facilities, cafés, souvenir shops, and recreational infrastructure are typically developed to maximize visitor satisfaction and economic profitability (Ijatuyi et al., 2025). However, the findings of this study indicate that within the Maqāṣid paradigm, amenities cannot be separated from broader ethical obligations concerning human dignity, spiritual well-being, and social responsibility. Guided primarily by the principles of ḥifẓ al-naḥs and ḥifẓ al-‘aql, amenities within mosque tourism must embody the Islamic concept of ṭayyib, which extends beyond legality into notions of wholesomeness, cleanliness, moral quality, safety, and intellectual nourishment.

This reinterpretation substantially expands the meaning of tourism facilities. Amenities are

no longer perceived merely as supporting infrastructure but as ethical environments shaping visitor behavior, emotional experience, and spiritual perception. Prayer facilities, educational displays, halal culinary services, sanitation systems, family-friendly spaces, disability-inclusive infrastructure, and environmental management all become integral expressions of Islamic ethical hospitality. Recent scholarship on halal tourism increasingly highlights that Muslim travelers seek not only religious compliance but also experiences aligned with broader values of dignity, authenticity, well-being, and emotional comfort (Han et al., 2019). The findings of this study deepen this discussion by arguing that mosque amenities should cultivate ethical atmospheres rather than merely fulfill technical standards.

In West Java, where mosque tourism increasingly intersects with mass urban tourism and digital consumer culture, the ethical management of amenities becomes critically important. Several emerging mosque destinations have developed large commercial zones surrounding sacred areas, including cafés, merchandise stores, and entertainment facilities. While such developments contribute economically, the absence of ethical boundaries risks gradually transforming the mosque complex into a commercialized leisure space. The Maqāṣid-3A framework therefore proposes that economic activities within mosque tourism must remain subordinated to the mosque's primary spiritual and communal mission. This proposition aligns with recent Islamic economic discussions emphasizing that Sharī'ah-oriented development should prioritize communal welfare and moral equilibrium over unrestricted commercialization (Kasri & Putri, 2022).

Another important finding relates to the reconceptualization of accessibility. Within conventional tourism planning, accessibility is primarily understood in logistical and infrastructural terms, including transportation systems, physical connectivity, signage, mobility efficiency, and travel convenience (Iamtrakul et al., 2025). Although these dimensions remain important, the findings of this study demonstrate that the Maqāṣid perspective significantly broadens the ethical meaning of accessibility. Guided by the principles of ḥifẓ al-māl and ḥifẓ al-nasl, accessibility must encompass not only physical reachability but also social inclusivity, economic justice, equitable participation, and communal benefit distribution.

This expanded interpretation carries profound implications for mosque tourism governance. Accessibility within a Maqāṣid framework requires that sacred destinations remain open, inclusive, and welcoming to diverse social groups, including women, children, elderly visitors, economically marginalized communities, and persons with disabilities. Recent studies on inclusive religious tourism stress that accessibility should not be reduced merely to architectural mobility but must include social dignity, emotional security, and participatory equality (Buhalis & Darcy, 2021). The findings of this study reinforce this perspective while embedding it within Islamic ethical reasoning. In this sense, equitable accessibility becomes an act of social justice rooted in Sharī'ah objectives rather than solely a technical requirement of tourism planning.

In the West Javanese context, this principle is particularly relevant because mosque tourism often develops unevenly across urban and rural regions. Iconic urban mosques tend to receive disproportionate infrastructural investment and media attention, while smaller historical mosques with profound cultural significance remain marginalized within tourism policy agendas. The proposed framework therefore argues that accessibility must also involve distributive justice in tourism development. Economic benefits generated through mosque tourism should circulate fairly within surrounding communities rather than concentrating exclusively among investors, tourism operators, or urban elites. Contemporary sustainable tourism research increasingly emphasizes the necessity of community-centered tourism governance capable of preventing social inequality and cultural displacement (Cheer et al., 2023). The Maqāṣid-3A model strengthens this argument by grounding distributive justice within Islamic moral philosophy.

The analysis further reveals that the integration of Maqāṣid and the 3A framework generates a significant theoretical contribution by overcoming the dichotomy between normative Islamic ethics and practical tourism management. Previous studies frequently treated these domains separately. Islamic tourism scholarship often remained normative and philosophical without operational applicability, while tourism management studies largely focused on technical efficiency detached from ethical considerations. The present framework bridges this divide by

demonstrating that Islamic ethical philosophy possesses operational relevance for destination governance. In this regard, the study contributes to emerging discussions on value-based tourism management and post-secular tourism paradigms, which increasingly challenge the dominance of purely neoliberal tourism models (Dujmović & Vitasović, 2020).

The novelty of this framework also lies in its capacity to transform the 3A model from a market-centered managerial tool into an instrument of ethical civilization-building. Attraction becomes spiritual pedagogy, amenities become ethical hospitality, and accessibility becomes distributive justice. Such transformation reorients tourism away from excessive commodification toward holistic human flourishing. Importantly, this does not imply rejecting tourism modernization or economic development (Sharpley, 2022). Rather, it proposes that tourism growth must remain ethically disciplined by higher civilizational values capable of preserving sacred dignity and communal harmony.

From a practical perspective, the findings imply several actionable recommendations for stakeholders involved in mosque tourism development. Mosque management boards should formulate visitor management guidelines grounded in spiritual ethics rather than purely administrative efficiency. Regional governments should integrate Maqāṣid-oriented principles into tourism master plans and cultural heritage policies (Damayanti et al., 2026). Tourism operators should design educational and contemplative visitor experiences rather than solely emphasizing visual entertainment and digital branding. Academic institutions and Islamic organizations should also collaborate in producing interpretive materials capable of deepening visitors' understanding of Islamic history, architecture, and spirituality. Recent policy-oriented tourism studies argue that sustainable religious tourism requires collaborative governance involving state institutions, local communities, religious authorities, and cultural actors simultaneously (Moscardo & Murphy, 2021). The present study strongly supports this multidimensional governance approach.

Ultimately, the findings of this study reveal that mosque tourism cannot be adequately governed through secular tourism logic alone because the mosque is not merely a destination but a sacred civilizational space carrying profound spiritual, historical, and communal meanings. The Maqāṣid-3A integration proposed here therefore represents more than a technical planning framework. It constitutes an ethical intervention against the gradual desacralization of religious spaces under contemporary tourism capitalism. By placing Maqāṣid al-Sharī'ah at the heart of tourism governance, this framework aspires to ensure that mosque tourism remains spiritually meaningful, socially just, culturally rooted, and economically beneficial without surrendering the sacred dignity that gives the mosque its enduring civilizational significance (Nurcahyo et al., 2024).

Attraction Re-envisioned: Spiritual Symbolism and Pedagogy over Mere Spectacle

The findings of this study reveal that the integration of Maqāṣid al-Sharī'ah into the concept of attraction within mosque tourism fundamentally transforms the philosophical orientation of destination development. In conventional tourism discourse, attraction is generally understood as the central pull factor capable of generating visitor interest through visual uniqueness, entertainment value, symbolic prestige, or historical distinctiveness. Such an understanding often positions sacred architecture as an object of aesthetic consumption rather than a vessel of transcendent meaning. Within the Maqāṣid-oriented framework developed in this study, however, attraction is radically re-envisioned through the ethical imperative of ḥifẓ al-dīn, or the preservation of faith. A mosque is not merely an architectural monument designed to impress the eye, nor a cultural artifact frozen in historical nostalgia (Dong, 2025). It is fundamentally a living sacred organism whose deepest attraction lies in its capacity to mediate spiritual experience, embody divine remembrance, and nurture communal consciousness. Consequently, the essence of attraction shifts from spectacle toward spiritual symbolism, ethical pedagogy, and experiential reverence (Ye, 2026).

This reconceptualization reflects broader transformations within contemporary religious tourism studies, where scholars increasingly argue that tourists seek meaningful, emotionally resonant, and spiritually transformative experiences rather than passive visual consumption alone (Li et al., 2022). In this regard, the mosque emerges not simply as a tourism destination but as a

pedagogical environment where visitors encounter the metaphysical dimensions of Islamic civilization through architecture, ritual, soundscape, and communal interaction. The attraction of the mosque therefore resides not only in what is seen, but in what is spiritually felt, intellectually contemplated, and ethically understood. Such a framework directly challenges tourism paradigms that reduce sacred spaces into photogenic commodities circulating endlessly within digital consumer culture.

The analysis demonstrates that the principle of *ḥifẓ al-dīn* requires every aspect of attraction development to preserve and reinforce the sacred identity of the mosque as *bayt Allāh*, the House of God. This sacred identity cannot be subordinated to commercial entertainment logic without risking symbolic desacralization. Thus, the mosque's principal attraction lies in its role as a living center of worship, education, charity, and communal cohesion. Visitors are drawn not merely to physical beauty but to the atmosphere of devotion embodied in congregational prayer, Quranic recitation, Islamic learning circles, and acts of collective solidarity (Liutikas, 2025). Recent research on spiritual tourism confirms that intangible religious atmosphere often possesses greater experiential significance than physical infrastructure itself because visitors increasingly value emotional authenticity and spiritual immersion (Jeaheng et al., 2020). Within the West Javanese context, this finding becomes especially relevant because many historical mosques continue to function as vibrant social institutions rather than static heritage monuments.

The Sang Cipta Rasa Mosque in Cirebon illustrates this dynamic vividly. Although the mosque is architecturally celebrated for its fifteenth-century structure, Javanese-Islamic artistic synthesis, and symbolic nine low doors, the *Maqāṣid-3A* framework interprets these physical elements not as isolated tourist curiosities but as embodied theological narratives. The low doors, for instance, symbolize humility before God and the ethical discipline of lowering one's ego before entering sacred space. Such symbolism transforms architecture into moral pedagogy (Iranmanesh & Lotfabadi, 2025). Recent scholarship in Islamic heritage interpretation argues that architectural symbolism within sacred sites functions as a communicative medium through which religious values are transmitted across generations (El-Gohary & Eid, 2021). Therefore, the attraction of Sang Cipta Rasa ultimately lies not in antiquity alone but in its enduring role as a civilizational archive of peaceful *da'wah*, cultural accommodation, and spiritual continuity associated with Sunan Gunung Jati and the Wali Songo tradition.

Similarly, the grandeur of Masjid Raya Al-Jabbar in Bandung acquires deeper significance when interpreted through the lens of *Maqāṣid*. Its attraction should not be confined to monumental aesthetics, futuristic design, or social media visibility. Rather, the mosque's architecture must be understood as a visual theology articulating concepts such as *tawḥīd*, harmony, transcendence, and collective Muslim intellectual achievement. Contemporary architectural studies increasingly suggest that modern Islamic architecture possesses the potential to function as a pedagogical text through which visitors engage with metaphysical ideas and ethical worldviews (Othman & Zainal-Abidin, 2023). In this sense, the mosque becomes readable not merely visually but intellectually and spiritually. Its domes, geometric patterns, light compositions, and spatial arrangements collectively communicate cosmological meanings that deepen visitors' understanding of Islamic aesthetics and civilization (Jin, 2022).

The principle of *ḥifẓ al-ʿaql* further expands the concept of attraction by emphasizing intellectual engagement and educational enrichment. Within this framework, mosque tourism should cultivate active learning rather than passive sightseeing. Visitors must be encouraged to engage critically and respectfully with the theological, historical, and cultural dimensions of the site. Guided interpretation therefore becomes essential. Rather than functioning merely as tour narration, interpretive programs should facilitate reflective encounters capable of expanding cultural literacy and interreligious understanding. Studies on educational tourism increasingly emphasize that meaningful visitor engagement emerges when interpretation stimulates reflection, dialogue, and emotional connection rather than superficial information transfer (Nguyen & Cheung, 2022).

Consequently, the *Maqāṣid*-informed attraction model proposed in this study includes various pedagogical strategies such as guided tours led by trained interpreters, educational exhibitions explaining Islamic architectural symbolism, mandatory etiquette briefings concerning mosque conduct, interactive digital displays, and immersive technologies capable of narrating

historical transformations and community functions. These strategies transform visitors from passive spectators into respectful participants within a living sacred environment. Importantly, such pedagogical orientation also functions as a mechanism of cultural diplomacy (Suhartanto et al., 2026). In increasingly polarized global contexts marked by Islamophobia and civilizational misunderstanding, mosque tourism possesses extraordinary potential to cultivate intercultural empathy and nuanced understanding of Islamic civilization. Recent studies on interfaith tourism indicate that educational engagement within sacred sites significantly reduces prejudice while increasing cultural respect among visitors from diverse backgrounds (Stylidis & Cherifi, 2021).

The findings also demonstrate that the principle of *ḥifẓ al-naṣl* broadens attraction beyond physical architecture toward the preservation of communal vitality and intergenerational continuity. The mosque's attraction includes the living social atmosphere generated through collective worship, communal charity, religious education, and everyday interaction among worshippers (Suud Sarim Karimullah, 2023). This dimension is particularly significant because many tourism development models unintentionally sterilize sacred spaces into museum-like environments devoid of authentic social life. Under the *Maqāṣid* framework, however, the presence of vibrant communal activity itself becomes a central attraction. The sight of worshippers gathering for *ṣalāt al-jamā'ah*, children studying the Qur'an, volunteers distributing food assistance, or elderly congregants participating in religious discussions communicates a living Islam grounded in social compassion and collective responsibility.

Recent sociological studies on sacred space suggest that tourists increasingly seek "lived authenticity," namely experiences rooted in genuine communal practice rather than staged cultural performance (MacCarthy, 2022). Accordingly, preserving the mosque's social vitality becomes essential not only for religious continuity but also for tourism authenticity itself. Tourism development should therefore support rather than disrupt the mosque's everyday religious and social functions. Visitor schedules, interpretive routes, photography regulations, and event management policies must all prioritize the integrity of communal worship and social activity. Such an approach prevents the transformation of sacred spaces into hollow spectacles detached from their living religious purpose.

The ethical principle of *ḥifẓ al-māl* introduces another critical dimension into attraction management by establishing moral boundaries against excessive commercialization. Within many contemporary tourism industries, attractions are frequently intensified through sensationalism, theatricalization, and commodified entertainment designed to maximize visitor consumption. The findings of this study demonstrate that such strategies are fundamentally incompatible with the sacred dignity of mosque environments. Attractions that trivialize religious symbolism, distort historical narratives, or transform prayer spaces into entertainment venues violate the ethical objectives of *Maqāṣid* because they prioritize short-term economic gain over spiritual integrity and communal respect (Mohiuddin & Wright, 2024).

This concern becomes increasingly urgent within the digital tourism economy, where destinations compete aggressively for online visibility and viral popularity. Recent research on religious tourism commercialization warns that excessive branding and entertainment-oriented promotion can gradually erode sacred legitimacy by encouraging superficial engagement detached from ethical understanding (Singh & Best, 2021). The *Maqāṣid-3A* framework therefore insists that every attraction strategy must undergo ethical evaluation concerning its impact on religious dignity, intellectual enrichment, and social welfare. Events, installations, performances, or promotional narratives that compromise solemnity or encourage disrespectful behavior should be avoided, regardless of their economic profitability.

Within the context of West Java, these findings carry significant practical implications for tourism stakeholders, policymakers, and mosque management institutions. Destination branding strategies should move beyond simplistic visual slogans emphasizing monumentality or size. Promotional narratives must instead foreground spiritual heritage, civilizational dialogue, communal resilience, and ethical learning. Historical mosques should be presented as living repositories of Islamic wisdom rather than static cultural commodities. Interpretive materials should be developed collaboratively between tourism professionals, Islamic scholars, historians, and local communities to ensure theological accuracy and cultural sensitivity. Such collaboration is increasingly recognized within heritage governance studies as essential for maintaining

authenticity and preventing cultural misrepresentation (Bianchi & de Man, 2021).

Moreover, the findings suggest that tourism success within mosque destinations should not be measured solely through visitor numbers, economic revenue, or digital visibility metrics. Instead, evaluative criteria should include indicators such as spiritual atmosphere preservation, educational impact, community participation, intercultural understanding, and ethical visitor behavior. This represents a substantial departure from conventional tourism evaluation systems dominated by market performance indicators. Emerging scholarship on regenerative tourism similarly argues that future tourism models must prioritize social and spiritual well-being over extractive economic growth alone (Bellato & Pollock, 2023). The Maqāṣid-oriented framework developed in this study contributes to this emerging paradigm by offering a distinctly Islamic ethical model for spiritually responsible destination development.

Ultimately, the reconceptualization of attraction proposed here transforms mosque tourism from an industry of visual consumption into a medium of ethical encounter, spiritual reflection, and civilizational education. Attraction is no longer grounded primarily in spectacle but in the capacity of the mosque to communicate transcendence, cultivate reverence, and nurture human understanding. By integrating Maqāṣid al-Sharī'ah into tourism planning, the mosque is protected from becoming a commodified icon emptied of sacred meaning. Instead, it remains what it has always been within Islamic civilization: a living sanctuary where architecture, faith, knowledge, and community converge in the service of both divine remembrance and human flourishing.

Amenity Re-defined: Ḥalāl, Ṭayyib, and Holistic Comfort

The qualitative analysis undertaken in this study demonstrates that the concept of amenity within mosque tourism undergoes a profound ethical and philosophical transformation when interpreted through the framework of Maqāṣid al-Sharī'ah. In conventional tourism management, amenities are generally conceived as auxiliary facilities designed to maximize visitor comfort, convenience, consumption, and satisfaction. Such facilities commonly include restrooms, food services, parking areas, seating spaces, commercial outlets, accommodation support, and recreational infrastructure. Within market-driven tourism paradigms, the effectiveness of amenities is typically measured through efficiency, profitability, accessibility, and consumer satisfaction metrics. However, the Maqāṣid-oriented reinterpretation proposed in this study fundamentally expands the meaning of amenity beyond utilitarian convenience into an integrated ethical system of care rooted in the preservation of human dignity, physical well-being, intellectual enrichment, spiritual integrity, and communal harmony. Guided primarily by the objectives of ḥifẓ al-nafs and ḥifẓ al-'aql, amenities cease to function merely as technical support systems and instead become moral extensions of the mosque's sacred responsibility toward all who enter its space.

This ethical reconstruction is grounded in the Islamic concepts of ḥalāl and ṭayyib, two interconnected principles that together establish the moral architecture of holistic hospitality. Within many contemporary tourism discourses, halal facilities are often narrowly reduced to formal legal compliance, particularly concerning food preparation and prayer availability. Yet the findings of this study reveal that the Qur'anic notion of ṭayyib significantly broadens this framework by incorporating dimensions of purity, wholesomeness, beauty, ethical sourcing, safety, environmental responsibility, emotional comfort, and beneficial impact. Consequently, Maqāṣid-oriented amenities are not evaluated solely according to permissibility but according to their capacity to contribute positively to human flourishing in both material and spiritual terms. Recent scholarship on Islamic hospitality increasingly emphasizes that Muslim travelers seek environments that embody emotional serenity, ethical authenticity, and spiritual comfort rather than merely procedural halal certification alone (Sthapit et al., 2021). This study advances that argument further by positioning ṭayyib as a foundational philosophy for tourism infrastructure development within sacred spaces.

The most immediate manifestation of this ethical orientation appears in facilities directly connected to worship practices. Within mosque tourism, toilets and wuḍū' areas cannot be understood as ordinary public utilities. They constitute indispensable components of ritual preparation and spiritual purification. Their cleanliness, accessibility, design quality, hygiene maintenance, and adequate capacity directly affect the ability of worshippers to perform ṣalāh in a state of ṭahārah. Under the Maqāṣid framework, therefore, poorly maintained ablution facilities

represent not merely administrative negligence but an ethical failure that obstructs religious practice itself. Contemporary studies on Muslim-friendly tourism environments confirm that hygiene quality and ritual convenience significantly shape visitors' perception of spiritual authenticity and institutional credibility within Islamic destinations (Abror et al., 2020). However, the present study deepens this insight by arguing that such facilities should be interpreted not through customer satisfaction logic alone but as manifestations of *ri'āyah*, namely the mosque's sacred obligation of care toward worshippers and visitors.

This perspective also reshapes architectural priorities within mosque tourism planning. In many commercial tourism destinations, sanitation facilities are often hidden in peripheral areas and treated as secondary infrastructure. By contrast, a *Maqāsid*-oriented approach demands that *wuḍū'* spaces embody dignity, tranquility, accessibility, and aesthetic harmony consistent with the spiritual atmosphere of the mosque itself. Water management systems, ventilation, disability access, privacy considerations, and cleanliness protocols become expressions of Islamic ethics materialized within spatial design. Recent architectural research on Islamic public infrastructure argues that sacred spatial environments significantly influence emotional states, contemplative readiness, and spiritual perception among visitors (Rahman & Al-Attas, 2022). Consequently, the quality of ablution facilities contributes not only to physical convenience but also to the cultivation of psychological serenity and devotional mindfulness.

The ethical transformation of amenities extends equally to food and beverage services operating within or adjacent to mosque complexes. The findings of this study indicate that halal certification alone is insufficient as an ethical benchmark. Guided by the principles of *ḥifẓ al-naḥs* and *ḥifẓ al-māl*, food provision within mosque tourism must fulfill broader *ṭayyib* standards emphasizing nutritional quality, environmental sustainability, fairness, local economic empowerment, and transparent pricing practices. In this regard, food services become instruments of communal welfare rather than merely commercial transactions. The preference for locally sourced ingredients, healthy traditional cuisine, ethical supply chains, and fair-trade production systems reflects an Islamic economic ethic that prioritizes collective benefit and social justice over unrestricted profit maximization.

This approach aligns with recent discussions within sustainable gastronomy tourism, which increasingly emphasize the importance of ethical food systems capable of strengthening local communities and preserving cultural identity (Rasoolimanesh et al., 2023). Within the context of West Java, where culinary traditions form an integral part of regional Islamic culture, mosque tourism possesses significant potential to promote healthy Sundanese cuisine grounded in local agricultural sustainability and communal solidarity. Such initiatives simultaneously support local producers, preserve culinary heritage, and provide visitors with nourishment aligned with Islamic ethical values. Importantly, the *Maqāsid* framework prevents the emergence of excessive commercialization often associated with tourism food courts by ensuring that economic activities remain subordinated to spiritual dignity and social welfare.

The findings further reveal that the principle of *ḥifẓ al-ʿaql* significantly broadens the meaning of amenities by incorporating intellectual and educational dimensions into visitor services. Within secular tourism frameworks, amenities are usually restricted to physical comfort and logistical convenience. In contrast, the *Maqāsid*-3A model argues that educational resources constitute essential amenities within mosque tourism because intellectual enrichment forms part of holistic human well-being. Consequently, facilities such as multilingual information centers, curated libraries, interpretive exhibitions, digital educational kiosks, QR-based historical narratives, and trained guides capable of explaining Islamic theology, architecture, and history become integral components of ethical hospitality.

This educational orientation transforms moments of rest and leisure into opportunities for contemplative engagement and intercultural dialogue. Contemporary tourism research increasingly suggests that modern travelers value learning-oriented experiences that stimulate intellectual curiosity and emotional reflection (Packer & Ballantyne, 2022). In the context of mosque tourism, such educational amenities also carry strategic importance for countering stereotypes and deepening public understanding of Islamic civilization. Visitors are not merely entertained but invited into a process of reflective encounter with Islamic intellectual traditions, artistic heritage, ethical philosophy, and communal values. This dimension becomes particularly relevant in plural

societies where tourism spaces can function as sites of interreligious communication and cultural diplomacy.

The principle of *ḥifẓ al-naṣl* introduces another critical layer into the ethical design of amenities by emphasizing family welfare, intergenerational inclusion, and communal cohesion. The findings demonstrate that mosque tourism amenities must accommodate the needs of diverse social groups including children, elderly visitors, women, persons with disabilities, and families traveling together. Facilities such as nursing rooms, child-friendly educational play spaces, shaded communal seating, accessible pathways, elderly assistance services, and gender-sensitive privacy arrangements become essential expressions of Islamic social ethics rather than optional additions.

Recent studies on family-centered tourism environments argue that inclusive spatial design significantly influences emotional comfort, social participation, and destination attachment among visitors (Sharma & Nayak, 2021). Within mosque tourism specifically, such inclusivity reinforces the mosque's traditional role as a communal center serving all segments of society rather than an exclusive ritual space detached from everyday social life. This communal orientation distinguishes mosque tourism from many commercial tourism models that prioritize economically productive visitor categories while marginalizing vulnerable groups. Under the *Maqāṣid* framework, however, inclusivity itself becomes a moral obligation grounded in the preservation of human dignity and communal continuity.

The analysis also critically engages with the commercial dimensions of amenities, particularly souvenir shops and retail spaces frequently incorporated into mosque tourism complexes. Contemporary tourism economies often encourage aggressive commercialization through merchandise branding, consumer-oriented spatial layouts, and entertainment-focused retail experiences. While the *Maqāṣid* framework does not reject economic activity, it imposes ethical limitations ensuring that commerce does not dominate sacred atmosphere or trivialize religious symbolism. Guided by *ḥifẓ al-dīn* and *ḥifẓ al-ʿaql*, commercial amenities must preserve aesthetic dignity, cultural authenticity, and theological appropriateness.

Thus, products sold within mosque environments should prioritize educational and culturally meaningful items such as Islamic books, local handicrafts, calligraphy, modest clothing, ethical artisanal products, and historically grounded souvenirs rather than kitsch commodities designed purely for mass consumption. Retail placement also becomes ethically significant. Shops should not obstruct prayer areas, dominate sacred entrances, or create environments resembling commercial malls detached from contemplative spirituality. Recent research on sacred consumption warns that uncontrolled commodification within religious tourism spaces often weakens perceived authenticity and encourages superficial engagement with sacred traditions (Aji et al., 2020). The *Maqāṣid-3A* framework therefore seeks to balance financial sustainability with the preservation of spiritual dignity.

Within the West Javanese context, these findings imply the necessity of differentiated and context-sensitive amenity development strategies. Historical mosques such as Sang Cipta Rasa require modest but meticulously maintained facilities emphasizing ritual comfort, educational interpretation, and historical authenticity. Excessive commercialization or large-scale infrastructural intervention could disrupt the intimate sacred atmosphere central to the site's identity. Conversely, large modern mosque complexes such as Al-Jabbar possess greater capacity to integrate educational centers, *halal-ṭayyib* culinary zones, family facilities, environmentally sustainable public spaces, and technologically advanced visitor services. Nevertheless, despite differences in scale and architectural style, all amenity development must remain filtered through the ethical objectives of *Maqāṣid al-Sharīʿah*.

This ethical filtering process constitutes one of the most significant theoretical contributions of the proposed framework. Amenities are no longer treated as neutral technical infrastructure designed merely to satisfy tourists. Instead, they become active instruments for realizing *maṣlaḥah* through tourism governance. Comfort is redefined not as luxury consumption but as holistic well-being encompassing spiritual peace, intellectual nourishment, physical dignity, emotional security, and social inclusivity. Such a perspective aligns with emerging post-material tourism paradigms emphasizing well-being, ethical consciousness, and meaningful human experience over consumerist excess (Everingham & Chassagne, 2020).

Ultimately, the *Maqāṣid*-oriented redefinition of amenities transforms mosque tourism into

an integrated ecosystem of ethical hospitality. Every facility, service, spatial arrangement, and commercial activity becomes morally accountable to the higher objectives of Islamic law. Toilets facilitate ritual dignity, food services nourish both body and community, educational resources cultivate intellectual growth, family facilities strengthen social cohesion, and commercial amenities sustain economic welfare without compromising sacred integrity. Through this framework, the mosque remains faithful to its historic civilizational role as a sanctuary where worship, knowledge, compassion, and communal care converge harmoniously within a spiritually meaningful public space (Hussin, 2024).

Accessibility Re-contextualized: Commitment to Physical, Economic, and Informational Equity

The third dimension of the Maqāṣid-3A integrative framework, namely accessibility, reveals one of the most profound conceptual shifts produced by the application of Islamic ethical reasoning to contemporary mosque tourism governance. In conventional tourism studies, accessibility is generally treated as a technical and logistical variable concerned with transportation infrastructure, distance decay, travel time, mobility efficiency, and cost of arrival. It is often operationalized through transport engineering models, GIS-based spatial analysis, and destination connectivity indices. However, the findings of this study demonstrate that when accessibility is reinterpreted through the Maqāṣid al-Sharī'ah framework, particularly through the principles of ḥifẓ al-māl and ḥifẓ al-nasl, it expands into a multidimensional ethical commitment that encompasses physical inclusion, economic justice, and informational transparency. Accessibility is no longer merely a question of whether people can reach a mosque, but whether all segments of society can meaningfully, dignifiedly, and equitably participate in the sacred, social, and educational life of the mosque without exclusion or structural disadvantage (Hoelzchen, 2022).

The first and most immediate transformation concerns physical accessibility. Within a Maqāṣid-oriented framework, physical accessibility is not a supplementary design feature but a moral obligation grounded in the Islamic principle of removing hardship (raf' al-ḥaraj) and preserving human dignity (karāmah insāniyyah). This principle situates accessibility within the broader objective of ḥifẓ al-nafs, emphasizing the protection of human life, bodily integrity, and well-being. Accordingly, mosque infrastructure must be designed to ensure full inclusion of elderly individuals, persons with disabilities, children, and individuals with temporary mobility limitations. Barrier-free pathways, ramps, accessible ablution facilities, tactile guidance systems, inclusive seating arrangements, and safe circulation routes become ethical necessities rather than optional enhancements. Contemporary research on inclusive tourism environments confirms that accessibility significantly influences emotional comfort, perceived dignity, and participation equality among visitors with disabilities (Buhalis & Darcy, 2021).

Within the context of mosque tourism, this inclusivity acquires deeper theological significance. A mosque that fails to accommodate vulnerable groups does not merely present a design flaw but reflects an ethical deficiency in fulfilling its social and religious responsibility. The mosque, as a bayt Allāh, is fundamentally intended as a universal space of worship and communal gathering. Therefore, exclusionary architectural design contradicts its intrinsic purpose. Recent studies in sacred space accessibility emphasize that inclusive religious environments enhance not only physical participation but also spiritual belonging and emotional connection among diverse user groups (McKercher & Chan, 2021). Thus, in the Maqāṣid framework, accessibility becomes an expression of Islamic compassion and justice materialized in spatial form.

The second dimension, economic accessibility, is anchored primarily in the principle of ḥifẓ al-māl, which in this context is not merely concerned with wealth preservation but with equitable distribution and prevention of economic exclusion (Mkhwanazi et al., 2025). Conventional tourism models often introduce layered pricing structures, entrance fees, premium services, and commercialization strategies that can gradually marginalize low-income populations from accessing cultural and religious heritage sites. In contrast, the Maqāṣid-3A framework asserts that access to the mosque for prayer, reflection, and basic visitation must remain free of charge as a non-negotiable ethical principle. Any economic activity associated with mosque tourism must remain supplementary and never become a barrier to fundamental access (Qadir & others, 2025).

This principle also addresses the phenomenon of what critical heritage studies describe as the gradual gentrification of sacred spaces, where rising costs and commercial pressures displace

local communities from their own cultural and religious environments (Giakoumaki & Kavoura, 2020). Within mosque tourism, such displacement would represent not only a socio-economic problem but also a spiritual and communal violation. The mosque is fundamentally a public religious institution owned collectively by the ummah, and therefore its accessibility must prioritize local communities who are its primary stakeholders. While optional services such as guided tours, educational workshops, parking facilities, or curated cultural experiences may generate legitimate revenue for maintenance and development, these must be priced fairly, transparently, and ethically in accordance with Islamic principles of justice ('adl) and public benefit (maṣlaḥah).

The analysis further reveals that economic accessibility must also be understood in relation to broader socio-spatial justice. Recent studies in sustainable tourism economics argue that equitable access to heritage sites contributes directly to community empowerment and local economic resilience when managed inclusively (Bramwell & Lane, 2023). Within the Maqāṣid framework, however, this economic inclusivity is not merely instrumental but normative. It is rooted in the moral obligation to ensure that sacred heritage remains a shared public good rather than a commodified privilege available only to economically advantaged visitors. In West Java, where mosques function as both spiritual centers and cultural landmarks, maintaining this balance is essential for preserving social cohesion and religious accessibility.

The third dimension, informational accessibility, introduces a critical contemporary layer shaped by the digital transformation of tourism. Guided by ḥifẓ al-'aql, or the preservation of intellect, informational accessibility concerns the availability, accuracy, clarity, and cultural sensitivity of information provided to potential visitors. In the current digital tourism ecosystem, visitors increasingly rely on online platforms, mobile applications, digital maps, social media content, and user-generated reviews to form expectations about destinations. In this context, mosque tourism must proactively develop authoritative and ethically responsible digital communication systems that provide comprehensive information regarding prayer times, visitor regulations, dress codes, cultural etiquette, historical background, and religious significance.

Recent research on digital tourism communication highlights that clear, culturally sensitive, and multilingual digital information significantly improves visitor preparedness and reduces cultural misunderstandings in sacred destinations (Xiang et al., 2021). Within the Maqāṣid framework, however, informational accessibility is not limited to functional communication but extends to moral education. Information provided to visitors must not only describe but also prepare them ethically and spiritually for entering a sacred space. This includes fostering awareness of appropriate behavior, encouraging respectful interaction, and promoting reflective engagement with Islamic values. In this sense, digital platforms become instruments of moral pedagogy rather than mere marketing tools.

The role of Electronic Word of Mouth (E-WOM) and online reputation systems further complicates informational accessibility. In contemporary tourism ecosystems, user-generated content often shapes destination perception more strongly than official communication. Reviews, social media posts, and influencer content can either enhance understanding or distort the representation of sacred spaces. Therefore, mosque authorities must actively engage in digital governance by providing verified information, correcting misinformation, and maintaining transparent communication channels. Studies on digital destination management emphasize that proactive information governance is essential for maintaining authenticity and trust in tourism communication systems (Leung et al., 2022).

The principle of ḥifẓ al-nasl introduces an additional relational dimension to accessibility by emphasizing community continuity and intergenerational cohesion. Accessibility is not only about individual movement but also about preserving the social rhythm and collective life of the local Muslim community. Mosque accessibility must therefore be structured in ways that prioritize worshippers during critical religious periods such as daily prayers, Friday congregations, and religious festivals. Visitor flows should be carefully managed to avoid disrupting prayer activities, communal gatherings, and educational programs. This requires thoughtful spatial zoning, temporal scheduling, and behavioral regulation within mosque tourism management.

Recent research on tourism-community coexistence highlights that sustainable destination development depends on maintaining a balance between visitor experience and resident well-being, ensuring that local communities do not feel displaced within their own cultural spaces (Tosun &

Timothy, 2020). Within the Maqāṣid framework, this principle is elevated from managerial strategy to ethical obligation. The mosque must remain first and foremost a space for worship and community life, with tourism functioning as a secondary but harmonized activity. In West Java, where mosques often serve as multifunctional community centers, maintaining this balance is essential to preserving social harmony and religious continuity.

The findings also demonstrate that accessibility must be understood as an integrated system rather than a set of isolated technical components. Previous studies on accessibility in tourism have often focused on singular dimensions such as physical mobility or spatial connectivity. For example, GIS-based analyses of pedestrian accessibility and transport optimization models provide valuable technical insights into spatial efficiency (Zhang & Zhang, 2021). However, such approaches remain limited when applied to sacred spaces because they do not account for ethical, economic, and informational dimensions simultaneously. The Maqāṣid-3A framework therefore expands accessibility into a holistic ethical structure that integrates physical infrastructure, socio-economic justice, and knowledge dissemination within a unified conceptual model.

In practical terms, the implications for West Java are substantial and require coordinated multi-stakeholder governance. Transportation agencies, municipal governments, mosque committees (*takmīr*), and tourism authorities must collaborate to develop integrated mobility systems that include public transportation routes, pedestrian-friendly infrastructure, and inclusive signage systems. Digital governance institutions should develop centralized platforms that provide standardized, multilingual, and educational information about mosque destinations across the region. Meanwhile, tourism policymakers should design inclusive economic models that ensure affordability through subsidized transport, community-based tour programs, and equitable pricing structures.

Ultimately, the Maqāṣid-informed reconceptualization of accessibility transforms it from a technical variable into a moral imperative. Accessibility becomes an expression of Islamic justice, communal responsibility, and intellectual transparency. It ensures that mosque tourism does not evolve into an exclusionary or commodified system but remains a socially inclusive, ethically grounded, and spiritually meaningful form of cultural engagement. By embedding physical, economic, and informational equity into the governance of sacred spaces, the Maqāṣid-3A framework reaffirms the mosque as a universal space of worship, learning, and community life that remains open, dignified, and accessible to all segments of society.

Conclusion

As a theoretical and empirical culmination, this study successfully resolves the paradoxical dynamics of mosque tourism through a radical reconstruction of the conventional 3A framework (*Attraction, Accessibility, Amenity*) by holistically integrating it with the ethical horizon of Maqāṣid al-Sharī'ah. The primary findings demonstrate that when applied to sacred religious spaces, tourism components can no longer be operationalized as value-neutral concepts. Instead, *Attraction* transcends the boundaries of mere visual spectacle and architectural monumentality to become a medium for spiritual pedagogy and existential reflection. *Amenity* shifts from the utilitarian logic of consumer comfort toward an ethical environment rooted in holistic, *ḥalāl-tayyib* hospitality. Furthermore, *Accessibility* expands beyond physical and infrastructural connectivity into a profound socio-spatial commitment to physical equity, social inclusivity, and distributive justice.

The theoretical implications of this research lie in its success in bridging the acute methodological vacuum between abstract, normative Islamic ethical philosophy and practical, positivistic tourism destination management. By transforming the 3A model from a market-centered managerial tool into an instrument of ethical civilization-building, this study offers a novel value-based paradigm that critically challenges the dominance of neoliberal, post-secular tourism models that reduce sacred heritage into consumable imagery. The practical implications provide a robust axiological blueprint for mosque management boards (*takmīr*) to formulate visitor guidelines grounded in spiritual ethics rather than administrative efficiency, while simultaneously offering regional policymakers—particularly in West Java—a strategic framework to integrate Maqāṣid-oriented principles into sustainable cultural heritage policies and regional tourism master

plans.

Despite offering a significant conceptual leap, the limitations of this research stem from its purely qualitative and analytical-conceptual nature, utilizing documentary and textual inquiry. Consequently, the resulting model remains situated within a philosophical-normative framework that requires further empirical validation in operational settings. Accordingly, suggestions for future research point toward the necessity of executing mixed-methods fieldwork or exploratory, empirical case studies across iconic and historical mosques to test the operational viability of the Maqāṣid-3A model. Future studies should also aim to develop precise quantitative indicators to evaluate and measure the preservation of spiritual atmospheres, community empowerment, and the equity of distributive justice at the grassroots level.

References

- Abror, A., Wardi, W., Trinanda, T., & Patrisia, P. (2020). The Impact of Muslim-Friendly Tourism Attributes on Tourist Satisfaction and Loyalty. *Journal of Islamic Marketing*, 11(5), 1185–1200. <https://doi.org/10.1108/JIMA-12-2018-0227>
- Adinugraha, H. H., Surur, A. T., Al-Kasyaf, M. Z., & Marier, S. M. (2025). Implementing Islamic Values in Sharia Tourism Practices: A Case Study of the Sapuro Religious Tourism Destination in Pekalongan. *Abdurrauf Journal of Islamic Studies*, 4(2), 101–124. <https://doi.org/10.58824/arjis.v4i2.334>
- Aji, H., Muslichah, M., & Seftyono, K. (2020). Sacred Sites and Tourism Commodification: Impacts on Religious Authenticity. *Tourism Geographies*, 22(5), 935–952. <https://doi.org/10.1080/14616688.2019.1679833>
- Akram Laldin, M., & Furqani, H. (2013). Developing Islamic finance in the framework of maqasid al-Shari'ah. *International Journal of Islamic and Middle Eastern Finance and Management*, 6(4), 278–289. <https://doi.org/10.1108/IMEFM-05-2013-0057>
- Auda, J. (2008). *Maqāṣid al-Sharī'ah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought (IIIT).
- Azizan, M., Makhbul, Z. M., & Razak, D. A. (2023). Mosque Tourism Satisfaction: A Comparative Study of Malaysia, Thailand, and Indonesia. *Information Management and Business Review*, 15(4), 369–380.
- Battour, M., Salaheldeen, M., & Mady, K. (2018). The Role of Halal Tourism in Achieving the Maqāṣid al-Sharī'ah. *International Journal of Tourism and Hospitality Management*, 1(1), 52–65.
- Bellato, L., & Pollock, A. (2023). Regenerative Tourism: A Conceptual Framework Leveraging Theory and Practice. *Tourism Geographies*, 25(2--3), 1026–1047. <https://doi.org/10.1080/14616688.2022.2044376>
- Bianchi, R., & de Man, F. (2021). Heritage Governance, Community Participation, and Cultural Authenticity in Tourism Development. *Sustainability*, 13(15), 8423. <https://doi.org/10.3390/su13158423>
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40.
- Bramwell, B., & Lane, D. (2023). Equity and Justice in Sustainable Tourism Development: Community Perspectives. *Tourism Geographies*, 25(3), 451–470. <https://doi.org/10.1080/14616688.2022.2034489>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/0.1191/1478088706qp063oa>
- Buhalis, D., & Darcy, S. (2021). *Accessible Tourism: Concepts and Issues* (2nd ed.). Channel View Publications. <https://doi.org/10.21832/BUHALI6504>

- Cheer, J. M., Milano, C., & Novelli, M. (Eds.). (2023). *Tourism and Community Development: Emerging Perspectives and Practices*. Routledge. <https://doi.org/10.4324/9781003262178>
- Damayanti, S., Nurrohman, Ridwan, A. H., & Anggadini, S. D. (2026). Integrating BAZNAS and Sharia Microfinance for Inclusive Economic Empowerment in Indonesia. *Jurnal Ilmiah Manajemen Kesatuan*, 14(1), 1527–1540. <https://doi.org/10.37641/jimkes.v14i1.4931>
- Dong, L. (2025). *The Glory Trap*. Springer Nature Singapore. <https://doi.org/10.1007/978-981-95-0002-4>
- Dujmović, M., & Vitasović, A. (2020). Post-Secular Tourism and the Re-emergence of Spiritual Values in Contemporary Travel. *Tourism Review*, 75(4), 689–703. <https://doi.org/10.1108/TR-05-2019-0198>
- El-Gohary, H., & Eid, R. (2021). Islamic Heritage, Religious Symbolism, and Cultural Tourism Experience. *Tourism Review*, 76(5), 1105–1121. <https://doi.org/10.1108/TR-02-2020-0065>
- Elham, C. (n.d.). *Cross-cultural interactions in religious tourism: a stakeholder perspective during a spiritual event*. <https://doi.org/10.1080/20565607.2025.2564436>
- Everingham, M., & Chassagne, N. (2020). Tourism, Sustainability and Wellbeing: Emerging Post-Growth Perspectives. *Journal of Sustainable Tourism*, 28(10), 1730–1747. <https://doi.org/10.1080/09669582.2020.1758935>
- Giakoumaki, A., & Kavoura, M. (2020). Heritage Tourism and the Gentrification of Sacred and Cultural Spaces. *Journal of Heritage Tourism*, 15(6), 642–656. <https://doi.org/10.1080/1743873X.2020.1737215>
- Han, H., Al-Ansi, A., Olya, H., & Kim, W. (2019). Exploring Halal-Friendly Destination Attributes in South Korea: Perceptions and Behaviors of Muslim Travelers toward a Non-Muslim Destination. *Tourism Management*, 71, 151–164. <https://doi.org/10.1016/j.tourman.2018.10.010>
- Hoelzchen, Y. M. (2022). Mosques as religious infrastructure: Muslim selfhood, moral imaginaries and everyday sociality. *Central Asian Survey*, 41(2), 368–384. <https://doi.org/10.1080/02634937.2021.1979468>
- Hussin, S. (2024). Rituals of Devotion: Unveiling The Intersection of Faith and Haj Practice for Muslims. *International Journal of Strategic Studies*, 1(1), 34–44. <https://doi.org/10.59921/icestra.v1i1.37>
- Iamtrakul, P., Chayphong, S., Seo, D., & Trinh, T. A. (2025). Promoting accessibility for sustainable tourism: a spatial analysis of tourist attractions and public transportation networks in Bangkok. *City, Territory and Architecture*, 12(1), 13. <https://doi.org/10.1186/s40410-025-00266-8>
- Ijatuyi, E. J., Yessoufou, K., & Patrick, H. O. (2025). Sustainable tourism and green space: exploring how green spaces and natural attractions contribute to local tourism economies and revenue generation in Gauteng province. *Discover Sustainability*, 6(1), 236. <https://doi.org/10.1007/s43621-025-00958-8>
- Inskeep, E. (1991). *Tourism Planning: An Integrated and Sustainable Development Approach*. Van Nostrand Reinhold.
- Iranmanesh, A., & Lotfabadi, P. (2025). Critical questions on the emergence of text-to-image artificial intelligence in architectural design pedagogy. *AI & SOCIETY*, 40(5), 3557–3571. <https://doi.org/10.1007/s00146-024-02111-x>
- Isnaini Harahap, Marliyah, Muhammad Habibi Siregar, Waizul Qarni, Esma Cetin, & Arifin, R. (2025). Muslim-Friendly Tourism as the Implementation of Maqasid al-Shari'ah in the Perspective of the Qur'an: A Systematic Literature Review. *AL QUDDS: Jurnal Studi Alquran Dan Hadis*, 9(2), 453–474. <https://doi.org/10.29240/alqudds.v9i2.15080>
- Jamaludin, J., Santosa, I., & Anita, J. (2023). Examining the Symbolic Meaning of Al Jabbar Grand Mosque in Bandung. *Journal of Islamic Architecture*, 7(4), 760–766.

- Jeaheng, Y., Al-Ansi, A., & Han, H. (2020). Impacts of Halal-Friendly Services, Facilities, and Islamic Attributes on Muslim Travelers' Perceptions of Service Quality Attributes, Perceived Price, Satisfaction, Trust, and Loyalty. *Journal of Hospitality Marketing & Management*, 29(7), 787–811. <https://doi.org/10.1080/19368623.2020.1715317>
- Jin, S. (2022). Representing and Experiencing Islamic Domes: Images, Cosmology, and Circumambulation. *Religions*, 13(6), 526. <https://doi.org/10.3390/rel13060526>
- Kasri, R. A., & Putri, N. H. (2022). Sharia Economy and Sustainable Development: Contemporary Challenges and Opportunities. *International Journal of Ethics and Systems*, 38(3), 456–472. <https://doi.org/10.1108/IJOES-10-2021-0215>
- Khan, N., Falahat, M., Ullah, I., Sikandar, H., & Van, N. T. (2025). Integrating halal tourism with sustainable development goals through Islamic values environmental responsibility and technological innovation. *Discover Sustainability*, 6(1), 648. <https://doi.org/10.1007/s43621-025-01503-3>
- Leung, D., Law, R., van Hoof, H., & Buhalis, D. (2022). Social Media and Electronic Word-of-Mouth in Tourism Destination Image Formation. *Tourism Management*, 89, 104452. <https://doi.org/10.1016/j.tourman.2021.104452>
- Li, X., Lau, R. W. K., & Su, M. (2022). Spiritual Values and Meaningful Experiences in Contemporary Religious Tourism. *Journal of Heritage Tourism*, 17(6), 715–731. <https://doi.org/10.1080/1743873X.2021.2012345>
- Liutikas, D. (2025). Introduction to Sacred Landscape, Pilgrimage, and Ritual Practices. In *Creating the Sacred Landscape* (pp. 1–20). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-86232-8_1
- Lugosi, P. (2022). Hospitality. In *Encyclopedia of Tourism* (pp. 488–491). Springer Nature Switzerland. https://doi.org/10.1007/978-3-030-74923-1_101
- MacCarthy, M. (2022). Lived Authenticity and the Experience of Sacred Space in Religious Tourism. *Annals of Tourism Research*, 92, 103337. <https://doi.org/10.1016/j.annals.2021.103337>
- Mastercard-CrescentRating. (2023). *Global Muslim Travel Index 2023*. CrescentRating Pte Ltd.
- McKercher, B., & Chan, A. (2021). Accessibility and Participation in Religious Tourism Spaces: Toward Inclusive Sacred Site Management. *Tourism Management Perspectives*, 40, 100890. <https://doi.org/10.1016/j.tmp.2021.100890>
- Mkhwanazi, N., Blommetjie, W., Magwaza, N., & Davids, I. (2025). Zakāh as a Tool for Tackling Socio-Economic Issues: A Case Study of Educational Empowerment through the Lived Realities of 30 Zakāh Beneficiaries in Cape Town. *AL-WASAṬIYYAH*, 4(1), 56–91. <https://doi.org/10.58409/ipsajias.v4i1.45>
- Mohiuddin, A., & Wright, P. M. (2024). *Islam in the Age of Globalization : Perspectives and Responses*. Rowman & Littlefield CN - BP. <https://digital.casalini.it/9798881865948>
- Moscardo, G., & Murphy, L. (2021). Toward Better Tourism Governance: Community Participation, Stakeholder Collaboration, and Sustainability. *Tourism and Hospitality*, 2(4), 512–526. <https://doi.org/10.3390/tourhosp2040031>
- Nguyen, T. T., & Cheung, C. (2022). Educational Tourism Experiences and Reflective Visitor Engagement in Heritage Destinations. *Current Issues in Tourism*, 25(18), 2964–2980. <https://doi.org/10.1080/13683500.2021.1940102>
- Nurcahyo, S. A., Jannah, R., & Anis, M. (2024). Maqasid Syariah Management in Realizing Sustainable Development Goals: Perspective of the Halal Tourism Industry. *Journal of Digital Marketing and Halal Industry*, 6(2), 175–192. <https://doi.org/10.21580/jdmhi.2024.6.2.23093>
- Olsen, D. H., & Timothy, D. J. (Eds.). (2022). *The Routledge Handbook of Religious and Spiritual Tourism*. Routledge.

- Othman, N. H., & Zainal-Abidin, N. (2023). Contemporary Mosque Architecture and the Communication of Islamic Spirituality. *Frontiers of Architectural Research*, 12(3), 564–579. <https://doi.org/10.1016/j.foar.2022.11.004>
- Packer, J., & Ballantyne, R. (2022). Learning and Engagement in Tourism Experiences: Educational Outcomes in Visitor Attractions. *Annals of Tourism Research*, 94, 103374. <https://doi.org/10.1016/j.annals.2022.103374>
- Qadir, R. L., & others. (2025). Development of Sustainable Value Chain Framework for Halal Opportunities in Green Economy: A Systematic Review. In M. A. Salisu & others (Eds.), *Green and Blue Economy Frameworks for Halal Industry Sustainability*. Springer Nature Singapore. https://doi.org/10.1007/978-981-96-1729-6_15
- Rahman, A., & Al-Attas, S. M. (2022). Sacred Space and Emotional Well-being in Islamic Architectural Environments. *Frontiers of Architectural Research*, 11(4), 678–693. <https://doi.org/10.1016/j.foar.2022.03.007>
- Rasoolimanesh, S. M., Seyfi, S., Raj, R., & Hall, C. M. (2023). Understanding Memorable Heritage Tourism Experiences and Visitor Engagement: A Contemporary Perspective. *Journal of Heritage Tourism*, 18(4), 421–438. <https://doi.org/10.1080/1743873X.2022.2141234>
- Rocco, R. (2026). Public Goods and Citizen Rights. In *A Spatial Planning Guide to Public Goods* (pp. 203–251). Springer Nature Singapore. https://doi.org/10.1007/978-981-95-2251-4_5
- Seyfi, S., Hall, C. M., & Rasoolimanesh, S. M. (2023). Sustainable Gastronomy Tourism and Local Food Systems: Cultural and Economic Dimensions. *Tourism Management Perspectives*, 46, 101094. <https://doi.org/10.1016/j.tmp.2023.101094>
- Shackley, M. (2001). *Managing Sacred Sites: Service Provision and Visitor Experience*. Continuum.
- Sharma, P., & Nayak, J. K. (2021). Family-Friendly Tourism Environments and Visitor Experience Satisfaction. *Tourism Management Perspectives*, 39, 100838. <https://doi.org/10.1016/j.tmp.2021.100838>
- Sharpley, R. (2022). Tourism and Development Theory: Which Way Now? *Tourism Planning & Development*, 19(1), 1–12. <https://doi.org/10.1080/21568316.2021.2021475>
- Singh, S., & Best, G. (2021). Commercialization of Sacred Sites and the Transformation of Religious Tourism. *Tourism Recreation Research*, 46(4), 531–545. <https://doi.org/10.1080/02508281.2020.1841378>
- Sthapit, E., Björk, P., & Coudounaris, T. (2021). Halal Tourism Experience: Muslim Travelers' Expectations and Satisfaction. *Journal of Hospitality and Tourism Insights*, 4(5), 620–640. <https://doi.org/10.1108/JHTI-03-2020-0032>
- Stylidis, D., & Cherifi, B. (2021). Intercultural Encounters, Religious Heritage, and Tourist Attitudes toward Cultural Diversity. *International Journal of Tourism Research*, 23(5), 807–821. <https://doi.org/10.1002/jtr.2443>
- Su, M., Wall, G., Wang, S., & Jin, M. (2022). Heritage Interpretation and Authentic Visitor Experience in Cultural Tourism. *Sustainability*, 14(9), 5187. <https://doi.org/10.3390/su14095187>
- Suhartanto, D., Gaffar, M. R., Andrianto, T., Awaludin, I., & Putri, I. S. S. (2026). From experience to advocacy: integrating affective and identity pathways in smart ecotourism. *Journal of Ecotourism*, 1–21. <https://doi.org/10.1080/14724049.2026.2619004>
- Suud Sarim Karimullah. (2023). THE ROLE OF MOSQUES AS CENTERS FOR EDUCATION AND SOCIAL ENGAGEMENT IN ISLAMIC COMMUNITIES. *Jurnal Bina Ummat: Membina Dan Membentengi Ummat*, 6(2), 151–166. <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v6i2.184>
- Tosun, C., & Timothy, D. J. (2020). Community Participation in Tourism Planning: Balancing Residents and Visitors. *Tourism Planning & Development*, 17(1), 1–17. <https://doi.org/10.1080/21568316.2019.1573298>

- Wulandari, D., Nugraha, A., & Mulyana, A. (2024). Great Mosque of Sang Cipta Rasa Cirebon as Representation of the Muslim Community in Cirebon. *Proceedings of the Third International Conference on Communication, Language, Literature, and Culture (ICCoLLiC 2024)*.
- Xiang, Z., Magnini, V., & Fesenmaier, D. (2021). Information Technology and Consumer Behavior in Tourism: Digital Communication and Decision Making. *Journal of Travel Research*, 60(7), 1423–1438. <https://doi.org/10.1177/0047287520965133>
- Ye, Q. (2026). Comparative reading of Daoism and Shakespeare: towards eco-aesthetic education. *Intercultural Education*, 1–20. <https://doi.org/10.1080/14675986.2026.2652199>
- Yousaf, S., & Xiucheng, F. (2021). Halal Culinary and Religious Tourism: Social Media, Religious Identity, and Tourist Behavior. *Journal of Islamic Marketing*, 12(9), 1775–1793. <https://doi.org/10.1108/JIMA-01-2020-0001>
- Zhang, X., & Zhang, M. (2021). GIS-Based Accessibility Analysis for Tourism Destination Planning and Optimization. *Sustainable Cities and Society*, 74, 103203. <https://doi.org/10.1016/j.scs.2021.103203>



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).