

The urgency of implementing the *maṣlahah* theory as a basis for halal sport tourism: A study on the organization of marathons (Case in Borobudur Marathon)



Fithri Dzikrayah^{1*}, Ahmad Hasan Ridwan², Nurrohman Syarif²

¹Sharia Accounting Study Program, Faculty of Islamic Economics and Business, UIN Sunan Gunung Djati Bandung, Campus 2, Jl. Cimencrang, Panyileukan, Cimencrang, Gedebage, Bandung City, West Java, 40292, Indonesia

²Doctoral of Islamic Law Study Program, Postgraduate Program, UIN Sunan Gunung Djati Bandung, Campus 2, Jl. Cimencrang, Panyileukan, Cimencrang, Gedebage, Bandung City, West Java, 40292, Indonesia

*Corresponding author: fithridzikrayah@uinsgd.ac.id

ABSTRACT

This study contributes to the literature on halal tourism by introducing *maṣlahah* theory as a normative framework for halal sport tourism, particularly in marathon organization. It expands the application of *maṣlahah* into the sport tourism context and provides conceptual guidance for organizing marathons that promote public benefit, ethical values, participant safety, and socio-economic sustainability. Marathons, as part of sports tourism, are seen not only as sporting activities but also as having significant potential to strengthen the halal tourism sector. This study is based on the fact that there are still marathon events that do not fully meet Sharia standards, both in terms of worship facilities, halal consumption, and event management. Using a descriptive qualitative approach, this study examines the application of *maṣlahah* theory as a conceptual basis in integrating maq values. USid al-sharī'ah into the practice of halal sports tourism. The results of the analysis indicate that the value of *maṣlahah* can be implemented in three main dimensions: first, the economic dimension through the empowerment of MSMEs and the multiplier effect on the local tourism sector; second, the social dimension through community involvement, volunteers, and strengthening social cohesion based on local culture; third, the spiritual dimension through the provision of worship facilities, halal consumption, and the avoidance of non-halal elements in events. In addition, applying the green sport event concept also strengthens the value of *maṣlahah* in environmental aspects. These findings confirm that *maṣlahah* can be a strategic paradigm for directing sports tourism not only as entertainment but also as a means of economic empowerment, community participation, and strengthening spiritual values.

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INTRODUCTION

Halal tourism is currently a rapidly growing strategic sector due to increasing awareness among Muslims about the need for Sharia-compliant tourism. The Global Muslim Travel Index (GMTI) 2025 report revealed that Muslim-friendly travel is a growing success story, with 176 million international trips expected by 2024 and 245 million expected by 2030 (Mastercard-CrescentRating, 2025). Indonesia itself ranks fifth among the world's best halal destinations. Non-OIC countries are also becoming more attentive and serious about attracting Muslim tourists. For example, Hong Kong rose to the top three in the non-OIC category and was recognized as the Most Promising Muslim-Friendly Destination of the

Year. This Chinese city has a total of 61 Crescent Rating-accredited hotels and 153 halal-certified restaurants (Asyafri & Sanawiri, 2019).

Referring to the GMTI 2025 report, this report evaluates Muslim travelers by focusing on five key trends influencing current Muslim traveler preferences. These trends include the rise of female Muslim travelers seeking destinations where they feel safe and engaged, the use of smart apps to plan halal trips, and an emphasis on special amenities such as access to prayer rooms and halal food. The trend of young Muslims traveling alone and the popularity of digital detox destinations, according to Mastercard-CrescentRating (2025), highlight that the halal industry extends beyond food and beverages and, in a global context, encompasses other lifestyle activities such as tourism and sports. Examples of innovations in halal tourism include halal sports tourism, which involves carrying out sports activities that meet sharia requirements and offer various economic, social, and spiritual benefits for society (Al Mustaqim, 2023).

Marathon is a branch of sports tourism and has its own appeal because it can attract local and foreign tourists, improve the image of a destination, and contribute a multiplier effect to the local economy (Atlas et al., 2018). However, for marathon activities to align with the principles of halal tourism, normative guidance is needed to safely ensure that the event is not only prioritized for recreational and economic aspects but also embodies beneficial values for all stakeholders (Turjani et al., 2025). Sports tourism destinations in several countries are not yet equipped with prayer facilities, such as proper prayer rooms and halal food. This lack of facilities becomes an obstacle to the comfort and confidence of Muslim tourists in complying with Sharia law when engaging in sports activities (Malchrowicz-Mosko, 2021). Marathon runners, especially Muslims, often face challenges practicing their religious obligations during races. Some organizers don't provide suitable private spaces, especially when competition schedules conflict with prayer times (Graff-Kallevåg & Stålsett, 2022). One marathon event that caused problems was the 2025 Pocari Run in Bandung. A community distributed beer to participants during the run.

Maṣlahah (benefit) becomes particularly relevant in this situation. One of the core principles of the *maqāṣid al-ṣarī'ah* (Islamic principles), *maṣlahah*, emphasizes achieving benefits (*maṣlahah*) and avoiding harm (*mafsadah*). By offering places of worship, ensuring halal food, managing environmentally friendly events, and developing the local economy, the *maṣlahah* principle can be applied to halal sports tourism, particularly marathon events. Consequently, athletic tourism offers blessings and environmental quality in addition to enjoyment and financial gain (Fuad et al., 2024). The urgency of applying the theory of *maṣlahah* in halal sports tourism is important, considering the limited number of academic studies that highlight the integration between sharia, tourism, and sports (Khoiri et al., 2024). Most previous research has focused on halal tourism in general, while discussion of sports tourism, particularly marathons, remains relatively limited. Yet, without a foundation of *maṣlahah* (beneficial principles), marathons have the potential to become merely another tourist commodity, neglecting the spiritual, social, and sustainability values that are the essence of halal tourism (Ratnasari, 2020; Rhama, 2022).

The importance of applying *maṣlahah* theory to halal sports tourism cannot be overstated, as it demonstrates the integration of sharia, tourism, and sports. Most previous research has focused on halal tourism in general, with little discussion on its specific aspects, particularly halal sports tourism, especially marathons. However, without *maṣlahah*, the potential of marathon activities is limited to being a kind of religious activity, lacking the fostering of spiritual, social, or sustainable values that are important to the community, *maqāṣid al-ṣarī'ah*.

This study contributes to the development of Islamic economics and halal tourism literature by integrating *maṣlahah* theory as a foundational framework for halal sport tourism, particularly in the context of marathon event organization. First, this research enriches the theoretical discourse by expanding the application of *maṣlahah* Theory beyond financial and economic institutions into the emerging field of sport tourism, thereby offering a new perspective on how Islamic values can guide contemporary leisure and sporting activities. Second, this study provides a conceptual model for organizing marathons that aligns with the principles of *maṣlahah*, including the protection of religion (*Hifẓ ad-Dīn*), life (*Hifẓ an-Nafs*), intellect (*Hifẓ al-'Aql*), lineage (*Hifẓ al-Nasl*), and wealth (*Hifẓ al-Māl*). This model serves as a normative guideline for event organizers in designing halal-compliant

sport tourism activities without compromising global sport standards. Third, the findings offer practical contributions for policymakers, tourism authorities, and event organizers by highlighting the urgency of integrating Islamic ethical values into sport tourism governance. The study demonstrates that halal sport tourism based on *maṣlahah* principles can enhance social welfare, inclusivity, participant safety, cultural sensitivity, and economic sustainability. Finally, this research contributes to the broader agenda of sustainable and ethical tourism, positioning halal sport tourism not merely as a religious niche market but as a universal framework that promotes public benefit, harm prevention, and balanced development in the global sport tourism industry.

RESEARCH METHOD

Methods

This study uses a descriptive qualitative approach combining normative and empirical aspects. The study normatively examines literature related to the theory of *maṣlahah*, *maqāṣid al-ṣarī'ah*, halal tourism, and sport tourism. Empirically, data is obtained through observation. Data collection techniques include literature review, observation, and documentation. Data analysis was conducted using thematic analysis using the *maṣlahah* theoretical framework, specifically the five principles of *maqāṣid al-ṣarī'ah* (*Ḥifẓ ad-Dīn*, *an-Nafs*, *al-'Aql*, *al-Nasl*, *al-Māl*), to assess the urgency of implementing *maṣlahah* in the development of halal sport tourism. The research methodology flow is illustrated in the following Figure 1.

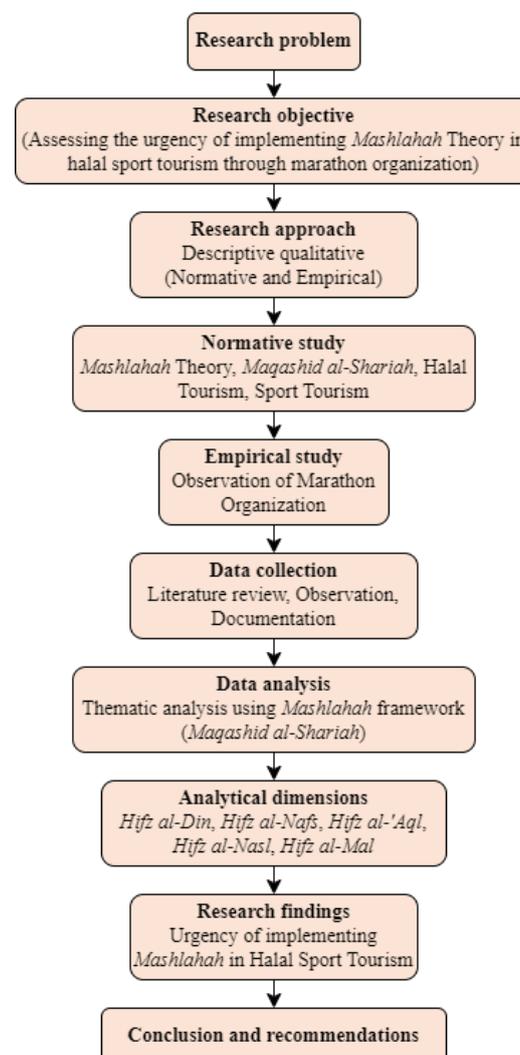


Figure 1. The methodology flow of the research.

RESULT AND DISCUSSION

Theory of *maṣlahah* (*al-Maṣlahah mursalah*)

Etymologically, *maṣlahah* is the same as benefit, or work that contains benefits. It is also said that the word *al-maṣlahah* means "benefit," whether from the beginning or through a process such as producing pleasure or benefit. In principle, the terminology is "taking advantage and rejecting evil" (جَلْبُ الْمَنَافِعِ وَدَفْعُ الْمَضَارِّ). The concept of *maṣlahah* offers a comprehensive view, serving as a map of life in the world, including the most important aspects of life to come (Wajdi et al., 2023). *Maṣlahah* comes from the word *ṣalaha* (صَلَحَ) (with the addition of an "alif" at the beginning, which literally means "good"; the opposite of good is bad or "damaged"). Regardless of the damage". So, everything that contains benefits is worthy of being called *maṣlahah*. Thus, *maṣlahah* has two sides: attracting or bringing benefits and rejecting or avoiding harm.

In Islamic jurisprudence (*ushul fiqh*), one of the most widely discussed methods of Islamic legal *istinbath* is *istishlahi* or *maṣlahah mursalah*. This method emphasizes the use of general evidence ('amm) in responding to an event or case when no specific evidence exists to regulate it, with an orientation toward achieving public welfare as the goal of sharia (Yanti, 2022). Thus, this method plays an important role in offering alternative legal solutions, especially to contemporary problems that do not have direct references in the Qur'an or the Hadith. The concept of *maṣlahah* in Al-Ghazali's thought is a fundamental part of the Islamic legal system and is directly related to the principle of *maqāṣid al-ṣarī'ah*. In the book *Al-Mustashfa*, Al-Ghazali defines *maṣlahah* as everything that can preserve and maintain the five main elements of human life, namely *Hifz ad-din* (protecting religion), *Hifz an-Nafs* (protecting the soul), *Hifz al-'Aql* (protecting reason), *Hifz an-Nasl* (protecting offspring), and *Hifz al-Māl* (protecting wealth) (Zuardi et al., 2025). Al-Ghazali uses a normative approach in understanding *maṣlahah*, where all forms of benefit must have a clear basis in the Al-Qur'an and Hadith. He rejects the concept of *maṣlahah*, which is contrary to the texts of the Sharia, so that only *maṣlahah*, which is *mu'tabarah* (recognized by the Sharia), can be used as a basis for law and practice in people's lives. Thus, *maṣlahah* in Al-Ghazali's thought cannot be used freely without considering the postulates of the Sharia. This concept shows that *maṣlahah* is not only determined based on worldly benefits, but must remain within the corridors of Islamic law.

Based on Al-Ghazali's concept of *maṣlahah*, *maṣlahah mursalah* must fulfill several elements to be accepted in Islamic legal practice (Rizki et al., 2024), such as clear objectives related to the public interest, in line with Sharia principles, the methods or means used do not cause harm, based on rational analysis, logical thinking, and objectivity. Ash-Syatibi's thinking regarding *maṣlahah* has characteristics that are more flexible and contextual compared to the approach used by Al-Ghazali. In his monumental work, *Al-Muwafaqat*, Asy-Syatibi developed the concept of *maqāṣid al-ṣarī'ah* by emphasizing the importance of social reality and changing times in determining benefits. He believes that Islamic law was revealed not only to be applied in static conditions but also to respond to changing times and social dynamics. Therefore, *maṣlahah* must be understood in a broader context by considering sociological, economic, and political aspects in its application. One of Ash-Syatibi's main ideas is that *maṣlahah* is not solely based on text arguments (the Qur'an and Hadith), but can also be determined through *ijtihad* and analysis of social reality. He emphasized that *maṣlahah* must be understood by considering the real benefits that can be obtained by society, not just based on normative texts alone. Therefore, Asy-Syatibi's thinking is more open to the use of reason and *ijtihad* in determining law, especially in the field of Islamic economics (Zuardi et al., 2025).

Asy-Syatibi emphasized that the formulation of legal decisions is categorized into three levels of *maṣlahah*: *daruriyyah* (primary benefits), *hajiyyah* (secondary benefits), and *tahsiniyyah* (tertiary benefits) (Tabrozi, 2025). First, it is called *al-Maṣlahah daruriyyah*, meaning related to primary needs, and it can also be referred to as emergency needs. According to Al-Qurthubi (2002), *al-Maṣlahah daruriyyah* is related to basic or primary needs whose existence must be concrete and cannot be non-concrete. If it cannot be realized, then human life will be threatened and dangerous. Therefore, *al-Maṣlahah daruriyyah* must be maintained to avoid damage. Second, it is called *al-Maṣlahah hajiyyah*. This benefit is included in the secondary level of benefit. If it cannot be realized, it will not harm human life but will only complicate it. Third, it is called *al-Maṣlahah Tahsiniyyah*. This *al-Maṣlahah* is related

to needs that only require decorative perfection. If this *al-Maṣlahah* has not been realized, it will not harm human life, as it depends on the situation (Sa & Zuraidah, 2023).

'Izzuddin bin Abd al-Salam, in his book *Qawā'id al-Ahkam fi Mushālih al-Anam*, said that all sharia is beneficial, either by rejecting *mafsadah* or by achieving benefit. Some human work brings benefits, some also cause *mafsadah*. Both *maṣlahah* and *mafsadah*, some are for worldly interests, and some are for *ukhrawiyah* interests, and there are also those for worldly and *ukhrawiyah* interests. The Sharia orders everything beneficial, and everything that is *mafsadah* is prohibited by the Sharia. Every benefit has certain levels of goodness and rewards, as well as levels of badness and harm (Djazuli, 2006).

In general, the majority of scholars categorize *maṣlahah* based on its existence and relationship with sharia recognition into three types: *maṣlahah mu'tabarah*, *maṣlahah mulghah*, and *maṣlahah mursalah*. A *maṣlahah* is considered valid if it has legitimacy from the sharia. For example, the prohibition of alcohol and similar substances aims to protect the interests of the intellect (*Hifẓ al-'aql*), which aligns with the text of the Qur'an. The prohibition of approaching adultery is intended to protect the interests of descendants or family (*Hifẓ al-Nasl*), aligning with the text of the Qur'an and other examples as explained in the discussion on *al-kulliyat al-khamsah* (Aini, 2016). *Maṣlahah* is considered *mulghah* if it does not have legitimacy from the sharia or can damage the greater benefit indicated by the text (Alhabsyi & Thahir, 2025). Meanwhile, *maṣlahah* is considered *mursalah* if there is no explicit evidence either acknowledging or rejecting it. Strictly speaking, *Al-Maṣlahah al-mursalah* is included in the category of *maṣlahah* that is not regulated by the text. The statement that *al-Maṣlahah mursalah* is a type of *maṣlahah* that is ignored by sharia is rejected by some parties, because sharia can't ignore real *maṣlahah*. Sharia only ignores illusory *maṣlahah*. The term *al-Mursalah* is used to distinguish it from *al-Maṣlahah*, whose legitimacy is clearly stated by sharia and allows for *qiyas*.

Halal tourism theory

Halal tourism is seen as a new concept in the evolution of the travel sector. This concept represents the Islamic way of life while combining conservative ideals with religious components (Vargas-Sánchez & Moral-Moral, 2020). However, halal tourism highlights key differences from Western-based tourism methods, which have gained popularity in the contemporary travel sector. In several countries, the terms "Islamic Tourism," "Halal Friendly Tourism Destination," "Halal Travel," "Muslim Friendly Destination," and "Halal Lifestyle" have been coined. Sharia tourism is seen as a new way to develop Indonesian tourism that upholds Islamic culture and values (Syahrial, 2022).

When selecting travel-related goods and services, halal tourism takes Islamic law into account (Chairani & Hidayaturrahman, 2025). Religion-based needs are essential for halal tourism; these include halal food, proper prayer facilities, services during *Ramadan*, toilets with running water, 5 private recreational facilities, and non-halal activities (Umar et al., 2022). Halal tourism is seen as an inclusive idea that can be provided to meet the requirements and preferences of tourists from different religious backgrounds, both Muslim and non-Muslim. It is also a tourism product based on certain religious teachings (Said et al., 2022). According to Battour & Ismail (2016), the concept of halal, including its implementation in tourism, is not only necessary for Muslims but can also be applied to other religions to enhance tourism benefits. Therefore, halal tourism is considered more virtuous due to its stronger nature compared to other religious tourism (Abrori, 2020).

The legal basis for the emergence of the concept of halal tourism is QS Al-An'am: 11. In this verse, humans are commanded to see the creation and majesty of nature and the expanse of gifts that Allah has entrusted. Imam al-Qurtubi interpreted this verse as a command for the people of the Prophet Muhammad SAW to travel and see the world and give news to people about the condition of the infidels before Islam came, who lied and openly disbelieved in Allah. They have been given doom and torment. So the verse that explains the command to go on a "safar" journey becomes *sunnah* or *mendub* if it makes the journey into a lesson and reminder of "ibrah" in life (Al-Qurthubi, 2002).

The criteria for halal tourism are that it must avoid polytheism, sin, and evil, and create benefits and advantages both materially and spiritually (Wijaya et al., 2021). Thus, although halal tourism is not limited to Muslim tourists, it must be protected from idolatry and must create public welfare. Other criteria for halal tourism include (Sayekti, 2019): Food and drinks are available that are guaranteed to

be halal, facilities are available and comfortable for purification, facilities are available that make it easier to worship, and products and services at halal tourism businesses are conducive to a halal lifestyle.

Three key pillars of destination development are fundamentally necessary for the growth of the tourism industry. These elements are closely linked to the dynamics of opportunities and challenges faced in pursuing adaptive tourism. Support for these essential elements is becoming increasingly strategically important, particularly in the context of Islamic tourism. These elements are conducted by [Hakim \(2022\)](#):

1. Attractions are a kind of tourist attraction that arouses the curiosity of tourists in a particular place. This attraction can also be seen as the scenery of many tourist destinations, which are enjoyed for a lifetime. The following is a description of attractions: Natural beauty, lakes, mountains, forests, flora and fauna, caves, etc. are examples of God's creations; cultural arts, customs, traditional rituals, statues, shadow puppets, leather bags, batik clothes, etc. are examples of artificial attractions; a) Mountain panoramas, temples, palaces, etc. are examples of site attractions; b) Event attractions are examples of objects that are events.
2. Facilities are additional facilities that can meet the demands and preferences of visitors when they visit a place. The availability of places to stay, eat, and drink is referred to as facilities. Other facilities include toilets, rest areas, parking areas, medical facilities, and places of worship.
3. Accessibility, which refers to the infrastructure and facilities needed to move visitors from one place to another and help them visit tourism destinations. The ease of reaching a place, considering factors like comfort, safety, and travel time, is known as accessibility. The quicker and more convenient it is for visitors to get there, the more accessible it is.

Tourism can be grouped according to its goals and motives ([Hasan, 2022](#)),

1. Pleasure tourism, which is travel intended to make the destination enjoyable. To fill the holiday, this type of tourism often seeks tourist destinations by departing from the tourists' place of origin. This type of travel is often done to avoid boredom and enjoy local attractions and the natural environment.
2. Recreational tourism: This type of travel is undertaken by tourists who want to rejuvenate both physically and spiritually. There are several uses for this type of travel, particularly for entertainment and recreation.
3. Cultural tourism: This type of travel usually emphasizes the goal of learning about the traditions, history, religious beliefs, arts and culture, and way of life of a country.
4. Sports tourism is a term used to describe travel to a place that is not only intended for recreation but also involves participation in sports. It combines tourism with sports activities.
5. Business tourism: This type of travel is focused on business because there is work being done at the destination. The purpose of this visit is to gain information from outside the area. Convention tourism refers to travel aimed at conventions, including travel to attend conferences, seminars, exhibitions, and other related events.

As an analytical tool for evaluating how closely sports activities conducted in tourist environments comply with the requirements and principles of halal tourism, theories in halal tourism studies are highly relevant. This theoretical framework helps determine whether Sharia considerations have been taken into account when conducting sports activities during holidays, regarding facilities, event planning, and visitor experiences. To ensure that sports tourism activities are fully consistent with the Islamic principles that underpin halal tourism, these ideas serve as both a conceptual foundation and practical guidelines.

Sport tourism theory

According to [Husin et al. \(2022\)](#), sports tourism is an activity that combines tourism with sports. This type of tourism relies on physical exercise to strengthen, nourish, and provide enjoyment ([Tuhsu, 2019](#)). This may take the form of active sports, where visitors participate in physical action, or passive sports, where they are simply fans and enthusiasts without engaging in physical activity. *Halal sports*

tourism, depicted by [Endraswati et al. \(2025\)](#), as a tourism activity that involves visits to locations with sports tourism objects during a certain period, where all activities are allowed (halal) in accordance with Islamic principles and values. Halal sports tourism and sports tourism are two different concepts. By incorporating the concept of halal tourism, halal sports tourism can be seen as an evolution of the current concept of sports tourism. Halal sports tourism offers tourists the chance to engage in physical activities while ensuring access to halal services, unlike traditional sports tourism, which is often unrestricted. Covering provision of prayer facilities at tourist destinations, adherence to modest dress codes, consuming halal-certified food, and refraining from prohibited acts ([Dzikrayah et al., 2025](#)).

Sports today serve not only as a physical necessity but also as entertainment and a lifestyle. Furthermore, sports now also serve as a tourist attraction ([Zarotis, 2020](#)). Sports tourism can include large-scale sporting events like the World Cup, the Olympics, motorcycle and car racing championships, and other competitions. Sports tourism can also be enjoyed for training, relaxation, and even self-esteem. Examples include mountain climbing, paragliding, cycling, and other sports ([Mackenzie et al., 2023](#)). One aspect of sports tourism that offers numerous benefits to the country is hosting sports events ([Pung et al., 2024](#)). This activity offers numerous benefits, including job creation, increased tax revenue, increased investment in infrastructure and sports facilities, and revenue for local companies and the surrounding community. Therefore, sports tourism is a major contributor to Gross Domestic Product (GDP). Based on the research results on coastal halal sport tourism in Iran by ([Allahyari et al., 2025](#)), the achievement of halal tourism is discussed. Provided that the government can offer the necessary facilities for tourism, the benefits include various consequences across different fields, such as economic prosperity, foreign exchange earnings, high-quality brand development, and the expansion and promotion of Islamic tourism, as well as fostering unity and developing international relations with Muslim countries. Therefore, these significant achievements can be realized through measures such as creating a competitive advantage with halal tourism, complying with official Islamic laws and regulations to attract tourists, and increasing the presence of domestic and international tourists. The integration of sports and tourism offers not only economic benefits but also health and environmental benefits. Therefore, the sports tourism industry must be developed to become independent and professional.

Sport tourism can be divided into three types: Event Sport Tourism, Active Sport Tourism, and Nostalgia Sport Tourism. Meanwhile, according to the Indonesian Ministry of Tourism, the sport tourism category is divided into three categories, namely: Nature-based sport tourism attractions, intangible culture-based sport tourism attractions, and artificial sport tourism attractions ([Aprilia, 2019](#)). Refer to ([Standeven & de Knop, 1999](#)), where sports tourism encompasses three macro behaviors: participating (active sports tourism), watching (event sports tourism), and visiting or admiring famous sports tourist attractions (nostalgic sports tourism). Thus, event sports tourism focuses more on passive participation, such as the MotoGP event in Mandalika and Pacu Jalur. Next *Active Sports Tourism* is a type of sports tourism where tourists travel primarily to participate directly in sports activities or those requiring physical effort ([Tomik et al., 2017](#)). Indonesia itself hosts many sports tourism events of this type, held almost every year, including bicycle racing. The Tour de Singkarak and Tour de Banyuwangi Ijen, the World Surf League in Bali, the Belitong Geopark Ultra Run, and the Borobudur Marathon. The last type, "Nostalgia Sports Tourism, includes visits to sports museums and famous sports venues" ([Vrondou, 2023](#)). This type of tourism utilizes emotional memories, personal and collective identities, and past experiences to attract tourists and shape visiting behavior ([Wood, 2020](#)). Examples of this nostalgic sports tourism include the Sports Museum in the TMII area of Jakarta, the Asian Games Museum, and the Gelora Bung Karno Main Stadium.

In the halal context, sports tourism cannot be understood solely as an activity oriented towards entertainment or economic gain, but must be integrated with sharia principles ([Abrori, 2020](#)). This means that every sports tourism event must adhere to Sharia compliance standards, both in terms of facility provision, event management, and the services provided to participants and visitors. This integration not only ensures the realization of spiritual values in tourism practices but also provides added value in the form of guaranteed comfort and safety for Muslim tourists, while remaining open to non-Muslim tourists. Thus, halal-based sports tourism can serve a dual role: as a means of recreation

and competition, as well as a medium for da'wah (Islamic outreach) and economic empowerment, aligned with the *maqāṣid al-ṣarī'ah* (obligatory objectives of sharia).

Maṣlahah as a foundation in the development of halal sports tourism

Maṣlahah can serve as a basic paradigm in developing halal sports tourism. *Maṣlahah* itself is the benefit or goodness that is the goal of sharia (*maqāṣid al-ṣarī'ah*), namely to provide benefits (*jalb al-manafī'*) and prevent harm (*dar' al-mafasid*). The main principle is the protection of the five basic elements (*al-kulliyat al-khams*): religion, life, intellect, descendants, and property. *Maṣlahah* concerns not only religious rituals but also economic, social, cultural, health, and environmental aspects. It is crucial to base *maṣlahah* on this, as Sharia-based sports tourism is not just about sporting activities but also about compliance with Sharia, which ensures Muslim tourists' comfort. The application of *maṣlahah* provides a normative framework to ensure that sports tourism activities do not violate halal principles. Sports tourism can serve as a medium for cultural dissemination through *maṣlahah* by presenting Islamic values in a friendly and inclusive manner.

Maqāṣid al-ṣarī'ah-based development demonstrates that tourism is not merely an economic and entertainment activity, but a space for the transformation of values and spirituality. In this approach, Islamic values are not merely symbolic attributes but rather concrete guidelines for destination governance and interaction (Adinugraha et al., 2025). This *maṣlahah* value must be considered by all parties, including sports tourism organizers, the government, and the community. From a modern perspective, Al-Ghazali and Al-Syatibi's thoughts on *maṣlahah* remain highly relevant in sports tourism. *Maṣlahah mursalah* serves as an analytical framework for assessing the Sharia compliance of marathon events as halal sports tourism. This is because *maṣlahah* mursalah focuses on realizing benefits (*maṣlahah*) and avoiding harm (*mafsadah*). Furthermore, *maqāṣid al-ṣarī'ah*, as the goal of sharia in all aspects of life, encompassing five main dimensions, is relevant for viewing marathons not only as a sport, but also as a means of maintaining health (*Hifẓ an-Nafs*), strengthening social cohesion (*Hifẓ al-Nasl and Hifẓ al-'Aql*), and improving the halal economy (*Hifẓ al-Māl*).

In its development, halal sport tourism based on *maṣlahah* has various strategic benefits. From an economic perspective, this concept encourages the growth of the halal tourism sector by creating job opportunities and empowering local business actors such as halal food providers, sharia hotels, and sharia-based sports event organizers (Nurcahyo et al., 2024). From a social and cultural perspective, the application of the principle of *maṣlahah* ensures the comfort of Muslim tourists in participating in sports activities without abandoning the obligation of worship, while also strengthening local moral and cultural values in accordance with Islamic ethics (Mukhtar et al., 2022). Meanwhile, in terms of health, sports tourism designed with halal principles supports the realization of physical fitness and spiritual tranquility, to harmoniously integrate spiritual and physical aspects (Ashton & Islam, 2025).

However, the application of *maṣlahah* in halal sport tourism cannot be separated from various challenges. The main problems often lie in the lack of uniform halal certification standards (Khoidir et al., 2025), the lack of public literacy about the concept of halal tourism, and the limitations of supporting infrastructure, such as prayer spaces and Muslim-friendly facilities (Hariani & Hanafiah, 2024). If not anticipated, this condition can cause *mafsadah* in the form of tourist distrust and deviations from sharia principles. In addition, there is a potential for cultural resistance in multicultural areas if the concept of halal is considered to suppress local traditions, so governments and industry players need to prioritize educational and collaborative approaches (Paraswati et al., 2024).

Normatively, *maṣlahah* can serve as a policy basis for developing halal sport tourism through the *maṣlahah* mursalah approach, which involves a benefit not explicitly mentioned in the Qur'an or Hadith but aligns with sharia values and benefits society (Abrori, 2020). This makes halal sport tourism not just an economic product, but part of the implementation of Islamic values in sustainable development that prioritizes welfare, justice, and environmental sustainability (Khan et al., 2025). Thus, *maṣlahah* as the foundation of halal sport tourism can present a balance between physical fitness, spiritual tranquility, and economic blessings, positively impacting both people and the environment. The following Table 1 is the cornerstone of *maṣlahah*-based halal sports tourism.

Table 1. Foundations of halal sport tourism based on *maṣlahah*.

Foundation Aspect	Maṣlahah-Based Explanation	Maqāṣid al-ṣarī'ah Dimension
Sharia Compliance	Halal sport tourism must ensure that all sporting activities, facilities, and services comply with Islamic principles to provide comfort and certainty for Muslim tourists.	<i>Ḥifẓ ad-Dīn</i>
Physical and Mental Well-being	Sports tourism activities, such as marathons, contribute to maintaining health, physical fitness, and mental balance through halal and ethical practices.	<i>Ḥifẓ an-Nafs, Ḥifẓ al-'Aql</i>
Social and Cultural Values	Halal sport tourism serves as a medium for disseminating Islamic values in an inclusive and friendly manner while strengthening social cohesion and moral values.	<i>Ḥifẓ al-Nasl, Ḥifẓ al-'Aql</i>
Economic Welfare	The development of halal sport tourism encourages local economic growth, job creation, and empowerment of halal-based small and medium enterprises.	<i>Ḥifẓ al-Māl</i>
Ethical Governance	<i>Maṣlahah</i> provides a normative framework for governance, ensuring that sport tourism management avoids harm (<i>mafsadah</i>) and promotes public benefit.	All <i>maqāṣid</i> Dimensions
Sustainability and Environment	Halal sport tourism integrates environmental responsibility and sustainable development as part of Islamic ethical obligations.	<i>Ḥifẓ an-Nafs, Ḥifẓ al-Māl</i>

Implementation of *maṣlahah* Values in Marathon Events to Achieve Economic, Social, and Spiritual Benefits

Figure 2 below shows the economic benefits of hosting a marathon event for the local economy. The marathon event plays a role in empowering MSMEs through increasing sales of local products, such as food, handicrafts, and halal products. In addition, this event also encourages the tourism and hospitality sector, as seen from the increase in hotel occupancy, transportation services, and tourist visits. This activity also revives cultural and local community activities and supports halal and spiritual values, such as the provision of halal food and worship facilities. Overall, the marathon has an impact in the form of increasing people's income, economic growth, job creation, and business opportunities.

From the perspective of *Ḥifẓ al-Māl* (property protection), organizing a marathon event can be a means of empowering the local community economy. The implementation of *maṣlahah* values is seen in: first, Empowering MSMEs. The marathon event provides space for micro, small, and medium enterprises with a variety of products and services. Starting from food and beverage products, fashion, and crafts. MSMEs can also promote their products and services more widely because large events such as marathons attract participants from various regions and even abroad.



Figure 2. Economic benefit of the marathon event.

Based on a Kompas Research and Development survey (Gianie, 2021), the total expenditure of all runners tended to increase during the 2017 – 2019 event. The following Table 2 is the Economic Impact of the Borobudur Marathon data.

Table 2. Economic impact of the Borobudur Marathon.

Aspect	Findings
Total Expenditure Growth	Total expenditure reached IDR 15.1 billion in 2017, increased by 74% to IDR 26.5 billion in 2018, and rose by 15% to IDR 30.5 billion in 2019.
Economic Turnover	Economic turnover increased consistently, reaching IDR 61.6 billion in 2023 and IDR 73.9 billion in 2024 (Jatengprov.go.id, 2025). It is projected to rise further in 2025, along with an increase in participants to 10,500 runners.
Average Budget per Runner	The average spending per runner increased from IDR 1.7 million in 2017 to IDR 2.6 million in 2018, and continued to rise to IDR 2.8 million in 2019.
Support for Local Economy	The increase in expenditure and turnover indicates strong support for small businesses and improved income for the local community.
Economic Multiplier Effect	Tourist arrivals generated multiplier effects across transportation, accommodation, and tourism services. Hotel and homestay occupancy rates reached 80–100% during the event.
Tourism Spillover Impact	More than 25% of marathon participants also visited other tourism destinations beyond Borobudur, expanding regional tourism benefits.

Thus, the marathon serves as a tool for driving a community-based economy. This is especially true if the event is organized with attention to the halal aspects of the various products offered, including halal-certified food and beverages. This will also encourage MSMEs to be more aware of halal certification. Other services offered must also align with *maṣlahah* values, such as sharia hotels and sharia spas. The implementation of *maqāṣid al-ṣarī'ah* at this marathon event will ensure participants feel safe and comfortable during this sports tourism event.

Furthermore, in terms of *Ḥifẓ an-Nafs*, marathon running supports physical and mental health, thus aligning with the *maqāṣid* of preserving life. This is supported by research (Hsieh et al., 2025). Studies have shown that running leads to improved physical and mental health, weight loss, work productivity, and life satisfaction. Participants who run three to four times per week experience significantly greater benefits than those who run only once a week. As part of the *Ḥifẓ an-Nafs* (self-help) aspect, environmental stewardship is also important. Several marathon events offer hygiene education and green sport events. Event organizers collaborate with sponsors and other communities in various ways. For example, efforts to reduce plastic waste include using reusable cups, the presence of waste management vending machines, and plogging (picking up trash while running).

In the *maqāṣid al-ṣarī'ah* (laws of Islam), *Ḥifẓ al-Nasl* (protection of offspring) and *Ḥifẓ al-'aql* (protection of reason) are important principles for directing marathon events toward strengthening social cohesion. This is implemented through community strengthening, involving sports communities, volunteers, and the public. Forms of community involvement or sports communities, such as cheering, introduce elements of local culture (traditional dance, music, and other cultural arts). In addition, medical volunteers play a role in strengthening the community. At the Borobudur Marathon, what is interesting is not only the participants and tourists from various countries but also the event, enlivened by community involvement along the track. Communities along the route also enliven the event by showcasing their unique arts, such as the Jaran Keping dance, the Soreng dance, campur sari music, wayang orang costume performances, and traditional children's games (Lagarensen et al., 2024).

The spiritual dimension refers to *Ḥifẓ ad-Dīn* (protection of religion), which is the main spirit of halal sports tourism. The implementation of *maṣlahah* can be realized through: First, prayer facilities: along the marathon route, several points are designated as temporary prayer rooms and proper ablution places. In addition, Muslim participants are accommodated by providing flexible prayer time. Second, halal consumption, all food and beverages provided to participants and tourists must be clearly halal, both in terms of ingredients and the preparation process. Participants have the right to receive information on the halal status of products from the organizers, MSMEs selling their products, and communities that provide food and beverages to marathon participants. Third, avoiding non-halal

elements, the marathon event is kept away from sponsors from industries that conflict with Sharia, such as alcohol.

Thus, the spiritual dimension of marathon events plays a significant role in maintaining a balance between sporting activities and religious values. The presence of spiritual elements ensures that the involvement of participants and tourists in physical activities does not diminish the religious aspect but rather strengthens their religious awareness. This integration of spiritual values can be realized through scheduling events that align with worship, providing religious facilities, and instilling moral messages in each series of events. In this way, the marathon serves not only as a sporting and entertainment event, but also as a means of preaching, strengthening ethics, and a medium for spiritual transformation in line with the principles of *maqāṣid al-ṣarī'ah* (the principle of worship). The following Table 3 is the implementation of *maṣlahah* values in marathon events:

Table 3. Implementation of *maṣlahah* values in marathon events.

Dimension of <i>maṣlahah</i>	Implementation at the marathon event	Benefits for communities & tourists
Economy (<i>Hifẓ al-Māl</i>)	<ul style="list-style-type: none"> – Empowerment of MSMEs – Expansion of other economic sectors 	<ul style="list-style-type: none"> – Increase local community income – Growth of the halal economic ecosystem – Tourists' confidence in the event increases
Social (<i>Hifẓ al-Nasl & Hifẓ al-'Aql</i>)	<ul style="list-style-type: none"> – Involving the sports community, volunteers, and the community - Showcasing local culture in ceremonies – Instilling the values of discipline, sportsmanship, and solidarity 	<ul style="list-style-type: none"> – Formation of social cohesion and positive interactions – Preservation of local culture – Character education based on sportsmanship
Spiritual (<i>Hifẓ ad-Dīn</i>)	<ul style="list-style-type: none"> – Provision of worship facilities (prayer room, ablution area, direction of the Qibla, prayer equipment) – Arrange the schedule so that it does not clash with obligatory prayers, and provide prayer time – Halal consumption – Avoid non-halal sponsors 	<ul style="list-style-type: none"> – Muslim participants can worship comfortably – Maintaining religious values in the event - Improving the image of the marathon as halal sports tourism
Environment (Part of <i>Hifẓ an-Nafs</i>)	<ul style="list-style-type: none"> – Reduce plastic waste with reusable cups – Green sports event – Energy & waste management 	<ul style="list-style-type: none"> – Maintain environmental health – Increase tourist awareness about eco-halal tourism – Marathon is more sustainable in terms of Sharia and ecology

CONCLUSION

The use of the *maṣlahah* theory serves as a normative and practical foundation for the development of halal sports tourism, particularly in organizing marathon events. *maṣlahah* ensures that sports activities not only have recreational and economic value but also provide comprehensive benefits, including economic sustainability through the empowerment of MSMEs, a multiplier effect on the tourism sector, increased social cohesion through community involvement, preservation of local culture, and fulfillment of spiritual aspects through the provision of worship facilities and halal consumption. Furthermore, the implementation of the ecohalal tourism concept in marathon events demonstrates that the environmental dimension is a crucial aspect of *maqāṣid al-sharī'ah*. Therefore, the integration of *maṣlahah* into halal sports tourism is a crucial tool for realizing sustainable, inclusive, and Sharia-compliant tourism. This study also recommends that governments, event organizers, and communities establish strategic collaborations to ensure compliance with Sharia standards and to optimize the economic, social, and spiritual benefits of marathons and other sports tourism events.

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