A SYSTEMATIC REVIEW ON TOURISM STAKEHOLDERS' ROLES PRACTICES TOWARDS SUSTAINABLE TOURISM USING KHALIFAH PERSPECTIVES

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Abstract: *Sustainable tourism (ST) in Islam depends on Khalifah (vicegerent) reacting and practicing Islamic law. Much of the focus on tourism has targeted branding and investing in Islamic tourism. Few systematic reviews on the position practices among Khalifah have been conducted. The present article analyses the existing literature on the roles of tourism stakeholders towards ST. A systematic review of the google scholar and Emerald identified 27 related studies, guided by the Preferred Reporting Items for Systematic Review and Meta-Analyses (PRISMA) review method. A review of these papers emerged in three key themes-protecting the environment, promoting community engagement, and preserving the social-economic climate. Several recommendations for implementing and integrating Khalifah into sustainable tourism are highlighted and provided for potential scholars' reference in this report.*

Keywords: *Islamic Sustainable Tourism, Khalifah, Environmental, Islamic Law, Sustainable Tourism*

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Introduction

Demand for Islamic tourism has become a concern and acknowledgment of the Organization of Islamic Cooperation (OIC) countries on the world's economy. As a result, there is a mixing of cultures in tourist destinations due to globalization and increasing foreign tourism. Islamic culture needs to be defended and used as a guide, especially to Islamic tourism. The culture can be seen through its impact on the tourism industry. According to GMTI, Malaysia is one of the OIC countries and is reportedly among the best destinations for Muslim tourists in the Global Muslim Travel Index. Among the reasons for this best award are due to the hospitality services featured such as halal food (95%), prayer area (100%), Islamic airport (100%), unique experience (102%), and Muslim-friendly hotel (75.2%). Malaysia got the award is because of the facilities and services offered to meet the needs of Muslim tourists visiting Malaysia (Mastercard, 2018).

Sustainable tourism is seen as one of the critical elements of the Islamic tourism model, providing affordable and suitable facilities and services for Muslim visitors (Maftuhah & Wirjodirdjo, 2018). Islamic tourism activities aim to preserve Islamic values, culture, and norms expressed in the understanding and awareness of all parties responsible for the maintenance of sustainable tourism (Saffinee et al., 2019). In this study's scope, the tourism stakeholder is as a person or community directly or indirectly engaged in the management of tourism is combined with the *Khalifah* perspective. According to Kim & Chan (2018) and Pan et al. (2018), a key component of tourism sustainability depends on the environment, the social and economic essence of a tourist destination. The application of Islamic approaches in sustainable tourism has a great potential to strengthen the idea of environmental, social, and economical solutions in the implementation of traditional concepts (Noor et al., 2020). Therefore, it is clear that the analysis of the roles of individuals or groups recognized as *Khalifah* with obligations and trusts should be explored and integrated into sustainable tourism components.

The term to indicate an ethical basis with moral imperative in management scope is commonly used stewardship (Takase et al., 2019). UK dictionary defined stewardship as the job of supervising or taking care of something, such as an organization or property. While in terms of *Khalifah* in the Oxford Dictionary of Islam is defined as 1) steward/vicegerent as in Islamic teaching, each individual is a Khalifah to God; 2) Successor as a ruler of the Muslim empire and; 3) Leader of a Sufi order is not familiar with the research. Previous researches only stated the term environmental stewardship. As mention by Allah, the Almighty, *"Indeed, I will make upon the earth a successive authority…"* (Qur'an, *Al-Baqarah*: 30). Therefore, the term *Khalifah* is also referred to as stewardship but by taking responsibility and trust (trust) as an agent to Allah (Latiff et al., 2016).

The concepts of *Khalifah* and stewardship have different views, even though the definition is the same. Globally, stewardship theories have been made since the 1990s by Davis (1997) because of the lack of theoretical agencies and stakeholders who only debate the relationship between principal and agent. According to Davis, the stewardship theory is based on psychology and sociology and is not driven by individual goals. Instead, it is a server whose motives are in line with the objectives of their principal. Therefore, the relationship between God, man, and the environment does not exist in this theory.

On the other hand, if the person does not understand the *Khalifah*'s duties, this indicates that the person cannot fulfill the general requirements for achieving the *Khalifah*'s position. That

is, the consciousness of Allah the Almighty, preserving Islamic law (Shari'ah), and revitalize the earth as mention in the Qur'an (al-Kahfi: 110, Saad: 26 & Hud:61). Therefore, it can be implemented and can even help the sustainability of tourist destinations (Liu, Li, Yen, & Sher, 2018; Mahmood & Nurunnabi, 2019). This matter needs to be examined because the current tourism heritage will not be maintained if there is no seriousness and commitment from all parties in ensuring ethical obligations are implemented (Eger, 2019). One researcher has drawn attention to sustainable tourism to promote the tourism experience and educational opportunities and, more importantly, maintain the philosophy of tourism heritage for future generations (Weber et al., 2019).

The Need for a Systematic Review

According to Petticrew & Roberts (2006), a systematic review can be described as a method of making sense of significant literature and contributing to the answers to questions about what works and what hasn't. There is still more benefit of comprehensive analysis compared to conventional analysis. The systematic review helps identify the current strategies and method rigorously and gives a significant result (Kitchenham & Charters, 2007). The authors can claim of rigor research and identify the gaps in the current research for future research.

This research is essential because there is a shortage of studies offering an environmental *Khalifah* (EK) framework. Before the investigation, a systematic review of EK articles, conservation, and sustainable tourism in Islamic tourism is not vital. It does not provide details on the interpretation, and it is difficult for future studies to replicate the research and the existing concept laid down in sustainable tourism. Yet what is most glaring in the literature is the confusing roles of EK practices towards ST in such a process. Despite that, this study is vital because of society's benefits and quality of life, considering that *Khalifah* plays an essential role in ST. Therefore, attention and emphasis on the context need to be placed. The current article is guided by the main research question - How the environmental *Khalifah* (EK)'s role practices towards ST? The study's primary focus is on the three Ps (Protect, Preserve & Promote) on *Khalifah* practices.

This paper aims to bridge that gap by reviewing the current literature on the position practices of EK towards ST. Each element is divided into four pieces. The first section of the paper describes carrying out a systematic examination, while the second part describes the approach followed in this report. The third part, the crux of this paper, highlights the systematic reviews and synthesizes the scientific literature to define, select, and analyze relevant research on EK's position practices towards ST. The last part concludes this review paper and identifies future research priorities.

Methodology

This section discusses the five sub-divisions, namely PRISMA, resources, requirements for inclusion and exclusion, structural processes, and the interpretation and review of data used in the current study.

PRISMA

PRISMA is an abridged version of preferred reporting items in systematic and meta-analytical reviews. The systematic study of PRISMA can offer quality and comprehensive analysis, according to Moher, Liberati, Tetzlaff, & Altman (2009), while Sierra-correa, Ricardo, & Kintz (2015) have three significant advantages : (1) defining straightforward research questions which allow for processes of study, (2) identifying criteria to inclusion and exclusion and (3)

trying to explore a broad scientific set database PRISMA methods routinely provide writers with the ability to interact findings by rigorously identifying terms relating to EK roles and coding in potential environmental management reviews. It helps future researchers to better understand the roles of EK in the ST.

Resources

Two online sources, Google Scholar and Emerald, are used to analyze this report. Google Scholar is a collection of 389 million social science publications. The two main advantages: 1) data is sufficiently covered; 2) the data mix allows users access to the greater context of a research piece and enables them to reach a considerably more comprehensive variety of used circumstances (Hook et al., 2018). Emerald Publishing is useful in social sciences, focused on the accessibility of articles in management and social sciences. For conceptualizing the problem, the characteristics of Khalifah's roles (promoting, maintaining, and protecting) environmental and sub-components. Similar principles, including environmental management and conservation, are also considered when searching the literature to understand the approach of researchers to the subject.

The Method for the Systematic Review of Publications

Classification

Records are classified into three steps. The first step is to define keywords and to look for related terms based on the definition, dictionary, and the previous study. For this study, the search strings on Google scholar and Emerald databases were developed in January 2020 after relevant keywords were identified. The search strings resulted in 9493 papers being retrieved from both databases. The following key terms were used in both domains for the literature search: ("tourism stakeholders" OR "local communities" OR "local people" OR "tour guide" OR "tourist") AND ("environmental roles" OR "conserv*" OR "preserv*" OR "protect*") AND ("environmental *Khalifah*'s roles" OR "environmental stewardship" OR "environmental vicegerent").
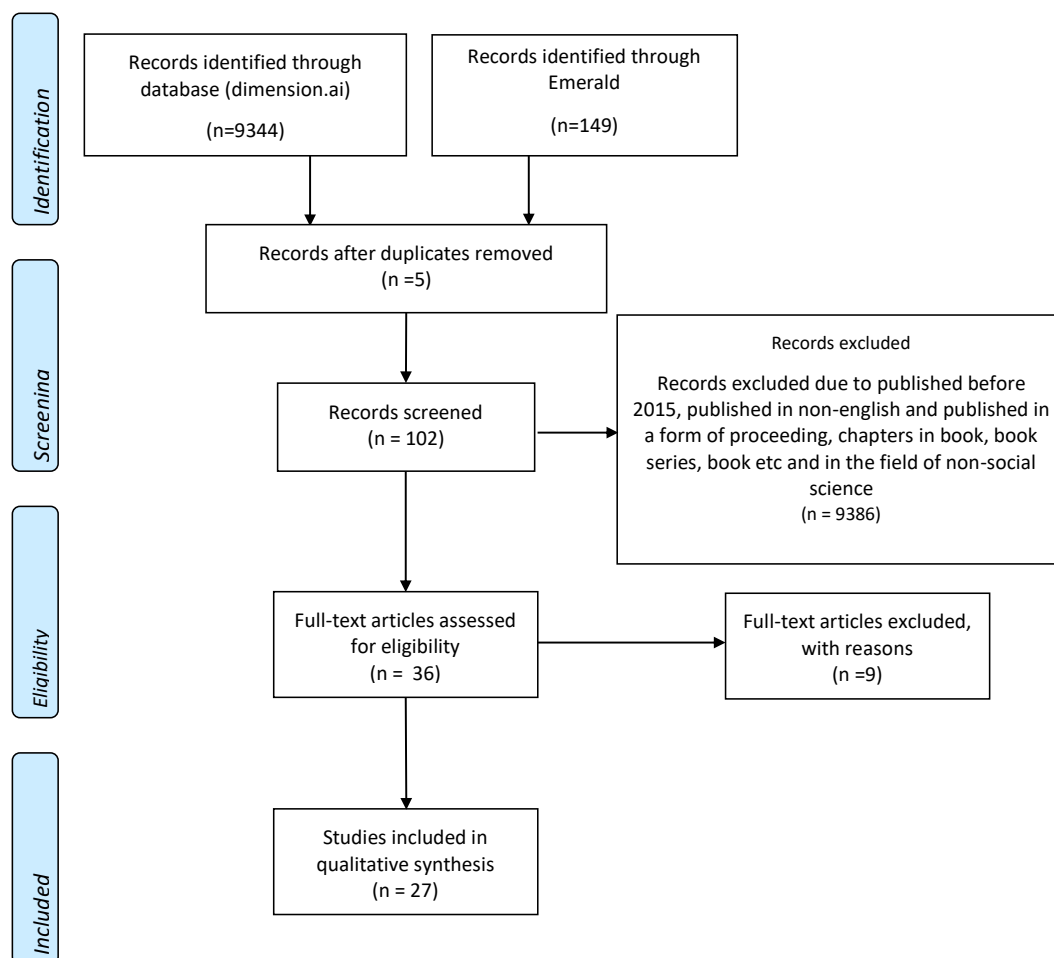
Screening

Duplicate papers are assessed in the first step of screening. During the manual screening, five similar documents were identified. The conditions for inclusion and exclusion were proposed in the second process. The first criteria were the form of publication as the empirical finding is reported in a newspaper article. Furthermore, the duration between 2015 and 2019 makes sense of the current practices among tourism stakeholders. The type of journal also focuses on environmental science, environmental ecology, and social sciences. Only the English language was included for the screening. Depending on these requirements, 9386 publications were omitted, and 102 were screened (Refer to Table 1).

Table 1: The Inclusion and Exclusion

Criterion	Inclusion	Exclusion
Literature type	Journal (research articles)	Journals (systematic review), book series, book, chapter in the book, conference proceeding
Language	English	Non-English
Timeline	Between 2015-2019	<2014
Area of Focus	Social science, environmental science, biology	Aside from social science, environmental science, biology

Eligibility

For the third stage is known as eligibility, a total of 36 papers were prepared. The titles, the abstracts, and the critical contents of all the documents have been carefully reviewed. The reason is to ensure that they meet the requirements for inclusion and are appropriate for being included in this analysis to achieve current research objectives. Consequently, papers suggested the cycle of student insight and topics such as environmental education in the tourism industry (e.g., Reibelt, Richter, Rendigs, & Mantilla-Contreras, 2017, and Smith, DuBois, & Krasny, 2016), which are supporting sustainable tourism. However, due to the emphasis on Khalifah's environmental roles, these papers were excluded from the SLR. Additionally, there are studies like Flanagan, Gallay, Pykett, & Smallwood (2019); Kadykalo et al. (2019); Kealiikanakaoleohaililani & Giardina (2016); Mahsud, Imanaka, & Prussia, (2018); Strzelecka, and Woosnam, & Nisbett, (2018) which point to business while contributing to the list of environmental roles not within tourism but as a nation for SLR, a total of 27 papers have been selected (see Figure 1).

Figure 1: Flow diagram of the study (adapted from Moher et al., 2009)

Analysis and Data Abstraction

The correct theme and subtheme in the other documents were extracted by reading the abstracts and complete articles (in detail). Qualitative analysis of the roles of tourism stakeholder practices towards ST was conducted using content analyses. The authors then arranged the subtopic in the sense of typology to ensure the clarity, importance, and appropriateness of any subtopic, and a qualitative expert contributed to that (Figure 2).

Figure 2: Cloud word by Atlas.ti V8 based on selected articles

Result

General Assessments and Research Background Included in The Analysis

A total of three topics and 11 subthemes related to the position of EK were examined. As presented in Table 2, the three themes are protecting the environment (three sub-themes), promoting community participation (four sub-themes), and preserving social-economic (four sub-themes). In particular, two previous studies on conceptual stewardship should be noted (Cockburn et al., 2019; West et al., 2018), three studies examined environmental stewardship (Bennett et al., 2018; Mathevet et al., 2018; Yagatich et al., 2018) and one study related to social-ecological stewardship (Cockburn et al., 2018). Other than that, there were four previous studies related to conservation (Gordon, 2018; Hill et al., 2015; Kohler & Brondizio, 2017; Takase et al., 2019). Only one study was specifically on the stakeholders' perspective (Gaia & John Jones, 2017). Religious studies were also included with this review by Ahmad (2015) and Bhatia, Redpath, Suryawanshi, & Mishra (2017).

In the present analysis of the year of publication, three articles were published in 2015 (Ahmad, 2015; Hill et al., 2015; Voyer et al., 2015), an article was published in 2016 (Cookey et al., 2016), six were published in 2017 (Bhatia et al., 2017; Chin & Lo, 2017; Gaia & John Jones, 2017; Jerome et al., 2017; Kohler & Brondizio, 2017; Serenari et al., 2017), ten articles were published in 2018 (Bennett et al., 2018; Cockburn et al., 2018; Gordon, 2018; Gurău & Dana, 2018; Mathevet et al., 2018; Pandey & Diwan, 2018; Raftopoulos & Universitet, 2018;

Strzelecka et al., 2018; West et al., 2018; Yagatich et al., 2018) and seven articles were published in 2019 (Bennett et al., 2019; Cockburn et al., 2019; Marshall et al., 2019; Prasetiyo et al., 2019; Schild, 2019; Takase et al., 2019; Tran et al., 2019).

Main Analysis

The discussion in this section focuses on three main themes, namely environmental protection, promoting community participation, and preserving social-economy and the emerging eleven subtopics (see Table 2).

Environmental Protection

EK's basic concept of role practices is environmental protection (Ionescu, 2016; Mansour, Hassan & Bagheri,2017). It is especially necessary to prevent damage to the environment. A total of 24 previous studies, especially their roles in EK's practice, have been found here based on protecting the environment. Seven articles were giving their full intention on protecting ecology (EC), natural heritage (NH), and biodiversity (BIO). Two articles only focused on EC and NH. One article covered BIO to practice protecting the environment.

Protecting the environment from harm in all aspects of lives needs to be strengthened by the Islamic faith (Ahmad, 2015), and it is a moral choice (Mathevet et al., 2018). It will happen when people can control, manage, and regulate the resources into their full responsibility, such as keeping cleanliness and strictly doing waste management. Meanwhile, EK roles should have informal involvement to confront and report any illegal users who disturb EC, NH, and BIO to the tourism development stakeholders (Cookey et al., 2016). Most importantly, the concept of use and protection of tourism destinations must be balanced, and all reactions must be sustainable (Hill et al., 2015; Poudel & Nyaupane, 2017). Other than that, the community plays an important role to practice EK. The cooperation between organizations and the development industry can strengthen the protected areas (Poudel & Nyaupane, 2017). It can be shown when the community as an EK should behave well by taking care of the environment from the threat of danger (Poudel & Nyaupane, 2017; Tran et al., 2019). Subsequently, volunteering to protect the environment can publicly advocate minimizing the effects such as climate change (Jerome, 2015), air pollution, and BIO loss (Cockburn et al., 2018). EK's duty to protect the environment is not limited to the local community, but all need to contribute towards EC, NH and BIO conservation. The effectiveness of EK roles practices is seen when they care, have specific knowledge and get the involvement from the agency which has the ability and capacity of individuals, groups and organisation to engage in collective action (West et al., 2018). Hence, the Muslim scholars have highlighted the importance of trustee, ethics and responsibility as an important driver of EK towards protecting the environment and nature (Bhatia et al., 2017).

Promote Community Participation

One of EK's roles is to promote community participation (Eger, 2019). In some research studies, the dimension was highlighted. It resulted in four sub-themes that were successfully supported through community participation: local community (LP study: 19), cultural heritage (CH: 10 studies), customs and traditions (CT study: 8), and intercultural communication (ICC: 10 studies).

In this regard, it should be noted that EK's roles are open to the community's participation with awareness and concern as the core to address the widespread environmental problems, especially to defend the tourism industry. It is now generally agreed, as outlined by Hill et al. (2015), LPs provide more support to the designation of proposals even when they face obstacles

when faced with policy levels in tourism development. Besides, LPs try to practice the roles of EKs by promoting conservation goals and changing their behavior towards nature without underestimating management (Gordon, 2018; Poudel & Nyaupane, 2017). Therefore, it can be seen that the roles of the local community can lead to sustainability, especially to local tourism.

Instead, CH and CT consider local needs. Several EK practices can be shown on tradition, and one should not expect foreign tourists to preserve the cultural heritage and customs, and tradition. Accordingly, the local community's active participation with education and properly informing that ignorance is one of EK's challenges in practicing (Bhatia et al., 2017).

It requires an effective means of communication. ICC among community leaders must be based on real commitment and mission (Gurău & Dana, 2018). It has also been suggested by Mathevet et al. (2018) to strengthen LPs to have an interest in promoting the next generation by appointing them as crucial people in EK roles and providing the necessary resources and education to make them leaders in their communities (Yagatich et al., 2018). As a result, to encourage and promote community participation, their sensitivity is needed, promoting a greater sense of ownership (Gordon, 2018).

Preserve Social-Economic
In this section, it is imperative to understand that keeping something safe and in good condition is called preservation. As mentioned earlier, preserving socio-economic is one of EK's roles (Azizan & Wahid, 2013). This study successfully categorized this theme into four subthemes as follows: (1) Tourists and Local Hosts (TLH: 4 studies), (2) Equal Distribution (ED study: 12), (3) Job Opportunities (EO: 7 studies), and (4) Social Services (SS study: 19).

One of EK's essential roles in maintaining tourism is from the TLH perspective. Tourists and local hosts have their responsibilities. To be noted here, environmental attitudes are proven in Poudel & Nyaupane (2017) work to approach tourists to apply sound ecological perspectives by using brief information and facts.

It is widely accepted that with environment protection, local communities participating in the tour guide sector play their part in ensuring that tourists or visitors focus on the environment and the beauty of God's creation. Reflection should be for the meaningful definition of a post-visit source. In contrast, Serenari et al. (2017) suggest that EK's roles in focusing on ED, EO, and SS are from conservation expansion principles. It is seen as a tool of opportunity and economic and social stability, which raises the nation's wealth and genuinely preserves it on a recreational basis. Adaptation is another significant factor. Entrepreneurship is a way to reach a competitive market utilizing information communication. (Chin & Lo, 2017; Cockburn et al., 2018; Gurău & Dana, 2018).

Adaptation suggests that adapting to digital communications can enhance EK roles practice to increase economic value awareness, as reported by Gaia & John Jones (2017). Also, SS is significant in maintaining socio-economic status. Socio-economic status refers to the reaction of individuals who focus on working with stakeholders and increasing social capital but need attention from the humanitarian aspect. Humanity is seen in individuals with values, ethics, and morals (Cockburn et al., 2018) to sustain the social economy. In principle, it can also support the tourism industry.

Table 2: The Main Theme and Sub-themes

Articles	Authors	Country	Methodology	Protect Environment			Promote Community Participation				Preserve Social-economy			
				EC	NH	BIO	LP	CH	CT	ICC	TLH	ED	EO	SS
1	Ahmed, 2015	Brunei	Quan	√	√	√	√	√	√					
2	Hill, 2015	Mexico	Quan_Quali	√				√	√	√		√	√	√
3	Voyer, 2015	Australia	Quali	√		√	√	√	√	√		√		√
4	Cookey, 2016	Thailand	Quan_Quali	√		√	√			√	√			√
5	Poudel, 2017	India	Quan	√	√						√			
6	Serenari, 2017	Chile	Quali	√	√	√	√	√			√	√	√	√
7	Bhati, 2017	India	Quan			√	√	√						
8	Chin, 2017	Malaysia	Quan		√				√		√			√
9	Gaia, 2017	UK	Quan			√			√	√				√
10	Jerome, 2015	England	Quali	√	√	√	√							
11	Kohler, 2017	Brazil	Quali				√		√			√		
12	Bennett, 2018	Canada	Quali	√	√	√	√						√	√
13	Cockburn, 2018	Canada	Quali	√		√				√		√		
14	Gurau, 2018	France	Quali	√	√		√			√		√	√	√
15	Gordon, 2018	UK	Quali	√			√	√	√			√		√
16	Raftopoulos, 2018	Denmark	Quali	√				√					√	√
17	Mathevet, 2018	French	Quali	√			√					√		√
18	Pandey, 2018	India	Quan			√	√							√
19	Takase, 2018	Japan	Quan		√		√	√						√
20	West, 2018	Sweden	Quali	√	√	√						√		√
21	Yagatich, 2018	United State	Quan				√					√	√	√
22	Bennett, 2019	Canada	Quali				√					√		√
23	Cockburn, 2019	South Africa	Quan_Quali	√	√	√	√			√				
24	Marshall, 2019	Australia	Quan				√			√				√
25	Prasetiyo, 2019	Indonesia	Quan	√			√					√		√
26	Schild, 2019	Moscow	Quan_Quali	√	√	√	√	√	√	√				
27	Tran, 2019	Canada	Quali	√	√	√		√					√	√

Methodology	Protect Environment	Promote Community Participation			Preserve Social-Economy		
Quan=Quantitative	EC=Ecology	LP= Local People			TLH= Tourist and Local Host		
Quali= Qualitative	NH= Natural Heritage	CH= Cultural Heritage			ED= Equitable Distribution		
Quan_Quali=Mixed-Method	BIO= Biodiversity	CT= Customs and traditions			EO= Employment Opportunity		
		ICC= Inter-Cultural Communication			SS= Social Services		

Discussion

Realization of Maqasid Shari'ah towards Hifz Bi'ah

This review showed that protecting the environment towards establishing the EK's roles could guide the tourism industry to sustain the environment and destination. Ammar (2010) recommended that studies on the sustainable environment integrate with Islamic teaching because protecting the environment alone is not sufficient for sustaining. In general, the environment is defined as the aggregate of land, water, and air, including their organism. In Arabic work, it is called "*bi'ah*." Islamic environmental philosophy indicates that the protection of all the creatures exists independently of human beings. *Hifz* means to care. It means to protect and take care of something. Environmental safety is related to humans being responsible for bettering it, improving it, and not spreading evil and destruction. There is ample evidence from the Qur'an and hadith about how EK is required to take action. Allah The Almighty said:

> "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful" (Qur'an, *al- Imran*: 104).

> "And He said, 'O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you if you should be believers" (Qur'an, *Al-A'raf*: 85).

This ordering of doing good (*Amar Makruf*) and prohibition of evil (*Nahi Munkar*) in Islam is an essential form of action. Hence, the Prophet Muhammad PBUH said, "*Anyone who witnesses evil should remonstrate upon it by his hand, his mouth or his heart, the last is the weakest of faith.*" (Imam Nawawi 34, Muslim)

In the part of *dharuriyyah* (necessity) to protect the environment, it can be included in the environmental issues facing the tourism industry. Today's problems clearly illustrate how relevant the concepts of Islam must be implemented. Tourism aims to look for God's blessing and follow Islam's teachings (Akhir, 2018). It becomes part of worship. The double function of the EK, God's creation, and the earth's consumer are even more significant. Both positions must be transparent as a way to strike a balance between usage and protection. The decision to carry out good deeds from this perspective is not a hands-off job. The engagement with protection is needed; otherwise, corruption will occur (Gurău & Dana, 2018). Numerous laws and regulations protecting the Islamic environment are: 1) using nature and its resources in a balanced, not unnecessary manner, 2) treating wildlife and its resources with kindness, 3) not harming, abusing, or destroying natural resources in any way, 4) sharing natural resources and 5) preserving the environment. Therefore, EK's role practices will also reduce the impact of climate change and environmental degradation. It is illustrated by clear proof from the article's feedback (see Table 2).

Communication plays a vital role in ST. The reason is that communicating is more than just providing information and knowledge. It's a medium of interaction. For example, locals in tourism destinations can provide genuine commitment because of the excellent relationship between them (Mohamad et al., 2016). In communication, there are various methods and strategies for the listener to understand the inputs and processes, but the output and understanding of each individual are different. Therefore, there are multiple challenges in understanding Islamic tourism's particular issues that lead to different experiences (Partelow & Nelson, 2018). The reason is that it may conflict with interest. Future studies may attend to communication roles in sustaining Islamic tourism, as in mutual consultation (*shura*) in Islamic teaching (Noor, 2002). However, within this review, communication is related to inter-cultural; most studies did not prove consistently effective communication in their work.

Maintain Public Benefit (*Maslahah*) in Sustaining Tourism

Performing justice (ʿ*adl*) is also an important role to note as an EK. The Qurʾanic verse states, "Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing" (Qurʾan, Al-Nisaʾ: 58). Justice means putting something in its place; it means doing it without violating the appropriate boundary. In the Islamic context, it implies doing something with righteousness, without malice or high-handedness. Thus, the opposite of ʿ*adl* is *zalim* (injustice). The study reviews only half of the articles stating the importance of justice. Future qualitative studies should consider factors affecting justice among EK.

The pattern of results in these systematic studies aligns well with the components adapted by Mowla (2019). Three key elements emerge environmental protection, community participation, and socio-economic promotion for sustainable tourism. While there are several components and functions of sustainable tourism, previous researches have overlooked the convergence of sustainable tourism with Islam. However, reviews that have explored the development of Islamic Sustainability cannot be denied (Bazazo et al., 2017; Dariah et al., 2016; Mansour et al., 2017; Sarkawi et al., 2016). However, in line with Islamic tourism, it is

necessary to delve into the specific concepts and practices of sustainability involved. Because the Islamic tourism industry has the potential for sustainable development, aspects of conceptual understanding that are not addressed by the above research should be translated from technical to organizational management. Management is required for tourism stakeholders to act following Islam and ultimately establish EK's roles. EK's positions are not only at the individual level but also the community and the authorities.

Conclusion

In this systematic review, Environmental *Khalifah* emphasized the roles of ST. No new idea was developed even in the Islamic environment because environmental values were already present in the Islamic world. But the reality is evident when pollution and ecological degradation resulting from a lack of interpretation of Islamic principles in practice (Hammou, 2015) and a lack of studies from the perspective of operators of the tourism industry and local communities in the destination. Therefore, the problem requires a solution. Thus, the integration of *Khalifah* as a Qur'anic concept towards sustainable tourism implies the *ridha al-nafs* (happiness) as it is considered as *'ibadah* dan *dakwah* (preaching). In response to this, the roles of *Khalifah* (vicegerent) should be studied in all the components of ST. Based on systematic reviews, the author has identified three key role themes: protecting the environment, promoting community participation, and sustaining the socio-economic. This role is further expanded into 11 sub-themes. Some critical aspects of the Khalifah's functions that can be cited for future research recommendations are identified. First, some Islamic concepts such as *maqasid Shariah*, *maslahah,* values, and norms need to be reviewed for application in ST. Second, more studies are required to confirm the roles of EKs in current practices among tourism stakeholders who interact with the environment that are not yet supported in interviews and observational research. Empirical research is needed to apply in tourism destinations such as eco-tourism, responsible tourism, and the geo-tourism destination, where the concept is encompassing components of ST.

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