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Abstract
Security is undoubtedly an important feature of any hotel. There are various existing standards for maintaining the quality of services offered in the Muslim-friendly hotel segment; however, the safety aspect is not emphasized. Although there are various studies on the characteristics of a Muslim-friendly hotel but the elements of preservation or care of life, property and lineage, which are the pillars of Maqasid Shariah, have not received serious attention. The importance of topic is that the Maqasid Shariah Theory ought to be holistically adopted to fulfil the needs of Muslim tourists. Thus, this article will explore the attributes of the preservation of life, property, and lineage according to Maqasid Shariah in a Muslim-friendly hotel. This study employed the 'mixed methods' methodology (both qualitative and quantitative approaches combined) that adopted a survey design. Data were collected through interviews and a questionnaire. The interviews involved five Muslim-friendly hotel industry players, while questionnaires were distributed to 384 Muslim tourists. Interview transcripts were analysed using the thematic analysis while the questionnaires were descriptively analysed. Major findings indicate several suitable attributes that could be implemented by Muslim-friendly hotel industry players. Further research can be carried on exploring other attributes in more detail using the classification in Maqasid Shariah theory.
Keywords: Maqasid Shariah, Muslim Friendly Hotel, Safety, Lineage, Muslim Tourists

Introduction

The halal tourism segment has of late provided huge profits to industry players due to the increase in the number of Muslim tourists that have been consistently increasing on a yearly basis. A Muslim has needs and specific demands made on him by Islam. The main demand, from the Maqasid Shariah perspective, is that a Muslim should observe five elements, namely religion, life, the mind, lineage or descendants and property in all actions regardless of where one is. Unfortunately, the hotel industry does not regard these elements as the main characteristics of its service, especially elements that involve preservation of life, property and lineage. This could be because the industry feels that these elements are not a priority for a Muslim tourist compared to religious practices or halal food. Therefore, this study aims to explore the attributes of the preservation of life, property, and lineage according to Maqasid Shariah that are applied in a Muslim-friendly hotel.

Problem Statement

It was initially estimated that the number of international Muslim tourists would increase from 108 million in 2013 to approximately 160 million in 2019 but the COVID-19 pandemic has had a huge impact on the arrival of Muslim tourists, which saw a decline of 42 million in 2020. Moreover, 90% of tourism activities only occurred in the first quarter of 2020, which was before most national borders were closed for arriving tourists although the borders were eventually opened gradually at the end of 2021 allowing some 26 million Muslim tourists to travel again. The Muslim travel market is expected to return to more than 80% by 2023 (Mastercard-CrescentRating, 2021). Data indicates that Muslim tourists have a significant impact on the tourism industry based on the annual increase in Muslim tourists.

Generally, the Muslim community is special because they have specific religious and cultural needs (Abdul-Latif & Adnan, 2020; Battour et al., 2014), some of which are the consumption of halal food, praying five times a day, and abstaining from extramarital sex as well as consumption of alcohol (Qur'an, 16:114; 2:43; 17:32; 5:90). Behind each of these shariah requirements are specific objectives stipulated by Allah SWT and Islamic decrees require each *mukallaf* to strive towards achieving these objectives. This set of objectives is collectively known as Maqasid Shariah, which refers to the meaning, aim, effect and outcome of a shariah (Al-Raysuni, 2010). Among the main benefits provided by Maqasid Shariah is the preservation of the five *ḍaruriyyat*, which is to preserve religion, life, the mind, lineage and property (Al-Shatibi, 2006). Hence, a Muslim tourist has the responsibility to preserve these five benefits in any circumstance, either when touring, on a public transport or residing in a hotel. Muslims should think about their prayers, safety of themselves and their property from the threat of crime, mental state from the consumption of intoxicating beverages as well as freely socialising with the opposite sex.

Previous studies have suggested that the Maqasid Shariah theory should become the operational framework for the halal tourism industry, including the hotel segment (Fisol et al., 2019; Noor & Noor, 2018; Musa, 2021; Othman & Yahaya, 2015; Priyatmoko et al., 2021; Samori & Abd Rahman, 2014). This will ensure that all the needs of Muslim tourists will be catered for. This theory is not limited to certain characteristics of a hotel, but rather various innovative attributes, amenities and tourist activities introduced by hoteliers to enhance the satisfaction of Muslim tourists as long as it does not transgress the principles of Syariah (Fisol et al., 2019; Priyatmoko et al., 2021). Hotel services that provide a measure of satisfaction to

Muslim tourists by fulfilling their religious needs is an advantage and added value to the hotel as the hotel will then become the preferred hotel destination for Muslim tourists (Battour et al., 2011).

However, the elements of preservation of life, property and lineage provided to Muslim tourists is not emphasised by certain entrusted parties. According to Yahaya et al (2020), in the context of Muslim-friendly hotel rating system, the standards used to evaluate the hotels do not emphasise on the three elements. Monitoring crime and emergency situations were not included in the evaluation. As for the preservation of lineage, the control of freedom to freely associate or socialise, such as co-inhabiting or proximity, is also not mentioned. Hence, this study aims to explore the attributes of the preservation of life, property, and lineage according to Maqasid Shariah that can be applied in a Muslim-friendly hotel.

Literature Review
Maqasid Shariah
Abu Isḥaq al-Shatibi is a *Shaykh al-Maqaṣid* or a prominent figure in the discipline of Maqasid Shariah. When this knowledge first began to emerge, the ulama did not emphasise neither were they enthusiastic in providing a definition for the term Maqasid Shariah, including al-Shatibi. He felt that his definition was clear and easily understood (Al-Raysuni, 1995). Therefore, numerous ulama today, such as al-Fasi, Ibn 'Ashur, al-Khadimi and al-Raysuni have provided their own definition of Maqasid Shariah (Al-Fasi, 2013; Al-Khadimi, 2001; Al-Raysuni, 2010; Ibn 'Ashur, 2004). After considering all these various definitions, it can be concluded that Maqasid Shariah is something that reflects the aim of Syarak, which can be understood by comprehensively and thoroughly examining the texts of the Syarak. This provides a measure of goodness and benefits to humans in this world and in the afterlife (Alias et al., 2020). Hence, Maqasid Shariah can be presumed to be the soul of a person's practices (Al-Raysuni, 2010; Al-Shatibi, 2006). It can help a Muslim to carry out all the commands perfectly and comprehensively of the Syarak in life (Al-Khadimi, 2001).

Muslim Tourists
Islam is no longer a new phenomenon in the world today as it is one of the most widely practiced religions. According to the Pew Research Centre (2020), it is estimated that there were 1.9 billion Muslims in the world in 2020, which is about 25% of the total human population or 7.6 billion people and only second to the number of Christians. It is predicted that the number of Muslims will increase yearly and could reach 2.7 billion by 2050 with its composition spreading across 198 countries involving all the continents. These data clearly indicates that the Muslim community is capable of effectively contributing to numerous industries, including the tourism industry. Generally, the Muslim community is a special community because it has certain needs and cultural practices (Abdul-Latif & Adnan, 2020). The numerous and varied Muslim-friendly products and services is a criterion observed by Muslim tourists when choosing their tourist destination, especially in the case of a staunch Muslim because Muslim tourists will observe and practice the Islamic Syariat in any circumstance, even when they are on a holiday. Therefore, fulfilling the religious needs of Muslim tourists could motivate them to visit a particular destination (Battour et al., 2014). Besides, Muslim tourists prefer not to travel to a destination that lacks some of these Islamic attributes (Battour et al., 2011).

Preservation of Life

Preservation of life, which refers to preservation of a person's rights in terms of life, safety and dignity, is the second of the five main *kulliyyat* of Maqasid Shariah (al-Khadimi, 2001). Therefore, various divine laws in the form of certain prohibitions were delivered to preserve life, such as the prohibition of killing another human without any rightful cause, cloning a human and cremating a dead body as well as certain actions such as seeking medical attention when feeling unwell, consuming food to sustain life, practicing cleanliness and so forth. In the context of the hotel segment, among the main elements pertinent to the preservation of life when staying in a hotel is the availability of halal food and safety measures. The existence of halal food is an important factor that influences Muslim tourists when they are choosing a hotel to stay during their holiday (Putit et al., 2016). Besides that, when promoting a destination to a Muslim tourist, the focus of the promotion should be on the provision of halal food (Battour et al., 2011). In the context of a Muslim-friendly hotel, ensuring that its restaurants are certified as halal could generate trust amongst Muslim consumers (Battour et al., 2014). Furthermore, many studies have argued that safety is a basic need for a tourist, and they are inclined to avoid destinations and facilities that potentially pose a high safety risk (Batra, 2008; Yang & Nair, 2014). This is because tourism activities are closely related to disasters, either natural or caused by humans, such as road accidents or plane crashes, pollution, epidemics, or pandemics etc (Anichiti et al., 2021). Chan and Lam (2013) found that tourists relate hotel safety to the existence of several systems in the hotel, such as fire safety, emergency plan, emergency lighting, security guard and hotel security monitoring.

Preservation of Property

Preservation of property refers to the protection of property from any loss or damage (Al-Khadimi, 2001). Safety in this context not only includes life but also the safety of the tourists' property. Personal safety is a feeling of calmness devoid of any form of anxiety since some people put personal safety and that of their valuable items as their main concern (Anichiti et al., 2021). This is an important aspect of human psychology that must be understood by every staff and tourist (Frawley et al., 2019). According to Baker et al. (2007), the hotel needs to hire employees skilled in the area of security to ensure the safety of items belonging to the hotel staff as well as the hotel guests. They need to protect against any attempted break-ins and theft as well as constantly monitor the hotel area, including the car park.

Preservation of Lineage

Preservation of lineage, in the context of this study, refers to the protection of humans from events or actions that could disrupt the lineage, such as adultery and exposure of the *aurat* (intimate part(s) of the human body from an Islamic perspective) (Al-Khadimi, 2001). Muslim tourists are prohibited from visiting places that could lead to or encourage adultery (Fisol et al., 2019). Hence, it is crucial for the hotel to ensure that there is no mixing of different genders, especially in the hotel's public areas, such as the swimming pool and gymnasium. Battour et al (2010) suggested the separation staff whereby female staff would entertain female guests, while male staff would entertain male guests, which would help to fulfil the needs of some guests. Besides that, Shafa et al (2020) also stated that the attributes of 'halal privacy' desired by Muslim tourists staying in a hotel include separation according to gender in swimming pools, hotel floors for unmarried individuals based on gender and hotel services rendered to guests based on gender (male staff entertaining male guests etc.). The fact is that Muslim tourists are inclined to choose destinations that are generally halal, namely places

free from alcohol, gambling and vice. They will also choose a destination where most people follow the code of ethics for Islamic attire (El-Gohary, 2016; Han & Hyun, 2017).

Objective of the Study
This study aims to explore the attributes of preservation of life, property and lineage according to Maqasid Shariah that can be applied in Muslim-friendly hotels.

Methodology
This study used the mix method approach by combining the qualitative and quantitative methods. Meanwhile, the study design employed the survey method comprising interviews (qualitative) and questionnaires (quantitative). The mix method approach provides mutual support for both these methods when making conclusions (Yin, 2006; Neuman, 2009). This approach was selected in order to produce a more comprehensive and substantiated conclusion. Conversely, the questionnaire survey can provide an overview of a pattern in the population, while interviews (qualitative approach) are the collection of in-depth data based on the attitudes, views and actions of the interviewees (Kendall, 2008). To achieve the objectives of this study, interviews were first conducted with two academicians in the Muslim-friendly hospitality field, a manager of a tourism agency, an expert from the halal industry and an officer from the government tourism agency to gather data and better understand attributes involved in the preservation of life, property and lineage of Muslim tourists when they are staying in a hotel. The questionnaire survey was conducted to determine the level of importance of these attributes to a Muslim tourist to adapt these attributes with current needs and circumstances. A pilot test was conducted to verify the validity and reliability of the questionnaire instrument. The Cronbach's Alpha values were greater than 0.70, which indicates that the questionnaire has a high reliability index (Pallant, 2013). The result of the instrument assessments is presented in Table 1.

Table 1
Pilot test instrument assessments

Variables	Items	Cronbach's Alpha
Preservation of Life and Property	9	0.951
Preservation of Lineage	5	0.905

Data Collection Method
As for the qualitative approach, the interview method was used to collect data. Semi-structured interviews were conducted with several informants selected through the purposive sampling method, which consisted of academicians in the field of Muslim-friendly hospitality, travel agencies, halal industry experts and government tourism authority in Malaysia. The individual interviews are very effective for obtaining in-depth information concerning something, a situation or social in nature from informants. The semi-structured interview also provides an opportunity for the study to thoroughly discuss topics because the interviewer can pose additional questions anytime during the interview (Fox, 2009). Informants who were interviewed in this study were Dr. Khairusy Syakirin Has-Yun bin Hashim, Dr. Mohammad Aizat bin Jamaludin (*International Institute for Halal Research and Training* (INHART), *International Islamic University Malaysia* (IIUM), Dr. Wan Muhamad Adam bin Wan Norudin (Airnett Travel and Tours Sdn. Bhd.), Mr. Mohamad Nordin bin Zainuddin (Islamic Manufacturing Practices (IMP)) and Mr. Muhamad Mazlan bin Kamaruddin (Islamic

Tourism Centre). This method also allows the study to understand the various views of the informants who are experienced and directly involved in the Muslim-friendly hospitality industry in regard to the preservation of life, property and lineage of Muslim tourists. In addition, this method also allows the researcher to pose additional pertinent questions, while the informants can elaborate and provide additional detailed information. Interview sessions were conducted via the Google Meet platform due to the strict SOPs introduced to curtail the COVID-19 pandemic.

As for the quantitative approach, non-probability purposive sampling was used to select respondents comprising Muslim tourists who have travelled to a destination. This method was used to identify the level of importance of the attributes (preservation of life, property and lineage) as perceived by a Muslim tourist when staying in a hotel. Data were collected through questionnaires using the Google Form platform. 384 respondents who fit the prescribed criteria had filled-up the online questionnaire. The questionnaire was divided into three parts, namely Part A, B and C. Part A was related to the respondent's demographics, such as gender, age, frequency of going for a holiday, monthly income, religion and social status. Part B contains nine items that help measure the preservation of life and property, while Part C contains five questions that help measure the preservation of lineage. Items in Part B and C are gauged using the 5-point Likert scale beginning with 1 (Completely Disagree) to 5 (Completely Agree).

Data Analysis Method
Data obtained from the interview sessions are presented in the form of transcripts, which were then analysed using the thematic analysis method. The thematic analysis helps to identify, analyse and present themes or patterns of a certain data. It can also help to properly organise data and provide an in-depth explanation of the data (Braun & Clarke, 2006). This study used the Atlas.ti version 9 software to classify data. Data related to the attributes of preservation of life, property and lineage that are adopted by Muslim-friendly hotels were classified thematically based on three *kulliyyat* of the Maqasid Shariah, namely the preservation of life, lineage and property. Classification of the various themes for the data were examined and conclusions presented at the end.

Next, data from the survey questionnaires were analysed using descriptive statistics, which employed the Statistical Package for Social Science (SPSS) version 28 software. The descriptive statistics analysis will help provide a general picture of the variables in a study (Idris, 2010), which in this study are the preservation of life, lineage and property according to Maqasid Shariah among Muslim tourists. Mean, standard deviation and percentage values were used to gauge the level of importance of the above-mentioned variables. This study used the descriptive analysis method based on mean and standard deviation values of the data for each variable. According to Kuebler and Smith (1976), a mean score of between 0.00 – 1.50 is interpreted as being very low, 1.51 – 2.50 as low, 2.51 – 3.50 as moderate, 3.51 – 4.50 as high and 3.67 – 5.00 as being very high. This view was used to describe the data obtained in the course of this study. Table 2 provides the interpretations of the scores.

Table 2
Interpretation of the mean score

Mean Score	Interpretation (Level of Significance)
4.51 – 5.00	Very High
3.51 – 4.50	High
2.51 – 3.50	Moderate
1.51 – 2.50	Low
0.00 – 1.50	Very Low

Results and Discussion
Findings of the analyses are categorised into two sections, namely preservation of life and property as well as the preservation of lineage.

Preservation of Life and Property
The fundamental element in the preservation of life (primarily the sustenance of life) of a Muslim tourist is the existence of halal food for consumption. All the informants had strongly stressed on the existence of halal food in hotels, either prepared by the hotel itself or the hotel could provide information about the location of eateries or restaurants that serve halal food. In efforts to determine that the food is halal, the restaurant must obtain halal certification from recognised certification authorities as the process of determining the halal status of a food product is complicated. Every step of the preparation process must be looked into, such as the purchasing of ingredients, cooking and preparation process, serving process etc. In some cases, ingredients that could jeopardise the halal status of the food does not involve the raw materials but the additives, such as *L-cysteine* and *cochineal*. Hence, each food product must be evaluated form the initial process right until the last process before it can be labelled as halal.

"Like food, the supply of meat and food products by the supplier must be verified by a Shariah controlling body. This is ḍaruriyyat. Most aspects of preservation of life are related to food and drinks". (No. 1 interviewee)

"Then, things that involve food are ḍaruri. (No. 2 interviewee)

"In a Muslim-friendly hotel, halal food is one thing that is strongly emphasised" (No. 3 interviewee)

"The existence of at least one Halal JAKIM restaurant in the hotel premises complements the basic need of a Muslim when staying in the hotel" (No. 4 interviewee)

"Because sometimes what is illegal is not actually the raw material but the additive. For example, he makes bread but the bread is not fluffy. If you want it to be fluffy you must use L-cysteine. But the problem with L-cysteine is that it is a compound that is sourced or originates from hair. Like the red colouring, which is sourced from cochineal, that is a problem. And there are many other additives that jeopardise the 'halal' status. Yes, he bought the meat and all that he bought was halal but to make it tastier and last longer he adds preservatives. This then becomes an issue". (No. 5 interviewee).

Next, the hotel must ensure the safety of Muslim tourists within the area of the hotel's facilities, such as the hotel's car park. This area should not be too far from the hotel premises or situated in a dark or badly lit area. Hotel car parks situated in such an area do pose a risk for criminal activities, such as robbery, theft and murder, that endanger the self and property of Muslim tourists. As a precautionary measure, this area should be equipped with a good lighting system. In addition, security guards should be assigned to patrol these high-risk areas and closed-circuit cameras should be installed to monitor the area on a 24 hour-basis.

> *"...included in ḍaruri are also the fundamentals involving the safety of the tourist". (No. 2 interviewee).*

> *"Is the Muslim-friendly hotel equipped with CCTVs, a security monitoring system and an isolated parking lot? These issues need to be verified for the safety of the tourist's life. A hotel that is safe will provide a nearby parking area with 24-hour security surveillance. The CCTV cameras should be emplaced and in working order. These four issues must be implemented to preserve life". (No. 3 interviewee)*

The hotel's design also plays a role in keeping Muslim tourists safe, while its location should be near to facilities such as hospitals and police stations. This facilitates the prompt arrival of any form of assistance in the event of an accident or crime. Hotel staff should be prepared and observant to extend help to Muslim tourists. Emergency aid equipment, such as fire extinguishers, should always be in working order. In addition, the location of the hotel should not be in a quiet area or lack effective lighting.

> *"...from the structural aspect, the hotel must look exquisite and its location should be strategic. This is a Muslim-friendly hotel but is located right at the end of the road or in a dark secluded area. This is not safe." (No. 3 interviewee)*

> *"Among the safety features that must be present in a hotel are its design that emphasises on safety, its location from the nearest police station and hospital, preparedness of the hotel staff to render assistance in time of an emergency, emergency equipment that is functioning etc". (No. 4 interviewee)*

In addition, the hotel can control the movement of the elevator. Each elevator should only be accessible to anyone with a card (or the hotel room entry cardkey), and each cardholder is only allowed to ascend to a designated level. Such controls may seem complicated, but they can reduce the risk of crime afflicting hotel guests. However, it cannot be denied that the initial cost of installing the card system would be high; hence the hotel could ensure that the room key for each room is functioning well.

> *"There are hotels that use this method. Meaning that if you want to go up to level 10 without your card, you cannot enter the elevator as the elevator will not move. That is a form of control, too. Without a card, you cannot go up any level. If your card is meant for level 12, then you can only gain access to level 12, and you cannot go to level 13 or any other level. You will only be able to gain access to your own room. This will prevent any unforeseen events and this step can be undertaken by the hotel but at a cost". (No. 5 interviewee)*

Preservation of Lineage
A key aspect of preservation of lineage while staying at a hotel is the separation of gender or preventing the two sexes (males and females) from mixing at various hotel facilities, such as the swimming pool, during sports activities, the spa and gymnasium. However, there are financial constraints in realizing this initiative. For example, the construction of one swimming pool alone is already costly, let alone two swimming pools. This will definitely cause difficulties for hoteliers who are less able to afford higher building costs. Alternatively, the hotel can create such a separation by scheduling the time of use based on gender, for example, male tourists can use it during a certain period, followed by female tourists after that. In addition, the wearing decent attire in the hotel area should also be emphasized. No eye-catching attire should be worn in the hotel area, which will make Muslim tourists more at ease in an Islamic surrounding.

> "For example, the need to have two swimming pools but it does not mean two separate pools but what we are saying is that there must be some sort of separation. There are hotels with just one pool. They say it will be costly to build two pools. Hence, the separation is usually done by creating a schedule. 8am to 10am is for women and 10am to 12 noon is for men. Having two pools is the best, if the hotel can afford it. But if the hotel cannot afford it, then they can choose the scheduling method". (Interviewee Nom. 1)

> "Facilities that provide privacy to tourists. For example, a private pool or one that segregates tourists according to gender. This method can also be applied at the hotel's gym". (Interviewee Nom. 4)

> "Perhaps a Muslim-friendly hotel can also provide special attire to these tourists when they arrive at the hotel as the original attire could be eye-catching". (Interviewee Nom. 3)

> "The ethical aspect of dressing modestly and covering the aurat also plays a role in ensuring comfort and increases a Muslim's confidence to travel". (Interviewee Nom. 4)

Next, activities involving adultery and prostitution should be prevented from occurring in hotels. Among the steps that can be taken is to verify the marital status of couples (tourists) as they register at the hotel. This will ensure that couples who check into a room are indeed married couples. In addition, the hotel can also separate the room level according to gender for single tourists. This is because some hotel rooms are inter-connected; hence, to avoid any un-toward encounters between men and women (*ajnabi*), the hotel should assign hotel floors based on gender. In addition, the hotel can also implement awareness programs on the consequences of adultery. This can be done by displaying posters or making periodic announcements in the hotel area or on the hotel website regarding the culture of immorality. Such initiatives serve as a community education program, especially for the youth.

> "At the counter the hotel staff have to make enquiries and tourists have to furnish proof of their marital status, otherwise they have to stay in different rooms". (Interviewee Nom. 1)

"When a tourist couple registers at the hotel, the counter staff have to verify their marital status, this has to be done". (Interviewee Nom. 3)

"And also create awareness programs. It is even written or displayed around the hotel's general areas that there should not be any mingling between unwed couples. This is a form of education since creating awareness is important too". (Interviewee Nom. 1)

"The hotel floors are separated, whereby certain floors are only for married couples, and certain floors for unmarried patrons with no inter-connecting doors". (Interviewee Nom. 3)

Respondent's Profile

The questionnaire survey involved Muslim respondents who have travelled to a tourist destination. 384 respondents had successfully filled up the questionnaires, which were all analysed. The analysis indicated that 200 (52.1%) respondents were male tourists, while 184 (47.9%) were female tourists. Out of these, 94 (24.5%) were between the ages of 16 -35 years, followed by 227 (59.1%) between the ages of 36 – 55 years and lastly, 63 (6.4%) were older than 56 years. The majority were married (329 or 85.7%), while the rest were unmarried (55 or 14.3%). Next, 123 (32%) respondents had travelled to a destination at least twice a year, followed by 92 (24%) respondents who had travelled more than 4 times a year, 85 (22.1%) respondents who had travelled once, 61 (15.9%) respondents at least three times and 23 (6%) respondents at least four times a year. This was based on their experience before the COVID-19 pandemic struck. 149 (38.8%) respondents earned a monthly income of less than RM4,000, while 153 (39.8%) respondents earned approximately RM4,001 to RM8,000 and 82 (21.4%) earned more than RM8,001. Table 3 details the profile of the respondents.

Table 3
Respondents' Profile

Demography	Item	Frequency	Percentage (%)
Gender	Male	200	52.1
	Female	184	47.9
Age	16 – 35 years	94	24.5
	36 – 55 years	227	59.1
	>56 years	63	6.4
Marital Status	Married	329	85.7
	Not married	55	14.3
Frequency of touring (before the COVID-19 Pandemic)	Once a year	85	22.1
	Twice a year	123	32
	Thrice a year	61	15.9
	Four times a year	23	6
	>Four times a year	92	24
Monthly Salary	<RM4,000	149	38.8
	RM4,001 – RM8,000	153	39.8
	>RM8,001	82	21.4

The Importance of Preserving Life and Property

Results of the descriptive analysis showed that the level of importance of preserving life and property for Muslim tourists when staying in a hotel was generally very high (mean 4.73 and SD 0.326). Data indicates that Muslim tourists attach importance on their preservation of life and property when staying in a hotel. It was found that more than half of the items related to preservation of life and property had a very high mean score out of the overall mean score. As for the 'preservation of life and property in the hotel area' construct, among the items that obtained a very high score were item B6 ("I need a hotel that has been verified as 'halal' by the Department for Islamic Development Malaysia or JAKIM") with a mean score of 4.88; SD= 0.395 and item B4 ("I need a well-lit parking area") with a mean score of 4.82; SD= 0.415. Meanwhile, for the 'preservation of life and property in a hotel room' construct, items that obtained a very high score were item B3 ("I need a room with a room key that functions well") with a mean score of 4.89; SD= 0.335 and item B5 ("I need a room at a level that has emergency equipment such as a fire extinguisher") with a mean score of 4.86; SD= 0.358.

Hence, Muslim tourists are not only concerned about the preservation of their lives and property while in the hotel room, but also when they are in the entire hotel premises. This is based on the results of the mean score for each item that exceeds the overall mean score. Among the aspects that were of concern to Muslim tourists were functioning door keys, verification of the hotel as being 'halal', and the existence of emergency equipment and security in the car park area.

Nevertheless, other items were also interpreted as being important by Muslim tourists based on the mean score of more than 3.50, such as item B2 ("I need a hotel that has CCTV installed overlooking every lonely spot") with a mean score of 4.70; SD= 0.589 and item B1 ("I need a hotel that is patrolled by hotel security") with a mean score of 4.25; SD= 0.849. Table 4 summarises findings on the mean scores, standard deviations as well as interpretation of each item of importance to the preservation of life and property for a Muslim tourist.

Table 4
Mean score, standard deviation and interpretation of items of importance to the preservation of life and property

No.	Item	Mean	Standard Deviation	Interpretation
B1	I need a hotel that is constantly patrolled by hotel security	4.25	0.849	High
B2	I need a hotel that has CCTV installed overlooking every lonely spot	4.70	0.589	Very High
B3	I need a room with a room key that functions well	4.89	0.335	Very High
B4	I need a well-lit parking area	4.82	0.415	Very High
B5	I need a room at a level that has emergency equipment such as a fire extinguisher	4.86	0.358	Very High
B6	I need a hotel that has been verified as 'halal' by the Department for Islamic Development Malaysia or JAKIM	4.88	0.395	Very High
Total Mean Score		4.73	0.326	Very High

The Importance of Preserving Lineage
Generally, Muslim tourists also attach importance to the preservation or care for lineage when staying in a hotel. This was deduced based on the high overall mean score of 4.54; SD= 0.64. More than half the items received a mean score that was higher than the overall mean score. Items with the highest mean value were item C4 ("I need a hotel that ensures its staff fully cover their *aurat*") with a mean score of 4.65; SD= 0.662, followed by item C1 ("I need a hotel that verifies the marital status of in-coming guests") with a mean score of 4.55; SD= 0.710 and item C2 ("I need a hotel that separates the swimming, gymnasium and spa or schedules its use based on gender") had a mean score of 4.54; SD= 0.800. Meanwhile, item C3 ("I need a hotel that separates the levels for unmarried men or women") had the lowest mean score among others of 4.41; SD= 0.895.

These results indicate that all items for the preservation of lineage can be interpreted to be high and therefore, are of importance to a Muslim tourist. Some aspects that received the attention of the tourists were the hotel staff covering their *aurat* properly and verifying the marital status of in-coming guests and separating the swimming, gymnasium and spa or scheduling its use based on gender. Table 5 summarises the mean score and standard deviation values for each item related to the preservation of lineage.

Table 5
Mean score, standard deviation and interpretation of items deemed important for preserving lineage

No.	Item	Mean	Standard Deviation	Interpretation
C1	I need a hotel that verifies the marital status of in-coming guests	4.55	0.710	Very High
C2	I need a hotel that separates the swimming, gymnasium and spa or schedules its use based on gender	4.54	0.800	Very High
C3	I need a hotel that separates the levels for unmarried men or women	4.41	0.895	High
C4	I need a hotel that ensures its staff fully cover their *aurat*	4.65	0.662	Very High
Total Mean Score		4.54	0.646	Very High

Disscussion and Conclusion
This study examined the items related to the preservation of life, property and lineage that should be present or practiced by every Muslim-friendly hotel based on Maqasid Shariah principles. These attributes were obtained through interviews with five individuals consisting of industry players and academicians related to Muslim-friendly hospitality. This study then obtained the views of 384 Muslims who had travel experience regarding the level of importance of these attributes to justify it with the situation and choice of the Muslim tourists themselves.

In fact, the Maqasid Shariah theory is very suitable when used as a foundation for developing a Muslim-friendly hotel. This is because preserving the five main *kulliyyat* in this theory is an obligation required of every Muslim without considering race, age, location or level of

religious commitment. Furthermore, it is not only bound to only certain aspects but rather, it can be applied to a variety of circumstances and regardless of time as long as it does not transgress Islamic principles. Muslim tourist seemed to be concerned about safety issue at the premise. Because of that, they want the room key functions well, a well-lit parking area, presence of emergency equipment and installation of CCTV in every lonely spot but security guard to patrol is not necessarily needed. This can prevent from any attempt of stealing or other crimes that can cause harm or injury to them. Furthermore, Muslim tourist also concern about the existence of halal food. They are very sensitive/ It is a very sensitive issue among Muslims, along with sharia demand that urge to not consume the haram element in food.

Moreover, covering *aurat* is a matter of interest to the Muslim tourist. Hence, Muslim tourist choose hotel that ensures its staff cover their *aurat* properly. They also want a separated swimming pool, gymnasium and spa or at least schedule its usage based on gender in order to prevent from two sexes mixing and exposure of *aurat*. In addition, they also concern about adultery activity so that the hotel must verify the marital status of in-coming guests. But a separated levels for unmarried men or women seemed unnecessary.

In conclusion, following are some suggestions for the Muslim-friendly hospitality industry in efforts to preserve or care for life, property and lineage according to Maqasid Shariah for the benefit of a Muslim tourist residing in a hotel.

Preservation of Life and Property
1. To ensure Muslim tourists have access to halal food, either provided by the hotel's restaurant or the hotel could provide information on the nearest restaurants that provide halal food. These restaurants must be recognized by the halal certification body as this will instil greater confidence in Muslim tourists when dining.
2. The car park must be brightly lit, for example with spotlights. In addition, the hotel could also install CCTVs at strategic locations to monitor, mainly at night.
3. Room keys should function well. If it is affordable, movement in and out of lifts should be monitored and only guests holding access cards (keys) to predetermined levels should be allowed into the lifts.
4. The hotel should carry out periodic checks on emergency equipment, such as fire extinguishers, fire hydrants, emergency action plans and so forth, to ensure all are functioning well. Hotel staff should be trained in emergency situations as a preparatory step.

Preservation of Lineage
1. Muslim hotel staff should always wear attire that properly cover their *aurat*, while non-Muslim staff should wear decent attire. Besides that, the boundaries of casual socializing between staff of different gender should also be monitored as best as possible, such as not allowing staff of different gender to work at one task or location.
2. Staff at the registration counter must verify the marital status of couples checking into the hotel by checking their marriage certificate cards. This is to prevent unmarried couples living together in one room.
3. Hotel facilities such as gymnasiums, spas and swimming pools should be separated for use by men and women to prevent mixed socializing and exposure to the *aurat* of the opposite sex.

Results of this study are expected to provide guidance to hotel operators and Muslim-friendly hotel rating agencies in understanding the application of Maqasid Shariah in the hotel industry, as well as to help build strategies to attract Muslim tourists to continue to choose Muslim-friendly hotels for their accommodation during their travels. However, this study has several limitations. Data from the five interviews and 384 questionnaires may not be sufficient to generalize the findings of this study. The researcher also suggested that further studies should be conducted to review other attributes and classification should be in more detail using the Maqasid Shariah theory.

Acknowledgement

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