

# A Review on Islamic Tourism and the Practical of Islamic Attributes of Destination in Tourism Business

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## **ABSTRACT**

Muslim tourism segment shows the incredible growth year by year. Although, there was a drastic drop of Muslim travel to both USA and European countries, but this situation has provided an opportunity for Muslim countries to become popular destinations among Muslim travellers. Recently, Islamic tourism concept has been debated among scholars as religion represents one of important factors in the travelling decision-making process. Previous literature also indicated the important to ensure that Islamic attributes availability in those destinations and services. This availability may lead to tourist satisfaction as well as inspire multiple return visits. Thus, Islamic tourism was introduced as an alternative for tourist not only to motivate them to have pleasure but also the blessing from Allah while travelling. The purpose of this paper is to explore the concept of Islamic tourism and the Islamic attributes as it can be used as a base in targeting Muslim travellers' market segment.

*Keywords: Islamic tourism, Islamic Attributes, Sharia, Muslim tourist.*

## **1 Introduction**

Tourism industry is widely accepted as one of the major sources of economic growth and Islamic tourism has been seen as a new emergence tourism business concept globally. The emergence is due to the fact that many of the Muslim majority markets now are the fast emerging economies. According to Dinar Standard and Crescent Rating (2012), the Muslim tourists' expenditure growth rate is expected to be at 4.79% per year on average for the year 2012 until 2020. This expenditure growth rate is higher than the global expected average growth rate of 3.8% during the same period. The total Muslim tourists' expenditure estimates to be \$192 billion representing 13.36% of global tourism expenditure by 2020 and the top destinations for Muslim tourists are Malaysia, Turkey, and United Arab Emirates, followed by Singapore, Russia, China France, Thailand and Italy. On the other hand, the tragedy of 11 September 2001 (9/11) is the most significant factor that contributes to the changed of the international pattern on tourist flow (Norlida Hanim, Redzuan, Abu Hassan Shaari, & Mohd Safar, 2010). As claimed by Westerners, the attack was launched by the Islamic terrorist group led to the significant increasing of Islamophobia, which denotes anti-Muslim sentiment, irrational fear of Muslims and hatred of Islam (Stephenson, 2014). Since Muslim tourists were facing somewhat restrictions to travel to the USA and European countries, Muslim countries increasingly becoming popular destinations as Muslim tourists search for new and safer

destinations. Thus, Islamic tourism has been introduced as a solution to overwhelm the image crisis of 9/11 (Al-Hamarneh & Steiner, 2004).

Furthermore, through Islamic tourism, religious duty was performed as well as knowledge achieved for wider dimension (Bhuiyan, Siwar, Ismail, & Islam, 2011) such as for the benefits of economy, social and cultural indeed. Thus Islamic tourism emerged as an answer to the needs of Muslim population intended to stay within their cultural and religious environment while on vacation (Arasteh & Eilami, 2011). Then, studies to obtain such information as discussed should be conducted. Despite studies in the Islamic attributes which could provide insights of this segment requirement, tour operators or destination marketers can benefit the information for developing and promoting their tourism services to attract Muslim tourists. However, discussion on the importance of Islamic attributes remains highly limited. Therefore, this paper critically reviews the concept of Islamic tourism and reveals the values of Islamic attributes in the formation of Islamic tourism industry. Then, discussions will continue with how tour operators' functions in the construction, management and promotion of tour packages will embed the Islamic attributes to form the so called Muslim tour packages.

## **2 Understanding Islamic Tourism**

Islamic tourism has received much attention recently as authors relate how Islam historically enjoined particular types of travel which have engaged an important religious (Henderson, 2011; Jafari & Scott, 2013; Weidenfeld & Ron, 2008), economic (Bhuiyan et al., 2011; Darfoon, 2013; Dean, 2014; Kovjanic, 2014; Samori & Rahman, 2013; Stephenson, 2014) and social function (Duman, 2011; Khan, Haque, & Rahman, 2013; Laderlah, Rahman, Awang, & Man, 2011; Lina Munirah & Hairul Nizam, 2012). Review from past literature indicates that Muslims have two different types of practices in tourism activities in general. First is known as the pilgrimage-tourism activities called Hajj and Umrah performed within a specific geographical territory to Mecca and Medina in the Kingdom of Saudi Arabia. Hajj is a compulsory (if possible) visits for all Muslims and has to be performed on 9th and 10th of Zil-Hajj (the last month of the Islamic calendar) while Umrah can be performed throughout the year (Haq & Wong, 2010; Kovjanic, 2014). Muslims who are taking place in this great event should have good manners, as there should not be any immoral, sensuality or arguments in Hajj and Umrah (Darfoon, 2013; Eid, 2013).

Islamic tourism is the second type of tourism activities that could be practice by Muslims and this is the focus theme of this article. According to Jafari and Scott (2013), Islamic tourism is principally a different 'touristic' version of pilgrimage that unifies religious and leisure tourism which proposed as an alternative to the hedonic conceptualization of mass tourism. Muslims are encouraged to practice such type of tourism activities for historical, social and cultural encounters, to gain knowledge, to associate with others, to spread God's word and to enjoy and appreciate God's creations (Timothy & Olsen, 2006). Definitely, religious beliefs influence and coordinate Muslim tourist to travel to certain sites and influence their attitudes and behavior, perceptions and possibly emotions at those sites (Jafari & Scott, 2013). Meanwhile, other terms that describe these second Muslim activities are 'rihla' and ziyara'. Zamani-farahani and Henderson (2010) additionally lists 'rihla' (travel for the acquisition of learning or

some other appropriate purpose such as commerce and 'ziyara' (visits to various shrines), these visit a form of voluntary pilgrimage which exemplifies the spatially distinctive cultural traditions of Islamic populations. Next sections illustrate Islamic tourism within three contexts of the background, characteristics and the components directed to the Islamic tourism development.

### **2.1 The background of Islamic tourism.**

The term Islamic tourism emerge of started from the discussion of Organization of Islamic Cooperation meeting in 2000 which proposed the activity of travel within Islamic countries in order to generate income and increase the development of countries (Lina Munirah & Hairul Nizam, 2012; Zamani-Farahani & Henderson, 2010). On the other hand, the 9/11 tragedy in 2001 triggered the spread of secular thinking associated Islam and terrorism which lead to the introduction of Islamic tourism as to overcome the image crisis of Islam (Norlida Hanim et al., 2010). Since then, discussions have been focused on what is Islamic tourism. As this tourism concept should be seen in many aspects, the clear definition of the Islamic tourism concept is still ambiguous and the outcome itself is not clearly defined. Thus, further discussion in this paper helps to reveal the concept of Islamic tourism more explicitly covering the related Islamic tourism perspectives which include participants, activities, locations, products, dimension, value and also the management of Islamic tourism.

As Islam is an association of life and religion (Noor Hazarina, Jamie, & Nazlida, 2007) it requires Muslim tourists travelling with the purpose of their recreation to achieve physical, social and spiritual satisfaction along with blessings and increasing faith to Allah (Bhuiyan et al., 2011; Din, 1989). Al-Munajjid (2008) associate Islamic tourism with the concept of Siyaahah as connected to the great and noble aims. The Siyaahah aims are, connecting travel activities to worship; to gain knowledge and learning; to learn lessons and receive reminders; to call people to Allah and Prophet Muhammad (peace and blessings of Allah be upon him); finally, travelling should lead human to ponder the wonders of Allah's creation and to enjoy the beauty of this great universe. Then, relaxation is essential to enable after human soul develop strong faith in the oneness of Allah and fulfill the obligations of life.

Meanwhile, Laderlah, Rahman, Awang, & Man (2011) state that the travelling and exploring activities may be considered as 'ibadah' and 'da'wah'. Everything can be 'ibadah' as long as the purpose of travelling is for God's blessing and avoid the wrongdoings either from speaking or acting. On the other hand, da'wah means to attract or preach a person into a right way by any Muslims (preachers or da'i) who have knowledge and good manner in delivering the message of Islam to the society. The discussions lead us to understand that Islamic tourism as a purposeful tourism (Din, 1989) as it direct travel activities in line with the Islamic principle. In return, the tourists can enhance health and well-being, reducing stress and enabling Muslims to serve God better (Zamani-Farahani & Henderson, 2010). Hence, the discussion specified the practicality of Islamic tourism concept for Muslim Travellers.

### **2.2 The characteristic of Islamic Tourism.**

The difference between tourism in the secular or western perspectives with Islamic tourism is its purposes. In Islam, travelling or any actions should be necessity and benefit than any other

purposes. These make Islamic tourism unique by upholding the Islamic value during their travel activities without abandoning the desire to have pleasure. Thus, with its own characteristics, Islamic tourism is flexible, rationale, simple and balanced (Laderlah et al., 2011). The flexibility mean the purpose of travelling is not fixed. Islam allows many purposes of travelling, such as shopping, medical, sports, visit friend and relative. All of the types of tourism activities are permissible as long as the main concern of the travelling intention is not contrary with the Islamic law (Sharia) which cause harmful towards the tourist and society like sex tourism, drugs, alcoholism and prostitution (Shakiry, 2006). Furthermore, tourists need to be rational in making decision concerning destination, budget, activities and suitable person to accompany them while travelling (especially for women) (Laderlah et al., 2011). Islam promotes tourism and provide some excuse for travelers convenience for example, Islam allows tourists to shorten and combine prayers and breaking fast in Ramadhan (Kovjanic, 2014). The convenience in worship during travelling shows the simple obligatory of Muslim duties while travelling. Consequently, travelling may strengthen the relationship among human as well as the connection towards Allah (Laderlah et al., 2011). Thus, the special characteristic of Islamic Tourism is promoting the happiness in the world as well as hereafter.

### **2.3 The component of Islamic Tourism.**

The concept of Islamic tourism can be characterized by economic, cultural and religious-conservative concept (Al-Hamarneh & Steiner, 2004). In terms of economic concepts, this tourism is seen as a platform to foster closer cooperation between government institutions around the world. It can also enhance tourism activities among Muslims by contributing to the creation of new tourism product destinations. The cultural concept of Islamic tourism helps to preserve and conserve the heritage of Islamic products while creating new tourism products with the theme of Islamic features like Islamic theme tour packages. Lastly, the concept of religious-conservative is to understand Islam based on a conservative interpretation and understanding of Islam. When these conservative thinking combined with the modern life of the tourism industry, it will triggers a new tourism product choices which are different from existing products (Al-Hamarneh, 2012; Al-Hamarneh & Steiner, 2004).

Therefore, Islamic tourism is a balance concept of life; not only achieving pleasure while travelling but relates tourism activities as a bridge to gain happiness in the hereafter. It is clear that the involvement of social, religious and economic factors contribute to the Islamic tourism development process. On the other hand, the formation of this tourism is a mixture of religious tourism, spiritual tourism, cultural tourism and other types of tourism as long as the activities involved not against the Islamic values or principles as a way of life. Table 1 reviews the meaning of Islamic tourism from various perspectives in previous studies.

Table 1: Previous Definitions of Islamic Tourism

<b>Authors</b>	<b>Definitions</b>
Din (1989)	Islamic tourism as a purposeful tourism since tourists should pursue goals that are based on humanitarian principles. Tourists may also seek pleasure and giving thanks. The purpose of travel is to appreciate the greatness creations of God whereby hosts and guests are repeatedly enjoined to support Fi-Sabilillah with controlled activities (prohibit gambling, no pork consumption, eating during Ramadhan and provision against khalwat)
Hassan (2004)	Islamic tourism means a new ethical dimension in tourism with new outlook on life and society. It stands for values generally accepted as high standards of morality and decency with respect of local beliefs and traditions, as well as care for the environment. It also encourages understanding and dialogue between different nations and civilizations and attempts to find out about the background of different societies and heritages.
Shakiry (2006)	The concept of Islamic tourism is not limited to religious tourism, but it extends to all forms of tourism except those that go against Islamic values (sharia).
Hassan (2007)	Its mean "Religious Tourism" (visiting shrines all over the Islamic World) in narrow sense but in wide sense, it is the type of tourism that adheres to the values of Islam. Most of these values are shared with other religious and non-religious beliefs (for example the ethical code promoted by World Tourism Organization). It calls for respect for local communities and the local environment, benefiting the locals, decency and learning about other cultures.
Al-Hamarneh (2008)	Islamic tourism consists of three concepts of economic concept, cultural concept and religious-conservative.
Henderson (2009)	Tourism mainly by Muslims, although it can extend to unbelievers motivated to travel by Islam, which takes place in the Muslim world.
Hendersaon (2010)	All product development and marketing efforts designed for and directed at Muslims and non-Muslims for pursuing similar leisure experiences. Motivations are not always or entirely religious.
Bhuiyan, Siwar, Ismail & Islam (2011)	Islamic tourism is a way to perform the religious duty that must be respectful of Islamic values and human beings in light of Islam.
Duman (2011)	Islamic tourism represents the demand side which based on travelers' motivation to choose an Islamic lifestyle during their holiday and <i>Halal tourism</i> to describe the economy and the sector where halal goods and service offered

Laderlah, Rahman, Awang, & Man (2011)	to the market for consumption (supply side). The characteristics of Islamic tourism can be identified as flexible, rationale, simple and balanced which Islamic tourism is purpose tourism where tourists are motivated to get the pleasure and blessing from God.
Hamza, Chouhoud, & Tantawi (2012)	Islamic tourism is about satisfying tourists looking for a destination that can fulfill their needs without being offensive in any way.
Jafari & Scott (2013)	Islamic tourism is essentially a new 'touristic' interpretation of pilgrimage that merges religious and leisure tourism.

The Islamic tourism definitions in Table 1 provide reference to the participants of the activity (i.e. Muslims), locations (i.e. Islamic destinations), products (i.e. accommodations, food and beverage), dimensions (economic-cultural-religious), values (i.e. sharia compliant) and management of the service production process (i.e. marketing and ethics). Indeed, Islamic tourism is one of the most important resources particularly in Muslim countries which have rich and various heritages resources. Despite attracted Muslim visitors throughout history, the awards of this wealth and treasure have and will also attract hundreds of non-Muslims. Thus, it is vital for Islamic tourism to be coherence with Islamic values as brought human beings in light of Islam.

### **3 Islamic Attributes**

The definition of 'tourist' and 'Muslim tourist' would be different due to the activities, experiences, motivations, demands and the concept of its segment. Generally, Muslim traveler travel in order to visit friends and relatives or other purposes with full appreciation of the greatness creation of God's world (Henderson, 2003). Since Muslim decides to travel abroad, religion plays an important part in their decision-making process regarding travel activities (Arasteh & Eilami, 2011; Essoo & Dibb, 2004; Khan et al., 2013; Weidenfeld & Ron, 2008). The decision will also shape consumption experiences including hospitality (Shakona, 2013; Stephenson, 2014). Furthermore, Muslim tourist may not select a particular destination if these attributes are absent (Battour et al., 2011). Hence, as Islamic attributes represent the availability of Islamic norms, values and practices, which are relevant to tourism practices and business, undoubtedly the availability of these attributes is vital to be considered. Therefore, it is important to understand what the Islamic attributes (IAs) are and how it affects Islamic tourism business. By understanding the IAs, it may help destination marketers not only to tailor products and services that satisfy Muslim tourists but also help to organize related promotional programs that may raise the number of inbound tourists and enhance economic growth.

The Islamic attribute's relationship with tourism and hospitality has generated significant academic interest in such area; The attributes of Sharia-compliant hotels and their commercial interest (Henderson, 2010; Shakona, 2013), halal food and its influence on the tourism industry (Hanzaee & Ramezani, 2011; Marzuki, Hall, & Ballantine, 2012), Islamic Attributes of



Destination (Battour, Battor, & Bhatti, 2013; Battour, Ismail, & Battor, 2011; Battour et al., 2012), hotel's service quality (Gayatri, Hume, & Mort, 2011), Islamic hospitality (Stephenson, Russell, & Edgar, 2010) and others as shown in Table 2. Given that the tourism and hospitality industries are co-dependent and fundamental components of the tourism experience, there is a need to appreciate how Islamic principles and practices are manifest within both tourism and hospitality development. A review of the IAs related issues from previous study is presented in Table 2.

Table 2: The IAs related issues from literature

Article/source	Area of study	Related issues and finding of IAs
Stephenson, Russell, & Edgar (2010)	Islamic Hospitality	Religious attributes of the host society
Marzuki et al. (2012)	Halal certification	The increasing of confidence and demand among Muslim customers toward halal certified restaurants.
Nor Shahrul Nizam and Norzaidi (2012)	Brand destination	The level of religiosity positively influences brand destination.
Noor Hazarina et al. (2007)	Destination imagery online.	Religious imagery—positive or negative, pictographic or narrative—influences the selection of tourism destinations.
Arasteh and Eilami (2011)	The Role of Religion and Islam in the Tourism Industry of Iran	Islamic religion has influences in destination conditions and inbound and outbound tourists and has been influential in determining the content, direction and implementation of tourism policy.
Essoo and Dibb (2004)	Shopping Behavior	Religion significantly influences consumer choice and shopping behavior.
Battour, Battor, and Bhatti, (2013); Battour, Ismail and Battor (2011); Battour et al. (2012)	Islamic Attributes of Destination (IAD)	Religious facilities/tangible attributes: <ol style="list-style-type: none"> <li>1. Worship facilities</li> <li>2. Halal food</li> </ol> Religious environment/intangible attributes: <ol style="list-style-type: none"> <li>3. Islamic entertainments</li> <li>4. Banning of alcohol and gambling</li> <li>5. Islamic dress codes</li> <li>6. Islamic morality</li> </ol>
Henderson (2010)	Sharia-compliance hotels (SCH).	Attributes of Sharia-compliance hotel: <ol style="list-style-type: none"> <li>1. No alcohol to be served or consumed on the premises.</li> <li>2. Halal foods (slaughtered in the name of Allah and</li> </ol>

- excluding all pork products and certain other items).
- 3. Quran, prayer mats and arrows indicating the direction of Mecca in every room.
- 4. Beds and toilets positioned so as not to face the direction of Mecca.
- 5. Bidets in bathrooms.
- 6. Prayer rooms.
- 7. Appropriate entertainment (no nightclubs or adult television channels).
- 8. Predominantly Muslim staff.
- 9. Conservative staffs dress.
- 10. Separate recreational facilities for men and women.
- 11. All female floors.
- 12. Guest dress code.
- 13. Islamic funding

Shakona (2013)	Sharia Compliant Hotel	<ul style="list-style-type: none"> <li>-Religiosity influenced Muslim tourist future intention of choosing Sharia Compliant Hotel.</li> <li>-Islamic tourism/halal tourism attributes:               <ul style="list-style-type: none"> <li>1. Forbidding of alcohol</li> <li>2. Halal food</li> <li>3. Forbidding free mixing of the sexes</li> <li>4. Place of worship Prayer</li> <li>5. Women are not allowed to travel alone.</li> <li>6. Forbidding inappropriate and revealing dress.</li> </ul> </li> </ul>
Gayatri et al. (2011)	Service quality (SQ) from the perspective of the Muslim consumer.	<ul style="list-style-type: none"> <li>-Islamic cultural influences SQ and significantly affects Muslim consumer behavior.</li> <li>-Islamic value factor of SQ:               <ul style="list-style-type: none"> <li>1. Attention to Islamic activities</li> <li>2. Halal and Haram</li> <li>3. Honesty</li> <li>4. Modesty</li> <li>5. Humaneness</li> <li>6. Trust</li> </ul> </li> </ul>

Definitely, religious identity appears to play an important role in shaping consumption experiences including hospitality and tourism choices among Muslim customers. It is a religious obligation for all Muslims to consume products that are allowed by Allah (God) and falls under the authority of Sharia (Alserhan, 2010; Borzooei & Asgari, 2013; Hanzae & Ramezani, 2011; Wilson et al., 2013). Meanwhile, Sharia-Compliant tourism products generally refer to all such products accordance with the instructions of Almighty Allah (God) and Prophet Mohammad



(may peace be upon him) (Sahida, Ab Rahman, Awang, & Che Man, 2011; Samori & Rahman, 2013; Stephenson, 2014; Zamani-Farahani & Henderson, 2010). Additionally, the sensitivity toward application of these principles is important because religious deeds are not acceptable if they are not conducted appropriately (Eid, 2013).

Thus, Sharia teachings have direct implications for the tourism and hospitality industry. There are two words represent this Islamic concept, "Halal" and "Haram" (Arabic word). Halal is used referring to anything that is "permitted" or "lawful" while the word Haram is the opposite meaning of Halal (Battour, Battor, & Bhatti, 2013; Battour, Ismail, & Battor, 2011). Thus, a Muslim is likely to benefit from halals and to avoid harams. For instance, the Sharia forbids Muslims visiting places that may result in their committing haram acts likes those that serve alcohol and allow immoral acts to take place. These forbidden acts could occur like on beaches or any places with such event where women are exposing their 'aurat', free mixing of men and women on party, allow alcohol and provide intoxicate music which are also considered forbidden for a lot of Muslim (Shakona et al., 2015). As Muslims, they are obliged to prevent from committing sin or prevent themselves mingling with those who are committing it (Haq & Wong, 2010). Otherwise be a da'i, preach people into a right way as it encouraged in Islam (Ibrahim & Rahim, 2013). In other word, both parties of Muslim tourist and service providers obligatory with Sharia principles. Therefore, destination and services providers should take several actions into account to avoid Muslim individuals from sin. As such, destination managers have to ensure every Islamic tourism destination do not provide entertainment such as nightclubs that allow the consumption of alcohol and mixture of sexes in the same place with improper attire and improper selection for adult TV channels. Next section discusses on related Islamic attributes of destination.

### **3.1 Place of Worship**

The five times daily prayer is mandatory for Muslim to practice. The prayers keep Muslims regularly thinking of God and it is a way to communicate with him. Muslims around the world must practice this routine in the specific time frames and should not delay their prayer without any good reason. According to Al-Quran, Muslims around the world should also face Kaabah during their daily prayers. Therefore, Islamic tourism and hospitality industry should provide sufficient facilities for Muslims to perform their daily prayers on time. Therefore, the prayer room is considered to be one of the most crucial facilities for Muslims (Battour et al., 2013; Haq & Wong, 2010). The facilities such as a split prayer room that can accommodate certain number of male and female guests, and also a way of calling guests for pray time such as performing *Adhan* (words that are used to call for prayer) through indoor and outdoor speakers (Shakona, 2013). In Islamic tourism, hotel rooms should also include markers indicating the direction of Qibla (the direction of the Kabba in Mecca) for Muslims who want to perform a pray in their rooms. The ease of access to Islamic services are also important where the availability of mosques at tourist destinations may increase satisfaction levels (Battour et al., 2013). The prayer room itself may be considered a tourist attraction if it is unique and outstanding (Henderson, 2003). Thus, place of worship should not just be considered as one of

infrastructure available in tourism destination but it should be placed in the Muslim tour package's itineraries.

### **3.2 Halal Food**

The provision of halal food is an extremely significant issue for Muslim as well as restaurants and suppliers that cater to the Muslim market. This applies not only in the Malaysian context but also on an international scale (Marzuki et al., 2012). Catering to Muslim tourists' needs in terms of providing Halal food in any particular destination may increase their overall satisfaction and loyalty (Battour et al., 2011). As such, Zafir (2015) gives explicit recommendations for providing food which complies with Sharia laws. The slaughtered technique will determine the attribute of Halal meat. As to ensure these slaughtered animals are given as an oblation to God, the animal's major arteries of the neck must be quickly cut while saying the name of Allah (Shakona et al., 2015). Although Muslims are allowed to eat many kind of meats, pork is strictly forbidden in Islam. Most nations today have food labeling regulations to protect Halal certifications to ensure food labels are accurate (Mukhtar & Butt, 2012). Moreover, the importance of Halal food has gained attention by some firms in Western tourism industry (Henderson, 2003). However, Muslims are still concerned whether the foods are entirely and genuinely halal (Marzuki et al., 2012). Therefore, it is tourism destination and service provider's responsibility to ensure Muslims get halal food as it is obligatory requirement in Islam. They are expected to make efforts to meet Sharia rules regarding Halal food expectations. However, some Muslims are not particular about halal issues in choosing such destination over others; as they already eat other meat that is not halal (Shakona et al., 2015) and this issue become interesting topic for future research to discover.

### **3.3 Gender Segregation.**

The Sharia strictly prohibits Muslims involve with free mixing of the sexes as it will lead to *fitnah* (temptation that can lead to evil consequences), the arousal of desires, committing indecent acts and false practices (Battour et al., 2011). Thus, Islamic tourism and hospitality industry should meet these requirements by assigning gender segregation. It means separate male and female rooms in institutions and during public events such as restaurants, gyms, and swimming pools. Moreover, certain versions of Sharia-compliance insist on more stringent rules about the segregation of sexes with separate cafes and restaurants, staffs to serve only guests of their gender and unmarried couples barred from occupying the same bedroom (Arasteh & Eilami, 2011; Henderson, 2010; Kovjanic, 2014). However, even the implementation of segregation of sexes In Sharia-Compliant hotels seems reasonable but it may cause loss of revenue. This loss is caused by turn away demand as the type of rooms not matches with such demand (Samori & Rahman, 2013). Thus, this is a big challenge in terms of its implementation and acceptance, not only among the hoteliers but also the consumers.

### **3.4 Prohibition of Alcohol.**

The Quran clearly stated the prohibition of alcohol and to all forms of intoxicants in either forms, liquor or drugs (Al-Quran,5: 90,91)(Maududi, 1990). It is not only haram for those who

drink it but even those who are involved in providing, serving and the one who benefits from the price paid for it (Shakona et al., 2015). The Prophet Muhammad (peace be upon him) said 'alcohol is the mother of all evils and it is the most shameful of evils' (Ibn Majah (2004) as cited in Battour et. al (2011). Thus, because of the religious beliefs, some Muslim views public alcohol consumption is highly offensive (Battour et al., 2013). Therefore, regardless tourism industry operators should be aware of this fact and know how to overcome this situation to gain attention from this market segment. In other word, despite need to aware of these conditions, tourism industry operators should also be able to cater the religious needs of tourists to ensure the growth of the industry.

### **3.5 Banning of Gambling.**

Muslims are prohibited from any related action concerning gambling whether being a gambler or being involved in the gambling industry. They are also not permitted to visit places where gambling is practiced (Din, 1989; Foggia & Pizzurno, 2012; Namin, 2013; Stephenson, 2014). In addition, Battour et al. (2011) state that Muslim countries like Saudi Arabia, Iran, Bangladesh and Pakistan implement very strict policies on public consumption of alcohol and gambling. However, different policies are imposed in certain Muslim countries, such as Malaysia, Egypt and Turkey, their policies are not as strict as countries mentioned earlier. Even it is clearly forbidden, the demand of this activity by some Muslim when travelling request further investigation.

### **3.6 Prohibition of Sexual Permissiveness**

As Sharia definitely forbids Muslims from engaging in adultery, Muslim scholars view that it is Haram to visit places involved with sexual permissiveness and it is not allowed to take place in public (Battour et al., 2011). This is based on many verses in The Holy Quran including like: 'Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils)' (Al-Qur'an, 17: 32)(Maududi, 1990). Islam came with the principle to block all roads leading to evil. Therefore, Muslims should avoid such tourism activities if it causes in the commission of sins. Practically, most Muslim countries forbid adultery. For example in Malaysia, the Malaysian licensing policy prohibits prostitution and indecent behaviors or indecent displays of affection between unmarried couple at public (Din, 1989; Henderson, 2010; Zamani-farahani & Henderson, 2010). Moreover, the Sharia prohibit promotion techniques of sexual appeal in marketing destination (Alserhan, 2010). Thus, it is irrelevant to use sexually provocative images as marketing tool in promoting Islamic tour packages.

### **3.7 Banning Inappropriate and revealing dress**

The Sharia laws prohibit Muslim women from improper dressing. They have to dress in a certain dress code as it should not expose their hair and body (Zamani-Farahani & Henderson, 2010). Al-Hamarneh and Steiner (2004) assert that considerations of the religious conservatism of any particular region including prescribed dress codes should be respected. Furthermore, western tourists are expected to wear the Islamic attire when visiting religious places like *masjid* (a place for Muslim to perform prayer) (Henderson, 2003). As travelers, Stephenson et al. (2010) stated

that Muslims look at the local dress codes in that particular region in deciding tour destinations. Such considerations are to gauge the level of conformity to Islamic dress norms in order to determine place to visit. This is reasonable for Arab tourists who have to perceive strict dress codes in their countries and choose not to expose themselves and families to environments that may not favor their practice of proper dressing. Thus, it is an essential for Islamic tourism destination managers to enforce such a dress code for tourists and staffs to attract Muslim tourists.

### **3.8 Prohibition of Women Travelling Alone**

The Sharia state that women are not allowed to travel alone if it is not a necessity and travel without the presence of a Mahram (her husband or a man with whom that woman cannot marry according to the Islamic jurisprudence (Shakona et al., 2015). This is to avoid women from any harm as their Mahram will be able to protect her from bad company and avoid from the element of exploitation that might happened during the journey. As such, in many Muslim countries, women are not allowed to check in without a Mahram (Shakona et al., 2015). Muslims view this as senses of respect towards women, where they are protected from evil (Al-Munajjid, 2008). On the other hand, many Muslim women believe that they should be able to travel alone. They believe that this Sharia law was enforced only when facing with dangerous situation or environment (Shakona et al., 2015). Thus, practical implementation for Islamic tourism destinations to have enforcement of not allowing Muslim women to check in if they are not accompanied by Mahram requires further discussion among Muslim scholars.

The unique of Muslim lifestyle consumer drivers are centered on Islamic attribute values such as food (*Halal* options), family friendly environments, religious practices accommodation, gender relation nuances, and other areas. Although this is a large potential segment for tourism industry, very few hotels, airlines and tourism destinations have moved to meet the demand. This demand gives industry players a unique opportunity to add this segment to their marketing mix program.

## **4 Conclusion**

The emergence of Islamic tourism concepts in global tourism business required practioners to have clear understanding on the practices of Sharia compliance as a prerequisite for high value tourism experiences among Muslims travelers. Thus, the consideration of Sharia compliance should be expanded to other related tourism businesses and facilities such as attractions, airports, visitor information centres and events. The assembling of related tourism components to fulfill the Muslim tourist requirement is a duty of service provider in constructing the appropriate tourism products and services. On the other hand, literatures show there are relationship between tourism and religion. Therefore, the research area of IAs in the tourism industry can be considered as valid and important as its may influence tourist satisfaction and revisit at particular destination. The related future study will direct Islamic tourism operators on how the IAs should be taken into consideration in the marketing of Islamic tourism products.

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