Journal of
Islamic Tourism

Introducing the Journal of Islamic Tourism (JIT)

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Journal of
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Table of Contents

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The holy Quran describes human life as a journey, human knowledge as light and human ignorance as darkness and presents the entire universe as an important source of spiritual inspiration, contemplation and reflection about our past and future. Tourism in such a context becomes a means for apprehending the reality of human existence encouraging new insights into the ways in which we conceptualize, explore and investigate travel related phenomena and associated experiences.

Islamic tourism is an emerging field of enquiry requiring new insights, conceptual and methodological debates and discussions about its true character, nature and scope while keeping in mind Islamic faith and ideology, key Islamic value propositions and the interplay of cultural and social factors, business strategies, government policies and viewpoints of various stakeholders.

The principle aim behind this new journal is a timely reassessment of the increasing demand of Islamic Tourism Destinations on a global stage, and the need to explore key learning points from a range of contemporary case studies of religious and pilgrimage activities, related to ancient, sacred and emerging tourist destinations and new forms of pilgrimage within an Islamic context. Islam is the second largest religion in the world after Christianity and there are an estimated 1.8 billion Muslims around the world and there is a growing need for focusing on a range of activities undertaken by Muslims spanning from hajj and pilgrimage to leisure and business travel.

Within the broad notion of Islamic tourism, travel motivations are not always or entirely religious. Muslim travellers can pursue leisure experiences that are same as in the case of non-Muslim travellers, albeit within parameters set by Islam, and destinations are not necessarily locations where Shari'a or full Islamic law is enacted. The concept for Islamic tourism includes visions and ideas that outline the inclusion of Islamic religious-cultural sites such as shrines, tombs, old battle sites, ancient pilgrim routes. Demand for leisure travel by Muslims is mounting in parallel with the expanding Muslim population worldwide. The World Travel and Tourism Council calculates

that Muslim travellers generated US$140 billion (S$192 billion) for the global tourism and it was forecast that the market was worth US$238 billion by 2019.

Aims and Scope

The Journal of Islamic Tourism (JIT) is a peer-reviewed journal focusing on publishing the most current and influential scholarship on travel and tourism within an Islamic context focusing on tourism development, destination management, travel motivations and behaviour. JIT invites manuscripts focusing on wide ranging issues such as theoretical conceptualizations, empirical research, managerial and policy development issues from different disciplines to expand frontiers of knowledge in and contribute to the literature on Islamic tourism. The journal is open to different methodological debates and perspectives including qualitative and quantitative research.

Thank you and Feedback

This is the first Volume of our Journal of Islamic Tourism and we are delighted to be able to publish this volume with your support and assistance. This is a special moment for us and colleagues who have been instrumental behind the scene in developing the website and assisting us in publishing our first Volume.

We feel excited about the future of our Journal and we very much look forward to receiving contributions from academics, researchers, practitioners and policy makers on matters relevant to the advancement of Islamic tourism as a field of study.

Finally, we would like to offer our thanks to contributing authors for the first issue of our journal.

Best wishes,

Yasin, Ahmad and Razaq

The Performativity and Institutionality of 'Islamicness' in 'Islamic Tourism'

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Abstract

This article suggests that Islamic tourism be theorised not as a type of tourism but as a subject area that conceptualises tourism as an institutional field in which different actors at micro, meso, and macro levels discursively and performatively co-constitute multiple realities for Muslim populations. This conceptualisation can: 1) enable researchers to shift away from constraining definitions to one that allows them to examine how tourism both shapes and is shaped by social, economic, cultural, political, ideological, emotional, psychological, and environmental realities of Muslims; 2) help situate tourism in a broad spatial-temporal institutional setting where Islamicness is not a pre-determined entity but is a fluid concept in constant processes of 'becoming' (i.e., being shaped by other entities) and 'making' (i.e., shaping other entities); and 3) help foster reflexivity and critical thinking by drawing attention to the institutional and historical structures within which Islamic/halal tourism research has emerged and evolved.

Keywords: Islamic tourism, halal tourism, Islamicness, Institutions, Performativity

Introduction

For more than three decades, a large number of scholars have contributed to a growing body of research that has come to be known as 'Islamic tourism' (e.g., Battour et al., 2017; Carboni, Perelli, & Sistu, 2014; Henderson, 2009; Jamal, Griffin, & Raj, 2018; Zamani-Farahani & Henderson, 2010) or 'halal tourism' (e.g., Battour & Ismail, 2016; El-Gohary, 2016; Mohsin, Ramli, & Alkhulayfi, 2016; Rasul, 2019; Vargas-Sánchez & Moral-Moral, 2019). As several reviews also suggest (e.g., Aziz, Rahman, Hassan, & Hamid, 2015; Boğan & Sarıışık, 2019; Jafari & Scott, 2014; Henderson, 2009; Vargas-Sánchez & Moral-Moral, 2019), studies in these streams of research have examined a broad array of tourism phenomena in relation to Muslim populations. For example, rejecting prevalent stereotypes about Muslims as mainly sharia-bound individuals (e.g., Ritter, 1975), researchers have tried to justify Muslims' engagement in tourism, travel, and leisure activities with reference to the compatibility of the sacred and the profane in Islam (e.g., Din, 1989; Henderson, 2003; Ibrahim, 1982; Rimmawi & Ibrahim, 1992). The motivations (e.g., religious and non-religious) underlying such activities have also received considerable attention (e.g., Battour, Battor, & Bhatti, 2013; Battour & Ismail, 2016; Battour et al., 2017; Han et al., 2019; Preko et al., 2020; Raj, 2020). On the supply side too, studies have looked into businesses' response to Muslims' religious or cultural needs (e.g., Eid & El-Gohary, 2015a, 2015b; El-Gohary, 2016; Henderson, 2016). Studies have also shown how tourism instrumentally

serves different social, economic, or political agendas (e.g., Al-Hamarneh & Steiner, 2004; Bhuiyan et al., 2011; Haq, 2014; Zamani-Farahani & Henderson, 2010).

Valuable insights from these studies have collectively enlightened us about different aspects of tourism, travel, and leisure in Muslim societies at micro (individual), meso (market), and macro (societal) levels. However, we are still largely short of clear answers for two basic questions: what makes a tourism phenomenon Islamic? And, what/who are involved in its making? As this article will explain and discuss, existing theorisations of 'Islamic' and 'halal' tourism have paradoxically inhibited an in-depth understanding of myriad dynamics that shape 'Islamic' tourism and constitute 'Islamicness' in tourism. Lack of sufficient theorization on these issues, stems primarily from the incomplete definitions that underlie the literature. In other words, limited definitions, which originally were meant to serve specific research questions in discrete studies, are often generalised in the field without acknowledging the ontological and epistemological limitations they impose on researchers' analytical lens. To put it up bluntly, partial theorisations built upon partial definitions create several blind spots in our understanding of a wide range of actors, actions, and interactions that shape different social realities in tourism.

In this article, research focus is on the above-mentioned questions to propose a general definition of Islamic tourism, *not* as a type of tourism – e.g., religious or spiritual, as suggested by many (e.g., Battour & Ismail, 2016; Carboni & Janati, 2016; Rasul, 2019; Preko et al., 2019), but as an area of interest in which scholars examine the intersections of tourism and 'Islamicness' (i.e., not Islam per se but what presents and represents it) in different ways. This article propose a definition here: Islamic tourism as an interdisciplinary subject area that theorises tourism as an institutional field in which different actors (human and non-human) at micro, meso, and macro levels discursively and performatively co-constitute multiple realities for Muslim populations in local, regional, and global contexts. Theoretically speaking, this conceptualisation is useful for three main reasons:

1) *It enables researchers to shift away from constraining definitions to one that allows them to examine how tourism both shapes and is shaped by social, economic, cultural, political, ideological, emotional, psychological, and environmental realities of Muslims.*
2) *It helps situate tourism in a broad spatial-temporal institutional setting where Islamicness is not a pre-determined entity (e.g., engraved in tourists' mind or in halal products/services) but is a fluid concept in constant processes of 'becoming' (i.e., being shaped by other entities) and 'making' (i.e., shaping other entities).*
3) *It can help foster reflexivity and critical thinking in the field by drawing attention to the institutional and historical structures within which Islamic/halal tourism research has emerged and evolved.*

The article further will present an overview of some key theorisations of Islamic and halal tourism. In doing so, the aim is not to offer a detailed review of the literature as this is beyond the remit of this paper to discuss how Islamic and/or halal tourism has been conceptualised and outline their key limitations. The focus here is also on how the definition of Islamic tourism can help advance theory in

the field and offer impactful contributions to practice and policy. Using insights from neo-institutional theory (Friedland & Alford, 1991; Lawrence & Suddaby, 2006; Thornton, Ocasio, & Lounsbury, 2012) and performativity (Austin, 1962; Butler, 2010; Callon, 2010; Latour, 2005). In conclusion, researchers will be invited to adopt a more reflexive approach when researching and reporting different tourism phenomena in relation to Muslim geographies. Such reflexivity can help build constructive dialogues in the broad field of tourism research.

Existing Definitions of Islamic and Halal Tourisms

Several attempts have been made by individual academics and institutional organizations – including Organization of Islamic Cooperation (OIC), World Travel Market (WTM), and Malaysia's Islamic Tourism Centre (ITC) – to define 'Islamic' and/or 'halal' tourism. To begin with, institutional definitions vary in their specificity and scope. For example, OIC (2017, p. 4) offers a very broad, ambiguous, and flexible description:

> *"Islamic tourism is mainly targeting people with Islamic beliefs in particular, though it could also have a universal appeal even for the non-Muslims due to a multitude of reasons like fair pricing, peace and security, family-friendly environment and hygiene etc. Islamic tourism as a concept has been used with different names and connotations in the tourism theory and practice. Halal tourism, Sharia'h Tourism and Muslim-friendly tourism are the most common terms, which are used alternatively. However, none of these terminologies has a universally understood definition .... Moreover, there are some related terms such as 'Halal hospitality', 'Sharia'h compliant hotels', and 'Halal friendly travel' concerning the services in this sector."*

In contrast to the OIC's broad description, the definitions presented in the WTM Global Trends Report (2007, p. 18) tend to be very specific: "halal tourism" is defined as "tourism activities permissible under Islamic law in terms of behaviour, dress, conduct and diet. Halal tourism falls under religious tourism, but differs from Islamic tourism where non-Muslims visit Muslim countries to find out more about Islamic culture." ITC (2009, in Kamarudin & Nizam, 2013, p. 398) also defines Islamic tourism as "a sphere of interest or activity that is related to travel to explore Islamic history, arts, culture and heritage and/or to experience the Islamic way of life, in conformity with the Islamic faith."

These institutional definitions, as Neveu (2010) notes, appear to have emerged based on specific motivations such as states' situational intentions to collaboratively develop tourism among Muslim countries or to competitively pursue their own national interests. For example, collaboration between states in Muslim-majority countries in the 2000s was largely driven by a common goal to reconstruct the global image of Muslims in the post-9/11 era. However, each country would simultaneously try to maximize their own national gains by acquiring a bigger share of the tourism market.

Regardless of underpinning motivations, however, the above-mentioned definitions have, in one way or another, informed theorisations of Islamic or halal tourism in the works of a vast majority of

academic researchers (e.g., Battour et al., 2017; Bhuiyan et al., 2011; Henderson, 2003, 2009, 2010, 2016; Preko et al., 2020).

Parallel with these top-down definitions (i.e., individuals adopting institutional definitions), a number of other scholars have tried to independently theorize the concepts. In doing so, some have either thematically theorized other researchers' work or have offered their own definitions. For example, reviewing the existing literature on tourism in Muslim geographies, Jafari and Scott (2014, p. 13) argue that the studies focusing on "[t]he encouragement of tourists likely to meet the requirements of Sharia law" would identify with the term "Islamic tourism". Although Jafari and Scott never meant to theorize Islamic tourism as such, their work has been largely associated with Islamic tourism (see, for example, Battour & Ismail, 2016; Boğan & Sarıışık, 2019). A few definitions that more clearly aim at theorizing Islamic or halal tourism include the following. Zamani-Farahani and Henderson (2010) define Islamic tourism as "tourism mainly by Muslims, although it can extend to unbelievers motivated to travel by Islam, which takes place in the Muslim world" (p. 81). Carboni et al. (2014) define the same term as "tourism in accordance with Islam, involving people of the Muslim faith who are interested in keeping with their personal religious habits whilst travelling" (p. 2). Another recent definition is offered by Boğan and Sarıışık (2019): Islamic tourism is "a tourism type which has emerged as a result of individuals' preferences to travel with the purpose of gaining the consent of God" (p. 91).

Differentiating between Islamic and halal tourism, Battour and Ismail (2016) define halal tourism as *"any tourism object or action which is permissible according to Islamic teachings to use or engage by Muslims in tourism industry"* (p. 151). This definition, the authors contend, "consider[s] the Islamic law(shariah) as the basis to deliver tourism products and service[s] to the target customers who are mainly Muslims, such as Halal hotels (shariah compliant hotels), Halal Resorts, Halal restaurants, and Halal trips" (ibid). It also "claims that the location of activity is not limited to the Muslim world" as it includes "services and products that are designed for Muslim travellers in Muslim and non-Muslim countries" (ibid). Finally, the authors clarify that their definition is not limited to religious motivations and entails any general tourism purpose. However, Battour and Ismail seem to interpret the term as a type of tourism motivated by religious beliefs and purposes. A somewhat similar distinction is made by El-Gohary (2016) who writes:

> *"...it should be noticed that Islamic tourism differs from Halal tourism. Describing a certain activity or product(s) as 'Islamic' gives an indication that such activity or product(s) is fully meeting all the rules, guidance and requirements of Islamic Shari'ah (which might not be the case in every single Halal tourism product and/or activity). Moreover, branding Halal tourism as 'Islamic tourism' might give a wrong impression that such tourism activities and/or products are only for Muslim customers, which is not true as non-Muslim customers can also consume Halal tourism products for many different reasons... As such, it is preferred to use the term 'Halal tourism' as the main and only term to brand and describe tourism products and/or activities that have full compliance with the rules and guidance of the Halal concept and Islamic Shari'ah. This gives a much better way of understanding the true nature and meaning of such type of tourism activities"* (p. 127).

The Ontological and Epistemological Limitations of Existing Definitions

The above definitions are priceless as they pay close attention to how religious beliefs can influence people's engagement in tourism, travel, and leisure activities. Despite their individual variances, collectively they also recognize Muslims' differential attitudes towards practising Islam. Almost all studies cited above somehow acknowledge the complexities associated with defining the terms 'Islamic' and 'halal' and testify to the existence of much confusion in theorizing the two terms (e.g., Battour & Ismail, 2016; Carboni & Janati, 2016; Rasul, 2019).

A closer scrutiny of these debates reveals that scholars' admirable efforts aimed at making clarifications have not only not yielded their intended results, they have also, sometimes, paradoxically exacerbated the widespread confusion. For example, while Battour and Islamil's (2016) and El-Gohary's (2016) definitions of halal tourism tend to allow some flexibility in interpreting Islamicness, Boğan and Sarıışık's (2019) definition crystalizes it as a fixed and purely metaphysical concept. The stark contrast between the two arises from the fact that the former clearly predicates Islamicness on material objects and practices (e.g., halal-compliant hotel, food, dress code, and services), but the latter bases Islamicness on an abstract entity like 'intention'. Each approach has different ontological and epistemological implications.

To elaborate, if Islamicness so much resides in material objects and practices, then, can one assume that it is these same entities that agentively construct the tourist subject and prescribe new, and, at times, different (because halalness itself has different interpretations among Muslims), tourism realities? Ontologically speaking, material objects and practices do not only represent Islam, they also *present* it. That is, they do not simply and statically describe Islamicness, rather, they proactively both prescribe and proscribe certain things in order to construct a particular form of Islamicness. Think about how the visual and sensory elements used in advertising and promoting halal tourism contribute to tourists' imaginations of what Islamicness can be. As Bottici (2014) argues, the 'imaginal politics' of visual materials create realities of their own. From an epistemological perspective too, how would researchers then consider the agentic role of materiality in the construction and evolution of reality when making claims to knowledge? Said otherwise, what researchers can study is not really Islam as such but what objects and people make of it.

Taking Islamicness as 'intention' also raises serious concerns about what assumptions researchers can make about tourists' intentions and how they can claim to be able to possibly delve into the hidden layers of tourists' intentions. To elaborate this point a bit further, in Boğan and Sarıışık's (2019) definition, what makes a "tourism type" Islamic is "individuals' preferences to travel with the purpose of gaining the consent of God" (p. 91). Based on this definition – which clearly predicates Islamicness on consciousness (i.e., making conscious decisions to travel in order to please God), one could deduce that anything outside this narrow circle would not be Islamic. This is the boundary created by the definition. Following the same logic, one could also assume that a Muslim Malay's travel to visit the National Museum of Tajikistan in Dushanbe cannot be a case of Islamic tourism because the tourist's

intention may be to enjoy themselves (e.g., a recreational act) rather than necessarily trying to 'purposefully gain the consent of God'. Similarly, the pilgrimage of an Orthodox Christian Russian to the Church of the Holy Sepulchre is, by default, Islamic because, after all, the pilgrim's purpose is to please God. Whereas the proponents of the above definition could argue that the Russian's case exemplifies Christian tourism (not Islamic tourism), a counter argument could be made by stating that these "types of tourisms" are eventually not about the true intentions of tourists (i.e., faith in God) but about their identity attributed to them as Muslims or Christians by researchers. Similarly, the case of Muslim Malay's travel would fundamentally negate most definitions (including the institutional ones) that clearly adopt a flexible cultural approach.

Such complexities and confusions in the literature stem mainly from combining the terms 'Islamic', 'halal', and 'tourism', not least because each concept is multifaceted and means different things to different people. For example, whereas tourism comprises several dimensions (e.g., cultural, religious, economic, hedonic, and political) each of which has its own set of specific theoretics (Rinschede, 1992; Robinson, Heitmann, & Dieke, 2011), 'Islamic' and 'halal' can entail normative, cultural-cognitive, or regulative conceptualisations of Islam (Jafari & Süerdem, 2012). Researchers' principle ontological orientation in each perspective can significantly influence the epistemological means and logics they employ to theorize different tourism phenomena and construct their idealized tourist subjects (e.g., more or less shariah-bound), objects (e.g., destinations and material products/services), and practices (e.g., halal-certification mechanisms undertaken by industry professional).

Despite such deep-seated ontological differences that underlie theorisations of the 'Islamic' and 'halal', one may ostensibly assume that, because of the normative order of the field they operate in, scholars of Islamic and halal tourisms have a more or less shared understanding of Islam and halal; therefore, they can, based on certain common and taken-for-granted assumptions, research different tourism phenomena in relation to Muslim geographies. However, if such normative order exists, then queries on a deeper level would adamantly aim at eliciting convincing justifications for the reason why it has become a normative order too (almost like a Déjà vu) for researchers of Islamic/halal tourism to persist on defining something on which there will never be a definite consensus. To put it bluntly, if Muslims agreed about what is or should be considered 'truly' halal or Islamic (as suggested by some scholars, see, for example, El-Gohary, 2016), the Muslim world would not be so dispersed and conflictual in theory and practice (Jafari, 2012; Süerdem, 2013).

Some may imply that the field of Islamic/halal tourism is nascent; therefore, trying to define some basic concepts can be a normal part of the field's maturation process (e.g., Battour et al., 2017; Henderson, 2009; Preko et al., 2020; Rasul, 2019). In principle, I agree with this logic, but the challenge is that current dominant discussions in the field are generally around Islamic tourism as a type of tourism not as a field of study. This is an ontological obstacle that can significantly slow down the field's maturation speed in the long term. As explained earlier, for example, efforts geared at establishing Islamic tourism as a type of shariah-bound tourism would unintentionally consider a large number of tourism related phenomena in Muslim societies un-Islamic or unworthy of investigation. Such narrow theorization would also go thoroughly against what Din (1989) had tried to clarify. A

careful reading of Din's seminal article suggests that he did not mean to conceptualize Islamic tourism as a type of tourism; rather, in an attempt to refute stereotypical images about Muslims, he had tried to show that like other human societies, Muslims do engage with the profane. In doing so, he had also tried to show how compared with many Muslim-majority countries, Malaysia's top-down approach (i.e., the policies of a religious state) had created a different social reality in the context of tourism. Attention to such institutionalization of certain tourism environments can help analytically differentiate between the vantage points from which Islamicness can be theorized.

To sum up, extant definitions of Islamic and halal tourisms are valuable and helpful in their own right so long as they help their authors to achieve their specific research questions in discrete and small-scale research settings. However, collectively, they contribute to the growth of a body of research in which there is still a lot of ambiguity on what constitutes Islamicness and what/who are involved in making different tourism phenomena Islamic. As pointed out earlier on, one root cause of the prevailing ambiguity seems to be that scholarly efforts have concentrated on trying to define Islamic/halal tourism as a type of tourism. As such, the theoretical boundaries created by the definitions have prevented researcher from exploring a wide range of issues that, although implied in many studies, have remained significantly under-theorized. In the next section, I will argue how defining Islamic tourism as a field of study can help researchers to view the tourism landscape from a broader perspective and to surface those hidden research problems. This is an important task because so long as researchers discretely publish on the same (niche) topic in different journals, they are less likely to encounter significant critique. However, once they start to shape and share a distinctive identity under a formal banner (i.e., Journal of Islamic Tourism in this case), they are more likely to receive serious questions from different stakeholder audiences from both within and outside of the field. Therefore, it is expected that, instead of trying to repeat the much-debated definitions of Islamic/halal tourism all over again, authors could embark on more creative and innovative topics that could make impactful contributions to tourism research at large.

Islamic Tourism as a Field of Study: Institutionality and Performativity of Islamicness

In the introduction, I suggested that Islamic tourism be seen *not* as a type of tourism but as an interdisciplinary subject area that theorises tourism as an institutional field in which different actors (human and non-human) at micro, meso, and macro levels discursively and performatively co-constitute multiple realities for Muslim populations in local, regional, and global contexts. This general definition can help researchers interested in exploring multiple junctures between Islamicness and tourism to examine a wide range of phenomena in relation to what shapes tourism and what tourism shapes in and for Muslim societies. Two concepts are pivotal in my definition: institutionality and performativity. In order to discuss how these concepts can help advance theory, firstly research will briefly explain the two terms.

Institutionality refers to the fact that there are multiple institutions and institutional actors and interactions involved in shaping social reality. From this perspective, society is theorised as an 'inter-

institutional system' in which different institutions (i.e., the state, the market, the corporation, the professions, the family, the community, and religions) interactively create certain orders and realities (Friedland & Alford, 1991; Thornton et al., 2012). Each of these institutions have their own logic.

> *"the socially constructed, historical patterns of material practices, assumptions, values, beliefs, and rules by which individuals produce and reproduce their material subsistence, organise time and space, and provide meaning to their social reality"* (Thornton & Ocasio, 1999, p. 804).

As symbolic and material principles, these logics *"provide a link between individual agency and cognition and socially constructed institutional practices and rule structures"* (Thornton & Ocasio, 2008, p. 101). Driven by different logics, actors, therefore, can undertake 'institutional work' (i.e., different actions) in order to negotiate 'legitimacy' – i.e., cultural, normative, or political acceptability (Scott, 1995) – for certain things and create, maintain, or disrupt certain orders and realities in the broad arena of social life (Lawrence & Suddaby, 2006). Performativity is a concept that draws attention to how different entities such as practices, language, material artefacts, symbolic things, and technical tools create realities. From a linguistic perspective, Austin (1962) demonstrates that speech has the agentic power to enact a reality so long as the speaker has legitimacy among the audience. For example, a teacher asks students to start an exam and students do so. From an actor network theory lens, Latour (2005) argues that non-human actors such as material objects, technology, and devices and their ensuing interactions agentively develop different forms of reality. To elaborate, for Latour, different types of materials used in objects (e.g., consumables) can enact certain types of functionalities for those objects. Similarly, Callon (2010) contends that different human and non-human entities can recreate social realities because in human society different factors insert different changes in the environment. For example, economic tools such as taxation mechanisms need to be updated according to the economic realities of a given society. Conversely, Butler (2010) argues that human identity is not fixed because people often tend to behave in ways defined by their social structures. Therefore, to perform their own intended reality, they need to be reflexively aware of those social structures so they can enable themselves to act differently.

With these theoretical insights in mind, now I proceed to discuss how conceptualising tourism as an institutional field can help better understand what constitutes Islamicness in tourism and who/what are involved in this constitution.

Many studies and entities I cited in the earlier sections already allude to the role of institutions in shaping Islamic tourism. For example, considering the institutional definitions, it becomes apparent that several states (e.g., in OIC) and professional bodies (e.g., WTM) are involved in prescribing what Islamic and halal tourism should be. Conceptual and empirical studies (e.g., Bhuiyan et al., 2011; Carboni et al., 2014; Din, 1989; Neveu, 2010; Seyfi & Hall, 2019; Zamani-Farahani & Henderson, 2010) also clearly document how states, religious institutions, and commercial organizations aim at institutionalizing certain tourism phenomena. Now, it has become common knowledge that the above-mentioned institutions follow different ideological, political, or economic logics, and in materializing

those logics, they proactively construct Islamic and halal tourism. For example, on one hand, and from a performativity perspective, Islamic and halal tourism perform those institutions' idealized realities. In this regard, Neveu (2010) tactfully shows how by rebuilding mausoleums of the pre-Islamic prophets and the Companions of the Prophet of Islam, the Jordanian state attempts to represent itself as a key player in the Muslim world in the eyes of both Muslims and non-Muslims. The reconstruction of those mausoleums marketed as Islamic tourism destinations is meant to serve political and economic objectives. In a different scenario, Mohsin et al. (2016) also discuss how the concept of halal tourism has been propagated by industry players (e.g., hoteliers) after they have observed the economic success of adopting the logic of halal by banks and financial institutions in adjacent fields such as Islamic banking. From this vantage point, therefore, both Islamic and halal tourism are socially constructed by certain institutional actors in order to perform the specific realities envisaged by those institutions.

These tourisms themselves are performed via certain material objects, symbols, and practices of halal. For example, physical buildings and architectures in Neveu's (2010) study and hotels, resorts, food and drink, and clothing in Mohsin et al.'s (2016) work all play a role in the performation of Islamicness. As Tayob (2020) also argues, halal certification mechanisms, symbols, and practices all carry certain meanings aimed at performing a specific reality (namely the Islamic) parallel to the rest of realities in society. Similarly, Fischer (2016) demonstrates how technology and technical devices contribute to the development of halal standards and certification mechanisms. Taken altogether, therefore, it could be argued that it is not just the religious/cultural motivations of Muslim tourists that drive the development of Islamic/halal tourism; rather the semiotic, material, and technical entities in halal industry and economy also shape Muslims' imaginations of ideal tourism. Süerdem (2013) particularly argues that the development of halal industry is not a bottom-up venture (i.e., fuelled by Muslim consumers' demand); rather, it is predominantly a top-down project which seeks to construct a specific consumer subject in the interest of political-economic gains. Halal industry, Süerdem argues, creates new power relations in the marketplace as powerful industry actors determine what people should consume and how.

Based on the above discussions, it would be fair to conclude that the relationship between human and non-human actors is symbiotic. That is, on one hand, different human actors (i.e., individual and institutional) as consumers, business practitioners, members of professional and policy organizations collaboratively develop certain entities (e.g., discourses, material objects, semiotic means, and technical devices) to perform their desired realities. On the other hand, these non-human entities reproduce new realities and relationships between the human actors who shaped them. This is because Muslims have different perceptions of halal and what may be halal for some may be haram for others (e.g., the method of slaughtering in preparing halal meat). In the same vein, visual representations of halal (e.g., images and visual arts) are widely controversial among Muslims as to what extent they are 'permissible' from a sharia viewpoint. Otherwise said, what is presented as halal in tourism may not have the same degree of legitimacy mainly because different groups of Muslims have different perceptions of halal. Having discussed how the notions of institutionality and performativity can explain certain phenomena in tourism, under three categories, I will suggest some ideas for future research.

Understanding the Institutions and their Roles and Relationships

Of all the institutions suggested by neo-institutional theorists, the state and religion seem to be playing the most significant role in shaping the tourism landscape. This was highlighted by Din (1989) a long time ago as he clearly established how theocratic states could allow or disallow a certain degree of tolerance in 'un-Islamic' practices to be present in tourism. Seyfi & Hall (2019) and Zamani-Farahani & Henderson (2010) also emphasized how the coupling of the institutions of the state and religion can produce a specific institutional environment that idealizes some and demonizes other forms of tourism. These authors' cross-country examination of Iran and Saudi Arabia delicately unveils a series of ideological and political factors (e.g., politics of gender and citizenry and religious identity management) that underlie the (under-)development of multiple tourism phenomena. These politics are also largely wrought with different types of economic and political competitions in achieving hegemony in regional geopolitics. It would be interesting to investigate how changing geopolitical dynamics influence theocratic states' management of tourism. In other words, what kind of institutional work do they undertake to achieve their intended goals? What kind of tourism do they promote or demote? What actors do they employ to do so? What compromises may each institution make? What other institutions and institutional logics may they resort to in order to reinforce their logics? What potential conflicts may arise between the institutions of the state and religion? How would these conflicts manifest in policies aimed at managing tourism? Similarly, in secular systems of governance, where the institution of religion does not formally participate in determining public and economic policy, it would be exciting to examine how religious institutional actors may try to impact upon tourism. For example, are there lobbies that try to form a particular form of tourism? What kind of trade-offs are made in such negotiations? What kind of collective actions are possibly mobilized to insert a change in tourism? What resources are used?

As regards other institutions, future research would immensely benefit from more systematic research on how professionals in industry (e.g., market research organizations, advertising agencies, and halal certification bodies) shape tourism in relation to Muslim societies. As such, a number of questions can be put forward for research: what do these professionals do? What material, symbolic, and technical entities do they produce and reproduce? How do they legitimate these entities? What processes are involved in these legitimations? Who do they link with other institutions (e.g., the state, religion, and community)? How do they compete and collaborate with each other? How do these interactions contribute to the formation or transformation of tourism realities? What normative, cultural-cognitive, or regulatory mechanisms do they resort to and shape in pursuing their interests?

Although many existing studies (e.g., Battour et al. 2017; Battour & Ismail, 2016; Boğan & Sarıışık, 2019; Preko et al., 2020) highlight the role of the family in tourists' motivations, more research is needed on exploring the extent to which the institutional logic of the family creates different tourist behaviours. For example, it is not uncommon for some Muslim males to travel to places where they would not, under any circumstances, go with their families. For example, on their own or with their likeminded male friends, colleagues, or relatives, they would have no reservation to travel to and visit

mixed-sex holiday resorts, but they would not take female members of their families to such places (The Guardian, 2010). Din (1989) also alludes to the existence of such double standards in Muslim countries. These observations draw attention to the institutional role of family and gendered identities in shaping tourism and touristic behaviours; and these areas are very promising for future research. Exploring issues of this type would particularly help understand how gender policies and politics in certain local contexts (e.g., individual countries) can contribute to the formation of certain touristic attractions in other Muslim societies (e.g., different Muslim nationals visiting Dubai for fun).

Exploring Socio-Economic Disequilibrium in Muslim Societies

Despite ongoing collaborations among Muslim states in regional (e.g., Arab League) and global (OIC) organizations, resourceful-powerful actors in these establishments largely provide lip service to their less resourceful-powerful member states. That is, they all advocate the development of 'Islamic tourism' but discretely they tend to pursue their own national interests. As a result, the tourist subjects they collaboratively shape inevitably work to their own advantage. This is because they have more resources (e.g., infrastructure), economic stability, geopolitical security, and political power in international relations. These factors enable them to attract more tourists, recruit competent human resources, and further their touristic resources and infrastructure. Imbalance between countries in all these factors widen the gap between Muslim societies in such a way that some countries become rich at the expense of others. For example, permanent or temporary migration of skilled workforce from Afghanistan, Bangladesh, Pakistan, or Indonesia to countries with higher GDPs can eventually work to the disadvantage of those countries because their tourism development slows down. Following the same pattern, richer countries continue to develop by capitalizing on cheap labour from poorer countries (Eriksson et al., 2009). Consider, for example, how luxurious hotels in some Muslim countries built by workers who live with low wages in poor conditions. Alternatively, one can think of how while affluent tourists celebrate the prospects of halal tourism with their families, those individuals who have left their families behind for meagre salaries in other countries make several sacrifices to produce the ideal 'Islamic' tourism for others.

Researchers interested in the intersections of Islamicness and tourism could significantly contribute to both policy and practice by delving into exploring how tourism contributes to a wider range of inequalities in society. Research on these issues could help create awareness about and possibly change the institutional arrangements in which social inequalities are nurtured and reproduced. Investigations of this kind would responsibilize different institutional actors whose collective actions, if properly corrected, can turn tourism into a field where every participant can benefit from developments made in tourism. Attention to labour law and business ethics could particularly shift analysis away from economic viability and tourists' expenditure to human rights and humane tourism practices. Likewise, research on the environmental impacts of preservation or degradation of natural resources in different contexts can help adopt and implement policies that would allow a sustainable and equitable form of tourism. For example, ecotourism is more likely to be promoted and implemented in countries that have more advanced social-economic, regulatory, and technological infrastructure.

Examining the Cross-Cultural Self-Reflexivities Among Tourists

As discussed earlier, the construction of Islamic/halal tourism is a joint venture between different institutional actors who undertake a wide range of institutional work to achieve their various goals. One main type of such institutional work to construct the Muslim tourist subject as the consumer of historicized products. For example, nowadays, many countries resort to the cinema and film industry to depict a utopian world and then attract tourists to the manifestations of the utopia. One clear example is Turkey, which has, over the past two decades, substantially invested in producing tantalizing historical (e.g., about the grandeur of the Ottoman Islam) and modern (e.g., about the role of Turkey in fighting the manifestations of Imperialism) TV series.

These visual images play an important role in constructing and attracting tourists whose imaginations are built by these art products. While this phenomenon is not specific to Muslim societies (Wen et al., 2018), Muslims' societies' differential socio-cultural, economic, political, and ideological conditions warrant specific attention to how international tourism can invoke certain changes in local societies within the Muslim world. For example, Buccianti (2010) documents how watching dubbed Turkish soap operas by Arabs has contributed to the growth of divorce in some Arab countries. This, Buccianti argues, stems from how these soap operas change the audiences' imaginations about the ideal life.

Extending Buccianti's study to different areas of social life can offer tourism researchers some interesting insights to explore how, through its 'imaginal politics' (Bottici, 2014) of visual arts and discourse, tourism can stimulate tourists to reflexively question the institutional structures that have shaped their identities. From a Butlerian (2005, 2010) perspective, tourists performation of their desirable identities is more likely to result in their attempts to question, refute or unsettle some of their own existing realities in economy, culture, politics, and society at large. This is because by accelerating human mobility, tourism significantly contributes to the formation of 'global flows' (Appadurai, 1990), which in turn fosters self-reflexivity among human beings (Giddens, 1991). That is, as a result of being exposed to other realities, people start to inevitably compare and contrast their own life conditions with those of others (Jafari & Goulding, 2013). With a focus on such dynamics, researchers can embark on interesting projects to investigate how tourism influences Muslims' imaginations and perceptions of self and others, and their subsequent impact on tourism itself and what tourism performs. These dynamics include both individual and social psychological issues (e.g., emotional, imaginative, comparative) that need specific attention.

Conclusion

This article suggests that Islamic tourism be conceptualised *not* as type of tourism but as a broad field of study in which Islamicness intersects with multiple tourism phenomena. I argued that although valuable, existing definitions of 'Islamic' and 'halal' tourisms leave little room for researchers to embark on many issues that are relevant to Muslim societies. I discussed how theorising tourism as an institutional field can help identify and address under-studied areas. I particularly drew attention to the performative nature of Islamicness in tourism.

Sometimes, theoretical oversights arise from the lack of sufficient reflexivity in research. That is, scholars may not acknowledge how their subjective worldviews underpin their theorisations. Following Said (2005/1998) and Al-Azmeh (1993), Article suggest that researchers more reflexively recognise the ontological and epistemological positions from which they see themselves, their research phenomena, and the world in which they research and report those phenomena. Such reflexivity, as Butler (2005) and Spivak (1988) also note, requires researchers' deep reflections on the institutional structures that have described and prescribed their subjective identities as individuals and members of different collectives. This kind of reflexivity could also inspire scholars to primarily scrutinize their own assumptions and the motivations underlying their investigations. Many researchers whose work has been cited earlier collectively and rightly highlight that Islamic/halal tourism largely emerged and has rapidly grown in the post 9/11 era. It is, therefore, important for researchers to consider how politics and policies of identity – e.g., redefining and reconstructing the Muslim identity in a global context – underpin discourses and practices in Islamic tourism.

To justify the emergence of an Islamic Tourism does not need efforts aimed at normalizing Muslims as participants in tourism, travel, and leisure activities. Neither is there a necessity to theorise Muslims as an exceptional societal group whose belief in Islam makes them behave in a 'unique' manner. Because all societal groups have certain unique characteristics, they are all 'commonly different' (to borrow from Wilk, 1995). Engagement in efforts of this kind can distract scholars from addressing many pressing issues mentioned in this article.

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An Introspect into the Concept of "Tourism" in the Islamic Faith

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Abstract

Travel is a means through which Muslim believers peacefully disseminate the precepts of their faith and gain a deeper understanding and appreciation of God's (Allah's) creation. Islamic tourism is a research domain that is gaining momentum in both academic and practitioner circles. Despite the growing interest in the Islamic tourism and hospitality literature, prior attempts at investigating the notion of tourism in the original Islamic sources, e.g. the Holy Qur'an, had been scant. The aim of this paper is to enhance understanding of the different facets of tourism as highlighted in the Holy Qur'an. Based on the content analysis, eight themes are identified relating Islam and tourism. These themes are beyond the traditional confinement of "Islamic tourism" understanding of pilgrimage. Each theme represents a novel area for further investigation. The paper calls for future research to empirically study the cultural representations of these themes within and outside Muslim-majority countries.

Key Words: Islamic Faith, Islam tourism, Muslims, Islamophobia

Introduction

The intersection between cultural and socio-religious nuances in the hospitality and tourism industry cannot be underestimated. For Muslim populations, there is scepticism around the separation of the "religious" from the public sphere. Generally speaking, many Muslim populations look toward the "Islamization of public space" (Stephenson, 2014: 155). One of the important sectors in this public space is in fact tourism and the hospitality industry. The significance of this industry lies in its global and transversal impact which transcends the national borders of the countries of origin; in this case Muslim-majority countries. The importance of this industry also lies in its huge revenue generation potential. According to Stephenson (2014: 156):

> *The global revenue from Muslim tourists for 2011 was estimated at US$126bn, constituting 12.3% of he total global outbound tourism revenue, which is almost twice that of China's global revenue and forecasted to rise by 4.79% annually for the following eight years. It was also estimated that tourists from the Middle East and North Africa account for around 60% of total global Muslim outbound expenditure for 2011.*

Despite Islamophobia, the industry has been growing in numbers partially due to the growth in "religious-conscious" tourists who look for destination attributes that match their religious beliefs (Battour and Ismail, 2014). Suid et al. (2017: 255) highlight that "the total Muslim Tourists' expenditure is estimated 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." According to the Organization of Islamic Cooperation (OIC) report in 2018 (p. 6), "the size of the global Islamic tourism market grew by 4.9 per cent reaching $151 billion in 2015. In detail, $108.8 billion…"

The question remains, however: To what extent has research mirrored this upsurge in Islamic tourism and hospitality? The following section dissects the Islamic Tourism literature.

The Islamic Tourism Literature: Mapping the Territory

Battour and Ismail (2016: 151) defined halal tourism as "any tourism object or action which is permissible according to Islamic teachings to use or engage by Muslims in the tourism industry". There has been abundance of literature focusing on the nascent field of Islamic tourism (Stephenson, 2014). However, the emphasis of this growing body of literature (and the operationalization of the previously stated definition) has been on the explicit features of Islamic tourism and hospitality rather than on the underlying philosophical contours of the relationship between "Islam" and "tourism".

For example, in their seminal book entitled Islamic Tourism: Management of Travel Destinations, Jamal et al. (2018) highlight different topics that have to do with religious tourism, marketing approaches to Islamic destinations, use of social media in Islamic tourism and others. Battour and Ismail (2014) looked at the relationship between tourist motivations and tourist satisfaction as moderated by religion. Their study found a significant influence of religion in moderating the relationship between pull motivations and tourist satisfaction (Battour et al., 2014). Several other researches focused on analysing the halal tourism industry in particular destinations. For example, Gabdrakhmanov et al. (2016) looked at the industry in Russia and highlighted that it is still at an early stage of development. Moreover, the Organization for Islamic Cooperation (OIC) reported the components of Islamic tourism in their 2018 report (see Figure 1 below).

Figure 1: Components of Islamic Tourism

Halal Hotels: Some of the main indicators of an Islamic hotel include: no alcohol, gambling etc.; Halal food only; Quran, prayer mats and arrows indicating the direction of Mecca in every room; Beds and toilets positioned so as not to face the direction of Mecca; prayer rooms; conservative staff dress; Islamic funding; separate recreational facilities for men and women.

Halal Transport (Airlines): Major indicators for halal transport include: cleanliness; non-alcoholic drinks; and publications which are coherent with Islam.

Halal Food Premises: Foods that served in a restaurant have to be halal. All animals must be slaughtered according to Islamic principles. No alcoholic drinks should be served in the premise.

Halal Tour Packages: The content of the tour packages must be based on an Islamic themed. The Islamic tour packages include visits to the mosques, Islamic monuments and promote and event during the Ramadan.

Halal Finance: The financial resources of the hotel, restaurant, travel agency and the airlines have to be fit with Islamic principles. In general, Islamic finance requires participation in sharing the profit and loss among of all parties who involved in this finance enterprise. Islamic finance also prohibits interest.

Source: Adapted from Akyol and Kilinc (2014)

Source: Organization of Islamic Cooperation report (2018: 5).

Carboni et al. (2014) also examined the potentials for the Islamic tourism sector in Tunisia and reached the conclusion that, despite its potential, its development is not considered a priority in the Tunisian context. The authors refer to a vague definition of Islamic tourism. Furthermore, despite the abundance of empirical studies, Carboni et al. (2014) highlight that, if we set pilgrimage (hajj) aside, there is still need for further research in Islamic tourism.

Accordingly, this paper aims to examine the notion of "tourism" or al-siyahah with reference to the Holy Quran with the aim of a better understanding of links between Islamic faith and Islamic tourism.

The Concept of 'Tourism' in the Islamic Faith: Revisiting the Original Source

Travel is a means by which Muslims peacefully disseminate their religious doctrines and Islam encourages travel. When referring back to the Islamic holy book (The Holy Qur'an), one can find that the concept of tourism has always been embedded within Islamic beliefs and teachings. Tourism has been mentioned in several themes and within a wide range of contexts. In this section, we shall shed t light on some of the themes relevant to the concept of tourism supported by evidence from the holy Quran.

Theme (1): Exploring the Wonders of the Earth and Contemplating Allah's Creation (At-tafakkur)

Jamal and El-Bassiouny (2018) state that the entire universe, as per the holy Quran, is a source of spiritual inspiration which means devout Muslim tourists can covert physical realities such as travelling into spiritual lessons through the processes of contemplation (tafakkur) and reflection (tadabbur).

The Qur'an has mentioned repeatedly that Allah has created the earth for people to learn, worship and enjoy as well. The whole idea of the earth's creation revolves around how individuals use it and learn from it. The Qur'an mentions that the earth has multiple roads that guide individuals throughout the journey of life, and it is their responsibility to choose which path to follow:

"[The one] who has made for you the earth a bed and made for you upon it roads that you might be guided" Verse (43:10)

The Qur'an frequently directs people to contemplate Allah's creation as an essential approach to deepen faith and enhance one's knowledge of the power, wonders and immense blessings of God. Contemplating Allah's creation is strongly encouraged requiring individuals to wander and travel across the earth, paying attention to the small details that come along as points for reflection and a belief in Allah's presence wherever they are:

"So have they not travelled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts". Verse (22:46)

Moreover, the holy Quran declares: 'Say, [O Muhammad], travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent' (Al Quran, 29:20). Therefore, and as argued by Jamal and El-Bassiouny (2018), the 'verse implies that in the very creation of the universe, the signs of Allah lie hidden all around us and travelling through the earth allows a believer to reflect and ponder such that the meaning of the creation of the Universe is laid before him/her' (p.18).

According to Jamal and El-Bassiouny (2018). 'The holy Quran describes life as a journey, knowledge as light and ignorance as darkness on its way .. and for the believers, the universe is a manifestation of God's attributes allowing to sense perfection in all the events that occur in the universe". p.18).

The concept of life in the Qur'an is also referred to as a temporary journey during which individuals need to obey, worship and follow Allah's guidance. This temporary journey features a lot of wonders

that prove the existence of Allah revealing to the believers directly that Allah is present, watching them and listening to them, so the way to get to sense Allah's presence is to contemplate His creation.

The holy Qur'an directs believers to wander across the earth not only to enhance their knowledge about Allah and his power but also to learn from the history of previous nations and to avoid their fate.

"Have they not travelled through the land and observed how the end of those who were before them was? They were greater than them in strength and in impression on the land, but Allah seized them for their sins. And they had not from Allah any protector." Verse (40:21)

The holy Quran projects past historical events as a guidance for the future of mankind encouraging everyone to visit historical places and learn lessons from the past events (Jamal and El-Bassiouny, 2018). Due to the fact that traveling and walking across the earth has received much attention in the Qur'an, the holly book has also provided guidance and ethical rules to be followed during these walks and journeys. The ethical rules guide believers regarding what to do and what to avoid during their dealings with their surroundings and with other people. In this way, the holy Qur'an has established a complete framework for the individual to follow and benefit from.

"and the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace" Verse (25:63).

"And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. Verse (31:18)"

This theme of exploring the wonders of the earth and contemplating (tafakkur) and reflecting (tadabbur) on Allah's creation (at-tafakkur) has also been referred to extensively in the holy Quran (for example, see 50:7; 51:48; 67:15; 71:19; 78:6; 3:137; 3:156; 4:101; 6:11; 9:2; 12:105; 12:109; 16:36; 27:69; 29:20; 30:42; 35:44; 40:21; 40:82; 47:10; 2:22; 13:3; 15:19; 20:53).

Theme (2): The Notion of Immigration (Al-Hijra)

The notion of immigration is embedded in several contexts in the Qur'an. The boldest model of immigration is the case of the Prophet Muhammed (peace and blessings of Allah be upon him) that is narrated and transferred across generations as well as mentioned in detail in the Qur'anic verses. The reason for immigration has usually been associated with the concept of new beginnings since Allah encourages Prophets and believers to leave their hometowns when they become surrounded by injustice and abuse that they are incapable to handle. This happened with the Prophet Muhammed (PBUH) and with other nations who were abused and hurt in their hometowns to the extent that the only option they had was to migrate. Allah has promised the immigrants rewards, mercy and forgiveness.

"Allah has already forgiven the Prophet and the Muhajireen (the immigrants) and the Ansar (the hosts) who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful." Verse (9:117)

As for those who emigrated in ˈthe cause ofˈ Allah after being persecuted, we will surely bless them with a good home in this world. But the reward of the Hereafter is far better, if only they knew. Verse (16:41)

The holy Quran, therefore, emphasizes the idea of travel with the intent of migration; particularly, when individuals and communities face injustice, persecution and abuse in their homelands. In current context one can find that millions of Muslims have migrated in recent decades due to wars and destruction in their homelands and have contributed to the growth of minority Muslim communities in non-Muslim majority countries.

Those who accept abuse and refuse to travel with the intention of migration to move to another place where they can live with dignity and practice their faith freely are reminded as follows by the holy Quran:

"Was Allah's earth not spacious enough for you to emigrate?"(4:97)

Immigration in the Qur'an is also mentioned in the relationship between Allah and his believers. The journey towards faith has been pictured as a migration to Allah, in the form of following his rules and worshiping him. This concept was mentioned in the story of the Prophet Lot (peace be upon him):

"And Lot believed him (Abraham. And Abraham said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise." Verse (29:26)

Following Allah's rule indeed requires believers to be patient and tolerant towards what is said about them from non-believers and the harm and abuse they're exposed to from their enemies. Allah has asked His believers to be resilient and avoid any harmful reactions towards others. This type of avoidance has been described in the Qur'an as a sort of migration because it requires believers to have the strength, the power and the ethics to avoid harm instead of causing it back.

"And be patient over what they say and avoid them with gracious avoidance." Verse (73:10)

This theme of immigration (Al-hijra) has also been referred to in varies verses of the holy Quran (see for example, 8:72; 8:74; 8:75; 9:20; 16:110; 22:58; 4:97; 4:100; 60:10; 9:100; 24:22)

Theme (3): Travel for Commercial Purposes

Another type of travelling that is mentioned in the Qur'an is related to the commercial trips that were carried out on specific occasions like the summer and winter – these were essential trips for the people of Quraysh in Mecc at that time. The concept of travelling for business and exchange of goods is familiar in the Islamic context and encouraged by the Qur'an. In this sense, the Qur'an encourages believers to travel for trading since commercial trips allow them to make profits and get to know other nations and accordingly improve their social and economic welfare. This concept reflects to what extent Islam is concerned about the quality of life that people live and the extent to which Allah encourages mankind to work hard, travel and trade for the sake of stabilizing and improving their life standards.

"For the accustomed security of the Quraysh - Their accustomed security [in] the caravan of winter and summer - Let them worship the Lord of this House, Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear." Verse (106: 1-4)

Theme (4): Major and Minor Pilgrimage

One of the main themes in Islamic tourism of course is the concept of religious travel, namely the major and minor pilgrimages where Muslims head towards Mecca in Saudi Arabia. Allah has asked believers to travel to His house as long as they're capable of the journey. The capability comes in the form of affording the costs of the trip as well as enjoying the health that enables them to travel to Mecca which can be a long way for many.

"In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds." Verse (3:97)

The minor pilgrimage can be accomplished anytime throughout the year unlike the major pilgrimage that has a specific timing in the last month of the Islamic calendar that is Dhu al-Hijjah. The rites of pilgrimage are performed over five to six days, starting from the 8th to the 12th or 13th of Dhu al-Hijjah. Allah has promised several rewards and forgiveness for the ones who perform these journeys. The Holy Qur'an has also mentioned ethical obligations for the major pilgrimage which are essential conditions for completing the journey (Al-Haj) successfully.

"Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of iúram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding." Verse (2:197)

Other verses have also mentioned the major and minor pilgrimage (see for example, 2:189; 9:3; 22:27; 2:158)

Theme (5): Getting to Know Other Nations (At-ta'aruf)

Allah says in the holy Qur'an that He created the earth for human beings to construct and develop as well as to get to know other nations. Humans are social creatures that seek belonging and acceptance, therefore, the Qur'an encourages believers to travel and visit other nations which will eventually benefit individuals. In this sense, individuals are exposed to different cultures encouraging them to learn to cope with cultural differences and respect diverse ideologies. Additionally, believers can learn how to cooperate with other nations for the sake of developing the earth as Allah commanded. This concept also helps in creating awareness and sharing the key principles underpinning Islamic teachings and ideology across different nations and cultures which is one of the core objectives of Islam. Nevertheless, getting to know other nations advances Muslims' knowledge of the historic incidents that the Qur'an consistently refers to as examples to educate Muslims and tell them what to do and what to avoid.

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. Verse (49:13)"

Theme (6): Travel for Seeking Provision (Ar-rizq)

Travelling for seeking provision is also mentioned in several verses of the Qur'an where Allah guides believers to wander across the earth for seeking provision. Provision comes in diverse forms that are not only attached to income but also education, knowledge, faith, health and development. In our current times, we find a significant number of people around the globe travelling for education and also for better economic prospects, Allah directs believers towards travelling and searching for provision wherever it is. In this sense, the Qur'an encourages individuals to work hard to be rewarded and that provision needs effort to be reached which is a critical life lesson that the Qur'an has explicitly and implicitly mentioned in different contexts.

"And that there is not for man except that [good] for which he strives" Verse (53:39)
"And We have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." " Verse (17:70)

Theme (7): Historical Travel Narratives

Several travel narratives are mentioned in the Qur'an that are prophetic and non-prophetic as well. Major incidents in the Islamic history have depended on the notion of travelling and tourism. These

Journal of
Islamic Tourism

incidents were supposed to teach lessons to Muslims and non-Muslims. Each journey has its own conditions, reasons and consequences that were mentioned in detail in the Qur'an.

Abraham's Travel Narrative

Allah had given an order to the Prophet Abraham (may peace and blessing be on him) to travel to Makkah with his wife and his infant Ismail. When Abraham arrived there, he found himself in an empty area with no inhabitants nor cultivated land. Life conditions were daunting which made him pray to God to preserve his family.

"Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful." Verse (14:37)

The objective of this journey was to construct "The house of God" in the sacred city of Makkah. So Allah facilitated the construction process for Abraham and his son.

"And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]." Verse (2:125)

And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination." Verse (2:126)

The Prophet Solomon and the Queen of Sheba

This narrative tells the story that happened between the Prophet Solomon (may peace and blessing be on him) and the Queen of Sheba. In this story, one of Solomon's birds was travelling in Sheba where he found out that the people of Sheba as well as the queen worshiped the sun instead of Allah. When the bird returned to Prophet Solomon and narrated this incident, Prophet Solomon decided to send a message to the queen of Sheba called Bilqis to invite her and her people to worship Allah. The queen replied with a gift which Prophet Solomon found unacceptable because this was not his objective.

"So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift." Verse (27:36)

The queen was surprised by his reply, so she decided to travel and visit the Prophet Solomon who had refused her gift. Traveling was hard and time consuming, but for this sake, the trip was essential and it delivered a very important message. When the Prophet Solomon knew about her trip, one of the Jinn offered to bring her magnificent throne to him as a miracle that proved the existence and power of

God. When the queen arrived, she found her throne waiting for her at the palace of the Prophet Solomon.

So when she arrived, it was said [to her], "Is your throne like this?" She said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to Allah]. Verse (27:42).

This incident was the major miracle that resulted in the queen of Sheba converting to worshiping Allah instead of the sun as revealed in the holy Quran:

She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds." Verse (27:44).

This narrative has been based on the concept of travelling from one location to another as a method to convey Allah's miracles.

The Story of the Prophet Noah

Another Islamic story that is based on the concept of travelling is the story of the Prophet Noah (may peace and blessing be on him). The Qur'an narrates the story of the Prophet Noah with his people who absolutely refused worship Allah despite all efforts Noah carried out. Allah decided to punish the unbelievers and the Prophet Noah was asked to construct an ark that should save him and the ones who believed. The Prophet Noah was mocked and assaulted by unbelievers for building the ark and they did not realize how serious this issue was. Afterwards when the ark was completed, the flood waters began to flood and only the Prophet Noah and believers were saved from the flood by travelling in this ark. After the believers and the Prophet Noah were saved, and unbelievers drowned, the flood stopped. Allah commanded the earth to swallow up the water as revealed in the holy Quran:

And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, "Away with the wrongdoing people." Verse (11:44)

The Story of the Prophet Yusuf

This story is one of the most fascinating narratives in the Qur'an that illustrates critical life lessons for believers. The story of Yusuf (may peace and blessing be on him) is a life transformation example where Allah promises his believers rewards that exceed their expectation. The Prophet Yusuf's brothers were jealous and resentful of the love their father had towards Yusuf. They decided to take the Prophet Yusuf on a journey with them and get rid of him far away. They carried on with their plan and threw the Prophet Yusuf down a deep well. When the brothers went back to their father, they told him that the Prophet Yusuf was killed by the wolves of the desert. As for the Prophet Yusuf, a caravan of merchants had come to pass by the well he was lost in. The merchants stopped at the well and found the Prophet Yusuf and rescued him. They took him to Egypt where he was sold as a slave to the chief minister of Egypt. Years passed and a great destiny was waiting for the Prophet Yusuf. Allah had

arranged this journey from his hometown in Canaan to Egypt to reward the Prophet Yusuf and to let him become the ruler of Egypt by the laws of Allah. This journey had brought the Prophet Yusuf's greatness and power that compensated the difficult tests he went through until that point in his life:

"And thus We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good." Verse (12:56)

The Story of the Prophet Moses

The story of the Prophet Moses (may peace and blessing be on him) narrates a journey that took place during infancy. Allah inspired Moses' mother to cast him into the river and not to worry about him, Allah would take care of her child and would send him back to her as revealed in the holy Quran:

And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers." Verse (28:7)

The objective of this risky journey was to send the Prophet Moses to the Pharaoh's home to carry out his message from there across the world. This seemed to be the beginning of the prophetic mission of Moses.

The Story of Zul-qarnain

Zul-qarnain means man with two horns. He was not a prophet but a powerful king that the Qur'an has mentioned.

And they ask you, [O Muhammad], about Dhul-Qarnayn. Say, "I will recite to you about him a report." Verse (18:83)

Allah had given him power and a way to everything on earth as revealed in the Quran:
Indeed we established him upon the earth, and We gave him to everything a way. Verse (18:84)

Zulqarnain travelled across the earth following Allah's orders. He first reached a muddy well where the sun sets.

Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. Allah said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness." Verse (18:86)

Afterwards he continued his journey to where the sun rises. Until, when he came to the rising of the sun, he found it rising on a people for whom We had not made against it any shield. Verse (18:90)
Then he continued his journey until he reached a pass between two mountains where he built a dam that saved the people from two creatures that were corrupting the land and terrifying the people:

Until, when he reached [a pass] between two mountains, he found beside them a people who could hardly understand [his] speech. They said, "O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?" He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a dam. Verse (18:93-95)

Theme (8): Travel across Temporal & Spatial Dimensions

This journey was created by Allah for his Prophet Muhammad (peace be upon him). As per the the holy Quran, during the night, Allah took the Prophet Muhammad from Mecca to Jerusalem and then to the heavens. The purpose of this journey was to show the Prophet Muhammad some of Allah's miracles and signs. The Qur'an indicates that this journey was an extraordinary one that took place by dint of the infinite power of God. The whole trip from Mecca to Jerusalem and then heading to heavens and afterwards all the way back took only one night without the use of anything resembling an aircraft:

"Exalted is He who took His Servant by night from al-Masjid al-haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing." Verse (17:1)

Conclusions

In this conceptual paper, the authors highlighted that there's dire need to delineate the notion of Islamic tourism in the original Islamic theology exemplified by its foundational text (the Holy Qur'an). Based on a cross-sectional content analysis of the Holy Qur'an, eight themes were identified to represent the notion of tourism in the Islamic holy text.

It is recommended that future research work on the operationalization of these themes in practice. For instance, what are modern travel narratives in relation to Islamic tourism? What are the cultural representations of these themes in Muslim-majority countries? How are the notions of at-ta'aruf (getting to know other nations), al-hijra (immigration), and at-tafakkur (contemplation) represented in modern day travel life of Muslims?

Given that Judaism, Islam and Christianity belong to Abrahamic monotheistic religions, future research can compare and contrast travel related religious guidance as revealed in respective holy scriptures and various ways in which such guidance impacts religious and non-religious tourism. Future research can also explore commonalities and differences among Judaism, Islam and Christianity and the extent to which various individual, social, cultural and other factors impact religious and non-religious tourism. These questions and others need empirical investigation through a multitude of methods, including both interpretivist qualitative approaches as well as positivist quantitative ones.

Journal of
Islamic Tourism

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Impact of Terrorism and Political Violence on Sacred Sites

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Abstract

Over the last decade there has been an increased terrorist attacks on sacred sites and on individuals travelling to perform pilgrimage. Religious terrorism is a type of political violence motivated by an absolute belief that religious faith has authorised and commanded terrorist violence. Religious terrorists often use mass destruction as an agenda to make a politically motivated statement. Religious sacred sites suffer the most from risk of mass destruction. Terrorist organisations commit violent actions including assassination, murder, and destruction of religious sites in order to achieve their goals. ISIS and other groups often loot artefacts from sacred sites to sell them in black market in order to raise funding for their terrorist organisations. The destruction and looting of heritage sites, which are recognised as war crimes. The effects of such destruction are beyond their financial value, when these sites are destroyed, the history, the religious sentiments and the culture of a society is also destroyed.

This paper evaluates and analyses different expressions of terrorism destruction of sacred sites with particular reference to the atrocities carried out over the last decade and analyses the motivations and terror philosophy of the perpetrators behind the terrorist attacks.

Keywords: Religious Terrorism, religious tourists, sacred sites.

Introduction

Over the last decade there has been an increased terrorist attacks on sacred sites and on individuals travelling to perform pilgrimage. Terrorism in the name of religion has become the predominant form of political violence across the world. In the past 20 years, religious terrorism has increased in its frequency and damages caused. In today's world, religiously motivated terrorism has become a central issue for the tourism industry. Like any other form of tourism, religious tourism also needs safety, political stability, peace and socio economic guarantees.

Religious terrorism is a type of political violence motivated by an absolute belief that religious faith has authorised and commanded terrorist violence. Religious terrorists often use mass destruction as an agenda to make a politically motivated statement. Religious sacred sites suffer the most from risk of mass destruction. Terrorist organisations commit violent actions including assassination, murder, and destruction of religious sites in order to achieve their goals. ISIS and other groups often loot artefacts from sacred sites to sell them in black market in order to raise funding for their terrorist organisations. The destruction and looting of heritage sites, which are recognised as war crimes. The effects of such destruction are beyond their financial value, when these sites are destroyed, the history, the religious sentiments and the culture of a society is also destroyed.

Religious terrorism has a broader economic impact that extends far beyond the violent act itself. According to the 2017 Global Terrorism Index (GTI, 2017), the impact fell by seven percent in 2016, the second year in succession that it declined. Despite the decline, costs still reached a grim $84 billion last year. Countries embroiled in conflict tend to suffer the highest economic impact from terrorism. Most of them are situated in the Middle East and North Africa, sub-Saharan Africa and South Asia. For example in 2016 Iraq had the highest economic impact of terrorism as a share of GDP at 24 percent, one of the contributing factors was the way The Islamic State group (also called ISIL) destroyed and damaged numerous historical sites between 2014-2016 (Forbes, 2017). The artifacts from such historical sites have religious, historical and cultural value that cannot be measured in cash. This can have both direct and indirect economic impact. Direct impacts are usually associated with the immediate or short term consequences including the destruction of property, infrastructure, and more importantly, life. Indirect impacts are associated with trade, tourism and political stability of the country. In addition, terrorism creates a feeling of vulnerability in the country where the violent attacks occur. Furthermore, the motivation of the terrorists who deliberately destroy cultural and religious sites remains a grey area of research.

Methodology

Secondary data sources were used for the sake of this study. The secondary research was undertaken in the form of a literature review of key theories and current related research. This took the form of researching books, journals, newspaper articles, online journals and the Internet. This was essential in demonstrating awareness of the current state of knowledge on the subject and how the proposed research would add to what is already known (Gill & Johnson, 1991).

The paper evaluates the many expressions of terrorism destruction of sacred sites with particular reference to the atrocities carried out over the last decade by religious terrorists and analyse the motivations and terror philosophy of the perpetrators behind the terrorist attacks. This paper also examines relevant international law on protection of cultural property and analyses the potential impact of such acts of destruction on religious tourism overall.

Religiously Motivated Terrorism

There are numerous claims that extremism, fundamentalism and mass violence are interlinked; however, there is no established automatic connection. Nevertheless, religion is often used to justify acts of violence and terrorism by the terrorist groups. Juergensmeyer (2003) stated that 'why does religion seem to need violence and violence religion, and why is a mandate for destruction accepted with such certainty by some believers?' This seems to be the burning question today, due to the rise of fundamentalism, extremism and lethal terrorist attacks justified in the name of religion. In this section we are seeking to problematise the effect of religion on terrorism and political violence, with a particular objective, to elucidate the nature of religious terrorism that results in destruction on sacred sites.

'Religious Terrorism' is a very problematic term to define in the modern age. Over the last 50 years the term has been used by governments and society in general, such that its use is commonplace in the modern lexicon. Religious terrorists are portrayed as having an evil ideology - using religion to achieve their motives and to share their brutal extremist views, to justify their cause for carrying out terrorism, regardless of their denomination, whether they are Buddhist, Christian, Hindu, Jewish, Muslim, Sikh etc. (Chowdhury et al, 2017). Juergensmeyer (2003) defines religious terrorism as terrorism 'for which religion provided the motivation, the justification, the organization, and the world view'. The causal link between religion and violence is not unique to any particular religion. Juergensmeyer (2003) points out that the relationship between religion and violence has been noted since before the bible, and while religion is often used to explain acts of violence and terrorism, it is rarely that simple; terrorism is usually an act linked to broader geopolitical issues. Nevertheless, religious extremism is a dominating factor in the rise of terrorism. This does not automatically imply that all religious extremists are prone to violence. There are large sections of religious communities who might hold fundamental religious beliefs but do not get violent when their religious sentiments are offended or are associated with terrorist organizations. Extremism, fundamentalism and mass violence are interlinked; however, there is no established automatic connection. Stern (2003) suggests that 'religious terrorist groups are more violent than their secular counterparts and are probably more likely to use weapons of mass destruction'. Hoffman (2006) claims this particular element of religion makes religious terrorism a distinct category of terrorism that is apparently more violent than traditional forms of terrorism. Many studies on 'religious terrorism' have reached the conclusion that the religious element is a central cause of violence. On the other hand, Gunning and Jackson (2011) have indicated that Islamist groups are nevertheless more violent statistically, but religion may still not necessarily be the primary cause.

The top four terrorist groups (ISISL, Bokoharam, Taliban and Alshabab according to the Global Terrorism Index, 2017) fall into this category. Therefore, the argument on whether or not religion has now become the root cause of this new era of terrorism has become a highly debated issue in public forums, academia (especially in the fields of terrorism studies and international relations) and policy making.

Religiously motivated terrorism is a complicated, multi -dimensional phenomenon with no unified theory that explains it. In simple words it can be called a distinct category of political violence namely

Journal of
Islamic Tourism

violence perpetrated in the name of religion by religiously motivated militants however, Gunning and Jackson (2011) have argued that making religious terrorism a distinct category of terrorism, especially associating it with a particular religion (Islamic terrorism, for example) has serious policy, legal, academic, ethical and moral implications.In contrast Bruce Hoffman (2006) claims that 'the religious imperative is the most important defining characteristic of terrorist activity today'. The concept of terrorism has been changed since the last two decades, especially after the 9/11 attack on the twin towers in the USA.

According to the annual report of the Global Terrorism Index (GTI) 2017, the primary target of most terrorist attacks has been private citizens and property. In most regions private citizens and private property have been the main targets of terrorism however a significant number of religious/cultural sites are destroyed damaged and appropriated by the terrorists. As shown in Figure 1 below, the impact of terrorism after the Arab Spring increased the most in Egypt, Yemen, Libya and Syria. The impact of terrorism, as measured by the GTI, includes not only deaths but also the number of incidents, the number of wounded and the level of property damage over a five year period. GTI did not separate the level of property damage from other acts of terrorism.

Figure 1: Impact of terrorism before and after the Arab Spring 2007-2016
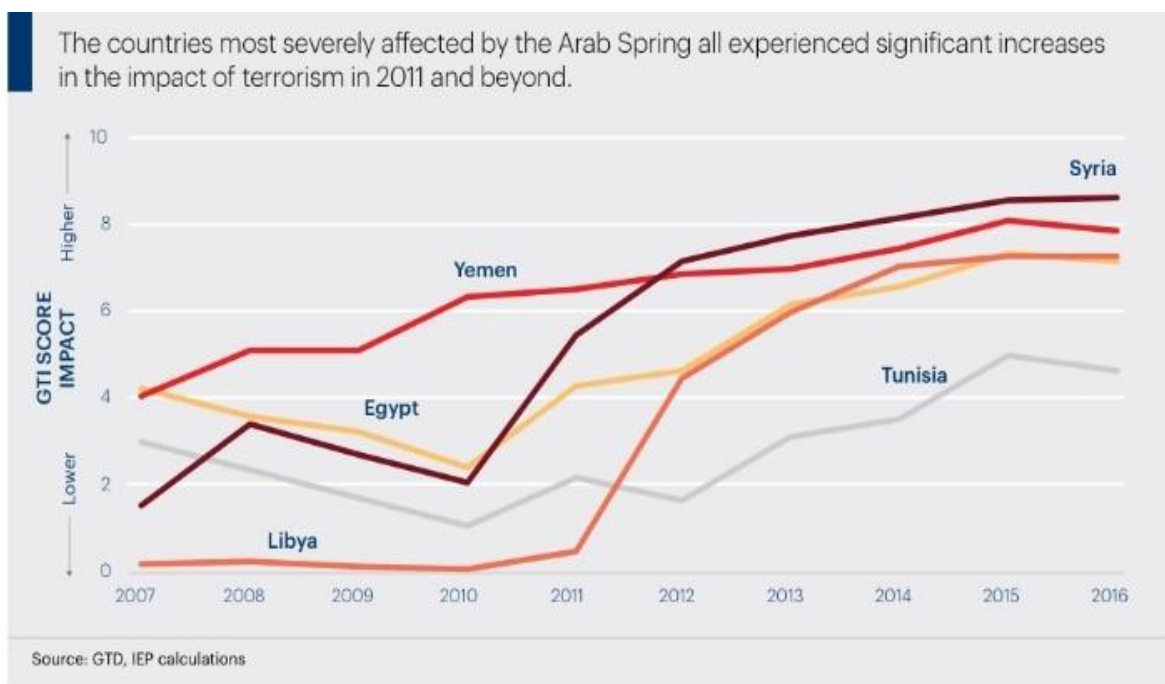
Source: Global Terrorism Index 2017

The top most lethal terrorist group in 2016, ISIL, overwhelmingly attacked private citizens, police and the government to establish their presence in their subjugated area (Global Terrorism Index, 2017).

If deaths attributed to ISIL affiliates are included then ISIL killed over 11,500 people. This makes 2016 the group's deadliest ever recorded year for terrorism. Four of the five most deadly terrorist groups (Boko Haram, IS, Taliban Fulani militants and al-Shabaab) are known to be Islamist terrorist

groups. Although the actual attacks religious property are fairly low compared to all the other attacks made by these four groups are automatically considered to be Islamic terrorism, whether for entirely religious goals or not.

Acts such as attacking the World Trade Centre in September 2001 demonstrate the apocalyptic nature of religious terrorism, as the twin towers represented the economic core of the USA. Similarly destroying, damaging or appropriating cultural property of religious value symbolically represents attacking or disapproving the values of that particular religion or sect of religion by the terrorist perpetrators. In the above discussion, it is evident that the concept of religion, with its symbolic statements, cosmic war dimensions, certainties after death and other motivating factors, can be used to legitimize unsolicited mass violence on innocent people and property with religious importance.

Protection of Sacred Sites

Religious sacred sites need maintenance and protection. Although protection of properties with cultural or religious value falls under the duty of the state who is in charge of the geographic boundaries. Some cultural and religious sites may have historical and international importance to the world, those properties are protected under international law and destruction of such valuable sites would be considered as war crimes which is discussed at the next section. Artifacts of a non dominat religion of the region are often harder to protect from demolition or damage. Gredicks (1989) (Cited in Herz, 1993) has identified that the belief systems of cultural minorities often tend to undermine political and social stability by creating an orthodoxy in competition with that of the dominant culture.

However, not only does terrorism impede travel to religious sites, there are incidents when the act of worship itself is actively, and aggressively targeted by terrorists. All six of Syria's World Heritage Sites have been put on UNESCO's list of endangered World Heritage Sites (Aljazeera, 2013)

In the year of 2014-2015 right after ISIL gained strength as the deadliest terrorist groups they repeatedly targeted and destroyed Mosques, shrines, tombs, churches and monasteries. Not only building works and sites of religious value ISIL took pledge to destroy all non-Islamic books as well (Wall Street journal, 2017), some of them was of significant religious value to other faiths and Islam. To give effect to that ISIL burned or stolen collections of books and papers from various locations, in the 2015, ISIL ordered the removal of all decorative elements and frescoes from mosques in Mosul, even those containing Quranic verses that mention Allah. The destruction was mostly carried out with explosive devices, but in some cases, bulldozers were used.

International Law on Destruction of Sacred Sites

The United Nations Educational, Scientific and Cultural Organisation (UNESCO) considers the intentional destruction of cultural heritage a war crime. Modern international law has prohibited the intentional destruction of cultural heritage but the application is not frequent. Prohibition of destruction or damage of cultural property has been reiterated repeatedly in successive multilateral instruments for

over 150 years. Cultural and religious sites along with monuments and works of art and science have been protected by international law since the nineteenth century.

The first binding international obligations for the protection of cultural heritage related to the rules of war emerged from the Regulations annexed to the Convention (II) with Respect to the Laws and Customs of War on Land (1899 Hague II Convention) and Convention (IV) respecting the Laws and Customs of War on Land (1907 Hague IV Convention), that were found to be customary international law and 'recognized by all civilized nations' by the International Military Tribunal (IMT) at Nuremberg in 1945. (Vrdoljak, 2017). Article 8 (2) of Rome statute of the International criminal court defines war crimes as ''For the purpose of this Statute, 'war crimes' means:

(a) Grave breaches of the Geneva Conventions of 12 August 1949, namely,any of the following acts against persons or property protected under theprovisions of the relevant Geneva Convention:
   (i) *Wilful killing;*
   (ii) *Torture or inhuman treatment, including biological experiments;*
   (iii) *Wilfully causing great suffering, or serious injury to body or health;*
   (iv) *Extensive destruction and appropriation of property, not justified bymilitary necessity and carried out unlawfully and wantonly;*

Article 8 (2) (iv) specifically mentions extensive destruction and appropriation of property.

There are numerous international legal instruments to protect cultural and religious site from destruction and bring the perpetrators to be subject to legal proceedings such as 1907 Hague Regulations, the 1949 Geneva Conventions, the 1954, Hague Convention and its Protocols, 1970 UNESCO Convention, 1972 World Heritage Convention, UN Convention against Transnational Organized Crime 2000. One mentionable strategy of UNESCO is the one adopted in November 2015 at the 38th General Conference of UNESCO for the reinforcement of the Organization's actions for the protection of culture and the promotion of cultural pluralism in the event of armed conflict (38/C48). This strategy sets the path for the Organization's work through two key objectives: on the one hand, strengthening Member States' ability to prevent, mitigate, and recover the loss of cultural heritage and diversity as a result of conflict; and on the other hand, incorporating the protection of culture into humanitarian action, security strategies and peace building processes. (en.unesco.org)

However due to the nature of international law being not directly applicable by the international authorities, the obligation for holding perpetrators criminally responsible primarily falls to the territorial State where the acts occurred or the state of nationality of the offender. Vrdoljak (2017) had pointed towards how States are often unable to fulfil these obligations for a variety of reasons including the lack of control over their territory and its inhabitants or the violation of international humanitarian law and human rights law by the government itself.

As we all know how little could be done till date to bring ISIL under legal proceedings for humanitarian crime, for destruction of cultural property it is more difficult to prosecute a perpetrator of such an act. Recently a landmark case set an important precedent as it is the first time a criminal case has been

brought before the ICC over the destruction of buildings and historic monuments whereas the court has traditionally focused on atrocities committed against individuals.

A radical Islamic cleric Ahmad al-Faqi al-Mahdi has appeared before the International Criminal Court in The Hague who allegedly ordered the destruction of historic mausoleums and a mosque in Timbuktu, Mali for committing war crimes in connection to the destruction of the ancient sites in 2012 (The Prosecutor V. Ahmad Al Faqi Al Mahdi, 2017). Ahmad Al Faqi Al Mahdi was the head of the Manners Brigade and a member of Ansar Dine that has links to al-Qaeda in the Islamic Maghreb and between 2012 and 2013, Ansar Dine was involved with the vandalism and destruction of mosques and mausoleums. His actions were declared as war crimes under the Rome Statute by the ICC Al Mahdi confessed at his trial and The ICC sentenced Al Mahdi to nine years. This case is remarkable as it was the first time that the ICC had brought a war crimes charge against a defendant for the destruction of cultural sites that offered expectation that in future top terrorist groups like ISIL responsible for damage to cultural heritage in Iraq and Syria might one day be held accountable in a legal forum.

Motivation of the Terrorists to Destroy Cultural/Religious Sites

There are a number of motivating factors behind the destruction of cultural heritage. Harmansah (2015) argues that ISIL's cultural heritage destruction can be seen as a form of ''place-based violence that aims to annihilate the local sense of belonging, and the collective sense of memory among local communities to whom the heritage belongs''. ISIL is repeatedly found to destroy religious sites then capturing and disseminating video recordings of such brutal acts. Such kind of action could be explained as a media to reach 'local, regional and international audiences with reactions from one audience used to subdue, embolden or intrigue another' (Smith et al., 2016) De Cesari (2015) has explained that destruction of sites used by oppressive regimes are a way to impose a sense of collective national identity

Isakhan & Zrandona (2018) have identified that the key motivation of ISIL for destructing heritage is not only situated within a carefully articulated theological framework and key to the creation of a new and ideologically pure 'Islamic State', but that they are also constituted by several complex layers of religious and political iconoclasm. In contrast, Shahab and Isakhan (2018) disagreed that the terrorists are not purely driven by an adherence to specific religious or political iconoclastic ideologies. Isakhan & Zrandona's (2018) theory of religious and political iconoclasm conformswith the GTI 2017 report that says 92% of all terrorist attacks over the past 25 years occurred in countries where state sponsored political violence was widespread, while 88% of attacks occurred in countries involved in violent conflicts. The report further establishes that 'the link between these two factors and terrorism is so strong that less than 0.6 per cent of all terrorist attacks have occurred in countries without any ongoing conflict and any form of political terror'. From this, it is evident that both religious and political iconoclasm play a role in motivating the terrorist groups to destroy heritage, just because religious terrorist groups justify their actions by religion does not automatically make their actions an act of religious terrorism.

Gregg (2014) claims that the use of scripture or the presence of religious symbols is not sufficient to distinguish a group and its use of terrorism as uniquely religious. Gregg (2014) further argues that 'certain terrorists can have immediate goals that are religious, specifically apocalyptic terrorists, while others can have long-term objectives that are political, such as creating a religious government'. For example, the goal of 'Islamic terrorists' is argued to be 'uniting all Muslims into one state, and dominating the world' (Cook, 2003). Therefore, religious terrorism should only be categorized by its immediate and ultimate objectives. Sedgwick (2004) illustrates that 'while the ultimate aims will be religiously formulated, the immediate objectives will often be found to be almost purely political'.

From a narrow point of understanding it seems quite astonishing that ISIL identifying as Muslims trying to establish Islamic Law throughout the world is keen to destroy shrines, mosques and even Islamic artifacts and literature. However the reality is ISIL has pledged to destroy everything they consider idolatrous or heretical based on their strict Salafi interpretation of Islam, which "deems the veneration of tombs and non-Islamic vestiges as idolatrous"(Cascone 2014) ISIL justifies their act of destruction based on the belief that active worship of images or structures that undermine the oneness of God are grave sins of idolatry.

Isakhan & Zrandona (2018) had proficiently concluded that the complex layers of motives that drive the iconoclasm of the ISIL comes into sharp relief when one examines closely their attacks along two key axes: Symbolic Sectarianism and Pre-Monotheistic Iconoclasm. Isakhan & Zrandona (2018) then further provided examples that the Sayyida Zaynab shrine in Damascus and the Mosul Museum was destructed by ISIL for their supposed blasphemy, the attack on the Sayyida Zaynab shrine is also an attack on: a key Shia historical figure who is commemorated for her role in the first civil war between the two sects; a contemporary hub of Shia religiosity and activism; a prominent pilgrimage site; and an attack on the Assad regime and its relationship with Iran.

Another example illustrated by Isakhan & Zarandona (2018) is the attack on the Mosul Museum that can be seen as a rejection of the colonial powers that drew the borders of the modern Middle East and conducted archaeological excavation across the region; the post-colonial state that sought to utilise the region's rich heritage to inculcate a sense of collective national identity built atop secular ideologies; and an attack on key multi-lateral bodies such as UNESCO which promote liberal values including the protection of heritage sites.

According to the authors such attacks are also simultaneously steeped in layers of complex religious, historical and political symbolism. This position conforms with Juergensmeyer (2003) who, talking of extremists, suggested that: they have come to hate secular governments with an almost transcendent passion ... dreamed of revolutionary changes that would establish a godly social order in the rubble of what the citizens of most secular societies have regarded as modern, egalitarian democracy.

Destruction of cultural heritage by the Islamic State could also be seen as a broader process of ritualization that is instrumental in forming bonds between members and ensuring their allegiance. Shahab and Isakhan (2018) have identified the following purposes of such rituals.

(1) they physically and ideologically separate new recruits from existing social norms and laws;

(2) they breed a deference to leadership and create a unified identity towards the potentiality of violence; and

(3) they situate heritage destruction itself within a complex symbolic kaleidoscope of prescribed actions and specific attire, invoking connections to an imagined past and repeating the actions of their forbearers.

Shahab and Isakhan (2018) have concluded that such heritage destruction is much more than a performance designed to appeal to or shock different audiences, or to obliterate opposition towards the creation of a monolithic state. The actual motivation of the perpetrators of destruction of cultural heritage still remains a mystery.

Another minor form of motivation of terrorists for destroying cultural/religious properties, apart from several complex layers of religious and political iconoclasm is pure financial. ISIL has sold every valuable artifact they did not destroy at the black market. The revenues raised from the illicit looting and trafficking of cultural artefacts which sold on the international black market (Losson, 2017). Reports suggest that ISIL are said to have reaped $36 million in antiquities up to 8,000 years old from al Nabuk alone, an area in the Qalamoun Mountains west of Damascus, the antiquities there are up to 8,000 years old (Chuvlov, 2015). It is evident that selling antique artifacts appropriated from religious/culture is a massive source of terrorist finance.

Economic Impact of Terrorism Including Property Damage:Economic Impact of Terrorism Including Property Damage:

The chart in figure 1 below, derived from the Global Terrorism Index, 2017 illustrates the breakdown of the economic impact of terrorism for the year of 2016. The Global Terrorism Index (GTI) is a comprehensive study analysing the impact of terrorism for 163 countries and which covers 99.7 per cent of the world's population. It shows that deaths from terrorism accounted for 81 per cent of the global economic impact of terrorism. The second largest category that had a global economic impact is indirect GDP losses, at 15 percent of the total which is only calculated for countries with more than 1,000 deaths. The grey coloured area at the top left is Property destruction, which is estimated at two per cent of the global economic impact of terrorism. The global economic impact for property destruction by terrorist groups is significantly low however, we must bear in mind the challenges of acquiring accurate data from terrorism prone regions. In this chart GTI acknowledges that property cost estimates are missing for a large number of incidents. Figure 1 below shows the breakdown of the economic impact of terrorism.

Figure 1: Break down of the economic impact of terrorism, 2016.
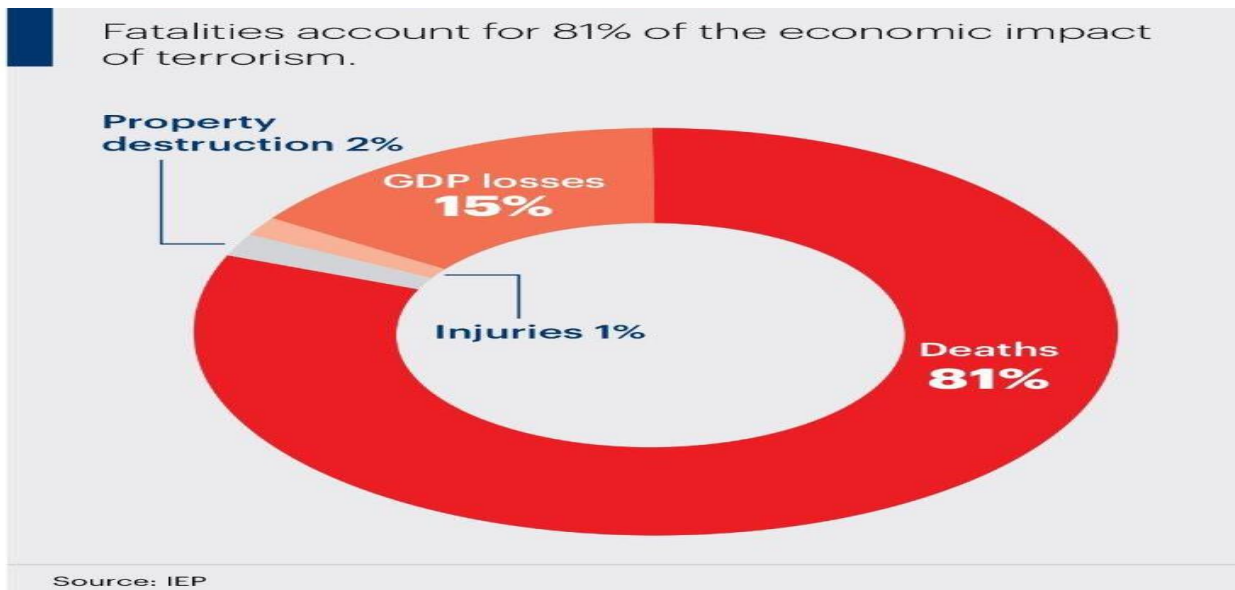
Source: Global Terrorism Index, 2017

Destruction of property of economic, historical, cultural or symbolic value is always associated with huge global economic impact. For example September 11 attacks in New York and Washington D.C. which resulted in losses from deaths, injuries and property destruction amounting to US$65 billion in 2016 constant dollars (GTI, 2017) This excludes the indirect costs to the U.S. economy in general which have not been included in the IEP model but which has been estimated at between 0.7 and one percent of U.S. GDP, or up US$190 billion. (Mueller& Stewart, 2015). The figure 3 below shows the economic impact of terrorism between 2000 and 2018.

Figure 3: The Economic Impact of Terrorism, US$ Billion, 2000-2018.
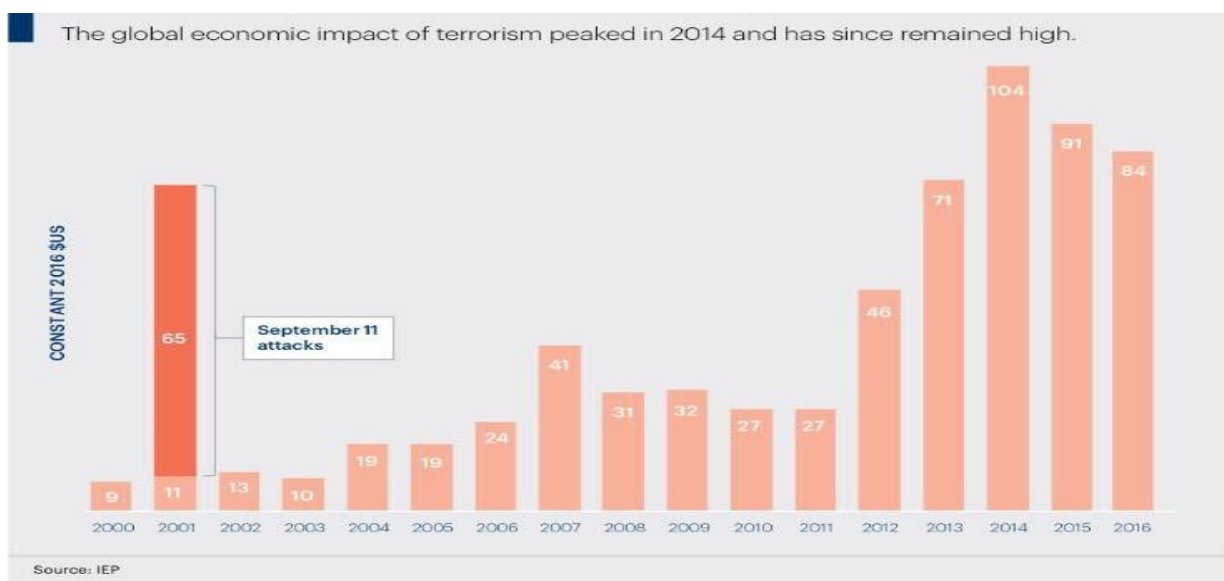
Source: Global Terrorism Index, 2017

According to GTI (2017) the economic impact of terrorism is calculated using IEP's cost of violence methodology. The model for terrorism includes the direct and indirect cost of deaths and injuries, as well as the property destruction from incidents of terrorism. The data illustrated above provides the number of deaths and injuries for each incident as well as the extent of property destruction. The data provides estimated dollar values of property destruction for a sample of incidents.

The property destruction estimates from the GTD are then used to generate costs of property destroyed by various types of terrorist attacks. Each of the different property costs is further calibrated by country income type; OECD, high income non-OECD, upper middle income, lower middle income and lower income country groups. In addition, the data provides estimated dollar values of property destruction for a sample of incidents. The property destruction estimates from the GTD are then used to generate unit costs of property destroyed by various types of terrorist attacks such as bombings and explosions, armed assaults, hostage taking and assassinations. However, the data above does not categories the type of property, the cost of destroyed or damaged religious artifacts or sites are not specifically known but it is measured in the data.

GTI (2017) acknowledged that the numbers above are a very conservative estimate of the costs associated with terrorism and only calculates globally quantifiable and comparable costs. It does not take into account the costs of counter terrorism or countering violent extremism, nor the impact of diverting public resources to security expenditure away from other government expenditure. Nor does it calculate any of the long term economic implications of terrorism from reduced tourism, business activity, production and investment.

Conclusion

This paper expressed the view that we live in a particular conjuncture in the late 2010s that not only bring together terrorism and tourism but also sets them in a context where religion is a defining parameter. In the battle of religions, religious terrorists are destroying religious sacred sites/property that is affecting religious tourism and pilgrimage overall. UNESCO Director General Irina Bokova (2015) argued that these acts of destruction are "a way to destroy identity…. Along with the physical persecution they want to eliminate – to delete – the memory of these different cultures". She further expressed that "[w]e continue to rebuild, but you cannot rebuild the traditions and heritage of a culture – when it is destroyed it is destroyed forever." Moreover, till date there is no conclusion on the actual motivation of the perpetrators behind such brutal acts of destruction.

There are some arguments on whether we should weigh crimes committed against human life and culture on the same scale. The authors are of the view that protection of human life of course deserves maximum international attention and there should be no comparison with culture. Nonetheless, destroying the heritage needs protection as the terrorists seek to eradicate the culture, faith and identity of others by destroying the evidence of their being. Therefore, it is important to offer legal protection both nationally and internationally to religious and cultural heritage as they are symbolic of people's identities.

Journal of
Islamic Tourism

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Perspectives: Travellers Views on COVID-19 and Halal Tourism

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Abstract

COVID-19 pandemic has affected everyone's life around the globe in many different ways. The pandemic seems to have changed the way individuals and businesses work due to the restrictions imposed on travel by different countries. Accordingly, Halal tourism (like many other business sectors) suffered great losses because of the epidemic. Since the start of the COVID-19 crisis, two viewpoints seem to have emerged concerning the crisis among individuals and travelers around the world. Most individuals perceived COVID-19 as a worldwide pandemic and dealt with it according to this view. However, some others considered COVID-19 an international conspiracy led by major powers to control the globe economically and politically. The paper aims to offer a theoretical exploration of these two viewpoints with a view to provide some insights into Halal travellers' behaviour during COVID-19 in Muslim-majority countries. The paper offers an attempt to address different impacts of COVID-19 on Muslim travellers and also on Halal tourism activities. Scholars are encouraged to investigate this phenomenon with empirical data to gain insights into how to minimize the negative impact of COVID19 on the Hala industry.

Keywords: COVID-19, Halal Tourism, Muslim Travellers, Islamic Destinations, Halal Tourism Future Directions.

Introduction

COVID-19 has affected everyone's life around the globe either physically, emotionally, financially or socially. Regardless of stages of technological and economic developments, almost all countries around the globe were affected (and still are) due to the COVID-19 pandemic. Many individuals lost their jobs, whereas others lost their beloved ones, and most people lost their lifestyle, sense of safety and stability.

Since the start of COVID-19, individuals around the globe including those living in Muslim-majority countries showed two different views concerning the crisis. While most of the public perceived

COVID-19 as a worldwide pandemic that reflected a real crisis that all countries needed to deal with and take seriously, some groups, especially on social media, considered COVID-19 an international conspiracy led by major world powers to control the globe both economically and politically. Based on our own interactions and understanding of Muslim travelers in countries like Egypt, we note that a significant percentage of individuals seemed to be influenced by the second viewpoint (commonly known as the conspiracy theory). Given the spread of misinformation on social media, the issue represents a serious dilemma. Acceptance and support for conspiracy theory on social media has the potential to impact community views, assumptions, and, most importantly, behaviours during the COVID-19 crisis. When the majority of individuals including those, who travel consider COVID-19 as a conspiracy, they do not seem to fully commit to COVID-19 health or precautionary measures promoted by local health authorities and, as such, put themselves at significant risk.

Hence, there is a need to understand the viewpoints related to COVID-19 adopted by individuals in the Muslim world to understand their impacts on Halal tourism industry. Accordingly, some important questions can asked: How can we understand travellers' behaviour during the COVID-19 crisis specially in Muslim dominated countries? In addition, how can those operating in the Halal tourism industry plan their marketing activities in line with such understanding? The rest of the paper is based on our extensive interactions and understanding of Muslim travelers in general, we feel further empirical research is needed to provide further insights into how and in what sense travellers' perceptions of COVID-19 impacts their travel and tourism related behavior.

Impact of COVID-19 on Halal Tourism

Halal tourism (like any other business and travel activities during the COVID-19 crisis) was badly affected by the pandemic. Given Halal tourism is generally perceived as a niche and a relatively small market (El-Gohary, 2020; Alsharief et al., 2018, and 2017, and El-Gohary et al., 2017), the impact of COVID-19 on its activities is expected to be greater than on other types of tourism. Within this context, although there is a lack of official statistics to support this, El-Gohary (2020) argues that Saudi Arabia COVID-19 possible losses within the Halal tourism and Halal hospitality sectors were around USD 18b.

While losses caused by COVID19 represent a huge challenge for the Halal tourism industry worldwide, there are many factors which create optimism that the situation will get better in the future. For example, Islam and Islamic Shariah encourage and support travel offering Muslim travellers many concessions while travelling which can be seen as benefits and privileges. Table 1 illustrates some of the concessions offered by Islamic Shariah while travelling which can perhaps further motivate Islamic travelers to undertake travel despite the limitations imposed by travel restrictions.

Journal of
Islamic Tourism

Table 1: Concessions offered by Islamic Shariah during Travel

	Islamic Pillar	*Benefit / Privilege*
1	Praying	- Shorter prayers while travelling.
		- Combining prayers while travelling.
		- Exemption from Friday prayers while travelling.
		- Exemption from prayers timings while travelling.
2	Fasting Ramadan	- Exemption from fasting during Ramadan while travelling.
3	Zakat	- While travelling, Muslim traveller can benefit from Zakat until returning to their homeland.

Source: Adapted from El-Gohary (2020), El-Gohary (2014), Eid and El-Gohary (2014), and Eid and El-Gohary (2015a).

Additionally, further optimism comes from the fact that Muslims represent about 25% of the world population representing a good market size for those interested in Halal tourism (El-Gohary, 2020). Moreover, one can expect that the market size will grow year after year in the future offering Halal tourism companies opportunities to increase their sales and market share. Support comes from GMTI (2019) that illustrated that the Muslim travelling market is among the fast-rising tourism markets globally.

Optimistic perspective about the future of Halal tourism is supported when one looks at various motives of Muslim travelers. For example and according to GMTI (2019), Halal travel main motives include:
   o   Technology.
   o   Social Activism.
   o   Demographics.
   o   Environment.
   o

Although the GMTI is one of the leading indices that deals with Muslim travellers, GMTI (2019) seems to have ignored a significant religious motive behind Halal travel such as travelling for performing Hajj and Umrah. This is supported by scholars who consider religious motive as one of the most important motives for Halal travel (e.g. El-Gohary, 2020; El-Gohary and Eid, 2012). Given, performing Hajj is one of the five main pillars of Islam, one can expect a strong desire among Muslim travelers to undertake pilgrimage to Mecca as and when they are able to do so despite the restrictions and limitations imposed by COVID-19. In addition, there are many other motives for Halal tourism and for Muslims to travel, among which, Halal Medical Tourism, Halal Educational Tourism which can support optimistic views about the future of Halal tourism.

Moreover, there are many ways in which Halal tourism can potentially grow despite COVID-19. For example, the strategic view for Halal travel companies offered by GMTI (2019) is expected to help create better market dynamics for Halal tourism industry (see Figure 1).

Journal of
Islamic Tourism

Figure 1: A Strategic View for Halal Travel

	CURRENT SERVICES	NEW SERVICES
CURRENT MARKETS	Enhance existing services through new technologies and better skilled travel professionals Improve brand communications, primarily through mobile, to welcome Muslim travelers	Instant Noodle trip offerings (affordable, impromptu short trips that are decided a few days prior to leaving) Better service integration with hotel sector
NEW MARKET	Target rising female travelers Target non-OIC markets	New larger Muslim lifestyle brands to offer more integrated services Deeper integration of AI and human service professionals to result in new product innovation

Source: GMTI (2019)

It is also worthwhile to note the market dynamics relevant to Halal tourism. Considering the top Muslim inbound destinations, as illustrated in Figure 2, the top Muslim inbound destinations within OIC countries include UAE, Saudi Arabia, Morocco, Malaysia, Turkey, and Indonesia. Meanwhile, the top Muslim inbound destinations out of OIC countries include the UK, Spain, France, Thailand, Greece, and Italy. Some of these Muslim inbound destinations are also among the top worldwide tourism destinations (as illustrated in Table 2).

Figure 2: Top Muslim Inbound Destinations

Top 10 Muslim Inbound Destinations-OIC Countries

Saudi Arabia	U.A.E.
Turkey	Kazakhstan
Morocco	Iran
Malaysia	Uzbekistan
Bahrain	Indonesia

Top 10 Muslim Inbound Destinations-Non-OIC Countries

Spain	Georgia
France	Italy
Russia	India
Thailand	U.K.
Singapore	Greece

Source: GMTI (2019)
* OIC: Organisation of Islamic Cooperation

Journal of
Islamic Tourism

Table 2: Top 10 Worldwide Tourism Destinations

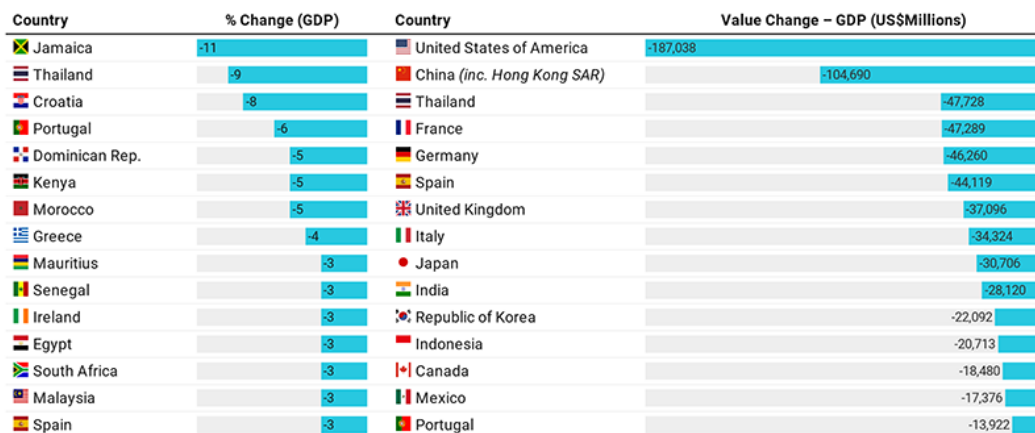| N	OIC Destination	None OIC Destination
1	Malaysia	Singapore
2	Indonesia	Thailand
3	Turkey	United Kingdom
4	Saudi Arabia	Japan
5	United Arab Emirates	Taiwan
6	Qatar	South Africa
7	Morocco	Hong Kong
8	Bahrain	South Korea
9	Oman	France
10	Brunei	Spain

Source: GMTI (2019)
* OIC: Organisation of Islamic Cooperation

Effect of COVID-19 on Travel and Tourism Industries

As expected from any pandemic, COVID-19 led to a damaging effect on the travel and tourism industries. According to Statista (2021a), the travel and tourism industries revenues for 2020 were around USD 396.37b with a decrease of 42% from 2019. Moreover, according to the UNCTAD (2020), for each one million USD decrease in travel and tourism industries revenues in any country, the GDP can drop by three million USD (UNCTAD, 2020). The following figure illustrates the COVID-19 most affected countries in terms of GDP.

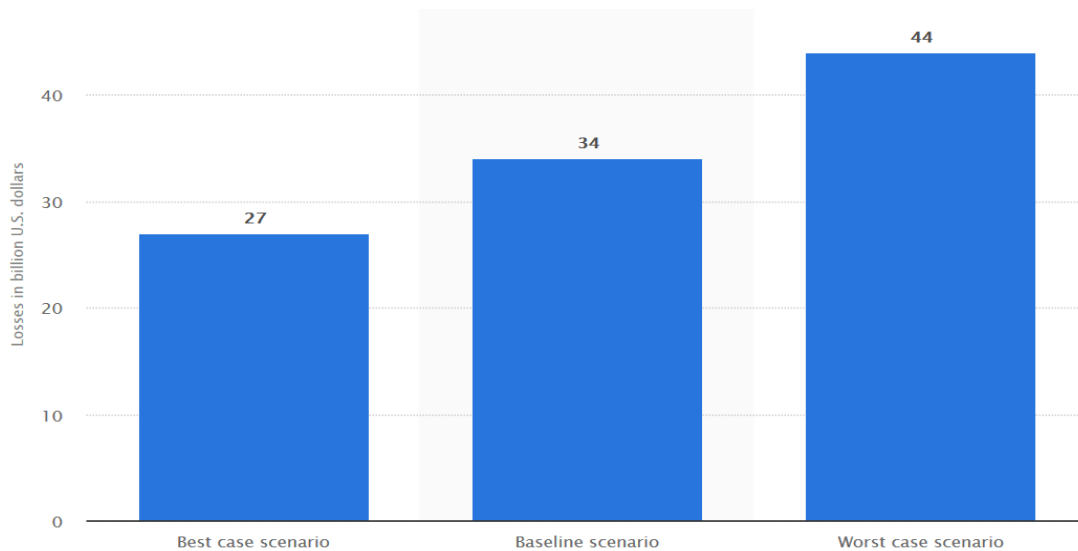*Figure 3:* COVID-19 most affected countries (GDP % Change and Value of Change)

Country	% Change (GDP)	Country	Value Change – GDP (US$Millions)
Jamaica	-11	United States of America	-187,038
Thailand	-9	China *(inc. Hong Kong SAR)*	-104,690
Croatia	-8	Thailand	-47,728
Portugal	-6	France	-47,289
Dominican Rep.	-5	Germany	-46,260
Kenya	-5	Spain	-44,119
Morocco	-5	United Kingdom	-37,096
Greece	-4	Italy	-34,324
Mauritius	-3	Japan	-30,706
Senegal	-3	India	-28,120
Ireland	-3	Republic of Korea	-22,092
Egypt	-3	Indonesia	-20,713
South Africa	-3	Canada	-18,480
Malaysia	-3	Mexico	-17,376
Spain	-3	Portugal	-13,922

Source: UNCTAD (2020).

As illustrated in Figure 3, some famous Halal tourism destinations and countries are among the most affected countries in terms of GDP % of negative change (namely: Egypt, Malaysia, Morocco, etc.). Meanwhile, according to Statista (2021b), predicted tourism GDP losses owed to the pandemic in the Caribbean's is expected to reach USD 44b.

Figure 4: GDP losses owed to the pandemic in the Caribbean's

Source: Statista (2021b).

COVID-19 also badly affected employment and paid salaries in the travel and tourism industries. The following figures illustrate the COVID-19 most affected countries in terms of paid salaries and unskilled employment.

Figure 5: COVID-19 most affected countries (unskilled employment - expected three scenarios)

Country	Moderate	Intermediate	Dramatic
Jamaica	-15	-29	-44
Thailand	-17	-24	-31
Croatia	-12	-17	-22
Dominican Republic	-8	-16	-24
Portugal	-9	-15	-21
Ireland	-7	-14	-20
Greece	-6	-13	-19
Malaysia	-5	-10	-14
Morocco	-6	-8	-10
South Africa	-4	-8	-12
Spain	-4	-8	-11
Egypt	-4	-7	-11
Mauritius	-5	-7	-9
Philippines	-4	-7	-10
Senegal	-3	-7	-10

Source: UNCTAD (2020).

Similarly to what happened with the GDP % of negative change due to COVID-19, some famous Halal tourism destinations and countries are among the most affected countries in terms of unskilled employment negative change (namely: Egypt, Malaysia, Morocco, etc.).

Figure 6: COVID-19 15 most affected countries (skilled paid salaries - three expected scenarios)

Country	Moderate	Intermediate	Dramatic
Jamaica	-11	-22	-34
Thailand	-12	-17	-23
Croatia	-9	-13	-17
Dominican Republic	-6	-12	-18
Kenya	-8	-11	-14
Portugal	-6	-11	-16
Greece	-5	-10	-14
Ireland	-5	-10	-15
Malaysia	-5	-9	-13
Senegal	-4	-8	-12
Morocco	-5	-7	-9
Spain	-4	-7	-11
United Arab Emirates	-4	-7	-10
Egypt	-3	-6	-8
South Africa	-3	-6	-10

Source: UNCTAD (2020).

Additionally, the air travel industry was also severely affected by COVID-19. The International Air Transport Association (IATA) predicted losses of USD 84b in 2020 and USD 18b in 2021 (Dunn, 2020).

Figure 7: Air Transport Industry Revenues
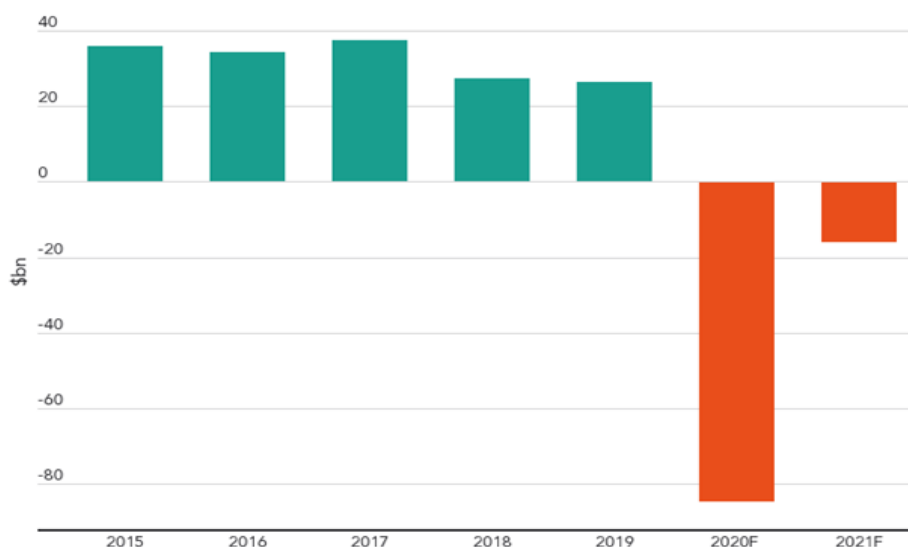
Source: International Air Transport Association - IATA, Dunn (2020)

Journal of
Islamic Tourism

Resultantly, with no doubts, the travel and tourism industries were poorly affected due to COVID-19 crisis. The losses within the industry were not only monetary losses, but they also included other types of losses. The authors argue that the industry losses can be classified into three main categories as follows:

Figure 8: Travel and Tourism Industries Losses Categories due to COVID-19 Crisis

Source: Prepared by the Author.

- o **Monetary Losses:**
  - o Lost income and profits.
  - o Credit costs.
  - o Maintenance costs.
  - o Opportunity costs.
  - o Overhead costs.
  - o Increased loan costs.
  - o Decrease in shares prices and value.

- o **Human Resources Losses:**
  - o High staff turnover.
  - o Staff redundancy costs.
  - o Loss of highly qualified members of staff.
  - o Low morale among staff members.
  - o Cuts in staff salaries and benefits.
  - o Cuts in training offered for staff.
  - o Hardship in recruiting qualified members of staff after the Crisis.
  - o Longer time to recover from the Crisis because of losing highly qualified members of staff.
  - o Training and orientation needs and costs for newly appointed staff after the Crisis.

Journal of
Islamic Tourism

- o Decrease in the quality of the services provided to customers.
- o Decrease in job security levels among staff.

- o **Brand Losses:**
  - o Decries in brand value.
  - o Damages related to brand image.
  - o Cuts in marketing and promotional activities.
  - o Reputation damages.

All these losses require travel and tourism firms to think innovatively to overcome all these hardships, which necessitate a lot of outside the box thinking to generate novel ideas to face all these challenges. Some of the suggested solutions can include:

- o Collaborating and partnering with governments to offer quarantine facilities.
- o More dependency on e-marketing solutions.
- o More dependency on low-cost marketing platforms and activities.
- o Reducing the cost of the offered service.
- o Merging with other firms to establish more resources to enable the new firm to compete effectively and efficiently.
- o Adopting a diversification strategy (which can take more than one form, e.g. products diversification, investments diversification, market segments diversification, etc.)
- o Introducing new and innovative services.

## Effect of Governmental Policies on Travel and Tourism Industries

It is also essential to understand the impact of governments' policy on the travel and tourism industries during the COVID-19 crisis. Many countries (in an attempt to control the spread of COVID-19) implemented complete lockdowns with no travel or mobility availability. This led to a massive negative impact on the travel and tourism industries during the lockdown periods. However, not all governments acted in the same way and one can identify two main groups of countries while analysing the governments' role on the travel and tourism industries during the COVID-19 crisis. The first group implemented quite harsh human travel mobility rules with strict regulations for travelling such as getting pre-travel permission, the necessity of having a COVID-19 testing certificate, getting a return home permission before travelling, imposing home or hotel quarantine after arriving and upon return, etc. Most of the world countries belong to the first group, which led to more control on COVID-19 spread levels.

In contrast, some other countries offered more relaxing human travel mobility rules, which allowed people to travel to such countries. Most of these countries were main tourist destinations (e.g. Tunisia, Egypt, France, Lebanon, etc.) and seemed to be motivated by economic reasons to apply relaxed human travel mobility rules to generate more GDP. For instance, Egypt allowed foreign tourists to visit Egyptian coastal cities (especially those on the Red Sea) during the first few months of the

COVID-19 crisis through charter and direct flights without any required quarantines or any evidence of COVID-19 free. There was only one condition imposed, which was for such travellers to stay within the determined coastal cities' boundaries.

Relaxed government policy may have contributed economic activity within the tourism sector, but the policy caused increased COVID-19 infection rates among Egyptian staff members within the pre-determined coastal cities. The same scenario (relaxed human travel mobility rules) happened in other countries as well (Tunisia, Lebanon, etc.), leading to identical results concerning COVID-19 infection rates. For example, Figure 9 illustrates the infection rates in Egypt. As can be seen from Figure, 9 that infection rates rose massively in June due to relaxed human travel mobility rules within the country.

Figure 9: COVID-19 infection Rates in Egypt throughout the Crisis
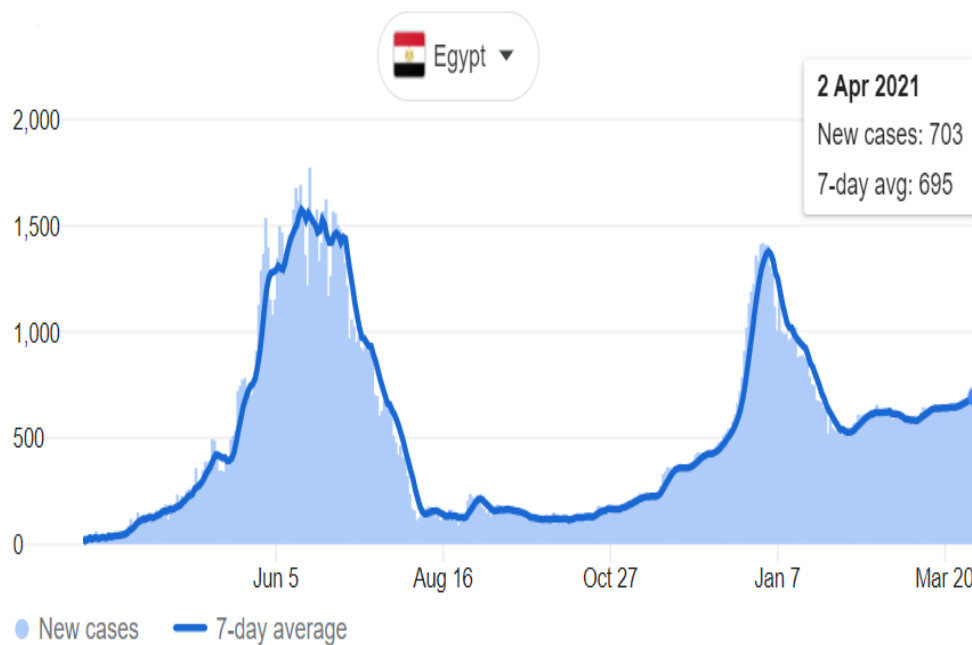
Source: CSSE COVID-19 Data (2021)

Travellers' Views on COVID-19

Based on our own interactions with Muslims and also our understanding of Islamic Shariah and Halal tourism in countries like Egypt, we can offer some insights into how some Muslims might view and respond to COVID-19 or indeed any other calamity. These viewpoints or perspectives can be organized into following categories as shown in Table 2.

Journal of
Islamic Tourism

Table 2: Various Perspectives about COVID-19

Theme	Comments
COVID-19 as a Sign of Test from God	Each calamity is seen as a test from God to determine who among the people accepts the wish and destiny decided by God (and wins His Forgiveness) and who continues to rebel and deserves the punishment from God
COVID-19 as a Sign of Punishment from God	Each calamity is seen as a sign of punishment from God specially for those Muslims who have moved away from commitment to God and guidance provided by Him.
COVID-19 as a Favour and Blessings from God	Muslims who suffer from illnesses and diseases will be rewarded by God; people's bad deeds will be replaced by good deeds as per the amount and intensity of suffering caused by illnesses such as due to those caused by COVID-19.
COVID-19 as a Reminder to Repent and Seek Forgiveness from God	For those Muslims who are away from the road of God, experiencing the pandemic is a sign from God so that they can repent, seek forgiveness and make a connection with God.

Source: Authors

Is COVID-19 a Reality for all Religious Travellers?

The answer to this question seems to be 'no' given contrasting views concerning the COVID-19 crisis. There are many who perceive COVID-19 as a worldwide pandemic and deal with it seriously using all the possible precautionary measures, there are others who consider COVID-19 as an international conspiracy (or even a hocus for some) led by major powers and pharmaceutical firms to control the globe both economically and politically. For such individuals, COVID-19 does not really exist, and even if it does exist, it is just a flu like virus with a little bit of severe symptoms. One understanding based on our interactions with religious travellers from Qatar, Egypt and Sudan is there are some who tend to support both points of views. The conspiracy theory seems to be accelerated by some supportive variables such as medical uncertainties about COVID-19 virus, lack of proper education, illiteracy, poverty, belief in superstitious concepts, etc.

An acceptance and support from some religious travellers specifically has the potential to significantly impact others in the community. When someone specifically considers COVID-19 as a conspiracy, the person is not expected to fully commit to COVID-19 health or precautionary measures promoted by health authorities and, as such, put them at significant risk. This happened already in many countries around the globe where the general public did not really commit to COVID-19 health or precautionary measures (regardless of the efforts by relevant governments and health officials to increase COVID-19 awareness). It is common practice in such countries for people to go around the main cities without

even wearing a mask. To counter such a trend, the Egyptian government had to enforce facemask fines on members of the public not wearing facemasks. Similar actions were taken by other governments too.

At the start of COVID19, a tendency of perceiving COVID-19 as a conspiracy or a hoax led to the continuity of daily activities to be conducted as usual by the adopters of this view. Examples of activities included continued visits to holy places outside Makkah and Madinah in Saudi Arabia, visits to places in Iran and Iraq (e.g. Imam Hussain Shrine, Imam Ali Mosque, Karbala city, Qom city, Al-Abbas Mosque, etc.). One can therefore argue that the practice was not limited only to religious travellers in cities like Makkah and Madinah, but also to those who continued religious travellers visiting other Islamic cities associated with Prophet Mohammad's (PBUH) family. Among these places, El-Hussain Mosque, El-Sayyidah Zainab Mosque, El-Sayyidah Nafesah Mosque in Cairo, and El-Sayed El-Badawy Mosque in Tanta city north of Egypt.

Consequently, there was an upsurge in the number of infected individuals with COVID-19 in such countries and some other neighbouring countries (such as Iraq, Kuwait, Bahrain, etc.). According to AL-Rousan and Al-Najjar (2020), human mobility and participation in diverse religious rites were key factors affecting the spread of COVID-19 within the Middle East.

Islamic Shariah Guidance and Travelling During Pandemics

Islam inspires and supports travelling for numerous diverse causes and aims (El-Gohary, 2020). Accordingly, there is no contradiction between Islam and tourism activities. However, not all tourism activities may be viewed as acceptable by many travellers. For such travellers, tourism activities that are companionable with the directions of Islam and the regulation of Islamic Shariah (El-Gohary, 2016; and Eid and El-Gohary, 2015a) are seen as acceptable. Nevertheless, and as stated earlier on, it is vital to notice that travelling in normal times is quite different from travelling during pandemics from an Islamic standpoint.

Religious Travellers and tourism customers differ among themselves not only when it comes to dealing with COVID-19 but also in their understanding of the different Islamic Shariah sources related to travel in general or travel during the pandemic in particular. According to Islamic Shariah, Muslims are required to follow the guidance of two primary Islamic Shariah sources, which are:

- o The holy Quran, and
- o The guidance and speeches of Prophet Mohammad (PBUH), which is normally referred to as "Hadith".

For example, religious travellers can console themselves and bear the COVID-19 pandemic with patience because the holy Quran states: *"So, surely with hardship comes ease"* (Surah Ash Sharah 95: 5). Moreover, Islam places great importance upon cleanliness as stated in the holy Quran: "*And Allah loves those who seek to purify themselves*" (Surah At-Tawbah, 9:108)

Journal of
Islamic Tourism

As such, Muslims are required to perform ablution which includes washing of hands before performing any of the five obligatory prayers (Salah). They are also advised to wash their hands before eating and also after attending the toilet. Accordingly and during times of pandemics (such as COVID-19), righteous religious travellers have the religious guidance to keep themselves clean, safe and protected.

Within the same line of Islamic guidance, the Prophet Mohammad(PBUH) said (in a Hadith):

> "*if you heard of an outbreak of plague in a place, do not visit such a place; nevertheless, if the plague breaks out in a place while you are in it, do not leave it (until the end of the plague*"

Source: Saheah El Bukhari Book, chapter: 76, Hadith: 5787 - Al-Asqalani, 1987.

Although the Hadith is mainly concerned about the outbreak of plague, its meaning is not limited to plague. In contrast, it provides general guidance and precautionary measures for Muslims to follow during any pandemic outbreak. In fact, this Hadith is one of the very early precautionary measures adopted to fight pandemics' spread. As if any person who lives in a country that is affected by a pandemic stay in the country and in the meanwhile all other people who are outside the country do not travel to it until the end of the pandemic, there is greater likelihood that pandemic can be under control and may come to an end in a short time. Accordingly, it seems to us that the worldwide travel restrictions during the COVID-19 outbreak are actually practical examples of the implementation of the blessed guidance provided by the Prophet Mohammad (PBUH) 1400 years old.

The teachings of the Prophet Mohammad (PBUH) with regard to prohibition of travel during pandemics have implications for the entire tourism industry within a country and also outside the country. While we consider the guidance provided via the holy Quran and also by the Prophet Mohammad (PBUH), we can argue that Islam does not allow or encourage travel or tourism activities during the outbreak of any pandemic.

Views about Death Caused by COVID-19

Despite the blessed guidance provided by the holy Quran and also by the Prophet Mohammad (PBUH), it is quite surprising that many individuals living in Muslim-majority countries like Egypt feel OK to travel during pandemic times. Table 3 presents Islamic perspective on death as revealed via various verses of the holy Quran.

Table 3: Evidence from the Holy Quran that supports Islamic perspective on death

N	Verse(s)	Surah
1	*"Say the death from which you flee will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do".*	Al Jumu'ah (62: verse 8)
2	*"But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do".*	Al Munafiqun (63: verse 11)
3	*"No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)".*	Luqman (31: verse 34)
4	*"For each and every matter (life) there is a Decree (from Allah)".*	Ar Ra'd (13: verse 38)
5	*"Wherever you are, death will reach you, even if you were in towers of lofty construction."*	Surah An-Nisa, 4, verse.78

Source: Al-Quran English, 2021; and The Holy Quran, 2017

As per Islamic perspective and shown in Table 3, each person has a specific date and time of death – a fact that is already known and determined by God even before the birth of a person. Accordingly, no one can die a second earlier or a second later than his/her own predetermined death date and time. A Muslim traveller's person's perspective on death has the potential to impact their actions and behaviours during COVID 19. Therefore, we call for empirical research to investigate the impact of death perceptions on Muslim travellers' motivations and behaviours.

Another reason for some Muslims to find it right to travel during pandemic times (such as COVID-19) is that from an Islamic perspective, each Muslim who dies as a result of a pandemic is considered to be a martyr, as mentioned in the following Hadith for Prophet Mohammad (PBUH):

> *"who is killed in the way of Allah is a martyr; who dies naturally in the Cause of Allah is a martyr; who dies of plague is a martyr; who dies of a belly disease is a martyr; and who is drowned is a martyr"* (Riyad Al-Salihin, 2021, Hadith 1354)

When reviewing Islamic guidance, Islamic Shariah, and Islamic literature, the value of martyrs in Islam stand clear because a martyr is rewarded and privileged generously by God. Such rewards and privileges are evident in the holy Quran and the sayings of the Prophet Mohammad (PBUH) known as Hadith and include:

- o Forgiving all the martyr sins by God.
- o Entering heaven.
- o Being saved from grave punishment.
- o Having the right to intercede for seventy members of his family (which saves them God punishment and rewards them by entering heaven).

While the range of responses to the COVID-19 crisis from the Muslim travelers varies a lot, a critical analysis of how and in what sense Muslim travelers use Islamic guidance about death as a rationalizing mechanism need to be fully explored by future research. Moreover, further research is needed to explore the impact of levels of awareness and understanding of Islamic teachings on Muslim travellers's behaviours during COVID-19 crisis.

Conclusion

The paper highlighted views of two groups of travellers, one seeing COVID-19 as a pandemic and the other perceiving COVID-19 as a conspiracy. The travellers' viewpoints within each group can differ between the members of the same group. The travellers' view concerning COVID-19, how to deal with it, understanding of COVID-19 rules, guidance and regulations, vary massively from each other. By observing the recent trends in COVID-19 infection rates among Muslim travellers globally, it is noticed that Muslim travellers view towards COVID-19 is leaning towards the realistic view of it. Muslim travellers perceive COVID-19 correctly as a real pandemic that requires excellent attention when dealing with it. This is also evident by the growing number of Muslim travellers who are very keen to get the COVID-19 vaccine in almost all Muslim countries. However, there remains a need for some urgent actions from policymakers within Muslim countries to implement some relevant policies that can increase Muslim travellers' awareness concerning COVID-19.

There is an inordinate need to conduct more empirical research to examine Muslim travellers' views on COVID-19 and other pandemics. Such investigation will help in covering an important research gap in the field that can help scholars in understanding how Muslim travellers' perceive and deal with COVID-19. It is hoped that with such understanding, policymakers and tourism firms will be more able to plan their policies to benefit from Muslim travellers' views and attitudes.

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Islamic Tourism: Development of Islamic Finance as a Market Philosophy

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Abstract

The recent development of Islamic tourism, which can be roughly defined as tourism activities based on Islamic principles, has strongly influenced discussions on Islamic economics, finance, and the tourism industry in the OIC and non-OIC countries. Although some pioneering examples show that there is huge potential in the field, there is a dearth of academic research that connects Islamic tourism with Islamic finance. Therefore, this study considers the significance of Islamic finance in Islamic tourism by describing the conceptual framework of market design and social impacts in the Islamic tourism market provided by Islamic finance. As a result, various studies in Islamic tourism emphasise the significance of the active commitment of Islamic finance to enhance Islamic legitimacy in the market, and they began to recognise that the commitment of Islamic finance promoted maqasid al-shariah through the construction of capital flow based on Islamic legitimacy or the maqasid al-shariah concept as a market philosophy. The emerging social impact of Islamic finance in the Islamic tourism market is described as the development of specific capital flow for Islamic tourism, which has encouraged the development of the stability and sustainability of the market through the maqasid al-shariah framework. In this sense, the significance of Islamic finance in Islamic tourism can be conceptualised. Islamic finance has been strongly encouraged to embed the maqasid al-shariah framework as market philosophy and enhanced a specific capital flow for Islamic tourism market.

Keywords: Islamic finance, maqasid al-shariah, market philosophy

Introduction

The recent development of Islamic tourism, which can be roughly defined as tourism activities based on Islamic principles, has strongly influenced discussions on Islamic economics, finance, and the tourism industry in the OIC and non-OIC countries (SESRIC 2016, 2017, 2020; Crescentrating & Mastercard 2020). The *Global Muslim Travel Index 2019* (Crescentrating & Mastercard 2020) illustrates the rapid growth of the Islamic tourism market in the world, and estimates continued development despite the recent economic recession by COVID-19 (SESRIC 2020). The development of halal tourism, Muslim-friendly tourism, shariah-compliant tourism, and Islamic hospitality for Muslim tourists have actively encouraged Muslims to travel, and their tourism activities have radically changed the landscapes of tourism destinations and the international tourism industry (Battour et al.

2010; Henderson 2010a; Stephenson et al. 2010; Temporal 2011; Duman 2012, 2020; Stephenson 2014; Alserhan 2015; Jamal et al 2018; Battour 2019). Moreover, the rise in the involvement of the tourism industry in traditional pilgrimages and religious visits (*hajj*, *umrah*, and *ziyara*) in the Islamic world has strongly contributed to the development of the religious tourism market (Duman 2012; Griffin & Raj, 2017; Zamani-Farhani & Eid 2016). With the development of Muslim tourists and religious tourism, various Islamic heritage sites have been promoted from the perspective of Islamic tourism in order to revitalise its religious and cultural values from an Islamic perspective and revitalise local Muslim communities as well (Zamani-Farhani & Eid 2016). As market stakeholders have recognised the potential of the Islamic tourism market, they have also encouraged the promotion of local Muslim cultural experiences through the conservation of Islamic tangible and intangible heritage in order to diversify their offered market experiences.

With the development of Islamic tourism in the international tourism market, various researchers have conceptualised Islamic tourism from the perspective of marketing analysis (Temporal 2011; Jafari & Scott 2014; Alserhan 2015; Izberk-Bilgin & Nakata 2016; Jamal & el-Bassiouny 2018; Battour 2019). These studies define Islamic tourism as tourism activities for Muslim tourists and analyse the development of products and services that Muslim tourists prefer. For instance, Henderson (2010a) conceptualised Islamic tourism as 'all product development and marketing efforts designed for and directed at Muslims' (Henderson 2010a, p. 75). Duman (2012) defined Islamic tourism as 'tourism activities by Muslims that originate from Islamic motivations and are realised according to *Sharīah-principles*' (Duman 2012, p. 722), and Jamal et al. (2018) mentioned that Islamic tourism describes the sector of the tourism industry that aims to follow the rules of *shariah* (Islamic law) representing a growing segment of the global tourism industry (Jamal et al. 2018, p.1).

In this sense, researchers focus on shariah-compliance, halal consciousness, and other standards which Muslim tourists prefer and show the characteristics of Muslim tourists from the perspective of consumer behaviour and destination marketing (Temporal 2011; Duman 2012, 2020; Alserhan 2015; Jamal & el-Bassiouny, 2018; Jamal et al. 2018; Battour et al. 2018; Battour, 2019; Razak et al. 2020). For instance, Duman (2012) posited that halal consciousness of Muslim tourists is a key concept in Islamic tourism, and Battour et al. (2018) showed that tourist satisfaction and destination loyalty of Muslim tourists have crucial points to develop halal tourism (Battour et al. 2018, pp. 6-7). Other researchers emphasise the policy and management of the market environment in order to spread tourism products and services for Muslim tourists (Henderson 2003, 2010a; al-Hamarneh & Steiner 2004). Henderson (2003) outlined the development of governmental policy for the development of an environment for Muslim tourists in order to promote Islamic tourism and Muslim tourists in the case of Malaysia. Moreover, al-Hamarneh and Steiner (2004) conceptualised that Islamic tourism is an extension-and expansion-oriented concept which focuses on the importance of intra-Muslim and intra-Arab tourism in terms of the inclusion of new tourist markets and tourist destinations.

As the Islamic tourism market has developed in the international tourism market, a huge industrial demand for financial commitments has emerged. In fact, various Islamic financial institutions, such as Islamic banking, Islamic funds, and other financial organisations, began investing in the tourism field to develop the market. Moreover, some Islamic financial institutions established various savings account programmes, investment plans, and financial services for their individual customers to

promote the Islamic tourism market as an emerging field for consumption and investment. These examples show that both Islamic and conventional finances have strongly influenced the development of Islamic tourism through the change of capital flow in individual domestic accounts at the micro level and investment platforms at the macro level (Lahsasna 2015; Khan & Callanan 2017; Muneeza et al. 2018, 2019; Duman 2020). Moreover, this new capital flow has cultivated a new Islamic lifestyle among non-Muslims as well as Muslims by promoting interactions between them. In this sense, the role of Islamic finance is worthy of research in Islamic tourism studies. In fact, some business reports have already depicted the emergence of new Islamic lifestyles in contemporary Muslim societies due to the development of the Islamic tourism market and Islamic finance (Crescentrating & Mastercard 2020).

Although some pioneering examples show that there is huge potential in the field, there is a dearth of academic research that connects Islamic tourism with Islamic finance. While there is some literature on Islamic tourism and finance (Bintarti & Fahamsyah 2018; Muneeza et al. 2019; Duman 2020; Martín, Orden-Cruz & Zergane 2020), most lack a conceptual framework that demonstrates the significance of Islamic finance in the development of the Islamic tourism market. For instance, Martín et al. (2020) reported, 'the study provides insights to the main stakeholders, in order for them to develop adequate synergies that could favour the development of halal tourism through the involvement of Islamic finance' (Martín et al. 2020 p. 3).

However, the study concluded without clear conceptual implications between Islamic finance and halal tourism; rather, it showed a more complicated situation in halal tourism, which clarifies the lack of reference points in previous studies (Martín et al. 2020, p. 12). Some other studies also indicated that the travel and hospitality industry is based on conventional capital flow, and its financial portfolio is mixed between Islamic and conventional financial assets (Lahsasna 2015, pp. 145-146). Thus, conventional financial force is still dominant in the travel and hospitality industry in Islamic tourism market (Rosenberg & Choufany 2009). In this situation, it is difficult to conduct empirical research on the impact of Islamic finance in Islamic tourism studies because of the lack of a conceptual framework in the research field.

In this sense, it is worth considering the significance of Islamic finance in the Islamic tourism market by developing its conceptual framework. Therefore, this study considers the significance of Islamic finance in Islamic tourism by describing the conceptual framework of market design and social impacts in the Islamic tourism market provided by Islamic finance. This article focuses on the market design, how and why the Islamic tourism market introduced the commitment of Islamic finance, and the emerging social impacts of Islamic finance on the significance of Islamic finance through the introduction of pioneering practices in the field.

The methodology of this study is based on a theoretical approach to summarise the previous literature on Islamic tourism and Islamic finance. In addition, some pioneering examples of Islamic finance in the Islamic tourism market have been collected in related literature.

Journal of
Islamic Tourism

Conceptualising Islamic Finance in Islamic Tourism Market

Although recent discussions of Islamic tourism have emphasised the Islamic legitimacy of the market by designing market norms based on Islamic values, the concept is not rigidly defined. Rather, stakeholders have been encouraged to introduce various concepts as a market norm for Islamic tourism (Duman 2012, 2020; Razak et al. 2020; Abbasi & Raj 2021). In this sense, these studies had focused more on the religious legitimacy of tourism practices in the Islamic tourism market.

In comparison with conventional mass tourism, Islamic tourism has been confronted with its religious legitimacy and how stakeholders and its customers recognise its tourism practices that reflect Islamic values. Originally, people recognised that tourism practices and Islamic values were antagonistic because modern tourism itself expressed extravagance and indulgence, or promoted negative social impacts on local communities, which opposed Islamic values (Ritter 1975; Din 1989; Jafari & Scott 2014). Sönmez (2001) notes that Islamic tourism is 'unlike mass tourism which for Muslims is "characterized by hedonism, permissiveness, lavishness"' (Sönmez 2001, p. 127). In this situation, the discussion of Islamic tourism has focused on the design of religious legitimacy in the market, how to reflect Islamic values in the tourism market principles and tourism activities and avoids the negative impacts of mass tourism activities in the field.

With the development of Islamic tourism studies, researchers have focused on the religious legitimacy of tourism activities in the market. To maintain religious legitimacy in the market, stakeholders have encouraged the setting of specific market standards and norms for its products, services, and infrastructure. In fact, various standards have been released in the market, such as shariah-compliance based on the stakeholders' compliance with shariah, and halal standards of halal(permissible)/haram(forbidden) consciousness of Muslim consumers to ensure the Islamic legitimacy of each product, service, and infrastructure (el-Gohary 2016, pp. 126-127; Azam et al. 2019; Razak et al. 2020). As a result, some key requirements can be proposed, and various guidelines and standards have emerged as market norms in the field (el-Gohary 2016, p. 126).

As a result, the development of a standard setting in the Islamic tourism market has functioned as one of the stakeholders' market norms to promote Islamic legitimacy in the market. In this environment, market stakeholders have encouraged customers to fulfil their religious preferences and demands by reflecting shariah-compliance and halal standards in their tourism products, services, and infrastructure from the perspective of marketing analysis and consumer behaviour.

As the market design of Islamic tourism is based on consumer demands and satisfaction according to marketing analysis and consumer behaviour for Muslim tourists, its market design is more concentrated on whether each tourism product, service, and infrastructure reflects market standards such as shariah-compliance and halal guidelines to attract Muslim consumers (Henderson 2010a; Stephenson et al. 2010; Duman 2012, 2020; Stephenson 2014; Razalli et al. 2015; Murzuki et al. 2020; Razak et al, 2020). In fact, various stakeholders follow the motivational approach and use the emerging market standards to ensure the Islamic legitimacy in their market activities by reflecting their products, services, and infrastructures into provided guidelines (Duman 2012; Othman et al. 2015, p. 7), and

stakeholders recognised that 'for a tourism product(s) and/or activities to be halal, it should have full compliance with the rules and guidance of sharia and halal' (el-Gohary 2016, p. 127).

However, with the development of the Islamic tourism market based on consumer behaviour and marketing analysis, Islamic legitimacy which ensured tourism activities based on Islamic values became a focal point for discussion (Eid & el-Gohary 2015; Othman et al. 2015; el-Gohary 2016; Fisol et al. 2019; Prayag 2020). As Hatem el-Gohary notes, as the concepts of shariah-compliance and halal guidelines have wider meanings to disciple an Islamic way of life in various situations, these standards do not ensure full compliance with the rules and guidance of shariah and halal guidelines in tourism activities; rather, they become just terms for marketing branding without reflecting ethical and social objectives (el-Gohary 2016, p. 130). Hence, some researchers strongly criticised the market design based on shariah-compliance and halal guidelines because it did not fulfil compliance with Islamic legitimacy in the market or because of the absence of *maqasid al-shariah* (objectives of shariah) in the Islamic tourism market (Othman et al 2015; Fisol et al. 2019).

As the concept of *maqasid al-shariah* has been widely discussed in Islamic economics and finance studies (Asutay 2012, 2013; Asutay & Yilmaz 2018, 2021; Mergaliyev et al. 2019), the term is conceptualised as 'the higher objectives of Islam, implies "well-being" indicating that whatever action is taken and whatever is done should be in line with the well-being [of] all of the stakeholders including human well-being' (Mergaliyev et al. 2019). The concept is, therefore, 'to ensure the well-being and welfare of mankind', and 'the law's meanings and objectives as manifested in most or all of its rulings, or they may be said to be the objectives of the shariah and the hidden wisdom' (Fisol et al. 2019, pp. 789-790). In fact, Othman et al. (2015) indicate that 'the application of *maqasid al-shariah* in formulating Islamic tourism management and Islamic marketing of travel and hospitality product and services' should be reflected in the market through developing a 'system for the development of the knowledge base for Islamic tourism and to introduce the best monitoring system for the indicators of Islamic tourism' (Othman et al. 2015, pp. 14-15).

In this situation, the stakeholders consider the actual situation of Islamic tourism market does not reflect Islamic legitimacy from the perspective of *maqasid al-shariah*, and it is necessary for the stakeholders in the market to enhance the *maqasid al-shariah* concept as a market philosophy, instead of market branding based on shariah-compliance and halal guidelines (Othman et al. 2015; el-Gohary 2016; Fisol et al. 2019). In this situation, some studies posited the significance of the role of Islamic finance in the tourism and hospitality industry in order to reflect *maqasid al-shariah* as market philosophy in the process of market design, which Islamic financial institutions have crucially contributed to develop ethical and social objectives in the process of market practices through its market philosophy (Chapra 2000; Asutay 2012, 2013; Othman et al. 2015; el-Gohary 2016; Khan & Callanan 2017). These studies indicate the development of tourism and hospitality management through Islamic financial schemes instead of conventional financial schemes. In addition, they show that the commitment of Islamic finance was a way to reflect *maqasid al-shariah* and Islamic legitimacy in their market along with the concepts of market branding. Previous studies have shown that investments in Islamic financial schemes are one of the important standards to assure Islamic legitimacy. Hospitality infrastructure such as shariah-compliant hotels and Islamic resorts have

actively adopted Islamic finance for their management portfolios and investments (Rosenberg & Choufany 2009; Henderson 2010b; Razalli et al. 2015; Murzuki et al. 2020).

As a result, stakeholders in the market have required Islamic legitimacy, or *maqasid al-shariah*, as its market philosophy. In this situation, market stakeholders in the Islamic tourism market began to demand an active commitment to Islamic finance. Although various studies have shown the conceptual framework for the commitment of Islamic finance in order to ensure *maqasid al-shariah* in the market (Othman et al. 2015; el-Gohary 2016; Khan & Callanan 2017; Fisol et al. 2019), most investors in the Islamic finance field are reluctant to participate in the Islamic tourism market because of the uncertainty regarding future market development, and conventional finance is thus dominant in the field (Lahsasna 2015; Bintarti & Fahamsyah 2018). In this situation, conventional institutions are exerted in the Islamic tourism market by costing their management resources into the market. Although conventional institutions have been dominant in the market, some Islamic financial institutions propose to participate in the market by considering the market scheme in the Islamic context. In this sense, Islamic finance became an agency to ensure *maqasid al-shariah* or Islamic legitimacy in the market through the circulation of a specific capital flow based on a certain market philosophy.

Forming Capital Flow for Islamic Tourism

While the literature on Islamic tourism has discussed the significance of Islamic finance for the development of *maqasid al-shariah* as a market philosophy to ensure Islamic legitimacy and improve proper management in the field, these studies do not describe a rigid conceptual framework for the analysis. Rather, some pioneering practices in the Islamic tourism market have developed reference points for the connection between Islamic finance and Islamic tourism. With the accumulation of pioneering practices by Islamic financial institutions in the Islamic tourism market, a certain capital flow has emerged in the market which has encouraged the development of Islamic legitimacy and effective market management.

From the perspective of Islamic finance, it was difficult to commit financial investments to Islamic tourism and the hospitality industry because of various obstacles in the field (Lahsasna 2015; Bintarti & Fahamsyah 2018). For instance, hospitality facilities such as hotels, accommodations, and tourism infrastructure contain elements opposed to Islamic tenets (Rosenberg & Coufany 2009; Henderson 2010b; Razalli et al. 2015; Murzuki et al. 2020). Moreover, the hospitality industry, in general, needs huge long-term financial loans for their management. Islamic finance does not supply proper financial schemes and products in the field. However, with the development of the *ijarah* (Islamic leasing) and *sukuk* (Islamic bonds) schemes in the Islamic financial sector, various Islamic financial institutions began to participate in the field of tourism and hospitality (Bintarti & Fahamsyah 2018). As a result, the travel and hospitality industries have become one of the main investing sectors for Islamic financial institutions. Currently, various shariah-compliant hotels utilise Islamic financial schemes for their financial asset management (Lahsasna 2015; Bintarti & Fahamsyah 2018; Muneeza et al. 2019; Murzuki et al. 2020).

Some Islamic financial institutions, such as Islamic banks, investment funds, and *takaful* (insurance) companies, have actively committed to the market. For instance, Lembaga Habung Haji in Malaysia, also known as Tabung Haji, is one of the leading examples of the connection between Islamic finance and Islamic tourism (Ahmad et al. 2012; Borhan & Sa'ari 2017; Ishak 2017; Tabung Haji 2021). As Habung Haji is described as one of the oldest examples of Islamic banking in Southeast Asian countries (Laldin 2008), it was originally established as a governmental financial fund to facilitate savings from Muslim citizens in the country for the pilgrimage to Makkah without *riba* (interest) (Ishak 2011). The institution aimed to rectify the socio-economic problems of Muslim citizens, while at the same time allowing them to invest and effectively participate in the nation's economic development (Ishak 2011, p. 237). Tabung Haji has improved its facilities and services, such as savings deposits, transportation, and visas for pilgrimages, information and guidance on pilgrimage and religious rituals, accommodations, medical services, and healthcare in Malaysia and Saudi Arabia by using depositors' collecting savings (Ishak 2011, p. 247).

The institution has also promoted prudent investments in various industries in the country to promote economic development in the country and to generate earnings for depositors. The investments by Tabung Haji spread into agriculture, construction, real estate, information technology, finance, service, and travel and hospitality sectors (Ishak 2011, p. 248). In fact, Tabung Haji has actively invested in the travel and hospitality industry to develop Islamic tourism, and now owns subsidiary companies such as TH Travel and Services Sdn. Bhd., TH Hotel, and Residence Sdn. Bhd. (Tabung Haji 2021). Moreover, it prudently invests in equities, such as Initial Public Offerings (IPO), the Islamic Development Bank (IDB) Islamic Infrastructure Fund, private equity funds, and security deposits (Ishak 2011, p. 248). As a result, Tabung Haji has grown into a corporate entity by developing financial investments through the use of the collected savings of depositors (Ishak 2011, pp. 238-239). In this situation, Tabung Haji has formed a certain capital flow in various industries based on *maqasid al-shariah*, which has promoted market stability and sustainability based on its market philosophy.

Other Islamic financial enterprises have also formed certain capital flows to enhance the Islamic tourism market based on *maqasid al-shariah*. Some small and medium enterprises (SMEs) in the Islamic financial sector release saving programmes for the pilgrimage to Makkah, which have strongly influenced the life plan of every Muslim (Jumali 2018; Muneeza et al. 2018). As a result, savings accounts and other financial programmes for individual and family journeys have flourished in Muslim societies (Jumali 2018; Muneeza et al. 2019). These Islamic financial institutions contribute to the development of the social, religious, and cultural environments of non-Muslims and Muslims through their investment in the development of Islamic financial schemes.

Moreover, takaful companies have developed insurance products and services for the travel and hospitality industry, which has crucially contributed to declining uncertainty and establishing stability and sustainability for the market stakeholders as well as their customers (Coolen-Maturi 2013; Rashid 2015). As Tahir Rashid indicates, the development of the takaful industry has contributed to the development of hajj travels for Muslims by reducing their psychological barriers to travel (Rashid 2015). Coolen-Maturi also notes that takaful insurance has developed in the field of travel for business, family holidays, and religious purposes (Coolen-Maturi 2013). These companies have also developed

Journal of
Islamic Tourism

financial investments to improve the capital flow for Islamic tourism as well as their financial portfolio and management.

The Development of Stability and Sustainability in Islamic Tourism Market

With the development of pioneering examples of Islamic finance in the Islamic tourism market, various stakeholders in the market began to form investment platforms to promote Islamic financial schemes in the market. In fact, the Dubai Islamic Economy Development Centre (DIEDC) has promoted investment platforms for Islamic tourism in Islamic financial schemes to encourage SMEs through huge investments and crowdfunding by cultivating business networks in Islamic financial institutions (DIEDC 2021). Other enterprises like Islamic funds and investment firms have also developed platforms for Islamic tourism by cultivating new capital flows in the market.

The commitment of Islamic finance has directly influenced the Islamic tourism market. Various financial products and services have developed capital flows for the Islamic tourism market from their customers. In this sense, Islamic finance has been crucial in contributing to an enhancement of the Islamic tourism market by forming a certain capital flow which was previously maintained by conventional finance.

The development of capital flow for Islamic tourism markets by Islamic finance not only develops effective management and Islamic legitimacy for stakeholders but also contributes to the development of stability and sustainability of the market based on the *maqasid al-shariah* framework (Chapra 2000; Tripp 2006; Asutay 2012, 2013; Asutay & Yilmaz 2018, 2021). The involvement of Islamic finance has embedded a moral function for capital flow, both for the whole market as well as for each financial product and service based on Islamic legitimacy or *maqasid al-shariah*, for the 'realisation of [the] well-being of all the stakeholders' (Asutay 2012, p. 96; Mergaliyev et al. 2019). Therefore, this function promotes ethical and social objectives and responsibility for human and social well-being through market practices (Chapra 2000; Austay 2012, 2013; Mergaliyev et al. 2019).

Moreover, the emerging capital flow for the Islamic tourism market has transformed Islamic lifestyles and has encouraged active discussion on investment platforms in both Islamic tourism studies and Islamic finance studies. Some market research companies and consultants for Islamic tourism have advanced new Islamic lifestyles by promoting investment platforms from various investors to improve the market (Stephenson et al. 2010; Stephenson 2014; Razak et al. 2020). For instance, Crescentrating launched a business report titled 'Muslim Women in Travel 2019' to cultivate a halal environment for women by reflecting on women's voices in the market, which is recognised as one of the frontiers for the development of the Islamic tourism market (Crescentrating 2019). Other stakeholders in the market have promoted an Islamic lifestyle by activating capital flow in the market (SESRIC 2016, 2017, 2020).

As a result of these actions, the development of capital flow for Islamic tourism provided by Islamic finance has become a market norm for Islamic tourism, which embodies the degree of Islamic legitimacy based on *maqasid al-shariah*. This emerging market norm embeds ethical and social responsibility among stakeholders in the market and leads to its stability and sustainability. Thus,

stakeholders in the market have developed their commitment to the market by consuming and investing in the market. In this sense, it is the capital flow for the Islamic tourism market that enhances social innovation and reform in contemporary Islamic lifestyles.

Conclusion

This article examines the significance of Islamic finance in Islamic tourism by describing the conceptual framework of market design and social impacts in the Islamic tourism market provided by Islamic finance.

Regarding the social environment of Islamic finance in the Islamic tourism market, stakeholders in that market began to require the commitment of Islamic finance. Various studies in Islamic tourism emphasised the significance of the active commitment of Islamic finance to enhance Islamic legitimacy in the market, and they introduced market standards such as shariah-compliance and halal guidelines.

While these concepts gained popularity among the stakeholders, some researchers criticised the situation in which the emerging Islamic tourism market just became terms for market branding without reflecting religious objectives, and it lacked Islamic legitimacy, or *maqasid al-shariah*. Thus, the construction of proper management of the Islamic tourism market has become the focal point among stakeholders. In this situation, researchers began to recognise that the commitment of Islamic finance promoted *maqasid al-shariah* through the construction of capital flow based on Islamic legitimacy or the *maqasid al-shariah* concept as a market philosophy.

The emerging social impact of Islamic finance in the Islamic tourism market is described as the development of specific capital flow for Islamic tourism, which has encouraged the development of the stability and sustainability of the market through the *maqasid al-shariah* concept as market philosophy. This means that ethical and social objectives and responsibility for human and social well-being are being met through market practices. In this social environment, various social innovations and reforms have emerged by activating capital flows for Islamic tourism, and its social impacts have spread through various industries which have affected and even transformed the Islamic lifestyle.

In conclusion, the significance of Islamic finance in Islamic tourism can be conceptualised that Islamic finance has embedded the *maqasid al-shariah* concept as market philosophy, and enhanced capital flow for Islamic tourism based on the *maqasid al-shariah* framework. It not only develops effective management and Islamic legitimacy in the market, but also contributes to the development of stability and sustainability of the market based on the *maqasid al-shariah* scheme.

The development of the conceptual framework presented in this article implies the possibility of Islamic finance in the Islamic tourism market. Although this article clarifies some conceptual frameworks, empirical studies on both qualitative and quantitative approaches are needed. The accumulation of empirical case studies in the field will contribute to enhancing conceptual models and discussions in Islamic tourism. In this sense, Islamic tourism is not limited to the consumer behaviours of Muslim tourists, as previous studies have emphasised; rather, it is described as a market based on Islamic values, to which non-Muslims and Muslims make a crucial contribution to maintaining the market (Yasuda 2017; Alserhan et al. 2018; Battour et al. 2018). In particular, the Islamic tourism market shows an alternative approach to tourism and a market philosophy to overcome contemporary

mass tourism, which includes instability and unsustainability in its principle (Din 1989). In this sense, the development of Islamic tourism studies does not limit the understanding of Islam and Muslim societies; it also contributes to showing the future capabilities of our living societies. Thus, this frontier of Islamic tourism has various capabilities to develop further studies and discussions in the field.

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Halal Tourism: What Is Next For Sustainability?

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Abstract

Sustainability is a global topic that touches every element of human life, including economics, the environment, and social issues. Likewise, tourism is now one of the major sectors of markets where sustainability is becoming highly significant. Halal tourism is a relatively new concept in the tourism sector that presents new and unique potential for sustainability. It has an impact on biodiversity from an economic, environmental, and socio-cultural perspectives. This conceptual paper advances the scope of research into additional aspects of the Halal industry and sustainability. The paper provides suggestions to tourism operators and service providers to effectively adopt sustainable Halal tourism.

Introduction

The issue of embedding sustainability in the business model has become a must in many companies in different industries including the hospitality and tourism industry for many reasons. First, sustainability has been playing a growingly important role in defining both corporate and tourists' preferences in the tourism industry. Second, and thanks to the United Nations and then efforts from the media, the awareness of environmental issues has been increasing within the tourism industry and tourism destinations. Thirdly, the negative impacts emerging from the tourism industry on the climate and the environment have exerted intense pressure on this industry to adopt the idea of sustainability. Fourth, because tourism has such a large economic, environmental, and social influence in today's globe, its growth is tied to all three dimensions of sustainability (Streimikiene et al., 2021). Therefore, sustainability in hospitality and tourism is emerging as a topical issue influencing the success of tourism destinations (Garrigos-Simon, Narangajavana-Kaosiri, & Lengua-Lengua, 2018). Particularly, the hallmark of sustainability is not only the wellbeing of tourists, but the wellbeing of all stakeholders across the value chain has come to the fore. Future travellers, especially those who are younger, will be willing to reward tourism destinations for offering quality services that are more eco-friendly and culturally respectful of travellers. Travellers who have environmental awareness can pay a premium for enjoying tourism products and services that are environmentally respectful.

Sustainable tourism is adopted by the hospitality and tourism industry to mitigate the adverse effects of tourism on the environment, enhance the welfare of surrounding societies and promote social justice by imposing strict environmental regulations on the tourism industry. Therefore, the concept of sustainable tourism is gaining popularity around the world. In line with that, sustainable Halal tourism might be implemented by destinations that are willing to meet Muslim tourists` needs (M. Battour, Rahman, & Rana, 2019; M. Battour, Salaheldeen, & Mady, 2021). As global citizens, Muslims are more mindful that sustainable tourism is a constructive approach to improve economic, social, environmental impacts resulting from tourism destinations. Given the importance of global sustainability, it is vital to ensure that Halal tourism is following the proper way (Rhama, 2021). The issuing of a Halal certificate should not be the ultimate objective for tourism organizations, but it is required to ensure long-term sustainability (Meirezaldi, 2019). The Holy Qur'an and the purified Sunnah of the Prophet Mohamed (PBUH) provide guidance in terms of many religious obligations that represent the basic pillars of sustainability and govern the human relationship with the environment - indeed, with the earth and the entire universe. For Muslim travellers, meeting religious commitments is not the only motive for supporting sustainability, but Muslim travellers can also be motivated by the global goals of sustainable development such as ending poverty, promoting well-being for people, and mitigating climate change (Rhama, 2021).

Halal tourism Market has recently been believed to be one of the world's biggest promising markets. Global Muslim Travel Index (GMTI) showed that; as the Muslim tourists are expected to reach 230 million by 2026 locally and internationally with \$300 billion injection in the global economy (see figure1). When it comes to Halal Tourism and its relationship with sustainability, there is a lack of research covering this topic conceptually and empirically. Therefore, this paper is aiming to provide a conceptual account of the connection of Halal-friendly tourism and sustainability. On this matter, this paper has explored the various perspectives related to the synergy between Halal-friendly tourism and sustainability, coupled with a discussion of the implications based on the proposed influences of Halal-friendly tourism on sustainability. Critical assessment of literature of both Halal tourism and sustainability is used to explore this relationship and suggest how Halal-friendly tourism becomes responsible toward sustainability. We tried to fill the missing link between Halal-friendly tourism and sustainability. The aim is to provide tourism operators and service providers with some suggestions to effectively adopt sustainable Halal tourism.
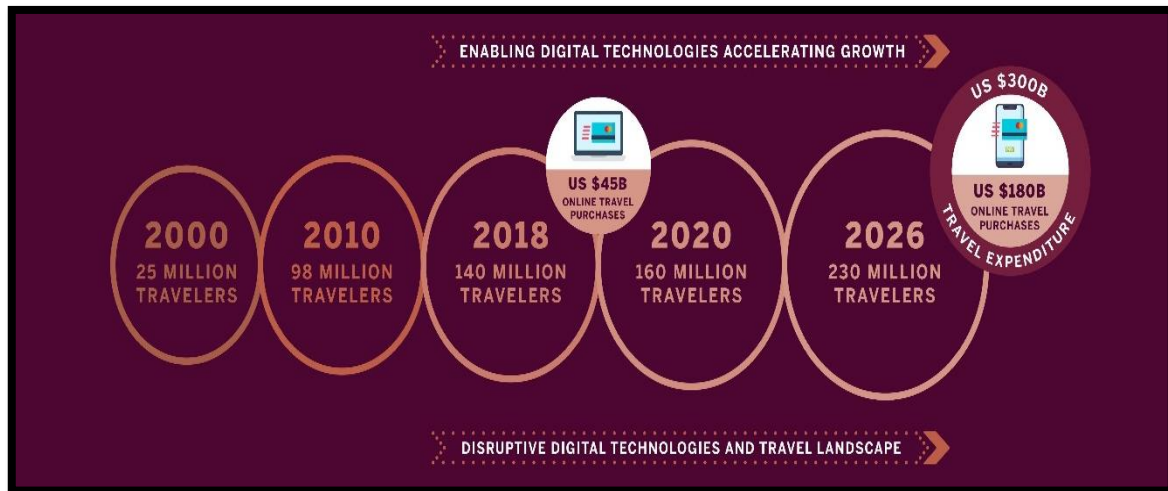
Journal of
Islamic Tourism

Figure 1. The growth of the Muslim travel market. Source: Global Muslim Travel Index 2019.

Halal Tourism and Sustainability

Halal-friendly tourism has recently attracted great attention from both practitioners and academic research. In tourism literature, the notion of 'Halal tourism' was initially proposed by Battour in Scopus journal in 2010 (M. Battour, Ismail, & Battor, 2010; Ryan, 2016). Recently, Battour et al. (2021) defined Halal tourism "as any tourism object or action that is permissible according to Islamic teachings to satisfy the Muslim traveler's needs and achieve the destination's Muslim-friendliness". Before the use of the term 'Halal Tourism', the term of the 'Islamic Tourism' was used by Henderson (2009) as a standard terminology.

Halal tourism concept goes around Muslim travels' needs as sometimes these are different compared to other tourists needs. Due to the absence of these needs, Muslim tourists may be reluctant to visit a specific destination. For example, the absence of Halal food and Halal restaurants can increasingly be a source of worry to Muslim travelers and to those with whom they interact. Moreover, some other Muslim traveler's needs might represent challenges for tourism operators and tourism service providers such as sharia-compliant hotels where the emphasis is on not serving alcoholic drinks and providing cultural activities, Islamic attire, Muslim prayer facilities, separated swimming pools, and gymnasium for both genders separately, Islamic entertainments i.e. Muslim TV channel, and segregated gender beaches (Ainin, Feizollah, Anuar, & Abdullah, 2020; M. M. Battour, Battor, & Ismail, 2012; Biancone, Secinaro, Radwan, & Kamal, 2019; Moshin, Brochado, & Rodrigues, 2020; Pamukcu & Sariisik, 2020).

Of late, sustainability has been covered in destination marketing literature (Elmo, Arcese, Valeri, Poponi, & Pacchera, 2020; Han, 2021; Nesticò & Maselli, 2020; Núñez-Ríos, Sánchez-García, Rojas, & Olivares-Benitez, 2020), however, literature relevant to sustainable Halal tourism has not been widely covered. Furthermore, there is still a lot of disagreement about what constitutes sustainable tourism among authors in the academic literature. As both (UNEP, 2004a); WTO (2005, pp. 11,12)

Journal of
Islamic Tourism

defined, tourism sustainability is a tourism activity "that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry,and the environment and host communities,". According to this definition, there are three critical interconnected sectors that drive sustainable tourism: Economic, environmental/ecological, and social sustainability.

A Halal business model is conceived of as a strategic model in which sustainability could be exploited to ensure conducting business practices according to the Quran and the sayings of the Prophet Muhammed (PBUH) (Karia & Asaari, 2016). As per Islamic teachings, the Islamic economic system distinguishes between lawful (halal) and prohibited (haram) goods and transactions (Raimi & Yusuf, 2021). The term "Tayyib" is frequently used as a synonym of halal, which is referred to as wholesome, i.e. harmless, healthful, or non-hazardous to health (Haleem et al., 2020). As the Muslim community also looks forward to achieving sustainable tourism development, there is no reason to believe the matter is diverse in the setting of Halal tourism (Aman et al., 2019). According to Hossain & Omar (2019), Halal tourism might lead to long-term tourism that has a positive impact on sustainability. Muslim tourists must be invited to participate in initiatives to build community empowerment in order to promote the development of sustainable tourism in Halal locations in this scenario (Lagarense, 2018). The elements of sustainability in relation to Halal tourism are discussed as follow:

Environmental sustainability

Despite the fact that tourism is focused on health and the environment, it frequently has a negative influence on both. With the rapid growth of the tourism industry, the environment and public health can be subject to be endangered with several serious threats such as ecological degradation, global warming, waste of natural resources (Pulido-Fernández, Cárdenas-García, & Espinosa-Pulido, 2019). Moreover, eco-tourism destinations have recently become an optimal choice, especially for those who have mostly high consciousness towards the environment (Romão et al., 2014). Therefore, economic initiatives are crucial for tourism destinations, albeit incorporating environmental issues into the business model has been extremely important to sustain their competitiveness (Streimikiene et al., 2021).

The comprehensive Islamic view of sustainable development requires that this development not take place in isolation from religious and moral controls. There is also an environmentally friendly approach at the core of Islamic values that respects Mother Nature and also protects and cares for the environment. There are many Qur'anic verses that set some general rules for preserving natural resources, as Islamic teachings direct towards environmental sustainability. When it comes to tourism, Islam considered that the Muslim traveler is considered a servant of nature, and must coexist in harmony with all other creatures, and corruption of all kinds, including environmental corruption, which includes industrial pollution, environmental damage, and waste of natural resources, are hated by God Almighty, where He said God Almighty in the Holy Qur'an:

> *"And they strive throughout the land [causing] corruption, and Allah does not like corrupters."*
> Al-Ma'ida-64

The level of religiosity of Muslim tourist is at the heart of Halal tourism and the religious belief of Muslim travelers plays an important role of adopting an environmental sustainability approach and green behavior in tourism (Kaplan & Iyer, 2021). According to a study conducted by Saxena et al. (2020) in Cox's Bazar, Bangladesh, tourists' religious practises and spiritual beliefs are essential in fostering dedication to measures of environmental sustainability and community well-being. Understanding people's motives for adopting sustainable behaviors will help not only businesses and consumers, but also the environment (Minton, Kahle, & Kim, 2015). Although its role in sustainability is mixed (Kaplan & Iyer, 2021). Halal, which is at the heart of Halal-friendly tourism, expresses the concepts of sanitation, wholesomeness, and being considerate to society, the environment, and animals (Rezai et al., 2015). Food safety, health, naturalness, enjoyment, convenience, information, and ethical considerations such as environmental friendliness in food production and consumption have become increasingly important to Muslim tourists. Thus, Halal food manufacturing and processing will address issues such as sustainability and the environment, as well as ensuring that the product is safe and clean to consume (Rezai et al., 2015).

Tourism products and services should prioritize sustainable consumption issues in meeting environmental sustainability challenges (Streimikiene et al., 2021).There are several future recommendations for sustainable tourism, with key environmental indicators for the tourism sector such as climate change mitigation, pollution reduction, renewable energy use, waste disposal, and so on (UNEP, 2004b; UNWTO, 2013, 2014, 2017). Halal-friendly tourism where Islamic faith and ideology play a crucial role, must also consider these indicators while developing general guidelines and as part of Halal certification. In line with that, according to Rhama (2021), Halal tourism should start developing sustainable principles, establish more sustainable connections with communities and the environment, provide suitable and limited infrastructure for unsustainable tourist activities, and increase visitor surveillance methods. Innovations, research, and technology development, can also provide major solutions for dealing with the environmental difficulties of tourism development (Streimikiene et al., 2021).

Economical sustainability

The Islamic view of sustainable development is to find a state of balance between the needs of development, both economic and social, on the one hand, and on the other hand, a commitment to ethical behaviour in dealing with the environment. According to Islamic teachings, Muslim believer has to invest to benefit from everything that is available to him. Therefore, economic and social development, according to this concept, is a religious and moral duty and has a civilized dimension linked to ensure a better life for people and the continuity of life components and requirements. The sustainable economy is encouraged by God Almighty, where He said God Almighty in the Holy Qur'an:

> *"And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." Al-Baqara-30*

Here, the evidence is clear from the noble verse, which is that man is the ruler of the land and disposes of what God has endowed with resources and blessings. When it comes to Halal Tourism as a business sector, we expect Halal tourism, in terms of its sustainable economy, to carry out this task by investing in the right opportunities, creating more jobs, and contributing to the national income.

The economic performance of tourism destinations is regarded as the most evident indicator of sustainability (Kristjánsdóttir, Ólafsdóttir, & Ragnarsdóttir, 2018). Sustainable hospitality and tourism through their economic initiatives can contribute to financial support for local communities (Dempsey, Bramley, Power, & Brown, 2011); advance infrastructure and amenities (Briassoulis, 2002); increase inward investment (Ko & Stewart, 2002); and enhancing quality-of-life and living standards for locals (Chhabra, 2005). Therefore, the powerful economic initiatives can act as a driver for developing the lesser-developed regions (Higham, 2007). In line with that, the halal tourism industry is predicted to reach 230 million by 2026 locally and internationally with $300 billion injection into the global economy. Henderson (2010) states that Halal-friendly tourism seems to achieve the best economic prospects in Majority-Muslim countries, notably in the Middle East. Thus, Halal tourism could foster the economic growth of a country (El-Gohary, 2016). For example, Ghani (2016) stated that thanks to halal tourism, Malaysia has seen a rapid rise in economic growth. Thus, it is expected that destinations are willing to target Muslim tourist and adopt Halal Tourism will achieve a good step towards sustainable economy.

Halal tourism has extended beyond the religious boundary to fulfill the aforementioned demands, the essence of which lies in the wholesome character of consumables (Ayyub, 2015). Furthermore, Halal has become a source of sustainable competitive advantage for tourism destinations, coupled with being the customer-centric approach enabling them to face the cut-throat competition. Given that Halal products and services are subject to strict requirements such as minimizing production, which minimizes the risk of contamination, they are more appealing (Khan et al., 2021). Therefore, as important aspects of the sufficiency economic concept, symbolising "Halal" in tourism leads to a sustainable economy (Hossain & Omar, 2019).

Social sustainability

Islamic belief system can act as a major reference for Muslims to recognize and copy the social, economic, and ecological issues in their everyday life (Turker, 2016). Islamic paradigm, which is seen as a holistic approach deriving its teachings from both the Holy Quran and the Sunnah of the prophet Muhammed (peace be upon him) can also provide better guidelines for organizations during conducting their businesses and social responsibilities (Dusuki, 2008). As highlighted by Darrag & E-Bassiouny, (2013), social responsibility of corporations from Islamic perspective is considered a

corporate value reflected in all their conducts which depends on the notion of "sincerity of intentions" toward *Allah*. In Quran, *Allah* said that:

> "*If you give (your) alms openly it is well and good (in itself). But if you keep them secret and give them to the needy it is better for your ownselves……*" Al-Baqara-271.

This states that concealing charity is better than publicizing it. From Islamic perspective, this "sincerity of intentions" makes corporations perform acts that are desirable, and recommended, but not obligatory (El-Bassiouny et al., 2017). The Islamic "CSR tree" model depicted by Alfakhri et al., (2018) divides Islamic corporate social responsibility into three main parties; private social responsibility (root), internal social responsibility(truck), and external social responsibility(crown). The former part represents corporate values and intentions such as fairness, and equality so it is invisible, albeit extremely important. The second and letter parts represent visible social activities and responsibilities which can be taken by corporations for either employees or society, customers, the environment, shareholders.

The concept of sustainable tourism has recently received ample attention from practitioners and scholars in the tourism field. It is important to not only improve environmental and economic performance, but also enable tourism destinations to provide local society and external communities with social benefits (LEE, OU, & CHOI, 2021). Social sustainability is defined by Colantonio and Dixon (2011) as "social sustainability related to how societies, communities and individuals live with each other and intend to carry out the objectives of the chosen development models while also considering the physical boundaries of their places and planet earth altogether". In various industries, including tourism, this concept emphasizes the link between societies, communities, individuals, and governments in order to produce a social situation that provides fairness and a high quality of life. Social issues should be embedded in priorities of tourism destinations through emerging tourism products and services aiming increasing social welfare, developing local communities and fulfilling the needs of the society (Streimikiene et al., 2021). Tourism is therefore a condition and process of social sustainability that links the way that tourism groups, communities, individuals and governments work together, and that aims to pursue the goals of sustainable tourism models and to take into account also the physical limitations of the tourist destination and the whole planet earth.

The social aspect of sustainable tourism development is frequently overlooked, but long-term economic development is only possible if attention is paid to meeting the needs of both visitors and locals, ensuring that the environmental impact of increased traffic is minimal, and maintaining destination authenticity by recognizing the value of indigenous culture, customs, and traditions (Curran et al., 2018).When it comes to Halal tourism. it plays vital role not only on economic profit-seeking criteria, but also on social benefits such as preserving Islamic customs and traditions, preserving Islamic identity, creating job opportunities among Muslim youth, introducing Islamic teachings to non-Muslims. Furthermore, the social influence of Halal Tourism on the traveler as well as on the community and the environment will have a beneficial impact in the long term. Halal Travel helps Muslims link their past, their present and their future (Jeaheng, Al-Ansi, & Han, 2019). Muslim tourists

Journal of
Islamic Tourism

relive their history and build inspiration from their historical worldwide backgrounds through heritage experiences. Cultural events help Muslims to comprehend and spread the network and worldview of their local traditions. This combination of experience generates fresh narratives that may be shared and inspired by Muslim visitors. Together with the destination and service providers, Muslim travelers work ready possibilities to conduct ethical and sustainable tourism, driven by Islam's significant emphasis on environmental, charitable and communal care (M. Battour et al., 2021; Salaheldeen & Nazri, 2019).

Conclusion and implication

This paper tried to conceptualize the root of sustainability pillars (economic, environmental, and social) in Halal Tourism. Exploring whether Halal tourism is heading in the right direction is not an easy task. However, the sources of Islamic teachings support the concept of sustainability in Halal tourism. From environmental perspectives, Halal Tourism might contribute to climate change mitigation, pollution reduction, renewable energy use and waste disposal. Economically, the success of Halal Tourism businesses will achieve a good step towards a sustainable economy. Socially, designing Halal tourism programs that pride and adherence to the Islamic identity leads to respect for its civilizational, Islamic cultural values, and the manifestation of Islamic rituals. Adopting the Halal concept in the tourism sector as a business choice contributes to long-term sustainability. The spiritual reward is an extra achievement for Muslim commercial endeavors. As a result, it is critical to comprehend and promote the concept of sustainability in Halal tourism globally in order to boost the growth of the industry. This viewpoint will also encourage all tourists to embrace and accept halal tourism.

Practically, the flower of Halal tourism is still growing as shown in Figure 2, where there are core values should be delivered to Muslim travelers. Facilitating is referring to either needed for service delivery or help in the use of the core Halal tourism products and Enhancing is referring to add extra value for the Muslim customers. The fully grown flower may not exist in reality. When it comes to including sustainability in the flower of Halal tourism, it is difficult to achieve a perfect balance of the three pillars of sustainability when this flower is growing. Social sustainability might have the priority in Muslim friendly entertainments, privacy, and non-Halal Activities. On the other hand, economic and environmental sustainability might have the priority in designing Muslim friendly resorts and hotels. Therefore, the availability of the three aspects should be taken into account when growing the flower of Halal tourism, at least at the minimum acceptable level.

Halal tourism can promote wider implementation of sustainable tourism and is expected to lead towards sustainability issues by providing outstanding services, infrastructure availability, good human resources and policy support (Widyastutia, Parenrengib, & Tuzzaharac, 2019). Enhanced cooperation via research, training and events with stakeholders develops new understanding and appreciation for the entire ecosystem. These may be converted into specific recommendations to help experts in the sector become more informed about sustainability issues. new skills and competencies may be used to better serve Muslim tourists by tourism workers. Future visitors, especially younger

travelers, will start to recognize locations and firms that can deliver great services while respecting the environment and culture(Scherrer, 2020). They are prepared to pay a premium to enjoy the convenience of their travel experience, knowing that they are environmentally friendly. More firms in the tourism sector understand that sustainable development is a genuine commercial and social advantage (Nocca, 2017).

Muslim tourists are exploring new experiences and destinations that differ from the ordinary. This craving for discovery has made Muslim tourists one of the fastest growing sectors in the global tourism industry. Up till now, it remains a potential market to exploit an enormous opportunity for all stakeholders. To capture these opportunities; governments, tourism service providers and businesses must understand the religious and cultural needs of Muslim tourists to satisfy them. New Technologies such as: artificial intelligence (AI), augmented reality (AR), and virtual reality (VR) are also making an outstanding impact on the Sustainability of the tourism industry. Understanding Muslim visitors' requirements will also inspire innovation which has a beneficial network impact throughout the tourism value chain. This will also produce new jobs and boost the overall sustainable economy(Liat, et al,2020).
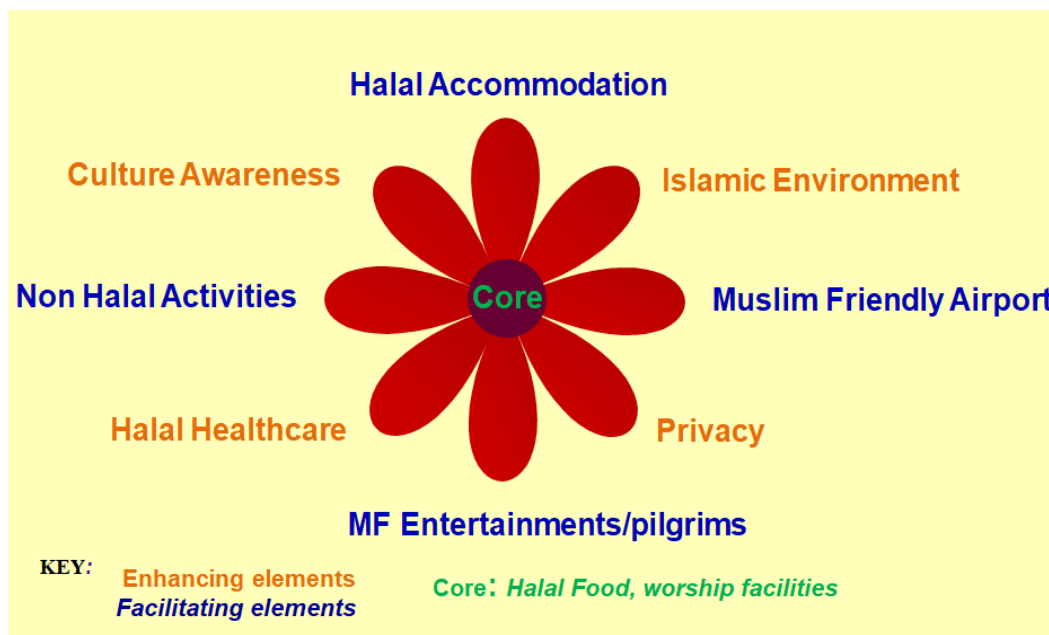

Figure 2. the flower of Halal Tourism. Source: authors

As mentioned earlier, Halal tourism sector as a business choice contributes to long-term sustainability. However, incentives should be given to the companies in this sector to motivate them to conclude sustainability in their business model. For example, the sustainability elements should be considered for certifying Halal friendly tourism products and services. Financial and taxation incentives should be given by Islamic destinations to Halal tourism organizations, as they preserve cultural heritage and Islamic values, and in turn social sustainability would be supported. Training programs should be developed to increase the environmental awareness among SMEs in Halal Tourism industry. Islamic

banks should play a role in achieving sustainability in the Halal tourism sector by providing the necessary financing for start-up companies. This funding must be from the criteria of granting it taking into account the sustainability of the project.

This paper tried to fill the missing link between Halal-friendly tourism and sustainability. A conceptual account of the connection of Halal-friendly tourism and sustainability is discussed. While prospects in Halal tourism flourish around the world, this is another area where future research could be conducted. For example, empirical research might be conducted to enrich our understanding about this matter. additional opportunities for Halal tourism to contribute to sustainable development might be investigated. The obstacles that face Halal tourism to fully adopt sustainability might be addressed.

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