Islamic Tourism

Management of Travel Destinations

Edited by **Ahmad Jamal**, **Razaq Raj** and **Kevin Griffin**

CABI RELIGIOUS TOURISM AND PILGRIMAGE SERIES

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Islamic Tourism

CABI Religious Tourism and Pilgrimage Series

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CABI is a trading name of CAB International

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A catalogue record for this book is available from the British Library, London, UK.

Library of Congress Cataloging-in-Publication Data

Names: Jamal, Ahmad, 1965- editor. | Raj, Razaq, editor. | Griffin, Kevin A., editor.
Title: Islamic tourism : management of travel destinations / edited by Ahmad Jamal, University of Cardiff; Razaq Raj, Leeds Beckett University; and Kevin Griffin, Dublin Institute of Technology, Ireland.
Other titles: Islamic tourism (C.A.B. International)
Description: Boston, Massachusetts : CABI, [2018] | Series: CABI religious tourism and pilgrimage series | Includes bibliographical references and index.
Identifiers: LCCN 2018037001 | ISBN 9781786394132 (Hardback) | ISBN 9781786394156 (ePub) | ISBN 9781786394149 (ePDF)
Subjects: LCSH: Tourism--Islamic countries. | Tourism—Religious aspects--Islam. | Sacred spaces--Management. | Pilgrims and pilgrimages. | Muslim travelers.
Classification: LCC G155.I723 I75 2018 | DDC 297.3/5--dc23 LC record available at https://lccn.loc.gov/2018037001

ISBN-13: 9781786394132 (hbk)
9781786394149 (PDF)
9781786394156 (ePub)

Commissioning editor: Claire Parfitt
Associate editor: Alexandra Lainsbury
Production editor: Ali Thompson

Typeset by SPi, Pondicherry, India
Printed and bound in the UK by CPI Group (UK) Ltd, Croydon, CR04YY.

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1 Introduction to Islamic Tourism

Ahmad Jamal, Razaq Raj* and Kevin A. Griffin

Scholars have long shown a keen interest in understanding the role of religion within the travel and tourism industry, and the relationship between Islam and the tourism industry is gaining an increased interest and attraction as evidenced by a growing scholarly work published under the title of Halal or Islamic tourism in recent years (e.g., Henderson, 2009, 2016; Jafari and Scott, 2014; Carboni and Janati, 2016; Battour and Ismail, 2016; El-Gohary, 2016; Mohsin *et al*., 2016; Samori *et al*., 2016; Battour *et al*., 2017).

In 2015, the global Muslim population was an estimated 1.8 billion, making up about 24% of the world population (Pew Research Center, 2017a). Islam is a dominant religion in some parts of the world such as in South Asia, Central Asia, the Middle East, Indonesia and North Africa. Islam is also the second largest religion in Europe after Christianity, making up 4.9% of Europe's population in 2016 and is estimated to increase to 7.4% by 2050 (Pew Research Center, 2017b).

Islamic tourism describes the sector of the tourism industry that aims to follow the rules of Shari'ah (the Islamic law) representing a growing segment of the global tourism industry. Islam is:

> a total way of life resulting from a state of submission to one God whereby all acts in life are considered a form of divine worship. The Islamic world view is thereby *tawhidic* in nature (focusing on the absolute oneness of God), and comprised of maintaining God-consciousness as the purpose in all aspects of life. (El-Bassiouny, 2014, p. 43)

In practical terms, however, religious life and cultural aspects in Islam can be closely intertwined (Jafari and Scott, 2014) and, therefore, it is important to understand the world view and motivations of Islamic tourists from both religious as well as cultural perspectives. Such insights are essential to effectively manage tourist destinations within the Islamic tourism industry.

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Overview of the Chapters

In this context, Chapter 2 by Jamal and El-Bassiouny discusses the extent to which the Islamic tourism industry is a social and cultural institution requiring a close examination of the way culture and religion may interact with each other. Not all tourists are the same and despite the recent scholarly work published in the context of Islamic tourism, there remains a need for developing a better understanding of the Muslim religious tourists and how and in what sense such tourists may interact with the Islamic industry. Accordingly, Jamal and El-Bassiouny demonstrate the extent to which culture, both as an external and an internal factor (cultural orientation as a personal tendency) can potentially play an important role in shaping Muslim tourists' responses to external stimuli (e.g. service marketing mix) within the Islamic tourist industry.

Using insights from cultural theory (Hofstede, 1991; Shavitt *et al*., 2006) and consumer motivation, the authors provide insights into how best to manage the interaction between various cultural dimensions (e.g. uncertainty avoidance, power distance, individualism and collectivism) and motivations of Muslim tourists originating from different countries. An interesting proposition is that Muslims can have different levels of religious commitment and cultural orientations and that perceived value and usefulness of Islamic tourism can vary as per levels of religious commitment and cultural orientation. The authors call for future research on the interaction between Islamic tourists' motivations, cultural orientations and religious commitment levels. They also advise managers to focus on building relationships with Muslim religious tourists who are expected to seek different types of value from their travel experiences depending on their levels of religiosity and cultural orientations.

Suleman and Qayum (Chapter 3) take a closer look at some of the intricacies of Islamic tourism and its management with a view to adding to the critical debate and creating an awareness of the potential audience. Building upon the transformative agenda within the tourism industry, the authors explore interesting and challenging approaches to the management of Islamic tourism destinations.

The authors argue that while managers can aim to implement a long-term positioning strategy, interesting questions remain about the potential impact of globalization and commodification on consumer evaluation of unique features associated with travel destinations.

While acknowledging the need for theological contextualization to frame religious tourism and for moving beyond the economic perspective, the authors argue that the management of Islamic destinations requires a nuanced and specific set of management considerations, including an assessment of how and in what sense Islamic destinations are (re)presented, projected and managed, especially for audiences that are less familiar with Islamic culture, heritage and traditions.

Citing the example of contested representation of the Taj Mahal in current times, the authors pose important questions in relation to voice, representation and audience, meaning and symbolism, Muslim identity, and managerial practices. While contrasting the Islamic versus Halal tourism terminology, the

authors demonstrate that matters of audiencing as well as semantics remain significantly important, though commonly overlooked by the Islamic tourism industry. Contrasting between a packaged approach versus a process approach to understanding and managing Islamic or Halal tourism, the authors propose steps for counter-messaging extreme voices and for pushing counter-narratives.

Bilim, Bişkin and Kaynak (Chapter 4) also argue for considering the needs of Muslim tourists so that product development can be managed and planned efficiently within the Islamic tourism industry. Pointing to a lack of proper tourism marketing policy, the authors argue that interpretations of religion strictures and degree of conservativeness are not the same and are not uniform in Muslim communities. In this context, the authors aim to evaluate marketing approaches of Islamic destinations with a view to highlighting the problems and identify potential solutions. The authors discuss a number of challenges associated with marketing of destinations in the Islamic world. They point to heterogeneity within the Islamic world, with some Muslim countries/regions being more financially sound and culturally capable of promoting luxury tourism and consumption, whereas others are suffering from a lack of capital, skilled manpower, inadequate planning and national tourism strategies, weak marketing and promotional efforts, and a lack of appeal among international visitors. Similarly, they argue that while some destinations are proactively promoting Islamic tourism (e.g. Malaysia), others need to include an all-inclusive strategy if they wish to promote Islamic countries to the Western world. However, marketing of Islamic destinations remains a challenging task given the negative media portrayals of Muslims that perpetuate negative stereotypes. The authors point to a growing tendency within the Islamic world for consumers to search for faith and spirituality, and hence there are opportunities to target both the devout and less religious tourists who might seek to travel to Islamic destinations for reasons other than religion.

Citing a generic lack of theoretical framework that can measure individual psychological or behavioural outcomes of pilgrimage, Utomo, Scott and Jin (Chapter 5) propose a theoretical framework for assessing the impact of Hajj satisfaction on levels of religious commitment experienced after the pilgrimage of Hajj. The authors discuss the extent to which Hajj experiences have changed over the years, especially in the context of international pilgrims such as those from Indonesia. The authors identify and discuss a model of commitment that shows quality, satisfaction and Hajj investment as antecedents of a pilgrim's Islamic religious commitment. This allows the authors to discuss implications for important stakeholders such as the Indonesian Government to better manage pilgrims' experiences prior to, during and after the Hajj pilgrimage. The authors' approach is really useful for managers wishing to identify and resolve key problems that pilgrims may experience throughout the Hajj pilgrimage.

While Chapter 2 points to the potential importance of digital applications and media communications for the Islamic tourism industry and for the Muslim/Halal tourist, Rashid and Adwick (Chapter 6) elaborate extensively about the significance of social media in the Islamic tourism industry. In doing so, the authors provide a comprehensive overview of the social media, citing the need to define social media in more specific terms. This allows the authors to discuss

the important role that social media plays both for the Islamic tourism industry (e.g. they can directly interact, communicate and promote travel-related products and services and react upon consumer's evaluations and reported experiences) and for consumers who can recommend and evaluate those products or services and ultimately become more powerful when selecting their preferred products and services. This is because there is an instant availability of a variety of social media choices and tools at the disposal of consumers, strengthening the direct relationship between consumers' purchasing behaviours and social media usage. The authors point to an interesting implication concerning the use of photography by Muslim tourists on social media outlets. Citing relevant Islamic scholarship, the authors provide a convincing argument in favour of using photographs before, during and after a religious journey by Muslims. While pointing to the distinct characteristics of social media, the authors call for further research into its use and application within the Islamic tourism industry both from the perspective of the Islamic tourism industry and various stakeholders such as Muslim tourists. This is indeed a rapidly emerging area with the potential to significantly transform various ways in which Islamic destinations and the associated tourist experiences can be best managed and delivered.

Kawsar and Rashid (Chapter 7) discuss the relevance of Islamic customer relationship for Islamic tourism. Noticing an absence of studies that interrelate the Islamic business concept of customer relationship marketing (CRM) with religious tourism, the authors point to the relationship marketing paradigm where building and maintaining customer relationships is one of the key goals of any marketer. Moving this argument forward, the authors present the Islamic perspective on building relationships that argues for a more just and ethical approach as Islam guides Muslims in every aspect of life, including how to conduct and maintain relations within the business context. Various stakeholders, including consumers and suppliers within the Islamic tourism industry, are expected to follow Islamic ideology and principles such as maintaining personal integrity (honesty), transparency, justice, ethics and brotherhood as the drivers of CRM with a view to create, communicate and deliver value. The authors argue for the Islamic tourism industry to consider Islamic teachings that encourage Muslims to develop, maintain and enhance relationships, whether in business or personal, to please Allah and for the betterment of the whole society with a view to ensure that the interests of every stakeholder is served in a fair and just way. This view is presented as an alternative to the profit-maximization approach that organizations typically follow in contemporary society.

Alsini, Ekiz and Hussain (Chapter 8) focus on discussing the impact of Umrah quality attributes on religious tourists' loyalty using a research study sample of 650 Umrah pilgrims visiting Makkah in Saudi Arabia. Drawing from past studies, the authors propose and test a conceptual model whereby Islamic life and beliefs, Umrah package services and Umrah destination quality act as drivers of religious tourists' loyalty that capture word-of-mouth and revisit intentions. Findings suggest that Islamic beliefs act as the most significant driver of tourists' loyalty, followed by Islamic performance and tour guide services. Based on research findings, the authors highlight the importance of focusing on Shari'ah compliance, Umrah service package (especially tourist guides), and physical

and non-physical elements of Umrah destination quality for enhancing tourists' word-of-mouth and revisit intentions. Given a significant majority of Umrah travellers are international visitors, managers within the Islamic tourism industry can enhance tourist loyalty by making sure that they provide an efficient and effective tour guide. The authors also recommend that service providers such as hotels closely follow Shari'ah rules and practices during tourists' experiences and use tangible and non-tangible elements of service elements as mechanisms for enhancing tourists' loyalty intentions.

Elhadary (Chapter 9) aims to explore Sufi heritage and its effect on promoting Islamic religious tourism, drawing similarities between religious and Sufi tourism. Citing the main characteristic features of Sufism that promotes love, beauty and knowledge with a view to transform humans into better human beings, the author argues for the Islamic tourism industry to utilize Sufi poetry for promoting tourism among Muslims and non-Muslims. In support, the author uses some pieces of poetry from Maulana Jalaluddin Rumi, a 13th century Persian poet, an Islamic dervish and a Sufi mystic whose popularity and appeal extends beyond Rumi's own faith, nationality and ethnicity. Outlining specific features of a Sufi traveller (repentance, sincerity, remembrance and love [*mahabah*]), the author makes a compelling case for the interrelation between religious tourism (such as Islamic tourism) and Sufism as both seek knowledge, pursue beauty and embrace love as a doctrine. With reference to Ibn Arabi's claims that both love and beauty are inter-reliant, the author cautions readers about underestimating linguistic issues since the Arabic language is more powerful in expressing various characteristics of what is simply known as 'beauty' and 'love'. The author argues that love is a virtue in itself and this can leave a great impact on tourism as an industry and on religious tourists undergoing this amazing spiritual experience. The author cites examples of typical Islamic tourist destinations (Makkah) and beyond (Konya), and discusses the notion of mysticism in other religions. This allows him to present how spiritual sites associated with Sufism or Islamic Sufism can be important destination for tourists from all walks of life and faiths.

Kessler and Raj (Chapter 10) aim to explore the potential of mosque tourism in promoting religious/Islamic tourism. Using the Sultanate of Oman, specifically in the context of how the Sultan Qaboos Grand Mosque is presented as a religious site allowing tourists to discover and understand the religion of Islam, the authors argue that though the country is promoting a number of religious and sacred sites as heritage, cultural, historical or archaeological attractions, the religious or sacred nature of such sites can also be established. The authors present and discuss a classification of Oman's religious sites, including tombs or graves of leading religious figures, sites where significant religious personalities lived or died, and the sites commemorating specific religious events. Citing previous studies, the authors argue that mosques are important and visible representations of Islamic principles and values and have performed a special role in the spread of Islam throughout the world. The authors highlight the potential of mosque tourism for Oman (and indeed other countries) as it provides a good opportunity to present tourists and visitors with information about the nature and purpose of being a Muslim in a society that is perceived by many as a

highly tolerant society in terms of accommodating faith and cultural traditions from different parts of the world.

Acar (Chapter 11) discusses the potential of the Hajj pilgrimage for Islamic tourism and especially how best to manage the experiences of pilgrims through investments to improve the infrastructure and facilities. Highlighting some fundamental problems that pilgrims face every year, the author proposes some improvements including better crowd management, introduction of a metro and turning the Hajj into an intellectual festival.

Vargas-Sánchez and Moral-Moral (Chapter 12) discuss the potential relevance and significance of Halal tourism in Spain using views from a sample of 78 tourism-related academics and industry experts. The authors first report the findings of a mini meta-analysis of existing literature of Halal tourism. The findings of the meta-analysis suggest that the current scholarly work tends on either focus on defining the term 'Halal tourism' with a view to developing a better understanding, or a focus on presenting specific insights on a perspective or situation facing specific countries or experiences tourists face from a marketing point of view. The findings of a second study involving views of academics and industry experts suggest that university-based scholars are at the forefront of publishing materials related to Halal tourism, and that the majority of participants view Halal tourism scholarly work as reflecting Muslim travellers and their lifestyles revealing a demand-driven approach. The participants pointed to the provision of Muslim-friendly facilities as an integral dimension to positioning a tourism service as Halal. The participants showed a variety of preferences when it comes to discussing the relevance of Halal tourism for Spain, with some pointing to 'differences and difficulties' and others focusing on limitations but favouring to position Spain as a Halal destination given the country's history and the presence of some visible legacy of Muslim presence from the past. Based on these findings, the authors provide an overview of the current situation in Spain and the potential for Spain to develop a Halal or Muslim-friendly tourism offer, adapted to the preferences of Muslim tourists.

Akbulut and Ekin (Chapter 13) discuss the role of battlefield tourism, especially the three famous battles in Islam (Badr, Uhud and Ditch). With reference to the literature relevant to dark tourism, the authors elaborate how and in what sense battles can become tourist attractions. The authors quote the Cu Chi Tunnels of Vietnam War and the Western Front of the First World War as famous examples of battlefields turning into tourist attractions. Drawing insights from heritage tourism, the authors point to the ultimate desire of the modern-day tourist to know the authentic as a form of cultural consumption. The authors provide an overview of three historic battles in the history of early Islam and their relevance for the Islamic tourism industry. Following MacCannell (1989), the authors make suggestions for transforming the three famous battlefields of Islam and the city of Madina into tourist areas.

Yilmaz, Gunes and Sormaz (Chapter 14) discuss the relevance of holy food, such as those from Konya, for Islamic tourism. The authors provide an overview of Konya and Mevlevi cuisine, discussing their religious and historical significance for Muslims. The authors argue that Mevlana's presence in Konya and being made the capital of the Seljuk Empire has made Konya one

of the major capitals in cultural tourism. According to the authors, Konya also has a significant position in terms of gastronomy tourism, drawing on culture from the Seljuk, Ottoman and Republican eras to create their current cuisine. In every culture of the world, we find that there is a food system with its own patterns of meanings. Food preparation and the way food is consumed at different occasions is often driven by the symbolic, cultural and religious meanings attached to the food, and the authors cite a famous quote from Maulana Rumi ('I was raw, I was cooked, I burned') in highlighting the spiritual dimension of Mevlevi cuisine and its relevance for the Islamic tourism industry.

Biancone and Secinaro (Chapter 15) explore issues and concepts associated with ethical tourism as they identify and discuss Halal tourism and the Halal certification process. With reference to Islamic culture and religion, the authors demonstrate that the way to discover the world is changing and ethical tourism is moving forward, which is based on environmental sustainability and respect for places and people.

The Islamic concept of religion, in the authors' view, is something all-encompassing that embraces and governs every aspect of human life by regulating not only the relationship between man and God, but also the relationship between men and women and humans and nature. The authors highlight ways to promote ethical and Halal tourism in the context of non-Muslim regions/countries. For example, the authors cite the example of the United Kingdom where the Muslim population is around 2 million, but the market for Shari'ah-compliant products consists of 6 million people. The authors propose an analysis of the Halal sector, highlighting typical market and case studies from Italy. In the authors' view, the best way to penetrate the Halal-friendly market is to accompany the touristic offer with a specific certification.

Yasuda (Chapter 16) discusses religious practices and performance in Syrian Shi'ite religious tourism. Using a literature review and their own field research in al-Sayyedah Zeinab and other Shi'ite religious places in Syria from 2007 to 2011, Yasuda examines the function of religious practices in contemporary religious tourism by introducing a performance approach in tourism studies. In doing so, the author discusses the characteristics of religious practices (e.g. the effusion of individual sensibility; a fluid environment for both practitioners and audiences; and visualization and simplification of religious practices) and the shared common sense among stakeholders in religious practices.

Mujteba (Chapter 17) discusses the role of foot pilgrimage in Islam, specifically with reference to the Arbaeen Ziyara in Iraq and reviews the focal concept of sacredness and its relevance to pilgrims. Citing the examples of sacred months, nights, objects, places and water, the author argues that these are considered as holy and sacred given that they have additional and supplementary potential of Baraka (blessings) from Allah (*Subhanahu Wa Ta'al*). Accordingly, the author discusses the site sacredness and pilgrimage of Karbala in Iraq.

Abbasi (Chapter 18) discusses the case a multidimensional movement of religious travellers known as Tableeghi Jamaat, which has played a key role in transforming the lifestyles of many Muslims around the world. The author identifies and discusses the workings of the organization, throwing light on religious journeys (called Dawah journeys), daily rituals (e.g. five tasks) and its focus on

a simple five-point agenda that helps to bring order and a sense of spirituality and belongingness among its followers. The author also discusses the criteria against which performance is evaluated and the mechanisms in place for training and development. The author presents implications at a social level, citing narrations from followers with significant changes in lifestyle, especially gender role reversal in societies where, traditionally, men are expected to work outside the home and women to take care of household needs. The author describes the economic impact that takes the form of mobilization of religious travellers for local, regional, annual and international gatherings, impacting not only the transport sector, but also textile, leather, footwear, retail and food sectors.

The impact of Tableeghi Jamaat, as a religious movement, is also visible in Western countries such as the United Kingdom (Jamal, 1997; Pieri, 2012; Siddiqui, 2018), France (Kepel, 2000), Germany (Fasut 2000), Australia (Ali 2006), Canada (Rory, 2009) and the United States (Metcalf, 1996), where members aspire to follow the footprints of their beloved Prophet Muhammed (peace and blessings of Allah be upon him). For example, in an ethnographic study involving British Muslims, Jamal (1997) cites the gradual influences they experienced and the transformation they went through due to the efforts of religious travellers. Many narrated stories of complete transformation, changing from 'being sinners' towards being better informed Muslims who would focus on adopting an Islamic lifestyle that would secure them against any transgression of religious values. The religious movement has its own celebrities (e.g. Junaid Jamshed) and religious scholars (e.g. Moulana Tariq Jameel) who enjoy massive followings on social media. Similar perspectives are offered by others such as Siddiqui (2018) who offers a fascinating account of the extent to which the same religious movement has transformed the lives of many Muslims across the globe.

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2 Islamic Tourism: The Role of Culture and Religiosity

Ahmad Jamal* and Noha El-Bassiouny

Introduction

> Tourists are among the least understood collectivities, despite their ubiquitousness and still growing number worldwide. (Jafari, 1987, p.151)

The quote from Jafari (1987) is interesting in the sense that despite the recent growth in Halal tourism, there has been no effort in developing a better understanding of Muslim religious tourists. Accordingly, this chapter aims to provide insights into the consumer behaviour of Muslim tourists and their significance as a potential target segment within the context of Halal tourism. More specifically, the chapter intends to discuss the role of religious commitment and culture in impacting Muslim tourist decision-making processes within the Halal tourism sector.

The next section presents a brief overview of Halal tourism sector, highlighting the need to target Muslim consumers. This is followed by a section that discusses Muslim tourist travel motivations, particularly in the context of guidance provided by the holy Qurān. The chapter then presents and evaluates a stimulus–response model that assesses the extent to which the Muslim tourist consumer responds to the marketing efforts by the Halal tourism industry, and in doing so presents a conceptual framework of the industry–customer interface. The subsequent section describes the role of culture and its dimensions, drawing from the literature in marketing and social psychology. Finally, the chapter concludes with a discussion of recent research that discusses the interaction of religious commitment, cultural orientations and their potential implications for the Halal tourism industry.

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Halal Tourism

During the last decade, there has been a noticeable trend in the tourism industry to progressively move away from mass marketing towards more sophisticated approaches to segmenting tourist markets in order to address the distinct consumer psychology of a particular target market (Dolnicar and Le, 2008). Scholarly work also highlights the opportunity costs involved in marginalizing the Muslim consumer segment around the globe (El-Bassiouny, 2014; Battour and Ismail, 2016; Battour *et al*., 2017). Muslims represent the fastest growing consumer segment in the world, and the number of Muslims is expected to increase by 70% from 1.8 billion in 2015 to nearly 3 billion in 2060 (Lipka and Hackett, 2017). According to a Pew Research Center (2012) estimate, the Muslim segment is expected to exceed the number of Christians by the end of the current century. According to the same estimate, Muslims have more children per household than any other faith group and they are the youngest of all religious groups (average age 23 years compared with 30 among non-Muslims). Larger families mean that the segment has different consumption needs and patterns compared to other consumer segments, and their younger age profile means that the segment has better engagement with new technologies such as social media and the internet.

The term Halal is an all-encompassing concept having wide social and cultural connotations, encouraging Muslims to use products and services that promote goodness and social welfare in all aspects of life (Alserhan, 2010). Globally, anything that is Halal is an important emerging market sector covering categories as wide ranging as food, drinks, clothing, cosmetics, pharmaceuticals, entertainment, finance and financial services and even education. The binary opposite term of Halal is haram, which means prohibited, forbidden and unlawful as per Islamic law.

Recently, there has been convergence in the notions of destination marketing (i.e. when a place/city/country utilizes marketing principles to attract tourists) and Halal branding. According to Shafaei and Mohamed (2015), Malaysia, for example, is branding itself as a Halal hub utilizing Islamic tourism as a key unique selling proposition as it markets itself internationally by targeting the global Muslim consumer/tourist segment. Targeting this global segment of religious-conscious consumers can lead to the creation of numerous Halal tourism hubs.

Halal tourism refers to tourism activities and behaviours geared towards individuals and families who abide by the rules and principles of Islamic Shari'ah – which is an Islamic canonical law based on the teachings of the holy Qurān and the traditions of the Prophet Muhammad (peace and blessings of Allah be upon him – PBUH). Battour and Ismail (2016), after considering a number of definitions, 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). Muslim-majority countries such as Malaysia and Turkey, among others, aim to target Muslim customers from all over the world, offering facilities in accordance with the religious beliefs of Muslim tourists. There are also specialist websites (e.g. www.Halalbooking.com

and www.Halalholidaypackages.co.uk) promising to offer unique travel experiences in harmony with Islamic values and traditions. Media reports frequently speak of Halal tourism taking off, catering for the needs of Muslim travellers worldwide, and especially those from wealthy Gulf Arab countries.

Even non-Muslim majority countries like Japan, Philippines and Brazil offer Muslim-friendly solutions/options (e.g. allocating prayer/quiet rooms at the airport, publishing Muslim-friendly food guides, etc.) to satisfy specific needs of Muslim tourists (Battour and Ismail, 2016). Recent trends suggest that the industry offers flights where no alcohol or pork products are served, prayer timings are announced, and religious programmes are broadcast as part of entertainment offered on board. Hotels that claim to be Halal do not serve alcohol, offer only Halal food in their restaurants and provide separate swimming pools and spa facilities for men and women in line with Islamic faith and its traditions.

Jafari and Scott (2014) argue that the study of tourism in the Muslim world can be about religious topics such as Hajj and pilgrimage, but it actually means and involves much more. According to the holy Qurān, the entire universe is a source of spiritual inspiration for a human being and through the process of contemplation (*tafakkur*) and reflection (*tadabbur*), a devout Muslim tourist can convert physical realities such as travelling into spiritual lessons.

For example, consider this verse from the holy Qurān which 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' (Qurān 29:20). 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. For example, the holy Qurān states: 'Do you not see that ships sail through the sea by the favour of Allah that He may show you of His signs? Indeed, in that are signs for everyone patient and grateful' (Qurān 31:31); 'Indeed, within the heavens and earth are signs for the believers' (Qurān 45:3); 'And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent' (Qurān 41:39).

In other words, the universe itself becomes an important source of spiritual inspiration for those who want to lead a divine life on earth. The holy Qurān describes life as a journey, knowledge as light, and ignorance as darkness in its way: 'How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned' (Qurān 2:28); 'It is He who sends down upon His Servant [Muhammad] verses of clear evidence that He may bring you out from darknesses into the light. And indeed, Allah is to you Kind and Merciful' (Qurān 57:9). Accordingly, for the believers, the universe becomes a manifestation of God's attributes allowing to sense perfection in all the events that occur in the universe.

Other verses of the holy Qurān favour travelling as a means of understanding the reality of human existence in this universe and increasing one's understanding and knowledge: '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' (22:46). Verses such as the following emphasize gaining experiences by reflecting on historical events as a source of getting familiar with traditions that were dominant in previous times and places: 'Have they not travelled through the land and observed how was the end of those before them? And they were greater than them in power. But Allah is not to be caused failure by anything in the heavens or on the earth. Indeed, He is ever Knowing and Competent' (35:44).

The past is, therefore, projected as a guidance for the future of humankind and one is encouraged to visit historical places to learn lessons from the past events. For devout Muslims, the past is synergistically tied to their future in the Islamic paradigm as the eternal hereafter is based on their performance in the mundane life. This establishes the concept of accountability for one's deeds in the prior life. Hence, history is tied to the present and the future in the Islamic philosophical continuum. The historical lesson is also evident in the story of the Prophet Moses and the Egyptian Pharaoh when eventually the holy Qurān reports that Allah will keep the drowned Pharaoh's body as a sign for contemplation by future generations. According to the holy Qurān: 'So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless' (Qurān 10: 92).

Travelling for business and seeking sustenance via travel and trade is treated as one of the bounties of Allah: 'It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful' (Qurān 17:66); 'And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah , and remember Allah often that you may succeed' (Qurān 62:10).

While the Qurānic discourse on travel is clearly focused on providing guidance to both the Muslim tourist and the Halal tourism industry, research within the context of Halal tourism, with very few exceptions, tends to be industry centric, ignoring the viewpoint of the user (i.e. the customer). In other words, and generally speaking, we do not know how and in what sense a Muslim customer views Halal tourism and its related activities or behaviours.

From a generic consumer perspective, tourism can be defined in terms of the activity of people who travel to places outside their normal place of residence and for different motivations, such as for personal reasons (e.g. sightseeing including visiting an attraction, visiting family and friends and leisure) or for business or other reasons. So, the question is what are the key motivations for Muslims to undertake tourism and what are the key activities and behaviours that they typically undertake when travelling? Also, to what extent does religion inform these motivations, activities and behaviours? What is the role of culture? Not all Muslims are same and hence they are likely to have a range of motivations, especially religious commitment, when engaging in any tourism-related activities and behaviours.

This reciprocates the fact that, aside from the fundamental core of the religion, there are many voices of Islam and this pluralism is what makes Islamic tenets accommodate the pluralism in human nature. Even though Muslims are united by the core principles of Islam, there is heterogeneity in their cultural

backgrounds. Even if a Muslim tourist values religious principles, he or she may still be influenced by their cultural orientations when engaging in a tourism-related activity and behaviour. There can be many faces to the Halal market from the viewpoint of a Muslim traveller. In a recent research study conducted by El-Bassiouny (2018), the perceptions of the Halal markets in Germany and Singapore had great variations from the viewpoint of a Muslim traveller. The appeal of the destination to the Muslim traveller will, therefore, depend on religious commitment. The following section discusses the motivation of religious tourists in the context of Halal tourism.

Muslim Tourist Motivations

The literature on travel motivations distinguishes between two types of general motivations: push factors and pull factors. The first factor is relevant to tourists' internal motivations that push them to engage in tourism, whereas the latter factor represents attractions in the touristic destinations that pull tourists towards them (Drule *et al*., 2012; Kim and Lee, 2002; Battour *et al*., 2017; Uysal and Jurowski, 1994). With the exception of a few studies on religious tourism, such as Poria *et al*. (2003), who report differences between moderately religious and conservative religious tourists in terms of motivations to visit holy cities, the literature is largely silent on why and in what sense religious tourists may show different motivational tendencies.

In the context of Muslim tourists, Battour *et al*. (2011) conducted a qualitative research investigating the Islamic attributes that Muslim tourists require when travelling in a Muslim and non-Muslim country. They found the availability of prayer facilities, Muslim toilets, Islamic entertainment, Halal food, Islamic morality and the call for the daily five prayers to be important Islamic attributes. However, the attributes largely relate to external factors linked with travel destinations.

In an effort to determine the possible tourism motivations that drive Muslim tourists to select and travel to a specific destination, especially those that impact overall tourist satisfaction, Battour *et al*. (2017) surveyed international hotels and tourism sites in four Malaysian cities using scales adapted from prior research in relation to push and pull motivational factors. While findings pointed to positive links between pull factors and tourist satisfaction and between push factors and tourist satisfaction, there is no discussion of how and in what sense pull factors (e.g. seeking achievement and exciting, entertaining adventures, escaping from demands of home/work) would impact tourist satisfaction. Therefore, the prior research on Muslim tourists, their characteristics and especially their motivations and decision-making processes lacks conceptual rigour.

Marketing literature defines motivation as 'an inner drive that reflects goal-directed arousal' (Arnould *et al*., 2002, p. 378). In the context of religious tourism such as Halal tourism, travel motivation can be described as the driving force within Muslim tourists that makes them travel. While consumer research describes a range of motivations (e.g. utilitarian, social and hedonistic, etc.),

there is scope for future research to explain and examine the theoretical rationale and underpinnings for different types of motivations (utilitarian, social and hedonistic) on tourists' consumer decision making within the context of Halal tourism. In other words, a call is made here for future research to articulate theoretical frameworks that can explain the role of internal motivations within the context of Halal tourism.

Furthermore, discourses on religious tourism point to a distinction between religious and secular tourists (Fleischer, 2000; Collins-Kreiner, 2010; González, 2013). The distinction is important given each segment is said to have different motivations for engaging in religious tourism. Generally speaking, religious tourists are motivated in part or exclusively for religious reasons (Rinschede, 1992). While on a quest for religious experiences, they may cross paths with secular tourists who seek to satisfy their curiosity about holy places but perhaps also about pilgrims as well (e.g. Nolan and Nolan, 1992; Božic *et al*., 2009). Religious tourists specifically travel to religious sites either individually or in groups for pilgrimage, as part of a religious obligation or a mission, whereas secular tourists may travel to religious sites due to leisure, educational purposes or historical and architectural importance.

However, religious tourists, while on a specific pilgrimage, may also seek additional benefits such as visiting non-religious places and attractions. For example, millions of Muslims travel to Makkah in Saudi Arabia every year to perform Umrah (a religious mission), but some of them also seek to visit other attractions and even countries (e.g. a stay over in Dubai) while on the same trip. Many of the British-Asian Muslim minorities living in the UK routinely combine performing Umrah with a visit to their country of origin in the same trip. Moreover, those travelling with families often consider the needs of their children when travelling. For example, while a devout Muslim parent(s) may aim to embark on performing Umrah for religious reasons, they may also consider the education and leisure aspects when choosing when and where to travel, especially while travelling with children.

Therefore, the motivations for Halal travel can be for purely religious or for a mixture of religious and non-religious reasons. Accordingly, it can be argued that a Muslim tourist may seek to maximize value out of their total travel experience focusing not only on the religious/spiritual aspects, but also the social, leisure, hedonistic and cultural elements associated with travel experiences. Despite the complexities involved in religious tourism choices, limited research exists that discusses travel motivations from different perspectives within Halal tourism sector. Future research can therefore investigate Muslim consumers' travel motivations in further depth and rigour.

The Halal Tourism Industry – Customer Interface

As per Poria *et al*. (2003), actions and behaviours are likely to be linked with tourists' religious affiliations and the strength of religious beliefs but we rarely find a discussion on this topic. The same authors further argue that religion is linked to tourism, in terms of both consumer (tourist) behaviour and the supplier

(host) behaviour, as well as the relationship between them. However, a very limited body of research dealing with these concepts is available, a fact that seems surprising given the links between the history of tourism and that of religion.

Generally speaking, Halal tourism is a growing business across the globe. The key stakeholders within the industry include governments, tour operators, travel agents, and service providers such as hotels and guest houses – all of whom have a key interest in targeting Muslim tourists. The Halal tourism industry has a valid need for understanding the travel needs of tourists with a view to designing the best products and services. On the other hand, Muslim tourists want to seek excellent service quality, value for money and satisfaction from their travel experiences. The Halal tourism sector largely appeals to those with some level of religious commitment and consciousness. Religious commitment is defined in the consumer-behaviour literature as the degree to which a person adheres to his or her religious values, beliefs and practices and uses them in daily living (Worthington *et al*., 2003). However, not all Muslim tourists are the same, given they can have different motivations and aspirations as noted previously. An overview of consumer research suggests that religious tourists are likely to be different in terms of their levels of religious commitment – that is, religious commitment can vary from very high to very low.

Accordingly, a key challenge for the Halal tourism industry is to identify the tourist segment that most values the services offered by the industry. However, the problem is compounded when religiosity interacts with culture. In other words, a Muslim tourist may show high level of religious commitment but for cultural reasons may show a varied level of understanding of religious beliefs, traditions and rituals. This may, in turn, impact how and in what sense a Muslim tourist responds to marketing efforts within the Halal tourism industry.

In line with consumer information processing models (Evans *et al*., 2009), the key argument of this chapter is that a person's decision to undertake a religious journey entails substantial information seeking, information processing and sense making. Muslim tourists are essential partners in the market-exchange process and they are likely to evaluate Halal tourism service offerings in terms of many service attributes such as reliability, credibility, trustworthiness and competence, not only just Islamic attributes as articulated by Battour *et al*. (2011). The Halal tourism market consists of potential buyers with needs and wants and the purchasing power to satisfy them and a range of service providers who aim to target such potential buyers.

As per the stimulus–response or 'black box' model of consumer decision making (Engel *et al*., 1986; Jacoby 2002), potential Muslim tourists within the Halal industry can be seen as thinkers and problem solvers who respond to a range of external and internal factors when deciding whether or not to buy a service offering (Fig. 2.1). While there is a probability that a Muslim tourist may behave emotionally or irrationally, the stimulus–response model presented in Fig. 2.1 assumes that regardless of what happens inside the black box, the Muslim tourist's response is a result of a conscious, rational decision-making process.

More importantly and in line with Marcus *et al*. (2010), a further argument is that the religious tourism industry is a social and cultural institution requiring a close examination of the way culture and religion interact with each other.

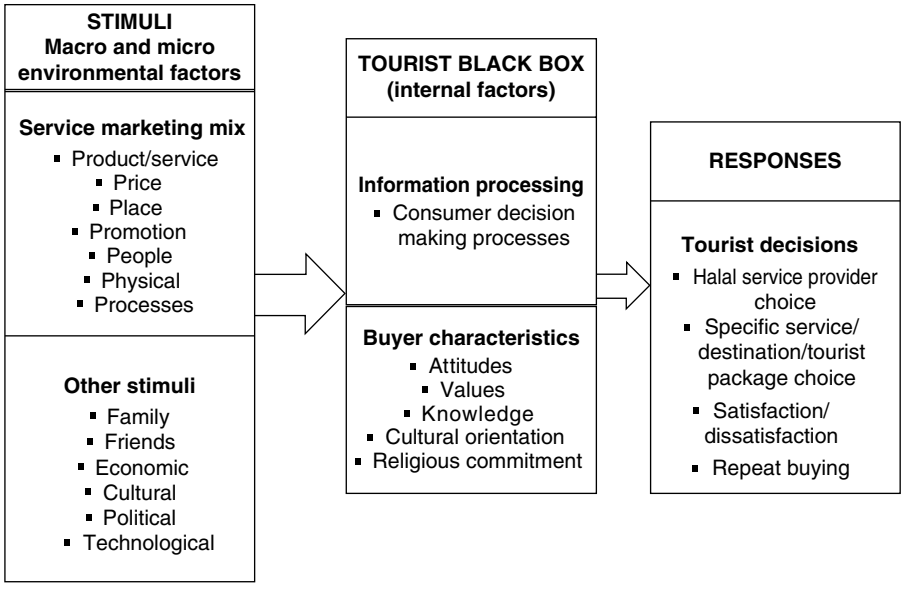

Fig. 2.1. A stimulus-response model of Halal tourism. Source: adapted from Engel *et al*. (1986).

Kurmanaliyeva *et al*. (2014) highlight the sociocultural orientation of religious tourism. More specifically, culture, both as an external stimuli (culture of a country) and as an internal factor (cultural orientation as a personal tendency), is likely to play an important role in shaping Muslim tourists' responses to external stimuli (e.g. service marketing mix) within the religious tourist industry. Therefore, the next section discusses culture and its dimensions with a key focus on discussing implications for religious tourism, especially Halal tourism.

Culture and Cultural Dimensions

Evans *et al*. (2009) describe culture in terms of cognitive elements and beliefs (what we know as a society and transmit to generations), values and norms, signs, signals and symbols (including language and common conventions). McCracken (1986) defines culture as a system of shared meaning that consumers use to inform their lives. Therefore, culture is something that consumers learn (no-one is born with a culture) and share with others as part of a group, society, nation or country. Accordingly, it acts as a lens (McCracken, 1986) that consumers use to make sense of their world impacting perceptions, attitudes and values (Evans *et al*., 2009). Moreover, religion is a cultural phenomenon and as such it plays an important role, especially when consumers make choices in relation to food, clothing, music and travel. More specifically, culture informs fundamental choices such as where, when, how often and why consumers want to travel.

Hofstede (1991) defined culture as the collective programming of the mind, which distinguishes the members of one group or category of people

from another. Hofstede also identified five dimensions along which one can compare cultures across the globe using index scores (1 for lowest and 120 for highest): individualism/collectivism; uncertainty avoidance; power distance; masculinity–femininity; and long-term orientation (see, for example, Soares *et al*., 2007; Woodside *et al*., 2011 for a discussion). Each of these dimensions has relevance to Halal tourism, especially when it comes to managing travel destinations. The following section will specifically discuss the implications of individualism/collectivism, uncertainty avoidance and power distance for Halal tourism industry.

Uncertainty avoidance

This refers to 'The extent to which people feel threatened by uncertainty and ambiguity and try to avoid these situations' (Hofstede, 1991: 113). The dimension deals with the need for well-defined rules for prescribed behaviour among people and describes how well people can cope with stress and anxieties. Table 2.1 presents the index scores in relation to uncertainty avoidance. It can be seen that generally speaking, Muslim countries score relatively high especially Iraq, Turkey, Saudi Arabia, Kuwait, Egypt and Pakistan. While handling Muslim tourists from these nations, it is important to recognize the cultural tendency to make the safest and most conservative decisions despite any emotional outbursts. In this context, Halal tourist operators and other stakeholders need to be very clear and accurate about handling expectations and they should set up clearly defined parameters to avoid Muslim tourist dissatisfaction. Security is going to be an important element in individual Muslim tourist motivation from such countries, hence the need to elaborate the safety features associated with travel experiences.

Table 2.1. Uncertainty avoidance in Muslim-dominated countries.

Countries	Uncertainty avoidance
India	40
Indonesia	48
Nigeria	55
Iran	59
Bangladesh	60
Morocco	68
Pakistan	70
Egypt	80
Kuwait	80
Saudi Arabia	80
Turkey	85
Iraq	85

Source: https://www.hofstede-insights.com/country (comparison downloaded on 18 January 2018).

Woodside *et al*. (2011) argue that tourists from high uncertainty avoidance countries are likely to travel in groups as it allows mitigation against any unforeseen risks. Such tourists may also engage in extensive information searches as part of the pre-trip planning phase, avoiding less well-known and possibly dangerous places.

Power distance

Individuals in a given nation are not equal in terms of power and status and hence each nation develops its own tendencies towards handling inequalities in society. This dimension reflects the consequences of power inequality and authority relations (Soares *et al*., 2007) and refers to the extent to which less powerful members of society expect and accept that power is distributed unequally. People in high power distance countries accept an unequal, hierarchical distribution of power and accept their place in the power hierarchy. In such countries, people accept centralized authority and organizations compared to low power distance countries where people prefer decentralization and flatter organization structures.

Muslim-dominated countries are by and large high power distance countries (see Table 2.2), which means Muslim tourists from these countries may expect the Halal tourism industry to tell them exactly what needs to be done. Woodside *et al*. (2011) make relevant points by arguing that people from high power distance countries are likely to prefer long visits, spend a lot of money on gifts, visit well-known attractions and report back their travel experiences to others back home given such verbal reporting ability and practices serve to reinforce high status rankings.

Table 2.2. Power distance in Muslim-dominated countries.

Popular Muslim countries	Power distance
Pakistan	55
Iran	58
Turkey	66
Egypt	70
Morocco	70
India	77
Indonesia	78
Bangladesh	80
Nigeria	80
Kuwait	90
Iraq	95
Saudi Arabia	95

Source: https://www.hofstede-insights.com/country (comparison downloaded on 18 January 2018).

Individualism/collectivism

Individualism represents a preference for a social framework in which an individual's focus is on taking care of only themselves and his/her immediate family members. Contrary to this, collectivism represents a preference for a social framework in which an individual expects to belong to a group that looks after him/her in exchange for unquestioning loyalty. Collectivist cultures tend to hold an interdependent view of the personal self that stresses connectedness, social context and relationship, whereas individualistic cultures tend to hold an independent view of the self that stresses personal independence, growth and success (Triandis, 1989). Table 2.3 presents individualism scores for popular Muslim countries.

It can be seen from Table 2.3 that Muslim tourists from countries such as Indonesia, Pakistan, Bangladesh and Egypt are likely to be collectivist in nature, which means that they may value word of mouth and in-group recommendations more than those who belong to individualistic cultures (see, for example, Jamal, 2003). While still low in individualism compared to Western countries such as the US, Australia and the UK, Muslim tourists from India, Morocco and Iran are likely to show interest in expressing their own ideas rather than complying to group norms. This can be an important issue as Halal tourists often travel in the company of strangers.

Table 2.3. Individualism in Muslim-dominated countries.

Countries	Individualism
Indonesia	14
Pakistan	14
Bangladesh	20
Egypt	25
Kuwait	25
Saudi Arabia	25
Nigeria	30
Iraq	30
Turkey	37
Iran	41
Morocco	46
India	48

Source: https://www.hofstede-insights.com/country (comparison downloaded on 18 January 2018).

Horizontal versus vertical

A stream of research argues that individualism and collectivism are both horizontal (emphasizing equality) and vertical (emphasizing hierarchy) in nature (Triandis and Gelfand, 1998; Shavitt *et al.*, 2006). For example, the vertical dimension reflects a hierarchical social perspective that emphasizes social competition with those perceived as outside the in-group (Shavitt *et al.*, 2006). On the other hand,

the horizontal dimension places importance on benevolence, social equality and cooperation among close others (Triandis and Gelfand, 1998).

According to Shavitt *et al*. (2006), countries such as the US, the UK and France rank highly on vertical individualism as people in these countries show concerns about improving their individual status and seeking distinctions from others on the basis of competition, achievement and power. Countries such as Sweden, Denmark, Norway and Australia rank high on horizontal individualism as people in these countries tend to view themselves as equal to others in status. Instead of seeking social distinctions, they focus on expressing their own uniqueness and capabilities to be successfully self-reliant (Triandis and Singelis, 1998). Countries such as Korea, Japan, India and Pakistan tend to be vertical collectivist societies whereby people focus on complying with authority and enhancing the cohesion and status of their in-groups, even at the cost of their own personal goals (Shavitt *et al*., 2006). People in rural areas of Central America and the Israeli Kibbutz tend to show horizontal collectivist tendencies as they focus on sociability and interdependence with others within an egalitarian framework.

Conclusion

Jamal and Sharifuddin (2015) report findings of a study that has relevance to managing travel experiences within the Halal tourism industry. Realizing that Muslims can have different levels of religious commitment and cultural orientations, Jamal and Sharifuddin (2015) went on to explore the perceived value and perceived usefulness of Halal-labelled packaged food products among a sample of British Muslims in the UK. Perceived value was operationalized as a multidimensional construct capturing monetary, emotional, social and quality value. Perceived usefulness is defined as the extent to which a Muslim consumer believes that purchasing a Halal-labelled food product would improve shopping experiences. The study found a direct and positive link between perceived value and intentions to patronize stores selling Halal-labelled products. On the other hand, both perceived usefulness and religious commitment had a direct and positive effect on intentions to buy Halal-labelled products and intentions to patronize stores selling Halal-labelled products.

In terms of collectivism, Jamal and Sharifuddin (2015) reported some very interesting results. The study found that the vertical dimension of collectivism positively impacts intentions to buy Halal-labelled products and intentions to patronize stores selling Halal-labelled products, but horizontal dimension of collectivism had a negative effect on both types of intentions. A further insightful result was that the vertical dimension of individualism has a positive impact on intentions to patronize stores selling Halal-labelled products. In conclusion, they argued that the best segment to target within the Halal industry is consumers with high religious levels and vertical collectivist tendencies.

Halal tourism is a promising domain and there is a lot of potential for growth in the coming years. However, given the diversity across the Muslim world, having only one approach to target and segment Muslim tourists will

not be effective. It is much better to consider both religiosity levels and cultural dimensions when targeting Muslims tourists.

Vertical collectivist Muslim tourists are likely to focus on complying with authority and enhancing the cohesion and status of their in-groups, even at the cost of their own personal goals (Shavitt *et al*., 2006). However, such assumptions need to be double checked and validated by future research within the Halal tourism sector. Future research can look into a number of research questions, such as how and in what sense culture impacts religious tourist decision-making processes and their responses to marketing efforts developed by the industry. Do religious tourists with collectivist orientations differ from those with individualist orientations? In what sense does horizontal and vertical dimensions of individualism/collectivism inform religious tourist decision making? What is the role of religious commitment in explaining motivations and intentions of religious tourists? Future research should also make a distinction between pilgrimage-related and non-pilgrimage-related travel and test the conceptualization across different religious faiths and countries to validate the role of culture and religious commitment across faith groups.

In the meantime, and given the findings reported by Jamal and Sharifuddin (2015), one can anticipate some strategies to target Muslim tourists effectively. For example, service providers within the Halal tourism industry can focus on developing advertising messages that encourage Muslim tourists to think about not only the religious value, but also the monetary, quality, emotional and social value attached with the service offering. This is due to the fact that Muslim religious tourists are likely to seek different types of value from their travel experiences. Moreover, Muslim religious tourists with vertical collectivist tendencies are expected to appreciate word of mouth and rely on the advice provided by opinion leaders and spokespersons. Therefore, service providers within the industry should focus on building relationships with Muslim religious tourists and demonstrate their commitment to the segment.

Another pertinent factor that can interact with religious commitment and cultural orientation in future religious tourism research is digital awareness. Islamic consumers have emerged as a global cosmopolitan segment that transcends national borders and, with the advent of digitalization as a global trend, this segment needs online marketing and communications because it embraces emergent technological advancements (Akyol and Klinic, 2014; Battour, 2018). A recent article by the American Halal Association highlighted the importance of digital communications for the Muslim consumer (Labadi, n.d.). In the context of Halal tourism, there are mobile applications that are emerging that cater to the Muslim tourist, such as 'Halal Trip' and 'Muslim Pro' (Battour, 2018).

Future research can delve into the importance of digital applications and media communications for the Islamic tourism industry and for the Muslim/Halal tourist. Given the emergence of the young savvy Muslim consumer, it is likely that digitalization would have an important role to play in future Islamic tourism consumption.

Significant growth in international trade, globalization and migration has led to massive movements of people across the globe. Worldwide immigration patterns of recent decades have led to the creation of large ethnic minority

subcultures, including Muslim communities that co-exist along with host cultures in many of the Western countries (Jamal, 2003; Jamal and Sharifuddin, 2015). As per Jamal and Shukor (2014), the first generation of Muslims living in the West show commitment to a collective self and need to conform to religious and cultural traditions, whereas the second and third generations (born and raised in the West) feel the full force of the clash of cultures both at home and outside. Future research can, therefore, investigate the role of Islamic tourism in informing identity positions taken by the Muslims living in the West, paying special interest to the intergenerational and gender differences.

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3 Religion and Islamic Tourism Destinations

Rukeya Suleman* and Balal Qayum

Introduction

The 21st century has been marked by symbolic clashes and a preoccupation with representation. The meaning of places to people, matters. The meanings carried symbolically through tourism heritage, matter. These phenomena form the backdrop against which this chapter is set. Tourism is a powerful force in the making of the world and our own individual understandings of the world; in our dialectic understandings of different cultures and spiritualties, of people, places and pasts (…and futures). In a broad sense, this chapter takes a closer look at some of the intricacies of Islamic tourism and its management, but more to the point, the priority here is to approach seemingly 'given' terms in this sub-discipline of religious tourism with caution, criticality and an awareness of the audience. Some of the questions raised by this chapter are hoped to serve as a primer for tourism management, offering guidance in navigating the complexities that percolate Islamic tourism destinations and their management.

Religiously motivated travel has grown substantially in the second half of the 21st century, much to the bemusement of many who maintain that religion (and its associated expressions of travel and mobility) is losing its institutional and social significance (Timothy and Olsen, 2006). It has been argued that this is a trend that is antithetical to the progress of modernity and rationality in the post-modern Western world, comprised of its seemingly ever expanding 'unknowns' and multiple, fragmented truths. However, could this unstable ground be driving human introspection, sense making and the questioning of our place in the modern world?

This chapter draws upon the recent themes within tourism management, which look to explore interesting and challenging approaches to the management of Islamic tourism destinations. This chapter will build and elaborate upon the transformative research agendas that have been espoused recently

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by commentators within tourism studies, such as Hollinshead (2016) and Hollinshead and Suleman (2017) who have lamented the general omission of 'open-to-the-future research agendas in and across the field' (Hollinshead and Suleman, 2017, p. 61).

Islamic Tourism Destination Management

A critical awareness in regard to some of the current themes from the sub-category of tourism destination management continue to emerge. Complex and diverse themes have been explored such as how negative emotions (e.g. disappointment and regret) can develop towards travel destinations (Gran, 2010; Michalkó *et al*., 2015). Further questions need addressing; such as how can tourism destination managers work towards adopting a strategy of *long-termism* in their approach to destination positioning in consumer consciousnesses, through their marketing (Pike, 2017)? Destinations also rely on distinct and particular features as a source of competitive advantage. However, what is the impact of globalization and commodification on specific unique features that travel destinations project? For example, Halewood and Hannam (2001) discuss commodification of Viking heritage tourism across Europe; Cloke and Perkins (2002) point to commodification of adventure tourism in the context of New Zealand; and Gyimóthy and Mykletun (2009) for entrepreneurs in the Norwegian Voss region commodifying ancient culinary heritage as meal adventure tourism.

Islamizing the Lens of Destination Management

Further attention needs to be paid on matters relevant to Islamic destination management especially in research terms. This remains a very much under-represented sub-area of tourism management, though some thoughtful research is slowly making its way to the surface of tourism literature. Yet, despite the under-represented pool of research, there are still many elements of diversity to be seen within it. For instance, Alsawafi (2017) looks beyond Islamic tourism as being defined by the Hajj (the obligatory pilgrimage to Makkah, health and wealth permitting) and offers a compelling insight into the motivations of Omani religious tourists as they embark on Umrah (the lesser, optional pilgrimage to Makkah). El-Gohary (2016) presents a very insightful contemplation into the meaning(s) of Halal tourism, exploring the market, consumption, religious principles and matters of non-compliance to Halal principles, to name a few strands of his research. Some of the themes El-Gohary presents are germane to this chapter; however, the authors will demonstrate how these themes can be challenged and seen through a multiplicity of lenses.

And what about the future challenges and management of Islamic tourism destinations? Will we see Muslim-friendly provision in mainstream airlines (Battour and Ismail, 2016)? Will there be a proliferation of travel agencies that target Muslim tourists in a holistic manner by customizing entire tours, where consideration is given to the availability of Halal food, an itinerary built around

prayer timings, visits to mosques and Muslim tour guides (Battour and Ismail, 2016)? Though these types of 'Muslim tours' can be currently arranged at a local level and through some specialist Halal tourism providers (all of which market Halal tourism, as well as tourism destinations/tours with 'Halal-friendly features', see https://en.Halalbooking.com or https://www.serendipity.travel, for examples), they are not mainstream. Will the Islamic tourism industry(s) agree on Halal standardization that can appeal to diverse Muslim populations? What about issues surrounding inclusivity and engagement with non-Muslim populations? We are yet to see how these challenges and prospects will unravel.

The aims of this chapter are manifold and it is hoped that unravelling the terminology and offering a few guiding approaches to the interpretation of Islamic Tourism and its management will prove useful to the reader. The two main aims are discussed in the following sections.

The under-representation of religious tourism management

Religious tourism, or spiritual tourism (for more on the separation of the religious from the spiritual see Hammond, 1991; Timothy and Olsen, 2006), is an under-represented sub-category of tourism despite it being readily considered to be one of the oldest forms of travel (Jackowski and Smith, 1992; Kaelber, 2006). Spiritually motivated travel has grown alongside the growth of tourism in the 21st century; it is against this backdrop that Bremer (2005) further asserts the tourism industry's prolific interactions and intersections with religious life, taking place virtually all over the globe. Again, this calls into question the relative paucity of research that has been established in this sub-field. The authors of this chapter do not feel it is a bold claim to assert that modern travel and mobility simply cannot be unravelled and comprehended without the inclusion of religion. Olsen and Timothy (2006, p. 1) support this sentiment, though they affirm that moves to understand religiously motivated travel by the tourism industry(s) and related bodies are also largely driven by capitalist desires (see also Sharpley, 2009; Vukonić, 2002).

Sharpley (2000) provides some useful insights into the condition of existing religious tourism literature; two observations are particularly pertinent to this chapter. First, Sharpley stresses the lack of theological contextualization to frame religious tourism research, and by extension, travel. Second, he points out the over-reliance on economic benefits of religious tourism and the emphasis on management – the latter issue he argues is germane to all forms of heritage and cultural tourism (2000, p. 239). We hope to shed light on the first observation through our focus on the Shari'ah's (corpus of religiously derived Islamic law) inherent flexibility and diversity of interpretation, and the subsequent implications for Islamic tourism and expressions of Muslim identity. The second comment by Sharpley is broadly interesting, but the authors here believe that management of some destinations that are promoted towards an Islamic tourism market perhaps require a nuanced, specific set of management considerations, some of which will be considered in the main body of this chapter.

Counter-narratives, disassociation and matters of (re)presentation

Destinations are the biggest brands in the travel industry (Morgan *et al*., 2002). How destinations are (re)presented, projected and managed in the tourism industry matters. This chapter is critical in its stance and readers are encouraged to consider matters of power embedded within relationships in the tourism industry(s) – simply put, 'who is doing what to whom?' (Hollinshead, Bedfordshire, UK, 2017, personal communication). How are the hierarchies of knowledge structured within the tourism industry and within tourism research? Hollinshead maintains the vital need to challenge the tourism industry's capacity to interpret a range of spiritual, mythic, psychic and cultural inheritances when approaching distant or misunderstood populations (Hollinshead, Bedfordshire, UK, 2017, personal communication). Shackley (2001) asserts that sacredness does not cross cultural boundaries. For example, how can Islamic tourism destinations be managed for audiences who may not be familiar with the Islamic tradition?

The Taj Mahal, at the time of writing, has become a site of dispute. These contestations will be explored and the authors use the example of the Taj Mahal to shed further light on counter-narratives, disassociation and matter of (re)presentation.

'One teardrop on the cheek of time': The Promotion and Projection of the Taj Mahal

The Nobel prize winning poet, Rabindranath Tagore, evoked the Taj Mahal's ethereal beauty through just one sentence describing it as; 'one teardrop on the cheek of time' (Preston and Preston, 2008). Though the beauty of the Taj Mahal remains palpable, the projection of its history is not. The current contested representation of the Taj Mahal is bound in the creative exercise of mythopolitics. In this example, we can understand mythopolitics to be the attempt to reconcile a constructed historical past with modern-day politics (see Suleman and Qayum, 2017, pp. 18–19 for the mythopolitics of Gezi Park, Turkey). Here, the rise of Hindu nationalism combined with the electoral success of the right wing Bharatiya Janata Party has meant that India's oft contested history and legacy from the Muslim Mughal empire has manifested new controversies in the (re)presentation and projection of the Taj Mahal within the pantheon of the country's visitor attractions. The exercise of state power and its understanding of the signifiers of 'Indianness' are constructing new storylines of India's past and present, and indeed its future *becoming*.

The Taj Mahal is a magnificent example of Mughal, Indo-Islamic architecture, commissioned by Mughal emperor Shah Jahan to demonstrate his love and devotion to his wife, Mumtaz Mahal (Preston and Preston, 2008). The monument is located in the state of Uttar Pradesh and is a visitor attraction that draws significant numbers of tourists. It is an iconic representation of India in the global popular consciousness.

During August 2017, the Archaeological Survey of India (who is responsible for protecting India's monuments of national significance) was required

to review a petition that questioned the history of this monument. The petition asserted that the Taj Mahal was originally a Hindu temple, dedicated to the Hindu God Shiva (Cockburn, 2017). The petition was overturned by the Indian Court, but the attempted rewriting of the Taj Mahal's history goes further than disputing its Mughal origins. The chief minister of Uttar Pradesh, Hindu Priest Yogi Adityanath, stated that small models of the Taj Mahal should no longer be given to foreign dignitaries as mementos because 'the Taj Mahal does not represent Indian culture' (Gowen, 2017). In early October 2017, the Taj Mahal was not allocated cultural heritage funds for 2018. A week after this, the Taj Mahal disappeared from the state's official tourism booklet, produced by the state's tourism department (Gowen, 2017).

This inspection of the Taj Mahal case study raises some important questions:

1. The question of **voice**: Whose voice is being heard? Whose voice from the Indian population is being silenced or (re)presented? We can see an interesting dynamic at play here where the de-emphasis of Mughal history comes at the same time as the emphasis of Vedic history – simultaneously giving and denying voice to different parts of the population. This is not to say that there is a side-lining of an authentic history in favour of an inauthentic history, but rather a consequence of the patchwork construction of a narrative of mythopolitics from the fragments of history, moulded by current state powers.
2. The question of **representation** and **audience**: Why does this projection of the Taj Mahal matter? Who does it matter to? Which audience is this mythopolitics impacting? How might the example of the Taj Mahal given above have internal and external impacts for the Indian tourism industry?
3. The question of **meaning** and **symbolism**: What is the symbolic value of tourism at the site of the Taj Mahal? How are images/codes/stories used to communicate a particular identity? By whom? How is the current heritage of India changing?
4. The question of minority Muslim **identity**: Belonging and identity are not about deciding whether Muslims are Indian or not, or how Indian they are. 'Indianness' itself is defined by the narratives of Indian history. If the dominant narratives of Indian history are controlled, then one/the state/those in power can control and define the dominant sense of 'Indianness' and its outward projection to the wider world.
5. The question of **management**: Tourism management involves active integration of fragments of history into constructive narratives which tend to serve established or dominant centres of power. What impact could cutting state funding for the Taj Mahal have on its condition and appearance?

Tensions Between Islamic Tourism and Halal Tourism

An exploration of semantics is of great importance to this chapter. On this note, an interesting area of consideration arises when we try to identify an appropriate label for religiously motivated tourism among Muslim communities. The term 'Islamic tourism', commonly used within the literature and present at

numerous points throughout this chapter, is generally understood to encompass issues of participation and engagement by Muslim populations with religiously or culturally significant destinations (Battour *et al*., 2010). Halal tourism can also be considered to be a subset of religious tourism, but has its own unique particularities that yield several interesting insights when examined, some of which we will explore here.

Halal tourism is derived from the Arabic term 'Halal', broadly meaning *permissible*, and a term of particular religious significance for the vast majority of Muslims within the many different traditions of Islam. The terms 'Halal' (permissible) and 'Haram' (forbidden) are often reduced in their scope, primarily associated with certain dietary requirements in popular non-Muslim understandings. However, these two terms are much broader in their applicability, being intimately connected with the Islamic Shari'ah (corpus of religiously derived law, roughly analogous to the Jewish Halakha). The scope and ubiquity of the Shari'ah for Muslims is best understood through its linguistic root – *a pathway to be followed* – that has broader connotations of guidance; for a journey and everyday routines and actions, to major ethical dilemmas a Muslim may face in their lives. This is quite a different construction than the one routinely bounded in the media, where Shari'ah is taken to mean a strict application of Islamic law.

The use of the term Halal tourism, as opposed to Islamic tourism, does have significant conceptual and practical advantages. Battour and Ismail (2016) make a strong argument that Islamic tourism is conceptually muddled, conflating a specific meaning within the corpus of Muslim scholarship (Islamic, or '*Mu'minoon*' as the closest Arabic translation) with the generic or value-free descriptor used within Western, non-Muslim discourse. The use of 'Islamic' imbues the term Islamic tourism with a very particular meaning and set of connotations and expressions for certain Muslim audiences.

From within the modern Western or secular discourse (mostly non-Muslim audiences), Islamic tourism is simply tourism that is related to the Islamic tradition, involving Muslims or otherwise quite simply connected to 'Islam' (Rinschede, 1992). Setting aside issues of delineating the Islamic tradition from related or offshoot traditions, the aim when used in this context is to act as a neutral descriptor, akin to Christian tourism as relating to Christians or Jewish tourism as relating to Jews.

The discussion so far shows that matters of audiencing as well as semantics are significant, though commonly overlooked. Authors within tourism studies need to be mindful of who it is they are writing for (*who is your audience?*), and whose voice they are using? Each audience will have a certain 'constellation of knowledge' and lived experiences to draw from; a particular set of concerns and interests that the writer needs to show awareness of. To strengthen this point, when we now turn to the Muslim audience and the Muslim tradition, it has a richer contextual setting for the use of the term 'Islamic', than compared to the understanding we have explored in the previous paragraph. The Arabic term '*Mu'minoon*' does not imply a value-free descriptor, but rather the term is intimately connected to the notions of worship, divine guidance and human intention (made to God). Attaching the word 'Islamic' to something therefore

evokes the idea of performing an action with the *intention* of worship – it is this intention (*niyyah* in Arabic) that is the key defining feature that must be fulfilled in order for the term to be applicable for Muslims (Ramadan, 2009).

The question then arises as to the ability of touristic activities to be truly Islamic, as understood within the Muslim tradition; is this ultimately possible or even desirable? With the exclusion of activities undertaken for reasons primarily centred around worship and religious obligation (such as the Hajj or Umrah), much of the areas commonly covered by the term Islamic tourism appear to fall outside of what the Muslim tradition would consider to be 'Islamic', the primary motivations ranging from travel for pleasure or education rather than acts of overt worship.

As has already been affirmed, the term Halal is devoid of such connotations of worship and has limited connection to the *niyyah* or intention of the individual concerned. Halal, meaning permissible, is used as a descriptor that simply indicates if an activity, food or object is acceptable within a particular reading of the Shari'ah. Therefore, a 'Halal holiday tour' would be geared towards Muslim audiences with only the inclusion of permissible activities and exclude impermissible activities such as alcohol consumption or the presence of pork-based cuisine.

Battour and Ismail (2016) also raise a related issue in that the use of the term 'Islamic tourism' can act to exclude non-Muslims from conceptual participation and belonging in a way that 'Halal tourism' may not necessarily do so. This raises questions as to how destinations are marketed and to whom. Just as non-Muslims are not excluded from consuming Halal foods (though some may wish to do so), non-Muslims are not excluded from engaging in Halal tourism. Conversely, Islamic tourism is conceptually more problematic, with strong connotations of, and connections with, worship, divine guidance, human intention and a holding of a specific belief structure.

Challenges for Islamic Tourism

The Muslim voice is multi-vocal and multi-perspectival (Suleman and Qayum, 2017). Matters pertaining to the realization of Muslim selfhood, of Muslim being and becoming are relevant here in our exploration of Islamic tourism, its market and the management of Islamic travel destinations. The authors would like to make readers aware of the potential pitfalls that they may encounter when discussing matters of Islamic tourism, and so offer some guidance on how to navigate this topic and its related terms.

There are two main dimensions to understanding the complexities in rendering Muslim voices. First, the theological and cultural expressions of Islam are necessarily divergent due to 'Muslims' consisting of a dizzying array of ethnicities, nations and creeds across vast geographical spaces. Second, rendering Muslim voices is further compounded by the reality that religion and culture are significant, but not sufficient determinants of individual outlook, behaviour and practice, leading to a multiplicity of 'lived Islams' distinct from theological and cultural diversity.

It is worth stressing again the importance of avoiding monologic conceptualizations of who Muslims are and what 'they' believe. Readers are further encouraged to be cautious in propagating entrenched narratives and discourses that may be normalized within tourism (though readers may not always be aware of such entrenchment). This sentiment is articulated effectively by Hollinshead and Suleman (2017, p. 68) who maintain that 'continued articulation of ideas of history/culture/being via chronotype…representations of people/events/things…deny longstanding inheritances and/or the emergent narratives of that supressed population'. Therefore, monologic accounts can be powerful in denying the projection of alternative understandings for Muslims. Muslim expressions of selfhood are dynamic, transitional and need space to be emergent and not framed within closed and totalizing visions.

It is also important to consider why the term Halal tourism is not without its own conceptual issues and problems. Although the terms Halal and Haram do not necessary represent an inflexible dichotomy in a theological sense (with there actually being gradients of Halal and Haram) within the Muslim tradition, there is a clear dichotomy in common-language usage of these very terms (Jallad, 2008). As has been stated earlier, Halal represents permissible actions whereas Haram encompasses all that is impermissible.

This raises the question of whether or not the necessary mirror of Halal tourism is therefore Haram tourism; does the existence of a Halal tourism market then mean anything outside of this is Haram? This could raise problematic assumptions that those tourism activities not explicitly designed and marketed towards Muslim audiences as Halal are impermissible and, by extension, sinful. This binary assumption is problematic for a number of reasons, but particularly given the immense diversity of Shari'ah interpretation and jurisprudence.

Simply put, there is no clear answer to questions of what precisely constitutes Halal or Haram activities, goods or services; there is no simple binary categorization possible here. This is not simply because of a 'rich diversity of interpretation and applications of Islam' (Esposito, 1990) arising from differing sects within Islam, but rather a systemic feature of an inherently flexible approach to scholarly interpretation and judicial ruling. Kamali (1998) summarizes this sentiment adeptly by stating that the Shari'ah provides for *diversity within unity*. That is to say, there is broad agreement on basic principles but diversity among interpretations and rulings – which can vary according to geographical locality, societal trends and historical periods.

Which Approach(es) Should Drive Islamic Tourism Management?

Issues of Shari'ah interpretation and codification of permissible activities also leads to broader concerns of commodification of both 'Halal' and 'Islamic' concepts in relation to tourism. In investigating the relationship between religious tourism motivations and tourist satisfaction specifically within Muslim communities, Battour and Ismail (2014) demonstrate an approach that identifies key factors that can be quantified and examined individually. These factors

included worship facilities, alcohol and gambling prohibition, dress codes and gender-segregated facilities.

This can be broadly identified as a package approach to understanding and managing Islamic or Halal tourism, where several factors are coherently and logically connected but individually quantifiable and visible to and engaged with by the tourist.

This approach is questioned by Wilson and Liu (2010, p. 110) who argue for the 'decommodification of Halal concepts; in favour of treating them as processes… this would push practices towards approaches such as fair trade, corporate altruism, sustainability and green marketing'. This process approach to understanding and managing Islamic or Halal tourism differs significantly from the package approach. Instead of individually quantifiable elements that are visible and engaged with by the tourist, the focus lies on operational processes, supply chains and ethical frameworks that underlie management activities.

This process approach is bolstered by a renewed academic interest in Islamic ethical frameworks, particularly by the idea that the 'growing complexity of the real' (Ramadan, 2009, p. 9) requires the development and reform of Islamically applied ethics. The sheer complexities involved in global supply chains, labour practices and wider social impacts of modern tourism destination management mean that the ethical principles underpinning much of the practical interpretations and rulings of the Shari'ah cannot be simply mapped onto individual components of a tourist package, but rather require deeper reflection and application to modern tourism industries.

Readers are again reminded that the approach to Islamic tourism management is hugely variable according to country and destination. There will be different approaches to Islamic tourism management, for example, between animalistic Sumatra when compared to nomadic Kazakhstan.

The Places/Spaces of Counter-narratives and Contested Representation

This notion of creating an Islamic or Halal tourism based on process rather than package is both conceptually powerful and able to provide much needed perspectives in tourism management. In particular, there are applications in the emotive and sensitive areas of managing tourist destinations in the wake of terrorist attacks aimed at tourists. While still extremely rare, high-profile events such as radical violent attacks targeting primarily tourists in Tunisia, Egypt and Morocco among others, have highlighted the urgent need for touristic activities to develop and strengthen intercultural dialogue. This need is strengthened by the reality that touristic activities in these regions have a direct connection with this culturally motivated terrorism. As Wahab (1995, p. 174–175) argues, perpetrators 'may feel the need to take drastic action to prevent what they perceive as a threat to their national culture, tradition and religious beliefs'.

This is not to argue that violent extremism of this type is caused by or even is rooted in the experience of non-Muslim tourists arriving in Muslim-majority communities, rather that there is a connection between the two phenomena

that can be usefully explored in a manner that may yield insights into the conceptualization, design and management of touristic sites and destinations. Al-Hamarneh and Stiener (2004) identify strands of messaging that such attacks are designed to send to local governments and populations as well as foreign governments and populations. As touristic activities are the spaces chosen for such messages, the conceptualization, design and management of these spaces and activities can also act as useful sites for the construction and projection of counter-messaging and counter-narratives.

The narratives frequently employed by violent extremists tend to centre on notions of conflict and incompatibility inherent in the cross-cultural exchange between host and tourist, exchanges that have embedded power dynamics that are keenly felt in the context of perceived geopolitical humiliations and cultural dominance by Western nations. Tourists are perceived as both useful 'soft' targets that yield disproportionate (relative to the resources required for attacks) impacts to further ideological agendas as well as tangible 'near' representatives of the enemy abroad.

So, how can touristic activities be used for counter-messaging and to push counter-narratives? The first step may be to recognize that there is considerable evidence to suggest that, despite the narratives consistently pushed by violent extremists, there is no widely accepted or demonstrated correlation between the level of religiosity and positive perceptions of tourists and their impacts. The converse appears to be true as a quantitative study of two sites in Iran by Zamani-Farahani and Musa (2011, p. 802) demonstrated that '[respondents that] possessed a high level of Islamic Belief… perceived socio-cultural impacts of tourism positively'.

From what has been reviewed, relying strictly on the package approach towards Islamic tourism offers limited scope for articulating counter-narratives. The process approach offers compelling foundations for the construction of effective counter-narratives and positive cross-cultural messaging. A focus on renewed applied Islamic ethics dealing with issues of sustainability, fair trade and adherence to Islamic principles of social justice and corporate governance provide space for the creation of a counter-narrative of confident engagement with visitors on the basis of religiously derived principles that are strongly rooted in universalism and connected to the Abrahamic traditions (Ramadan, 2009).

Summary

This chapter has presented with multiple insights into Islamic tourism, its many meanings and related management issues. The Taj Mahal was used as an illustration to demonstrate how destinations are not fixed in time and space, and drew attention to how meanings, narratives and representation around destinations/sites/events can be altered for a range of motivations.

Tourism is a vehicle through which to understand the world and it shapes how we think about people, places, and pasts. This mandate of understanding what tourism gives us can be powerful in that it helps us understand different

people and places, especially as we are exploring matters of religious/Islamic tourism in this book. However, it is also through tourism that we have meaning(s) communicated to us; these meanings may feature small or totalizing (and all gradients in-between) aspects of misrepresentation and it is important to note that the strength of the tourism industry can easily concretize these meanings, fixing them in local and tourist imaginations. The balancing act for the tourism industry and for tourists is a fragile one and needs constant reflection, dialogue and consideration.

This chapter will end on the emphasis of plural knowability. If we are to understand the world, perhaps we can begin to do so by accepting that interpretation is an infinite thing – a process, activity, effort…with no single truths or singular forms of justice. The reader and the tourist cannot be universalist, but should strive to be contextually aware individuals in, and of, the world.

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4 Marketing Approaches and Problems of Islamic Destinations

Yasin Bilim*, Ferdi Bişkin and İbrahim Hakki Kaynak

Introduction

Many researchers (Henderson, 2003; Martin and Mason, 2004; Zamani-Farahani and Henderson, 2010; Jafari and Scott, 2014; Rahman, 2014) suggest that Islam does not oppose travel, and Timothy and Iverson (2006) emphasize that the Islamic doctrine encourages travel and the holy book Qurān often refers to travel. Referring to some parts (Surat) of the Qurān, they indicate some discourses about travel and tourism where Muslims are encouraged to gain knowledge, to associate with others, to spread God's word and to appreciate God's creations (Din, 1989; Timothy and Iverson, 2006). More importantly, there are five pillars of the Muslim religion, and one of those is the Hajj (pilgrimage to Makkah). According to Aziz (1995, p. 6; c.f. Martin and Mason, 2004), 'the pilgrimage is not simply religious travel, but it is a cultural encounter in which pilgrims are encouraged to communicate and exchange experiences'. On the other hand, Islam and Islamic education suggest that leisure, recreational activities and tourism are good ways to waste time, time that would be better spent developing the physical, mental and social gains both individually and sociologically (El-Sayed, 1997). This teaching also directs followers to establish and strengthen the links across the Muslim community and to expand knowledge of other cultures (Kovjanic, 2014). However, there has been a conflict between touristic practices and Islamic values in several Muslim destinations (Din, 1989).

The tourism industry has not been a major development priority in many Islamic nations, and Muslims have refrained from joining tourism, leisure and recreational activities despite the religious encouragement (Timothy and Iverson, 2006). Only a few Islamic countries have reported significant growth in tourism. Until recently, the majority of the Islamic countries have not been major international destinations (Timothy and Iverson, 2006). Many researchers (Din, 1989;

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Timothy and Iverson, 2006; Henderson, 2009; Battour *et al*., 2010; Zamani-Farahani and Musa, 2012; Carboni *et al*., 2014; Jafari and Scott, 2014) point out the different reasons for this avoidance. First, tourism activities are seen as a waste of precious time that might be better used to get closer to God by performing religious activities. Although tourism can be seen as having positive effects on mental and physical health, conservative Muslim communities are very strict in spending all their time praying, except for necessary daily activities (e.g. working, eating and sleeping). This is why there is a fundamentally negative and hedonistic perception of tourism. Taking part in sport, spending time with family and enjoying nature are not considered to be hedonistic activities; unacceptable hedonistic or immoral activities include touching foreign bodies and wasting time on personal entertainment. Second, Muslim communities have negative social and immoral perceptions on tourism such as voyeurism, sexual permissiveness, consumption of pork and alcohol, gambling, inappropriate clothing, and make-up (which is not acceptable as Halal nor appropriate to Islamic law and rules). These negative perceptions are derived from Western tourists' domination of the tourism industry. For many destinations, it can be said that rich Westerners have used the local resources and had significant sociocultural and economic impacts that could be considered to be in direct opposition to Islamic rules.

As previously noted, the relationship between Islam and tourism has largely been neglected. The tourism industry does not sufficiently consider the needs of Muslims, and so tourism product development could not be managed and planned efficiently. However, recent developments in the Islamic tourism movement are very impressive. By focusing on different tourist markets (i.e. Islamic tourism, Muslim-oriented or Muslim-friendly tourism, Halal tourism), attention to tourism has grown and it is currently an emerging theme in both the tourism industry and Islamic literature (Henderson, 2003; Carboni *et al*., 2014). Discussing religion and tourism through different aspects related to Islamic context, Din (1989) implies that it is necessary to examine the secular characteristics of modern tourism. Namin (2013) says that although there are some obstacles for tourism development in the Islamic world, there is an increasing body of knowledge of Islam, tourism and related concepts. Some researchers (Zamani-Farahani and Musa, 2012; Namin, 2013; Carboni *et al*., 2014) suggest that the Muslim world has been focused on the Hajj as a tourism potential and religious motivation, but recent activities for Muslims include other tourist opportunities, such as resort holidays, cultural and religious tourism, shopping, education and recreation-based activities. Jafari and Scott (2014) also point out that approaches to tourism in Islam essentially need new touristic interpretations of pilgrimage that merges religious and leisure tourism. Islamic-based travel has also been proposed as an alternative to the hedonistic Western tourism activities. Muslims are encouraged to practice tourism activities for historical, social and cultural encounters, to gain knowledge, to associate with others, to spread God's word, and to enjoy and appreciate God's creations (Timothy and Iverson, 2006).

But the marketing side of Islamic tourism is unbalanced and problematic, with a general lack of tourism marketing policy. Developing valid, unique and

notable strategies has not been an easy task for Islamic countries (Din, 1989; Battour *et al*., 2010). Many of the recent studies have focused on the international Muslim tourists' motivation and consumption, along with popular trends such as Halal tourism or Islamic tourism. This can be seen as a product-based trend for Islamic destinations' marketing plans. On the other hand, there are many reasons for these unbalanced and single-focused marketing policies. For instance, interpretations of religion strictures and the level of conservativeness are not uniform across Muslim communities. There are different sociocultural practices across Islamic countries, and Shari'ah practices have different effects on legal and social systems (Zamani-Farahani and Henderson, 2010; Jafari and Scott, 2014). Thus, Muslim communities do not have the same interpretation of Islamic rules, and so the tourism and marketing policies will also be different. Jafari and Scott (2014) list the differences, based on Islamic regulations, as modernist, traditionalist, fundamentalist and adherents to different schools of Islamic teaching. In some Muslim-majority countries, some Islamic rules are limited to personal and family matters (Turkey). Also, some have blended systems (Indonesia, Morocco, Pakistan), and some use Shari'ah only (Saudi Arabia) where political Islamist groups introduce Shari'ah rules as their ideology. So, whether as hosts or tourists, the Muslim perspective on tourism requires an understanding of the specific rules and requirements.

When we look at the main indicators, it can be said that Islam supports tourism, but tourism developments are so slow in Islamic countries despite having good potential for international activities. According to Olsen and Timothy (2006) hypothesis, there are many issues with the marketing strategies of religious-based tourism destinations, such as lack of private interest to tourism and destination marketing. There may be many reasons for the slow development of Islamic tourism, but the approach to marketing is one of the key challenges for the development of tourism in the Islamic world. The aim of this chapter is to evaluate the marketing approaches and to identify any marketing problems of Islamic destinations. Using published literature, case studies and on-line sources, the chapter aims to answer the following questions: Why has tourism development not progressed in most parts of the Islamic world? If the indicators show the fundamental positive approaches to Muslim travel, what are main problems of Islamic travel and tourism developments? What are the common marketing approaches of Islamic destinations? What is the problem about marketing, if the tourism potentials of Islamic destinations are very high? Finally, how can we solve these problems?

Contemporary Tourism Developments in the Islamic World

At the end of the 1980s, Din (1989) published a report that attempted to explain the reasons behind the limited tourism interests in most Muslim countries. The widespread lack of socioeconomic development; unattractive environment of poverty and destitution for international tourists; minimal capital investment in the development and maintenance of tourism facilities and attractions; poor transport facilities, and those that were available were expensive; lack of skilled

manpower; inadequate plans for resort development and national tourism strategies; and weak marketing and promotional efforts all contributed to the low popularity of Muslim destinations to international tourism. Although neglected and ignored in the past, there has been a renewed interest and growth in tourism in Muslim destinations (Timothy and Iverson, 2006; Carboni *et al*., 2014). Within the Halal economy, Muslim consumption and expenditure in travel and tourism is a relatively fast-growing market sector (Namin, 2013; Chandra, 2014; Chookaew *et al*., 2015; COMCEC, 2016; Crescent Rating, 2016). The indicators are not a surprise, given that the Muslim-based market is a growing trend. By 2020 the Muslim population will be around 26% of the world's population, meaning that Muslim travellers are becoming a significant segment within the global tourism sector (COMCEC, 2016).

According to the MasterCard and Crescent Rating Global Tourism Market Index (Crescent Rating, 2016), the Muslim travel market was one of the fastest growing markets in the global travel industry in 2015, and it was estimated that 117 million Muslim tourists travelled to destinations around the world. This is projected to grow to 160–180 million by 2020, where the travel expenditure by Muslim travellers is expected to exceed US$200 billion. The State of the Global Islamic Economy Report (DinarStandard, 2016) reports the total Muslim consumer expenditure globally on food and lifestyle sectors, including travel, clothing, pharmaceuticals/personal care, media and recreation was estimated to be US$1.62 trillion in 2013 and it is expected to reach US$2.47 trillion by 2018. These indicators suggest that based on the Halal market concept, Muslim consumers' expenditure accounts for 13% of the overall global market and 10% of the global tourism market (Namin, 2013; Chandra, 2014; Crescent Rating, 2016).

According to Timothy and Iverson (2006; 186):

> many of the world's most impressive natural and cultural sites are located in countries where Islam is the dominant religion (e.g. Petra in Jordan, the Great Pyramids of Egypt, the Roman ruins of Syria, Lebanon and Libya, the ancient cities of Yemen, the vast deserts of Saudi Arabia, the rainforests of Malaysia and the volcanoes of Indonesia).

There are many notable appealing attractions in the Muslim world with famous Islamic architecture (e.g. Taj Mahal in India and the Ottoman palaces in Turkey), archaeological sites from other empires (e.g. Romans), business hubs, cultural attractions, and climate and environmental areas (Jackson and Davis, 1997). The 2016 annual report of the World Tourism Organization gives a brief explanation and says that Islamic tourism is appreciable, and as 80% of all travel in Asia and the Pacific is intra-regional, destinations will increasingly develop the Islamic tourism market (WTO, 2017). Asia–Pacific countries with a majority or significant minority Muslim population have a significant bearing on both inbound and outbound traffic. Halal tourism features prominently in the study as a widely explored field by non-Muslim countries in the region. According to Muslim visitor arrivals in Organization of Islamic Cooperation (OIC) countries, Saudi Arabia is the top destination (COMCEC, 2016; Crescent Rating, 2015, 2016). However, if you remove the pilgrimage data from the Saudi

Arabia visitor numbers, Turkey and Malaysia are the most popular destinations for Muslim tourists. Kazakhstan has been the fastest growing destination in the past few years.

The current profile of Muslim communities is one of the main factors driving this development. The Crescent Rating (2016) report lists the key growth factors in the Muslim travel market to be population growth, a growing middle class, younger population, increased access to travel information, and increased availability of Muslim-friendly travel services and facilities. There is also a spiritual influence on travel based on the revival of Islamic cultures and the spread of Islamic values, that is, the strengthening of self-confidence, identity and beliefs in the face of negative images related to other communities (Zamani-Farahani and Henderson, 2010). Kovjanic (2014) published some key points on Islam geography and says that most Muslim communities, especially Arabs, are generally not interested in travelling to cultural or historical sites. Arab tourists want to have fun and relax while on holiday, listing shopping and family activities as their preferred interests. In addition, these tourists tend to be repeat customers, regularly re-visiting destinations. These tourists prefer to visit Islamic destinations, enabling them to feel free and relaxed because they don't have to worry about religious challenges, such as finding Halal products and services. With the growing self-confidence and market power of Muslim communities, Halal travel to Muslim countries is increasingly popular with Arab, Middle East and Persian Gulf tourists.

After the 11 September 2001 terror attack in New York, Middle Eastern and Muslim countries experienced a rise in Muslim visitor numbers, another factor contributing to the increase in the Halal-, Islamic- or Muslim-friendly tourism market (Battour *et al*., 2010; Zamani-Farahani and Eid, 2016). Beginning with the concept of 'Halal food', Halal or Islamic tourism concepts have been a popular area in the tourism industry both in Islamic and non-Muslim countries (Battour and Ismail, 2016; Bilim and Özer, 2017). After the 11 September attack, the tourism market in some Muslim countries that were largely dependent on the European market (e.g. Egypt) collapsed (Zamani-Farahani and Musa, 2012). This collapse is a factor in the development of Halal or Islamic tourism, which is considered to be a new market that aims to promote tourism among Muslims, to develop new tourism destinations, and to strengthen inter-organization and inter-government cooperation in the Islamic world. This attempt can also be extended to include non-believers (according to Islamic values) (Namin, 2013; Bilim and Özer, 2017). Although some people consider Halal or Islamic tourism to be a sub-category of religious tourism and commonly associate it with Hajj or Umrah pilgrimages, it is a much wider concept that generally is the opposite of Western Haram tourism (El-Gohary, 2015; Razzaq *et al*., 2016; Battour and Ismail, 2016; Bilim and Özer, 2017). The Halal tourism concept encapsulates different Halal businesses involved in tourism, for example, travel agencies, hotels, transportation, restaurants, tour operators, spa and wellness centres, medical care, and insurance (Chookaew *et al*., 2015).

Although these developments can be seen as positive for Islamic destinations and Muslim communities, very limited effort has taken place to promote Halal tourism (COMCEC, 2016). Taking into account the population and consumer trends, Muslim tourists have a great economic potential. In

addition, Islamic values, historical assets and natural resources are remarkable attractions for both Muslim and non-Muslim tourists. The OIC and some Islamic states want to evaluate this positive development, with the main focus on marketing strategies (Battour *et al*., 2014; Carboni *et al*., 2014; COMCEC, 2016; Zamani-Farahani and Eid, 2016; Bilim and Özer, 2017). Carboni *et al*. (2014) emphasized that Islam and Islamic rules can shape tourism strategies. Therefore, in relation to tourism marketing, Islam will also drive the marketing approaches. Recent developments can be linked to the revival of Islamic cultures and the spread of Islamic values, economic benefits for the Islamic world, the strengthening of Islamic self-confidence, identity and beliefs compared to the negative viewpoints of other cultures and lifestyles (Zamani-Farahani and Henderson, 2010).

Islamic Marketing and its Relation to Tourism

Many studies have focused on philosophical and religious approaches of Islam, but the marketing aspect is new, particularly in tourism and destination marketing (Temporal, 2011). Many Muslim countries encourage companies to operate their business under Islamic principles (Rashid, 2007). Other religions do not have particular rules about manufacturing and commercial activities, but there are many rules in the Muslim faith that govern the culture, behaviour and lifestyle of followers (Battour et al., 2010; Namin, 2013). Because of these rules, Islam has been perceived as being incompatible with modernity, in particular with democratization and modernization (Esposito, 2003). More recently, there is growing availability of data about the Muslim market sector and Muslim consumer behaviour from different Muslim communities (Temporal, 2011). The Muslim community has been affected by local issues of discourse, conflict and power. In these local practices, heterogeneity and different religious applications (moderate or conservative) are the main factors that contribute to the formation of complex Muslim communities that can influence particular marketing approaches (Jafari, 2012; Carboni *et al*., 2014; Jafari and Scott, 2014).

Religion is a fundamental element of culture, as well as a growing economic side factor. In other words, religion contributes to the formation of culture, attitudes, lifestyle and values in a community. There are religious taboos and obligations that people of a particular religion have to practice (Poria *et al*., 2003). These all influence not only personal characteristics, but also the preferences, consumption habits and behaviours of individuals (Hirshman, 1981; McDaniel and Burnett, 1990; Sood and Nasu, 1995; Poria *et al*., 2003; Raj and Morpeth, 2007). Thus, in a secular society, effects of religiosity on consumer behaviour may have been underestimated. Religiosity can be a significant factor in regard to consumption patterns, innovativeness, advertising, family decision making, purchase risk aversion and selected store patronage behaviour. It also affects leisure and tourism consumption (Timothy and Iverson, 2006; Eid and El-Gohary, 2015). Presenting a different viewpoint about religion and marketing relations, Einstein (2008) implies that religion and marketing are directed from the same roots. For example, religion creates

meaning from rituals, practices and myths, while marketing involves creating meaning and beliefs around products. Both marketing and religion have a common consideration that is based on creating affections and emotions.

Churches have attempted to market religion by using the same emotional sources. There has been an increase in secularization in the Western world, and spirituality has grown markedly beyond its anchoring in religious traditions (Willson *et al*., 2013). As a result of secularism, churches have tried to create flexible images for attracting new followers. Sahlaoui and Bouslama (2016) have asked the question: 'can Islam adapt like that?'. They add that religious communities have to develop new orientations, such as repositioning in a modern perspective rather than previous approaches, which have been characterized by fundamentalist and traditionalist values and rules. Recent developments in the Islamic world support this consideration and Islamic marketing movements have been affected by these modern steps. According to Jafari (2012), Islamic marketing approaches need to rethink conceptualizations: adopting a *pluralistic* approach in Islam and Islamic society; *reductionism* and *oversimplification* (Islam is not a marketing tool, it is a source of marketing thinking); *old-fashioned* beliefs (religious beliefs are not static); delimiting the rules (Halal and Haram are often misunderstood); failing to *understand sacralization* of religion (hampers reflexivity, flexibility, self-examination, self-critique); and *humanistic marketing* (better socioeconomic and life conditions for all the people in the Islamic world) (Jafari, 2012). Macro-marketing approaches are needed for Islamic marketing. Transforming the marketing system to a societal system focused on Islamic communities can be fundamental strategy. Another strategy may be to adopt religious values by shaping marketing steps for different societies. Accordingly, Islamic macro-marketing will be associated with transforming marketing systems and interacting with other social communities based on Islamic principles (Kadirov, 2014).

Religion is also linked to tourism, in terms of both consumer (tourist) behaviour and the supplier (host), as well as the relationship between them (Poria *et al*., 2003). The religious sites, where suppliers and consumers connect, provide an opportunity to get to know other communities. A religious tourist destination also offers an inter-cultural marketing space. It must be understood that tourism has a global quality and leads to cross-cultural transaction among consumer and host communities (Kayadibi *et al*., 2013; Bilim and Düzgüner, 2015). These examples show the potential marketing power of tourism, especially in religious areas. However, religiosity may also be linked to the prejudice that is associated with authoritarianism, close-mindedness and dogmatism. In many Islamic countries, this kind of religiosity has a negative relationship with the sociocultural impact associated with the tourist–host interactions (Zamani-Farahani and Musa, 2012). Thus Islamic religiosity can damage the marketing efforts of religious sites in the Islamic world, in comparison to other Western religious destinations. Obstacles and challenges, as perceived in, for example, Iran and Saudi Arabia, can be a serious barrier to tourism development and marketing (Zamani-Farahani and Henderson, 2010).

However, as tourism can be an effective tool for foreign investments, financial reserves and foreign exchanges, the OIC considers promotion of tourism

to be important. From the marketing perspective, effective branding of Islamic destinations can result in many connections across different commercial markets. Developing tourism marketing efforts also encourages connections with different networks in other sectors (Zamani-Farahani and Eid, 2016; Bilim, 2017). Zamani-Farahani and Henderson (2010) noted the increasing trend of tourism within the Muslim world, including the revival of Islamic cultures and the spread of Islamic values, the strengthening of self-confidence, identity and beliefs in the face of a negative image in comparison to other religious communities. These factors are all related to marketing efforts not only directly on tourism, but also overall Islamic marketing strategies. For example, with the trend in Halal food, the Halal or Islamic tourism concept is an emerging international market for both Muslim and non-Muslim countries. This can be seen as positive result for Islamic marketing in general, and can be used as an inspiration for marking religious tourism in particular (Bilim and Özer, 2017).

Tourism Marketing Approaches in Islamic Destinations

The local people's approach to a tourist attraction may be influenced by their religion. In addition, tourists' religious affiliations can also affect locals' perception of tourists, generally in a negative context (Poria *et al*., 2003). Namin (2013) asserts that marketers should take into account the local cultures around religious destinations when designing tourism packages. Religion is an under-researched topic and still needs investigation in relation to tourism marketing concepts (Eid and El-Gohary, 2015). In particular, the Islamic communities' negative feelings towards tourism make these discussions difficult when compared to Western non-Muslim communities. Many Islamic governments do not agree with combining 'religion' and 'marketing' concepts into a single concept. The main reason for this is the perception by Muslims that tourism is a commercial and Western-based activity; religion must not be included in materialist thinking, as would be implied by the marketing of religious tourism destinations (Bilim, 2013). The negative versus positive perception depends on the discourse that defines Islamic countries as moderate (e.g. Malaysia, Indonesia, Tunisia, Turkey) or traditional/conservative (e.g. Iran, Saudi Arabia, United Arab Emirates). The secular or religious structure of states is another description based on similar religious discourses (Zamani-Farahani and Henderson; Kovjanic, 2014; Jafari and Scott, 2014). Some researchers say that marketing Islamic destination and related activities is not an easy task (Henderson, 2008; Zamani-Farahani and Henderson, 2010; Battour *et al*., 2010). This also can be explained by understanding the variance between the demands of Western tourists and the Islamic teachings that could be a challenge for destination marketing.

More than forty years ago, Ritter (1975) maintained that some countries in the Islamic world were popular destinations for travellers, and Islamic cities in particular were very attractive to leisure travellers, with tourists visiting mosques, baths and spending their free time in bazaars. Today, Timothy and Iverson (2006) emphasize the great potential of Islamic destinations, with unexplored,

different and virgin attractions when compared to the classic popular Western destinations. It can be inferred that this is a very strong advantage for Islamic destinations on both the product and marketing fronts. By concentrating on a holistic approach that favours Islamic destinations, religious or religion-based destinations have two advantages for marketing: (i) religious attractions are unique (religion is a niche product); and (ii) there is no competition among these destinations or religious attractions (Hughes *et al*., 2013; Jafari and Scott, 2014). Religion-based destinations are seen as a niche market because of the traveller motivations, expectations and social motifs (Olsen, 2008; Hughes *et al*., 2013). Although these two advantages are valid for Islamic destinations, it can be difficult to make efficient use of these advantages (Henderson, 2003; Olsen, 2008). As pilgrimage travel is more popular in these areas, other motivational values or attractions have not been targeted by central authorities (Saltzman, 2010). Hughes *et al*. (2013) point out that although religious attractions may be considered to be a tourism product similar to other classic tourism products, the marketing approach for religious destinations should be different because unlike classic tourist products, religious sites have intangible spiritual and moral values. When it is considered that Islamic communities may be sensitive to combining religion and marketing, marketing strategies for Islamic destinations must be carefully managed.

Muslims are required to follow Islamic teachings and rules, which affect their decisions about tourism (Battour *et al*., 2010). Generally, tourism does not sufficiently take into account the needs of Muslims, so destination development and marketing have not been a priority for most Muslim countries (Carboni *et al*., 2014). For example, the rich Muslim-state Gulf countries have an economic power from gas and oil exports. Tourists from these countries travel abroad, especially to Western destinations because of their luxury tourism consumption preferences and preference for modern, developed destinations in Western destinations because tourists prefer more luxurious destinations. (Zamani-Farahani and Henderson, 2010; Kovjanic, 2014). Zamani-Farahani and Henderson (2010) also state that many Islamic countries have very low incomes, which limits their participation in tourism marketing, thus affecting the economic contribution of tourism to a country's gross domestic product. They argue that these economic barriers have prompted a shift in thinking about international tourism, even among richer states. The economic-based reasons for marketing tourist sites are very important for Islamic destinations. Based on this importance, the OIC objectives indirectly encourage promoting tourism cooperation, for example, strengthening intra-Islamic economic and trade cooperation in order to achieve economic integration, leading to the establishment of an Islamic Common Market and ensuring active participation in this market to secure consumer potential (OIC, 2010).

Islamic travel, tourism and leisure is another segment of the Islamic market that offers products and services to both Muslim and non-Muslims. Halal hotels, airlines and leisure activities are a growing market for the global tourism industry. Halal hotels, in particular, are very attractive for Muslim communities, especially if they are global brands. Another growing trend is Islamic medical tourism, which is a relatively new marketing field (Temporal, 2011; Namin, 2013). Based on the concept of Islamic tourism, Halal tourism can be

considered to be a branding activity within Muslim communities (COMCEC, 2016; Bilim and Özer, 2017). According to El-Gohary (2015), the term 'Halal tourism' is the term that can be used to describe tourism products/activities that are associated with the Islamic concept. Researchers also emphasize that Halal tourism is not exclusive to Muslims; non-Muslim tourists can also use Halal tourism products. In order to attract and create a tolerant image for non-Muslim customers, Halal tourism can also be labelled as Muslim-friendly tourism. Battour (2017) argues that the marketing of Halal tourism can be complex due to the fact that non-Muslim tourists and Muslim tourists react differently to the concept. The main reason is different product dimensions for non-Muslims comparing the classic 'Western' destinations. Despite the current positive trend of Halal and Islamic tourism in Islamic destinations, Islam is the main religion and still closely associated with traditional Islamic behavioural norms as opposed to traditional norms in Western societies. It means that marketing attempts (particularly using Halal or Islamic tourism concept) to non-Muslim communities can be a controversial issue. Despite these issues, the intra-Islamic tourism movement is increasingly popular in Islamic destinations (Battour *et al*., 2010; Battour, 2017).

When searching through recent literature on Islamic marketing and Islamic tourism marketing, the 9/11 attacks are seen as pivotal point in the research. While many of the studies have emphasized the negative effects, some studies have pointed out a few favourable results. After 9/11, Muslim tourists preferred to travel to Islamic and religiously familiar destinations. The perception was that Muslim tourists were not as welcome in Western countries as they were previously, with the result that some Islamic countries are benefiting from this transformation. These destinations have tried to attract Muslim tourists in an attempt to generate foreign exchange revenue and to improve their position and image as a popular tourism destination. Some destinations (e.g. Malaysia, Maldives, etc.) have used the concept of Islamic tourism, Halal tourism or Muslim-friendly tourism as an attraction and brand, initially for Muslim countries, but then also for non-Muslim countries (Timothy and Iverson, 2006; Carboni *et al*., 2014; Zamani-Farahani and Eid, 2016; Bilim and Özer, 2017). Martin and Mason (2004) and COMCEC (2016) point out that the media can be another factor in the growing trend in Islamic destinations. Although the media has used some materials to show negative images of Muslims after the 9/11 attacks, there have been many programmes about Halal tourism that promote the Muslim world and Islamic destinations.

Marketing Problems of Islamic Destinations

As it is mentioned at the start of the chapter, tourism is not forbidden/Haram; in fact, it is even supported and encouraged. However, many Islamic destinations have disregarded tourism even though they may have great natural resources and sociocultural attractions. This raises the question: 'what or where lies the problem?'. The previous discussion about the acceptability of tourism in the Islamic world is important. Is tourism acceptable or not? Based on this question, one of the main uncertainties about the discussion around Islamic

tourism is marketing. Battour *et al*. (2010) and Carboni *et al*. (2014) stress that marketing of Islamic destinations is certainly not an easy task, and tourism in general raises some difficulties in some Islamic destinations. This is related not only to the demand side (tourist), but also to the supply side (host) (Timothy and Iverson, 2006; Namin, 2013; Jafari and Scott, 2014). Even though Western tourism culture has an important negative impact, there has been limited interest and efforts on the part of Islamic countries to reach Muslim travellers and to promote Islamic destinations (COMCEC, 2016). Jafari and Scott (2014; 11) conclude that 'there are unsettled views or point of conflict and debate in promotion and image of tourism in Islamic countries and appropriate marketing material to attract tourists from overseas'.

Namin (2012) portrays the difficulties associated with tourism marketing in Islamic destinations to be a result of poverty, lack of necessary life standards, insufficient facilities and tourist attractions, negative propaganda and imposed negative images by Western countries, wars and local conflicts, insufficient internal security and political divides, governmental attitude, improper tourism policies, and a lack of regional security. These difficulties are not the same for all Islamic destinations because Islamic communities have different cultural formations and politics based on their geography, economy, history and religious approaches (Martin and Mason, 2004; Timothy and Iverson, 2006; Kovjanic, 2014; Jafari and Scott, 2014). Within Islamic countries, there are generally huge differences in social conditions between rich and poor and between towns and country areas, which have an important role in determining tourism policies. Islamic countries represent a great range in terms of national economic resources and development from the rich Gulf countries to poorer African and Asian countries (Martin and Mason, 2004). Reactions to tourism will also differ from country to another (Zamani-Farahani and Musa, 2012).

Heterogeneity within the Islamic world and different religious practices make marketing conditions difficult (Carboni *et al*., 2014). For example, United Arab Emirates, Malaysia and Turkey are cosmopolitan, relatively liberal and recreation-oriented destinations. Malaysia and Turkey, in particular, have a well-developed and powerful tourist marketing culture within the international tourism industry, compared to many Muslim countries. By contrast, Saudi Arabia and Iran, two of the most important religious destinations for the Hajj and Shia pilgrimage, respectively, have religious-conservative characteristics that are in direct opposition to tourism development because of the Western image and perception of unacceptable hedonistic behaviours or immoral activities (e.g. touching foreign bodies, drinking alcohol, wasting time with entertainment instead of using the time for praying) (Zamani-Farahani and Henderson, 2010; Jafari and Scott, 2014; Bilim and Özer, 2017). The Western perception of the Muslim world is that it is conservative and anti-Western. Thus, from a Western point of view, there is a negative and unstable perception of Islamic destinations (Din, 1989; Jafari and Scott, 2014). Similarly, Islamic destinations have negative images about Western societies and tourists. The main challenge is to balance the Muslim and non-Muslim perceptions of each other (Namin, 2013; Battour, 2017). Raj and Raja (2017) concluded that Islamic countries and Western countries have failed to understand each other, despite both recognizing

the need for knowledge and understanding. Both sides have positive teachings on travel and tourism regardless of where it is, but there are some conflicts that hinder the connection and development between religious rules and economic conditions.

Some terrorist attacks have specifically targeted tourism and tourists in Islamic destinations (Aziz, 1995). Based on World Tourism Organization data from 1995 to 2013, 190 fatal terrorist attacks occurred in Islamic countries involving citizens from Western countries (Neumayer and Plümper, 2016). The 9/11 attacks and other terrorist incidents have caused the collapse of tourism in some Muslim countries that were dependent on tourists from North America, Europe and Japan (Zamani-Farahani and Eid, 2016). As mentioned previously, security and terrorism problems have created negative images of Islamic destinations. The over-dependence on Western tourists, coupled with the security issues, the weakness of intra-regional tourist flows and the low purchasing power of domestic tourism are all reasons to mitigate the marketing power of Islamic destinations (Kalesar, 2010; Zamani-Farahani and Musa, 2012; Carboni *et al*., 2014).

Religion is becoming less popular, whereas spirituality (or the search for belief through spirituality) and secular roots are increasing trends that can re-shape the characteristics of religious-based tourism and destinations (Matthew, 2013). Religious and pilgrimage motivations are on the decline, and due to the diffusion in spiritual motivation, destinations are becoming tourist attractions as well as religious sites (Matthew, 2013; Raj and Morpeth, 2017). It can be pointed out that the number of tourists travelling for purely religious motivation is relatively small, whereas spiritual motivations are more often the reason cited for travelling to religious places (Matthew, 2013). Many Islamic destinations have a conservative religious nature, which creates a conflict with current secular or spiritual traveller trend. Conservative Islamic countries would not readily accept this trend, as the transformation into spiritual tourism destination is not seen in a positive light. Battour *et al*. (2010) note that there is a gap between the modern tourist's demand and Islamic destinations' production. The more traditional approach of Islamic destinations based on religiosity are incompatible with the marketing efforts of current tourism trends (Zamani-Farahani and Musa, 2012; Namin, 2013). In particular, if only one religion dominates a particular region, as is the case of Islamic countries, this can cause a negative perception by other religious communities. It results in a one-sided effect that can be an important factor in the problems faced by destination marketing (Henderson, 2003).

The media is another problem in the marketing of Islamic destinations (Din, 1989; Timothy and Iverson, 2006). According to Raj and Raja's (2017) evaluation of Islam and tourism, the media has a notable role in building misperceptions and misunderstandings of Islam. Narratives in some international media channels suggest that Islam is an old-fashioned, authoritarian and outdated religion. True Islam has been distorted. The media is responsible for this distortion, with America and the West only reporting 'unpleasant news' such as individual acts of violence and extremism relating to Islam. Martin and Mason (2004) and COMCEC (2016) point out that the media has used some materials to show negative images of Muslims. Also, using political tensions, the media aggravate mutual suspicions

between the Western world and some Muslim countries. This causes marketing problems in both Western and Muslim destinations (Zamani-Farahani and Henderson, 2010).

Another discussion concerns 'Halal tourism'. The latest developments in Halal tourism are seen as a positive factor in the marketing and branding of Islamic destinations. For intra-tourism movements among Islamic countries, the Halal concept is considered to be a good marketing tool (Timothy and Iverson, 2006; Namin, 2013; Carboni *et al*., 2014; Chandra, 2014; Chookaew *et al*., 2015; COMCEC, 2016; Crescent Rating, 2016; Zamani-Farahani and Eid, 2016; Bilim and Özer, 2017). However, Halal tourism activities could also be seen as a constraint to tourism destination development. This constraint can be critical and can be a major challenge to tourism planning and marketing. The main challenge for Islamic destinations regarding Halal tourism is how to balance and satisfy the needs of non-Muslim tourists without coming into conflict with Islamic teachings (Battour, 2017). Muslims and non-Muslims have different reactions to Halal tourism. While Islamic destinations advocate the Halal concept, the current negative perception of Western tourists at Islamic destinations can reduce the interest and visitor numbers of Western tourists to Islamic attractions. If this is the case, the marketing efforts by Islamic destinations will be limited to the Islamic world (Jafari, 2012).

Olsen (2008) emphasizes the conflict between Islamic teachings and marketing. The negative effects of tourism, especially the sociocultural aspect, is important for Islamic destinations (Olsen, 2008; Zamani-Farahani and Musa, 2012; Zamani-Farahani and Henderson, 2010). For example, over-commercialization of religious destinations has negative effects on sustainability and marketing. Commercialization is not compatible with all religions (Young, 1999). Compared with Western countries, the economic aspect of tourism can affect many poor Islamic destinations, but it can be the result of a misappropriation of marketing priorities. Constraints such as security, sociocultural and religious differences, extreme stresses on the Halal concept, the media and increased popularity of secular consumption will be the main challenges and problems of Islamic destinations in the future.

Summary

From Islamic economy and tourism indicators, it can be asserted that Muslim customers are one of the fastest developing market segments. This presents a great potential for different sectors, particularly for destination marketers and tourism operators even though some sources consider Islamic tourism to be a niche market. There is a growing demand for Islamic destinations. However, the demand is predominantly from Islamic countries rather than non-Muslim countries. Apart from Hajj, the relationship between tourism and Islam has been ignored until relatively recently. This is because many Muslim communities are concerned about the effect of Western culture and possible immoral and negative social impacts of tourism in reference to Islamic rules. Therefore,

before discussing the marketing scope many studies have evaluated the positive versus negative impacts of tourism.

The latest trends show that there is a growing interest in tourism by the Islamic world, and Halal tourism is one of the most popular forms of tourism. Many of these trends are from customer (demand) side rather than host (supply) destination perspective. Based on tourist demand, the consumption preferences of Muslim tourists have been studied. However, there are only a few studies that cover the marketing aspect of destinations as a product. Temporal (2011) suggests that the Islamic market will provide an increasing number of opportunities in the near future, and the tourism sector can add value by promoting the Muslim destinations to other parts of the world. The current efforts in Islamic marketing within tourism are generally local in nature, that is, micro-marketing. Macro-marketing approaches can be important for tourism marketing because of the global effect of tourism movements. It seems that tourism marketing approaches of Islamic destinations need a strategic evaluation based on macro impact of tourism marketing.

However, some issues complicate the efforts of tourism development and macro-marketing attempts in Islamic destinations. The heterogeneity within the Islamic world makes it difficult to create a holistic form of tourism destination marketing. The conservative attitudes of local people and strict religious rules may also prevent the acceptance of foreign visitors to Islamic destination. Many Islamic destinations have a conservative identity. Historically, Muslim countries have been associated with unsafe and terrorism-based images. This negative image may be the most important challenge for destination marketing in Islamic countries. The media is the leading actor for creating negative images. Unfortunately, promotional efforts among Muslim countries by travel media have not been successful. Even mostly secular and liberal Islamic destinations are affected by these negative publications and broadcasts despite their better promotional efforts. Halal tourism is another potential concept for marketing approaches. Some studies advocate that while the Halal tourism concept is an attractive factor for Muslim tourists or hosts, for non-Muslim tourists it can be perceived as a marginal concept that can create a disagreeable image. This can cause a marketing problem.

The most important issue may be the balance between protecting Islamic teaching and marketing the tourism. Tourism has not been a major development priority in many Islamic nations, but it must be understood that tourism movements affects different kinds of market and commercial efforts. A positive tourism image can create a positive attraction for all Islamic destinations. Timothy and Iverson (2006) offer important strategies for Islamic destinations to cope with the perceived immoral disadvantages of tourism observed by Muslims. Tourist areas can be segregated, particularly at hedonistic-based destinations, and coping mechanisms for minimizing cultural conflict can be developed to emphasize the domestic tourism and encourage tourists from other Muslim countries. Islamic destinations are more protected because of the disregard of tourism developments until recently. Religious Islamic destinations have marketing advantages compared with other kinds of tourism, in that they have unique characteristics. For both pilgrims and non-religious travellers, this kind

of site provides spiritual serenity, mental relaxation, religious satisfaction, a mood of informality and freedom of complete relaxation.

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5 The Impact of Hajj Satisfaction on Islamic Religious Commitment: A Theoretical Framework

Sulistyo B. Utomo*, Noel Scott and Xin Jin

Introduction

The Kingdom of Saudi Arabia (KSA) is the custodian of Makkah and Madinah, the holiest cities of Islam. As the Muslim population of the world grows, demand for Hajj, the pilgrimage to Makkah, is increasing. To accommodate these pilgrims, the KSA has built an infrastructure providing additional access to Ka'aba, railways, shopping malls and luxurious five-star hotels. As a result, however, the Hajj pilgrimage experience is significantly different to that of 50 years ago. Arguably, the Hajj is becoming perhaps more secular and focused on a pilgrim's physical rather than spiritual welfare. Indeed, the impact of Hajj on the spiritual outcomes of pilgrims has not previously been studied. The aim of this chapter is to discuss the impact of the Hajj experience on Islamic religious commitment in Indonesia. To do so the chapter adopts the investment model of commitment (IMC) used in the psychology literature to provide a theoretical framework for studying Hajj experiences.

Pilgrimage is a form of religious tourism defined as 'a journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding' (Barber, 1993, p. 1). Pilgrims travel to seek the blessing of God (Smith, 1992). Pilgrimage is practised in many different religions: Christians travel to Santiago de Compostela in Spain on the El Camino walk, Muslims travel to Makkah in Saudi Arabia for the annual Hajj, Jews travel to Israel, Catholics travel to Lourdes in France, Hindus to the Ganges in India, and so on (Collins-Kreiner, 2010). Pilgrimage is travelling to the centre of a religion and the motivation of pilgrimage travel is usually spiritual in nature (Jafari and Scott, 2014).

However, there is also a significant economic impact from pilgrimage, and private tour operators may promote this journey to include leisure activities as well as spiritual activities. This suggests that travellers' journeys may be more than only religiously motivated and can have different outcomes for

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©CAB International 2019. *Islamic Tourism: Management of Travel Destinations* (eds A. Jamal, R. Raj and K. Griffin)

pilgrims. However, there is little research investigating the impact of pilgrimage on pilgrims' lifestyle (Frey, 2004). Scholars have investigated the motivation for pilgrimage by adherents of various religions. However, few studies provide a theoretical framework for measuring the individual psychological or behavioural outcomes of pilgrimage (Frey, 2004; Quranshi, 2017).

A rare exception is a study examining the impact on travellers once they have returned home after pilgrimage to Camino de Santiago (Frey, 2004). This study found that the pilgrimage had transformed the respondent's daily life in both the short and long run. Some pilgrims felt that their life had changed after the journey: 'the pilgrimage for me changed me as a person, made me more confident, made me accept and love myself more and open up to new ideas and patterns' (Frey, 2004, p. 92). In another study of the impact of Hindu Rajasthani and Kumbh Mela pilgrimage in India, benefits from the bathing ritual included better health perceptions and a feeling of re-birth (Buzinde *et al*., 2014). The result of this visit was 'spiritual satisfaction and reaffirmation of faith' (Jutla, 2002, p. 71). In the case of Hajj, it has been reported that pilgrims felt an increased feeling of brotherhood and spirituality among each other (Clingingsmith *et al*., 2009) and Hajj is considered to strengthen Islamic commitment (Gothóni, 2014).

The Hajj Pilgrimage

The Hajj pilgrimage was established by the Prophet Muhammad (peace be upon him – PBUH) who personally led a group of 124,000 Muslims on Hajj in 632 CE (Schneider *et al*., 2011). Hajj, unlike other pilgrimages such as visiting a Hindu shrine (Pfaffenberger, 1983) or a Christian holy site (Collins-Kreiner and Kliot, 2000) is one of the five pillars of Islam. As such, Hajj is mandatory for adult Muslims who can afford to perform Hajj once in their lifetime and are of sound mind. When undertaking their Hajj, pilgrims must complete a fixed five-day series of rituals, which re-enact the actions of Prophets Ibrahim (PBUH) and Muhammad (PBUH), thus showing obedience and submission to Allah. Hajj involves a visit to the Grand Mosque of Masjid Al-Haram and Ka'aba in Makkah. All Muslims face towards the Ka'aba during prayers. The Ka'aba is cubed shaped and is 15 metres tall, 12 metres long and 10.5 metres wide (Timothy and Olsen, 2006).

Hajj is required for all adult Muslims who are capable to undertake it financially and are mentally and physically healthy (Jafari and Scott, 2014). A person who is planning to undertake Hajj may spend many years in preparation. These preparations include financial arrangement (for the Hajj journey and for taking care of pilgrim's family in his absence), payment of any outstanding debts and asking for forgiveness from friends or family. A woman must be accompanied by a mahram (an unmarriageable male) such as her husband, father or brother (Taylor, 2011). Completing Hajj is the highest achievement for any Muslim as it is such a fundamental pillar of Islam. In some countries (e.g. Indonesia) a Muslim who has completed Hajj is entitled to use the title of Hajji if male and Hajja if female. Someone with this title gains a great deal of respect within his

or her community. However, achieving the title is not a goal per se. Rather, the most important goal is the fulfilment of an important pillar of Islam, which can subsequently impact a pilgrim's daily life for years to come.

A Changing Hajj

Historically and until about 50 years ago, pilgrimage to Makkah involved hardship and sacrifices, it was difficult and risky. It could take months or years for a pilgrim from Indonesia to travel to Makkah, and a pilgrim might consider themselves to be very lucky to have returned home safely and in good health. Hajj is a religious duty and the greater the hardship, the more authentic the experience. In the past, there were no luxurious shopping malls or five-star hotels in Makkah. Muslims often financed their journeys by trading goods (fruits and silk) (McDonnell, 1990). Today most pilgrims travel to Jeddah and Makkah by airplane in less than a day.

The number of pilgrims to Makkah has increased significantly over the past few decades for several reasons. First, the Muslim population around the world is increasing. According to Grim and Karim (2011) from the Pew Research Center, the Muslim population is projected to increase to 26.4% of the world's people by 2030. Second, air transportation is getting cheaper. According to the United States Department of Transportation, between 1995 and 2014 domestic air fares declined up to 20% or more on average (Bureau of Transportation Statistics, 2014), with a similar trend for international flights. Third, more Muslims can afford the expense of Hajj since the economies of countries like Malaysia and Indonesia are developing rapidly (Hussain *et al.*, 2010).

The number of Hajj pilgrims grew significantly between 2000 and 2014, so the Saudi government expanded the Masjid Al-Haram in order to accommodate the increasing numbers (Piscatori, 2012). The renovation of Masjid Al-Haram meant that in 2014 the Hajj pilgrimage visa quota was temporarily limited and some countries such as Malaysia and Indonesia received a lower quota than normal (Sarif, 2015).

The Hajj and Indonesia

Indonesia is the most populous Muslim country (Jafari and Scott, 2014; Oktora and Achyar, 2014). The Indonesian government pays significant attention to Hajj due to its economic impact as well as the government's role in handling many aspects of this pilgrimage. For example, the Indonesian Ministry of Religious Affairs (IMRA) controls Hajj flights, accommodation, catering, passports and other logistics (Ichwan, 2008).

Indonesia has the largest Hajj quota of all countries and the waiting period for pilgrims before actually going on Hajj is between five and fifteen years. Pilgrims have to register themselves and pay a deposit many years in advance of their travel. In 2012, some 211,000 pilgrims were granted a Hajj visa by the government of Saudi Arabia, divided into 194,000 regular Hajj and 17,000

to Hajj plus (Oktora and Achyar, 2014). Managing Hajj is not an easy task for the Indonesian government as many things must be considered in order to make sure that all pilgrims receive the best service during their spiritual journey (Oktora and Achyar, 2014). Every year numerous issues that influence pilgrims' satisfaction during their stay in Makkah are reported. Common problems that occur are related to the provision of accommodation, transportation and food in Makkah.

The Hajj quota in Indonesia is divided into regular Hajj and Hajj plus. The difference between these two categories is mainly in the services provided and the cost. The Hajj regular is a standard package organized by the IMRA. This package includes the round-trip air fare, accommodation within 2–5 km from the Grand Mosque, and one meal a day (IMRA, 2016). The IMRA strives to monitor its services by distributing a survey to Indonesian pilgrims upon their return. The satisfaction index level for pilgrims who undertake Hajj regular is around 84% in terms of staff services, transportation and accommodation (IMRA, 2016). The regular Hajj is very expensive for most Indonesians considering the average annual per capita income is US$3515 (Worldbank, 2014). In 2014, the cost of Hajj was between US$2000 and US$4000 per person depending on the departure point in Indonesia.

Hajj plus was first made available in 1987 based on Decree of the Minister of Religious Affairs No. 22/1987 (Ichwan, 2008) to accommodate wealthy people who did not want to wait. Hajj plus is handled by private Hajj tour operators with the cooperation of the Indonesian government. For these operators, Hajj is a lucrative business. They have created a niche market and promote 'exclusive pilgrimage' tours for wealthy pilgrims. The Hajj plus package includes five-star hotel rooms, air-conditioned marquees and three meals a day. The Hajj plus costs between US$8000 and US$20,000 depending on the add-on packages included, such as side-trips to visit Turkey, Egypt, Dubai, Singapore or Hong Kong (Elisiva and Sule, 2015).

Hajj Studies

The phenomena of the Hajj has been discussed from many different disciplinary perspectives, including business (Eid, 2012; Oktora and Achyar, 2014), tourism (Henderson, 2011; Jafari and Scott, 2014), politics (Al-Kodmany, 2009; Nikpour, 2014), anthropology (Brack, 2011; Lecocq, 2012), sociology (Amiri *et al*., 2011; O'Connor, 2014), psychology (Hussain, 2013; Alnabulsi and Drury, 2014), health (Memish *et al*., 2012, 2014) and technology (Al-Kodmany, 2009; Amanullah, 2009).

The business literature primarily examines service quality provided during Hajj, especially customer satisfaction (Jabnoun, 2003; Haq and Jackson, 2009; Oktora and Achyar, 2014). Anthropological studies have examined how Hajjis are respected when they arrive home from Makkah (Delaney, 1990). In the health literature, most studies examine the gathering in Makkah as a site for potential infectious diseases, injuries or death. Preparations are needed to prevent these problems and in order to avoid an outbreak all pilgrims must

be vaccinated against meningococcal disease before their visa can be issued. Managing some 2–4 million people, in one place during five days can be a challenging situation for health and safety issues (Eid, 2012). Furthermore, travelling to Makkah can be hard for pilgrims who may not be used to the extreme heat in Saudia Arabia (Noweir *et al*., 2008).

From a sociological perspective, researchers have examined Hajj travel as pilgrimage, religious, special interest, cultural or experiential tourism (Haq and Jackson, 2009). Hajj is considered a formal, sacred pilgrimage (Cohen, 1992). Hajj helps to strengthen pilgrim's Islamic belief as well as reducing inappropriate behaviour such as profanity and other misconduct. Hajj promotes values of tolerance within the Islamic world and beyond by sharing religious values across the globe (Clingingsmith *et al*., 2009). Interestingly, however, none of the existing literature has provided a psychological perspective on Hajj related to satisfaction with the experience and its effect on Islamic values. Therefore, we will examine the impact of Hajj satisfaction on pilgrims' Islamic religious commitment.

Concept of Commitment

Sociologists and psychologists use the concept of commitment to investigate the action characteristics of certain kinds of individuals or groups engaged in religious, occupational recruitment, bureaucratic behaviour, political behaviour and power (Becker, 1960). The sociological concept of commitment examines why people engage in a 'consistent line of activity' (Becker, 1960, p. 33). As per the psychological literature, commitment describes an individual with a stable need acting consistently to maximize the possibility of satisfying that need (Becker, 1960). One explanation why people undertake such consistent behaviour is provided by the theory of side-bets (Becker, 1960). An individual will be more committed when they have more value at stake (or side-bets) in their organization or occupation. Thus, commitment can be considered an accumulated investment.

Workplace commitment studies have found that individuals with high levels of commitment tend to undertake more work-related actions than those with low levels. Employees with high levels of commitment are likely to receive both extrinsic (better salary and bonus compensation) as well as intrinsic (psychological) benefits such as job satisfaction (Cooper-Hakim and Viswesvaran, 2005). Organizations seek to increase organizational commitment to reduce employee turnover, since hiring and training new employees is costly.

While work-related organizational commitment is a popular topic, more studies are needed that focus on religious commitment. Some studies have examined the relationship between health and religious commitment particularly in Western countries where Christianity is the major religion (Bower, 2000). However, studies discussing religious commitment from Islamic perspective remain limited. Accordingly, we examine the impact of Hajj satisfaction on the strength of Islamic religious commitment using the IMC proposed by Rusbult (1980, 1983). Three antecedent variables taken from Rusbult's IMC (satisfaction

level, quality of alternatives and investment size) are specifically discussed in the following section.

Investment Model of Commitment

Most research using the IMC examines interpersonal relationships. However, the model has been empirically tested in non-relational contexts (Le and Agnew, 2003). For example, organizational and job commitment (Farrell and Rusbult, 1981; Oliver, 1990) have been studied by using the IMC. The model was also adapted to investigate business interactions (Ping, 1993, 1997) and to study commitment to one's residential community (Lyons and Lowery, 1989).

Applying the Investment Model of Commitment to Hajj

There are three antecedents of commitment in the IMC (satisfaction, quality of alternatives and investment size). Hajj pilgrimage is compulsory for all Muslims; therefore, there are no alternatives for doing Hajj to Makkah. Thus, quality of alternatives is not being used. Each of the other variables is discussed below.

Hajj satisfaction

Hajj satisfaction in this chapter is defined in the same way as customer satisfaction in a service industry. The World Tourism Organization (1985) defines customer satisfaction as 'a psychological concept that involves the feeling of well-being and pleasure that results from obtaining what one hopes for and expects from an appealing product or service' (p. 327). Hajj satisfaction in Indonesia is influenced by tour quality, length of wait to obtain a Hajj visa, the travel party and the nature of the travel party interactions (Oktora and Achyar, 2014; Zubaedi, 2016). Hajj satisfaction leads to increased Islamic religious commitment. Further research is needed to investigate Hajj satisfaction given that Hajj experiences have changed in recent years.

Hajj investment

According to Rusbult (1980), investment in a relationship includes spending time together or doing favours for one another. The motivation for this investment may be to obtain rewards in return. In a marriage, investment size will increase in relation to the time together. In this study, the concept of Hajj investment is introduced as analogous to investment in a relationship. Thus, Hajj investment is defined as the time spent to learn about Hajj knowledge (history, rituals) and Islam in general. The Hajj investment increases as people spend more time learning about Hajj and Islam. Future research is needed to understand the psychological mechanisms that can explain how and in what sense

pilgrims learn about Hajj and how key stakeholders such as the Indonesian government and tour operators can facilitate the learning process. It is also worth investigating the role of technology in Hajj investment. For example, it may be useful for key stakeholders to develop mobile phone-based applications that can aid pilgrims learn about Hajj rituals in advance and make better preparations accordingly.

Islamic Commitment

The concept of commitment has been defined in various ways (Meyer and Allen, 1991; Wykes, 1998), but here it is taken as 'a willingness to persist in a course of action' (Cooper-Hakim and Viswesvaran, 2005, p. 241). Commitment is related to specific behaviours, for example, involvement, attachment, vocation and obligation (Becker, 1960). Furthermore, religious commitment in this chapter is defined as 'the degree to which a person adheres to his or her religious values, beliefs, and practices and uses them in daily living. The supposition is that a highly religious person will evaluate the world through religious schemas and thus will integrate his or her religion into much of his or her life' (Worthington *et al*., 2003, p. 85). However, this definition of religious commitment needs adjustment when applied to Muslim pilgrims and their travel experiences. This is because the meaning of what is spiritual and what is not spiritual may be different from an Islamic perspective. Islam is a way of life and therefore it provides rules of conduct and detailed guidance for everyday life and everyday living experiences. Further research is needed to investigate the impact of Hajj experiences on Islamic commitment, particularly the long term effects once a person returns back home after Hajj.

The Hajj Experience of Indonesian People

Indonesia, as the country with the biggest Muslim population in the world, has the highest demand for Hajj. Hajj is big business in Indonesia and the Indonesian Government must be able to handle Hajj professionally. However, managing Hajj requires more than just measuring customer satisfaction. The Hajj experience is expected to lead to the desired spiritual outcome, here considered as increased Islamic commitment. This chapter has proposed an initial framework for Hajj satisfaction and its psychological outcome to address the issue that prior research focuses only on the physical satisfaction of pilgrims (Jabnoun, 2003; Quranshi, 2017). Pilgrims should not only be gaining Hajji status but also strengthen their Islamic commitment.

This raises some issues for all stakeholders involved in Hajj management to consider. The Hajj can be divided into three broad phases: First, there is a planning and preparation phase in the home country, which involves Hajj organizers along with the Hajji candidates. Second, there is the actual time spent in the holy land as pilgrims undertake Hajj. The final phase involves the arrangements that ensure the smooth return of pilgrims to their home countries

carrying good memories of their experience of their Hajj journey. Across these phases, a number of recurring problems have been identified (Darmadi, 2013; Umar *et al*., 2014).

First is the planning process. The IMRA together with the Immigration Office help to prepare the individuals before departure. These two government organizations make arrangements in relation to all the logistics required for pilgrims to travel to Saudi Arabia. The planning process takes between three and six months. For individuals, preparation starts with paying the outstanding travel costs minus the initial deposit paid and the health check for the Saudi visa requirement. These travel costs include passport, visa and all required documents, return international flights, accommodation, catering, and so on. In this planning process, careful arrangements are needed to make sure each pilgrim has completed all the requirements before travelling to Saudi Arabia. This phase is very much in the control of government departments.

The second phase is the most important part as it happens in Makkah. The Indonesian pilgrims usually arrive either at Jeddah or Madinah airports depending on their itinerary. They must go through the immigration process and then travel to their hotels in Makkah or Madinah following their group leaders. Pilgrims often spend their time at the Masjidil Haram (the Grand Mosque) while waiting for the five days of Hajj rituals to begin. During the rituals, the most common problem is the large number of people. These crowds are sometimes uncontrollable, causing stampedes and fires, resulting in many loss of lives (Yamin and Albugami, 2014a). One solution is to use technology such as radio-frequency identification to monitor pilgrims' movements (Yamin and Albugami, 2014b). Thus, pilgrims can be monitored and safety issues addressed (Yamin and Albugami, 2014a). The Hajj authority in KSA must have adequate personal and health data for these pilgrims to avoid serious health risks while they perform Hajj rituals (Yamin and Albugami, 2014a). Another serious problem occurs when pilgrims with serious infectious diseases such as measles, hepatitis and tuberculosis undertake Hajj and infect other pilgrims. Once identified, these pilgrims must be quarantined or isolated so as not to jeopardize others. Another common health problem is cough and fever due to the lack of cleaning and hygiene in some areas.

Hajj rituals involve mass movement from one point to another. During Hajj rituals the authorities must transport more than three million pilgrims from Mina to Arafat and back on the same day. This is a huge and challenging task. The pilgrims take either a train or coach service connecting Mina, Muzdalifah and Arafat. However, many pilgrims want to go at the same time, but the transport has limited options and capacity in terms of how many people can travel. This, in turn, can increase safety risks (Yamin and Albugami, 2014a). Pilgrims may also become separated from their groups and lose their way. Due to language barriers, a person may not be able to communicate, so it is important to provide staff who can speak different languages. These staff members must be on stand-by 24 hours a day to help lost pilgrims. Other pilgrims may get injured and may need urgent medical treatment.

The final phase is the return to the pilgrim's home town. The Hajj Guidance Group (KBIH) has an important role at this stage. The group organizes monthly

re-unions and discussion groups to reflect on pilgrim's Hajj experiences and to share this knowledge. This stage has an important role in maintaining Islamic commitment at high levels after returning home, due to the contrast between their life in the 'holy land' and 'normal' life. In Makkah, pilgrims focus on their relationship with Allah, attending the mosque (*masjid*) each day and the five compulsory daily prayers. They are remote from responsibilities such as work, family and their daily routine. Once a pilgrim has returned home to their 'normal' life their Islamic commitment may be in jeopardy. Will their satisfaction with the services received during the Hajj keep their Islamic commitment strong at home? The Hajj investment model developed in this chapter seeks to examine how the experiences on this pilgrimage relate to Islamic commitment after returning home.

However, Hajj is a complex form of religious tourism with political and economic implications. Meeting the physical and spiritual needs of pilgrims requires international cooperation between nations. Politically, it requires negotiations between Saudi Arabia and Indonesia over visa numbers, access and on-site conditions. Economically, it involves international airlines, travel agencies, pilgrimage training services, catering and hotel accommodation in Makkah and Madinah. Hajj in Indonesia is organized by the IMRA. Managing the large number of pilgrims is a challenging task for the IMRA who coordinate the Hajj quota (both for regular and Hajj plus), registration, passports, transportation and accommodation on site. The Indonesian government also provides health, safety and security support. Unlike Hajj in the past, today the aim of the IMRA is to provide a high level of services for pilgrims. Hajj plus is organized by the private Hajj agents who have been approved by the IMRA to provide additional services. It is recommended that these agencies consider how to improve the spiritual outcomes for pilgrims as well as cater for their physical needs.

The economic benefit of Hajj for both KSA and the Hajj private agents in the origin countries encourage them to deliver the best services possible. Thus, they desire pilgrims to be satisfied with the service arrangements of their trip. This leads to a paradox as undertaking Hajj must be a purely spiritual undertaking and pilgrims must leave all the materialism behind. Thus, the present study provides an initial theoretical framework for the impact of Hajj satisfaction to the Islamic religious commitment by applying a psychological theory, the IMC.

However, it does appear that the paradox remains. Infrastructure developments in the holiest city for Muslims are to better serve pilgrims. Hajj organizers around the world together with the KSA seek to satisfy pilgrims by improving services. However, does satisfaction increase the pilgrim's spirituality? Is the massive transformation of Makkah affecting pilgrim's spirituality and leading to commodification and secularization? There is a critical need for research in this area to ensure undertaking Hajj remains submission to Allah and increases Islamic religious commitment.

Summary

Hajj, the annual pilgrimage to Makkah, is compulsory for all adult Muslims who are capable both financially and are mentally and physically healthy. In the past,

undertaking Hajj involved many hardships such as walking or riding a camel to Makkah and travelling by steamships in unpredictable weather conditions. People usually said good-bye to their family members as they never knew whether they would make it back home. Hence, the Hajj pilgrimage was considered to be a once in a lifetime opportunity for Muslims. However, today most people travel by air and some stay in five-star hotels. Due to this increase in travel convenience, the demand for Hajj is growing. It is now a very profitable business for the KSA and the intermediary countries.

Research about the modern Hajj has been mostly focused on Hajj satisfaction rather than the ultimate goal for undertaking the pilgrimage as the submission to Allah. It seems that Hajj had become a secular travel instead of religious obligation. Surprisingly, none of the studies examine the outcome of the Hajj pilgrimage as a result of this secular Hajj travel.

This research adopts as its theoretical foundation the IMC, which claims that relationship commitment has three antecedents; satisfaction level, quality of alternatives and investment size. This model of commitment has been successfully applied to studying interpersonal relationships and also been used to understand the commitment towards diverse targets such as occupations, sport participation, adherence to medical treatments, and even the 'war on terror'. However, the quality of alternatives was excluded in this study as there is no alternative in undertaking Hajj.

This chapter contributes to the literature both theoretically and practically. Theoretically this research operationalizes and measures the concept of religious commitment in the context of Indonesian Hajj. Practically, this study will result in a more complete understanding of religious commitment within the Hajj experience. This study may benefit Muslims through measuring the Islamic religious commitment due to Hajj and help non-Muslims to understand the significance of the Islamic pilgrimage, the Hajj.

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6 Islamic Tourism and Use of Social Media

Tahir Rashid* and Sorur Adwik

Introduction

This chapter discusses the use of social media on consumer behaviour and assesses some of the implications of social media use on Islamic/Muslim-friendly tourism. While social media use has been widely researched, there is no uniform definition of the term. This chapter provides a definition of social media with a view to providing better insights into Islamic tourism, which is also a recent phenomenon. Islamic tourism generally means providing a tourism-related product or service that is compatible with Islamic law and meets the needs of 21st century Muslim travellers. The chapter begins by discussing the development of social media through a discussion of the application of Web2.0 in technology, and then provides a definition of social media and terms used to define it. Furthermore, an understanding of the importance of Halal and Islamic (Shari'ah) law will lead to conclusions of why Muslims are interested in Muslim-friendly tourism rather than the traditional form of tourism.

An Overview of Social Media

The rapid advancement in technology in recent decades has transformed the travel experience to make it richer and more satisfying according to traveller personal preferences. The evolution of social media technologies has enhanced the way people communicate and connect with each other and with corporate and non-corporate entities and organizations. The interactivity and ubiquity are the main features that contributed to the significant and rapid growth of social media (Kasturi and Vardhan, 2014).

Social media is a subcategory of Web2.0 applications and is considered to be one of the technological 'mega trends' in the 21st century. Terms such

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as Web2.0 and user-generated content (UGC) are used interchangeably with social media, which has made it difficult for researchers to establish a uniform definition for social media. Although closely connected, the terms are not synonymous due to the distinct features of each concept.

According to Blackshaw and Nazzaro (2006), social media is Internet-based and involves UGC that is pertinent to the user experiences and online information provision issues. Meanwhile, Web2.0 engendered a paradigm shift in media communications and generated a medium that revolutionized content, mode of message and how that message is delivered

It has been argued that Web2.0 has a range of advantages that marketers and practitioners could utilize to maximize their business activities. One important implication of the growing use of Web2.0 is consumer empowerment, that is, it allows consumers to be the media in which they are able to generate and publish content on any chosen device or platform. The key instruments that enhance consumer empowerment include greater access to information, the ability to find alternatives and engage in more simplified transactions, and increased consumer-to-consumer communication resulting in electronic word-of-mouth (E-WOM) communications where communication among users are extended to online environments, allowing maintenance of existing relationships and development of new interpersonal relationships.

The 'Web2.0 experience' is another element of Web2.0, which enables consumer preference and thus consumer decision-making process. It involves uncontrollable factors in the online environment such as social networks, blogs, online communities, forums, and so on. Therefore, according to Constantinides and Fountain (2008) the Web2.0 experience introduced a new marketplace. Moreover, Web2.0 has facilitated marketing strategies to become more appropriate and directed in the era of emerging consumer power in which companies change their traditional mass media marketing strategy and customize it to fit consumers of Web2.0.

With regards to interactivity, social media allows users to be selective in their choice of information sources and interaction with people. Thus, it can be said that social media features have led to increased transparency and empowered users or consumers. The tourism industry is no exception and social media is also transforming tourists' abilities to share experiences and the way the industry interacts and communicates with tourists. For example, TripAdvisor is a rating website where tourists share comments and opinions about a particular tourism product or service.

Defining Social Media

The variety of terms associated with the description of social media indicates the difficulty of forming a uniformed and formal definition for social media. The definition of social media changes as the role and use of social media evolves. Miller *et al*. (2016) consider social media as a communication medium that enables the development of traditional and dyadic communication media. This is reflected when they argue:

> As the colonization of the space between traditional broadcast and private dyadic communication, providing people with a scale of group size and degrees of privacy that we have termed scalable sociality. (Miller *et al.*, 2016, p. 9)

Meanwhile, they consider that social media has developed beyond tools or programs and that communications through social media can occur in a private environment and associate the element of scalability to social media. However, it is clear that the definition is mainly concerned about the semantic meaning of the term social media and the type of communication (i.e. group size) instead of specifying the types of media. It can be said that Miller *et al.*'s (2016) definition is most suitable to studies that are mainly concerned with society's use of social media.

For the purposes of our discussion, we consider social media to involve web-based applications that permit scalable and private online communications and collaboration where the development and exchange of UGC occur.

Social Media and Tourism

Social media has an important role in both the demand and supply side of the tourism industry as it allows organizations to directly interact, communicate and promote travel-related products and services and react upon consumer's evaluations and reported experiences. On the other hand, it enables consumers of the travel product to recommend and evaluate those products or services and ultimately become more powerful when selecting their preferred products.

Travellers are no longer solely dependent on a travel operator's website for planning their leisure trips or gathering information about their trips. According to the ABTA (2015) travel trends report, 18% of Internet users resort to social media to search and plan travel, particularly among the 16–24 age group.

It is widely accepted that social media has been increasingly adopted in the tourism and hospitality context mainly within the field of tourism marketing communications and evaluation of its impact on consumer behaviour. However, it is still unknown if social media has been used in the context of Islamic tourism or 'Muslim-friendly tourism'. Therefore, it is imperative to define the term Islamic tourism/Muslim-friendly tourism and thus evaluate if social media platforms are being used as a tool in determining the consumer behaviour of the Muslim traveller.

Islamic Tourism Concept

Studies related to tourism and its association with Islam and Islamic studies are not yet fully discovered, although distinguished researchers have contributed significantly to the concept of Islamic tourism (Din, 1989; Henderson, 2008, 2010). Nonetheless, research on religion and tourism focused on pilgrimages and spiritual journeys has led to what is today called Islamic tourism (Raj and

Morpeth, 2007). For example, Scott and Jafari's (2010) Islam and tourism book discussed several Islamic tourism issues including case studies from Islamic and non-Islamic countries, which developed Islamic tourism as part of their tourism planning and development strategy. However, the book aimed to provide understanding of the concept to non-Muslims rather than Muslim adherents. It suggests that Islamic religion is consistent with all aspects of Muslim lives and activities including tourism, thus it is necessary to provide an explanation of the differences in travel carried out by Muslims for worship purposes such as Hajj, which is travel to the Holy Makkah, and Zeyara (visits to holy shrines) (Duman, 2011). Thus, arguments suggest that the focal intention to all tourism activities carried out by Muslims revolves around the service of Allah (God) and seeing Allah's creations, but containing Islamic teachings during their travel.

Defining Halal and Its Implication on Tourism

The word *Halal* in Arabic language means permissible or allowable and it is a fundamental concept within the religion of Islam and deeply rooted within the Islamic Shari'ah. The main sources that inform Islamic Shari'ah are Qur'ānic revelation and Sunnah (which is mainly Hadith or the biography of the Prophet Muhammed – peace be upon him [PBUH]). Both sources of the Islamic belief system have highlighted the importance of Halal in Islam.

Furthermore, it is imperative to emphasize that all issues and disputes about Halal must be referred to the Qurān (holy book for Muslims) and Sunnah. Therefore, for a Muslim to undertake a holiday or recreational trip, it has to comply with Shari'ah law. It is particularly difficult to digress the complete set of references and literature regarding Halal and tourism across the different disciplines, but mainly within the theology of Islam doctrine as it is beyond the scope of the present investigation. Nonetheless, a brief outline concerning the roots of the Halal as well as travel notions within Islam is given here.

> It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection. (Surah Al-Mulk: 15)
>
> 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. (Surah Al-Ankabut: 20)
>
> Precedents have been set for you in the past; roam the earth and note the consequences for the unbelievers. (Al-Imran: 137)

The essence of the Halal concept is the notion of *Tawhid*, which is the absolute oneness of God and means that there is no other God but *Allah* (monotheism) and only *He* is worthy to be worshiped. Muslims are exhorted to explore the world and travel in order to better understand the consequences of obedience to the will of Allah and what may happen to those who reject Allah (God). Travel, specifically in its recreational form, is encouraged in Islam because of its

benefits, such as improving well-being and health, reducing stress and allowing Muslims to serve Allah better. Ultimately, this leads to increased knowledge and complete submission to Allah (God) by observing His magnificent creations and the Greatness of Allah's power.

Although we could not find any Hadiths (sayings of the Prophet Muhammad – peace and blessings of Allah be upon him) that highlight the importance of travel or tourism in general, one of the objectives of Shari'ah is to fulfil the *Hajyyah* (need or complementary), which is an interest needed to mitigate hardship and relief from stress and predicament. Understanding the Shari'ah law in regard to tourism is critical because it forbids Muslims to undertake tourism in places of immoral actions and corruption where alcohol is consumed and served or where there is public nudity and gambling. Indeed, Qurānic evidence reveals the prohibition of alcohol and gambling:

> They ask you about wine and gambling. Say, 'In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit'. (Qurān, 2:219)

The evidence is a general rule for the use and consumption of alcohol and gambling. However, in the context of tourism, a fatwa (Islamic legal pronouncement by legal and authorized body) by the Scholars of Standing Committee for Research and Fatwa specifies that:

> It is not permissible to go to places of corruption for the sake of tourism, because of the danger that poses to ones' religious commitment and morals. Islam came to block the means that lead to evil.

It is vital that any activities of a Muslim should be absolutely Halal and within the guidelines of the Qurān and Shari'ah, and keep away from Haram, which is the antithesis of Halal. Fundamentally, Islam is a religion, which serves to highlight the division between the bipolar concepts of Halal and haram and ushers a Muslim towards the lawful way or Halal way.

Traditionally, Halal has often been associated with food and particularly meat and poultry products. Indeed, a new sub-market has recently emerged – the Muslim traveller market contributing to the rise of the Islamic- or Muslim-friendly tourism concept. This is mainly due to the rise in Muslim population worldwide, representing 23% of the world population and growing at twice the rate of the non-Muslim population. Furthermore, currently at 1.6 billion, the Muslim population is expected to reach 2.2 billion by 2030, an increase of 35% over the next 18 years (Pew Research Center, 2011). In line with this, the Muslim traveller market in 2014 was worth US$121 billion and reached 116 million people representing 10% of the global traveller numbers; this is expected to reach 180 million by 2020. Moreover, with an expenditure expected to reach $212 billion constituting 11.4% of the world traveller market, the Muslim traveller is one of the fastest growing traveller markets globally (COMCEC, 2016) (Figure 6.1).

Clearly, the Muslim traveller industry has been transformed from a niche market to a mainstream market. The main factors linked to the growth of the Muslim traveller market include an increase in disposable income and many Muslim countries have a younger generation than other nations.

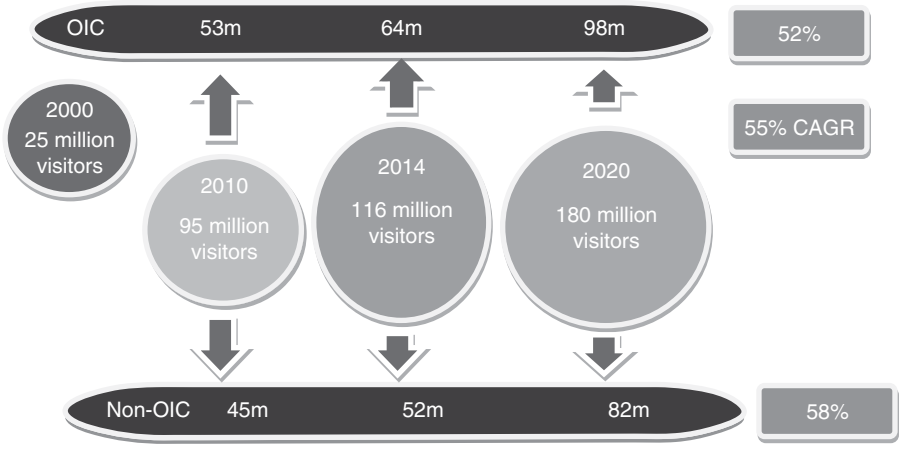

Fig. 6.1. The number of tourists visiting Islamic countries and non-Muslim countries. CAGR, compound annual growth rate; OIC, Organisation of Islamic Cooperation.

However, there are substantial complexities underlying Halal tourism. On one hand, there are still definition ambiguities with regards to the concept of Halal tourism. Several scholars use different terms to describe Halal tourism, for example, Halal-friendly tourism, Muslim-friendly tourism, Islamic tourism. However, the term that is frequently used is Halal tourism.

Some may argue that the term Halal tourism is not sufficient because for a tourism product or activity to be Halal it needs to be in full compliance with the guidelines and regulation of Halal concept and Shari'ah law, which does not stand true for many products. According to El-Gohary (2016), a review of the Halal-tourism packages from providers in Muslim and non-Muslim countries (e.g. Spain) revealed that most packages are not fully compatible with the concept of Halal or compatible with Shari'ah law. Nonetheless, these packages are designed in a Muslim-friendly way.

In a similar vein, Halal certification is an issue for many Shari'ah-compliant tourism product/activities. Hospitality providers, especially hotels in non-Muslim-majority countries, may find it unattractive to obtain a Halal certification from recognized Halal certification agencies or organizations because it may not please Western or non-Muslim guests.

Social Media and Islamic Tourism

Social media is becoming an important and effective tool for marketing and promoting the tourism industry. It allows individuals to interact with others with similar interests and has transformed the decision-making process within the industry. According to Hamid *et al*. (2016), the tourism industry should take into account the attitude of tourists towards social media and approaches to popularizing the existing information on social media. According to the researchers, three social media attributes act as vital tools for

decision making: communication, information and virtual tour presentations. These are discussed in the following section.

Communication is important in order to determine the tourists' feedback and enhance their understanding and the effectiveness of the content quality that may lead to tourist satisfaction. Information is important in the destination choice process as tourists may wish to make informed choices. In most decision-making processes of planned trips, the information-collection stage takes place before possible decision alternatives have been determined. Social media assists tourists to plan and organize for trips in advance, gaining valuable knowledge-based information. Virtual tour presentations are defined as computer-generated displays that provide users to live in an environment other than the one they are actually in and interact with the surrounding environment (Schroeder, 1996). These are experiences of visiting and being submerged into virtual destinations through the web environment. Virtual tours allow tourists to see unreachable areas, provide exciting and excellent alternatives to actual experiences when expenses, time or logistics are limiting. Virtual tours are a virtual experience where tourists are immersed in virtual environments and these applications enable users to navigate and interact with other users through three-dimensional worlds.

In a study investigating the role of social media on tourists' decisions to travel to Islamic destinations (in this study, Malaysia), Hamid *et al*. (2016) found that there was a significant positive relationship between communication and tourists' decisions. Moreover, the study found that among the three attributes, communication made the strongest contribution towards influencing tourists' decisions for travelling to Malaysia as an Islamic destination. Communication through social media is important to determine tourist feedback and to enhance the understanding and effectiveness of the content quality that could lead to tourist satisfaction. The study also found that virtual tour presentations had a significant positive relationship with tourist decision making. The attributes of design accompanied by useful information made usage of social media more enjoyable. The greater perceived enjoyment in social media gained by tourists influenced their decision for travelling to Malaysia as an Islamic destination.

Different types of social media and tools have a significant influence on the purchasing behaviour of consumers and there is a direct relationship between travellers' purchasing behaviour and social media. Many travellers use social media to share their travel experiences, which may encourage and incite others to plan their holiday. Social media can be a valuable tool for encouraging Islamic tourism before, during and after the journey. For instance, the most viewed UGC is photos, and the photo websites (e.g. Flickr) and apps (e.g. Instagram) allow users to view and share destination photos. Flickr photos can show cultural and religious practices such as praying in public and women wearing religious clothing. These photos can shape the views of tourists about the destination and promote it to both Muslims and non-Muslims.

However, taking photographs or *Tasweer* (photography) of living things is a grey area in Islam and there are mixed interpretations on the subject. The following

Hadiths (Sayings of the Prophet Muhammad, Peace Be Upon Him) regarding pictures of animate beings are often quoted:

> Those who will be most severely punished by Allah on the Day of Resurrection will be the image-makers. (Reported by Abdullaah ibn Mas'ood (may Allah be pleased with him) in al-Bukhaari)
>
> Allah, may He be exalted, says: 'Who does more wrong than the one who tries to create something like My creation? Let him create a grain of wheat or a kernel of corn. (Reported by Abu Hurayrah (may Allah be pleased with him) in al-Bukhaari)
>
> The angels do not enter a house in which there is a dog or pictures. (Reported by al-Bukhaari)

According to scholars who prohibit the taking of photographs, these Hadiths demonstrate that photographs of animate beings are *haram* (forbidden) regardless of whether they are of humans or other creatures. However, other scholars such as Dr Israr Ahmed, a well-known and respectable Islamic scholar from Pakistan, argue that the prohibition of *Tasweer* is not prohibited in the Qurān but in the Hadiths (Ahmed, 2013). He says that at the time of Prophet Muhammad (PBUH), pictures were only portraits sketched by hand and till this day all scholars agree that this is prohibited. Nevertheless, in his opinion, the camera was not invented during the time of Prophet Muhammad (PBUH) and whenever new technology or innovation happens, there is normally disagreement about its use. Ahmed continues by arguing that as the hand is not used to create the picture, then it may be permissible to use photographs for social purposes such as for ID card, passports, medical training and religious propagation. Similarly, Naik (2012) and Qadri (2010) agree that a camera photograph is a '*reflection*', which is not prohibited. Therefore, photography *per se* is not prohibited but the use of photographs for the wrong purposes such as obscenity and pornography or for modern day *idol* worshipping of pop or film stars is *haram*.

Therefore, it transpires that sharing of photos through social media for religious purpose is permissible. This can be before, during and after the religious journey. Before the journey, the Muslim tourist can view the photos of the Islamic destinations and read the views of previous travellers in informing their decision. Questions could be asked to clarify information or seek additional information about the Halal destination and its facilities on social media platforms. During the journey, the traveller can take photos and take videos and post them on social media platforms such as Flickr.com, YouTube or Instagram. Nowadays, mainly young Muslims use Instagram to plan Muslim-friendly tourism as well as posting photos on the platform during the journey.

Furthermore, websites such as TripAdvisor enable tourists to search for Halal restaurants and takeaways prior to their journey, and the same activity could be done during the journey. These websites provide useful information on the type of food available (e.g. Chinese, Italian, Middle Eastern or Indian), the menu and the prices as well as the location of these eating places. Just Eat is another example, as it can identify Halal food outlets making it easier for Muslims to find Halal food options. Another really good feature of such websites in informing

decision making are the reviews and ratings of previous tourists. After the trip, a Muslim tourist can post their own experience of the Islamic destinations as part of the UGC to help other travellers in planning their holiday or journey.

However, research on the use of various social media types in Muslim-friendly tourism is in its infancy and studies on the effect of social media on tourists' travel to Islamic destinations such as Malaysia, Turkey and the United Arab Emirates are helping to further the research. Nevertheless, the distinct characteristics of social media provide a potential outlet for marketers and service providers to promote this emerging type of tourism as it can reach a different and enormous audience in real time and can be cost effective.

Summary

The chapter provided insights into the use of social media in tourism in general and, more specifically, the use of social media from the Islamic perspective for religious tourism. It is clear that social media is a growing trend that affects many sectors, but is has a significant impact on the tourism industry. Users usually find it easier and sufficient to use social media sites and consumer review sites to search and plan their trips. Hamid *et al*. (2016) recommend that social media links more to tourism websites that allows tourists' task to become easier when searching for information online. It is essential that the social media itself encourages the use of technology by highlighting the attractiveness of images and photos, and the simplicity and friendliness of its online applications. However, in the context of Muslim-friendly tourism, which is an emerging sector of tourism that mainly targets the followers of the Islamic faith, social media has not received adequate attention from providers or academia. In comparison to other types of tourism, Muslim-friendly tourism has significant economic and social benefits that can be demonstrated and promoted through different social media tools and applications.

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7 Islamic Customer Relationship Marketing (ICRM) and Inspirations for Religious Tourism

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Introduction

The aim of this chapter is to explain and expand the understanding of Islamic customer relationship marketing (ICRM) and its factors for the purpose of religious tourism business. There is considerable literature available on customer relationship marketing, its related factors and religious tourism, but there is an absence of studies that interrelate the Islamic business concept of customer relationship marketing (CRM) with religious tourism. This is despite the fact that Muslims make up approximately one-third of the world's consumer population; the Islamic religious scripture encourages followers to travel with a view to achieving spiritual, physical and social goals; and Islam guides Muslims in relation to 'how' and 'what' to trade and how to communicate with others as part of business transactions. Hence, there is a need to address this gap through a comprehensive and extensive literature review. ICRM generally postulates that developing long-term relationship with customers, by satisfying them more efficiently than competitors, is one of the ways to achieve long-term success for an organization. In addition, religious tourism has been considered to be vital to the economy of those cities that host religious centres. Adopting an interpretive approach, an extensive literature review of various business disciplines, including marketing, relationship marketing, customer relationship marketing, Islamic marketing, religious marketing and religious tourism, is presented in this chapter. Islam is a way of life for Muslims and it dictates their behaviour both personally and professionally. It instructs its followers to adopt a more ethical, generous and just approach to developing relationships with customers in business, regardless of the types of businesses the followers are engaged in.

Specifically, this chapter will discuss CRM from an Islamic perspective in order to develop a relationship with customers that could be an advanced source of technique for achieving marketing advantages by small- to medium-sized enterprises (SMEs) in general, as well as SMEs related to the tourism businesses.

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The Islamic Perspective

Religious tourism is one of the oldest types of tourism (Rundquist, 2010). Hughes *et al*. (2013) and Olsen and Timothy (2006) stated that in the world of modern tourism, religious tourism is one of the least explored and most understudied research areas. The research by Kartal *et al*. (2015) defined religious tourism as visiting sacred places to participate in religious ceremonies or pilgrimage to religious sites in order to fulfil the religious duties. According to their research, more curious tourists visit religious and sacred places than spiritual pilgrims. Egresi *et al*. (2012) and Yeoman (2008) report the rise of religious pilgrimage and tourism globally. They pointed out that the development (availability at a reasonable price) of other supporting industries relating to the tourism industry is the vital factor in the revival of the religious tourism industry. For instance, they mentioned about the availability of affordable flights to important religious tourism destinations. Therefore, religious and sacred places, along with all other relevant business organizations linked with tourists, turn religion into a commodity from the perspective of business (Egresi *et al*., 2012; Yeoman, 2008).

Furthermore, 'Religious tourism often involves visiting holy cities of particular faiths of followers whose journeys to these sites takes place on the anniversaries of events that are of importance to their religions' (Kartal *et al*., 2015, p. 216). People want their belief systems and religious sites to be protected and transferred to the next generation in order to maintain their cultural identity and historical conscience. Moreover, there is an increased interest in religious tourism by the commercial and government organizations because of the economic potential of this industry (Razaq and Nigel, 2007; Baser and Basçı, 2012). For example, the research by Bar and Cohen-Hattab (2003) noted that faith tourists spend more money on shopping compared to other tourists. Considering this fact, Richards (2007) highlighted the importance of developing marketing-related thinking for religious sites, and Kartal *et al*. (2015) urges that products in religious tourism should be designed and developed to match the needs and expectations of target customers and their ability to pay. Organizations such as destination marketing firms, tour operators, travel agents, transportation providers and hotels have been suggested to add value throughout the value chain (Kartal *et al*., 2015).

The ability to satisfy customers more effectively and efficiently than competitors is the basis for the superior performance of an organization (Alderson and Cox, 1948; Kotler, 1967; Osborne and Ballantyne, 2012). This necessitates identifying the needs and wants of the target customer. The principles of marketing are also crucial to implementing effective marketing programmes to attract these target customers (Kim *et al*., 2012). A review of the literature highlights that a number of scholars (e.g. Woodruff, 1997; Prahalad *et al*., 2000; Prahalad and Ramaswamy, 2004; Payne and Frow, 2005; Shah *et al*., 2006; Sheth *et al*., 2000) recommend that marketing should be more customer-centric.

Building and maintaining customer relationships is one of the key goals of marketing (McKenna, 1991; Bagozzi, 1995; De Wulf *et al*., 2001). Accordingly, a number of authors (e.g. Gummesson, 1999; Bruhn, 2003) identified the changing marketing practices from transactions to relationship marketing with

their customers. Hence, to develop products and services according to the needs and wants of a customer is vital for developing relationship marketing (RM) (Lagrosen, 2005; Negi and Ketema, 2010). Furthermore, the effectiveness of RM depends on the degree of customer involvement in the development of goods and services (Leverin and Liljander, 2006). Empirical research also reflects on RM investment in relational mediators to make the customer's behaviour favourable to the host company (McKenna, 1991; Bagozzi, 1995; De Wulf *et al*., 2001; Palmatier *et al*., 2009). However, it is not the teaching of RM to value all customers equally and according to Lagrosen (2005), relationship marketing should be organized and managed properly.

The Islamic philosophy encourages the development of a relationship between consumers and producers (Adnan, 2011) through a more just and ethical approach towards CRM (Adolphus, 2010). The Islamic religion not only guides Muslims in relation to specific acts of worship, but also in every aspect of their lives, including business transactions. For instance, Islam guides Muslims in relation to 'how' and 'what' to trade, how to communicate with others as part of business transactions, and what to consume (Alam *et al*., 2011).

According to Islam, whatever Muslims do should be based on Islamic principles (Qur'an, 1:208), including all commercial dealings and business activities. Therefore, it would not be surprising that the principles and practices of marketing would also be according to Islamic teachings (Hosseini and Aidi, 2013). Confirming this point, Sandikci (2011) notes that the relationship between Islam and CRM has only emerged recently, even though Muslims have been engaged in trade and consumption for centuries.

It may be plausible to argue that through the practice of contemporary marketing, some customers may be disappointed with the way they are treated by some organizations. At the same time, customers are far more knowledgeable than ever before and they seek out organizations that will demonstrate an excellent level of service, integrity and care (Adolphus, 2010). It can be argued that Muslims as a consumer group are no different compared to other consumers in demanding excellence in business transactions, but it is principally Islamic teaching that could influence their behaviour and that of their suppliers and consequently influences the relationship between them (Adolphus, 2010; Marinov, 2010).

The existing Islamic literature related to business and customers provides Islamic teachings that propose personal integrity (honesty), transparency, equal consumer rights, justice, ethics and brotherhood as the drivers of CRM. However, the existing literature rarely discusses the relationship factors from the perspective of Islam regarding the six most common customer relationship drivers (trust, commitment, cooperation, keeping promises, shared values and communication) of Western CRM literature.

Customer Relationship Marketing: The Conventional View

Payne (1994) states that marketing is not all about clinching a deal with customers; rather, it is the duty of marketing itself to maintain and improve the relationship with the customer. The current strong competition within business

sectors is characterized by the building of strong and firm customer relationships (Ndubisi, 2007, cited in Jesri *et al*., 2013).

The RM literature includes consideration of relationships with various stakeholders, including suppliers, employees, intermediaries, government, buyers and customers. In fact, Gummesson (1999) proposes a network approach to RM and classifies 30 relationship types. Nevertheless, many studies focus on the relationships between organizations and their customers (Payne, 1994; Boedeker, 1996; Christopher *et al*., 1991; Gummesson, 2008; Shani and Chalasani, 1992). Ultimately, the reason for developing relationships with stakeholders is to add value at different points in the process so that relationships with customers are enhanced. This is further supported by the existing definitions of RM that points to a focus on building long-term relationships with customers (Grönroos, 1990; Rapp and Collins, 1990; Christopher *et al*., 1991; Shani and Chalasani, 1992; Boedeker, 1996; Gummesson, 2008; Shi *et al*., 2008). Moreover, Cruceru and Moise (2014) divide RM into two sets of activities in which one is attracting the customer and the other is building relationships; this indicates that the central task of RM is dealing with customers.

Reinforcing the above discussion, McIlroy and Barnett (2000, p. 347) state that: 'Enhancing relationships with customers means treating them fairly, enhancing core service by adding extra value and, perhaps most importantly, providing a highly customized service for each individual'. Similarly, Sheth and Parvatiyar (1995) propose that RM makes marketing more effective by better addressing the needs of customers.

Religious Tourism and Customer Relationship Marketing

Haq (2011) argued that RM could be chosen as a viable approach for religious tourism. He has given priority to RM over the 4Ps of marketing. Rahimi *et al*. (2017) stated that CRM is one of the most successful marketing strategies that has been widely and successfully adopted by hospitality and tourism firms in order to manage long-term relationships with customers. Scholars and practitioners suggested that managers in the tourism industry should adopt effective CRM strategies to attract new customers and also retain existing customers (Josiassen *et al*., 2014; Rahimi and Gunlu, 2016). Rebabah *et al*. (2011, cited in Rahimi *et al*., 2017) suggested that tourism organizations should build a customer-oriented culture and create strategies for retaining and acquiring customers and enhancing the profitability of customers.

Kartal *et al*. (2015, p. 215) further added that religious tourism is less prone to economic ups and downs, which offers a high potential to achieve organizational objectives. Their research also found religious tourism important as the religious tourists purchase first-class products and services. Moreover, they stated that 'religious tourism became a dynamic $18-billion global industry that also embraces other travel segments including leisure, conferences, adventure and cruises'.

Regarding developing a relationship with religious tourists, Haq (2011) and Einstein (2008) suggested communicating effectively with target customers to inform them of the services and products on offer. Guides, travel agents and

employees at religious sites should develop positive relationships with visitors. Rainisto (2003, p. 16) presents the following steps for relationship development:

1. The basic services must be provided and the infrastructure should be maintained to the satisfaction of citizens, businesses and visitors.
2. A place may need new attractions to sustain current business and public support and bring in new investment, businesses or people.
3. A place needs to communicate its features and benefits through a vigorous image and communication programme.
4. A place must generate support from citizens, leaders and institutions to attract new companies.

The existing literature also reveals that 'customer relationship management' has been widely and successfully adopted by the hospitality and tourism industry (Rahimi *et al*., 2017). CRM is a marketing tool that works by building and maintaining long-term relationships with customers (Barta, 2009; Kim *et al*., 2012). The view of Boulding *et al*. (2005) regarding customer relationship management is that it is integrated with marketing approaches, which ultimately helps to maintain long-term relationships with target customers and acts as the link to customer relationship management. More precisely, customer relationship management deals with information technology that helps to increase customer satisfaction, retention and loyalty. The research by Rahimi *et al*. (2017) postulates a positive relationship between customer relationship management and the tourism business. The research shows that the application of CRM tools increases the firm's performances and customer satisfaction and also helps the tourism business by linking with culture. However, successful implementation of customer relationship management in a tourism business needs a holistic approach by considering people, processes and technology, resulting in the progress of e-tourism and e-commerce. 'The progress of e-tourism reflects the digitization of all processes and value chains in the tourism, travel, hospitality, and catering industries' (Rahimi *et al*., 2017) that maximize the effectiveness and efficiency of the tourism organizations (ibid).

On the other hand, Niininen *et al*. (2007) focused on 'customer-centric marketing' in order to take CRM one step ahead in the era of tourism industry. Frankenberger *et al*. (2013, p. 673) stated that customer centricity could be placed at the centre of the business model. This demonstrates the need to emphasize customer centricity, which 'reflects management's hypothesis about what customers want, how they want it, and how the enterprise can organize to best meet those needs, get paid for doing so, and make a profit'. A company needs to adopt this strategy in order to bring about change to prioritize consumers' needs (Ross, 2009), and sometimes a rapidly changing market environment may force a company to adopt the strategy for its survival and to gain competitive advantage (Jacobson, 2002). Moreover, Sheth *et al*. (2000), cited in Shah *et al*., (2006, p. 114) suggest that there are specific factors that may make a business more customer-centric: '(a) intensifying pressures to improve marketing productivity, (b) increasing market diversity, (c) intensifying competition, (d) demanding well-informed customers and consumers, and (e) accelerating advances in technology'. According to Niininen (2007), a customer-centric

marketing strategy is the best fit for tourism-related products and experiences because consumers have a wide range of products and services to choose from when creating their service package and total experiences. For example, a tourism package usually amalgamates products and services that include airline seats, hotel rooms, restaurants, guided tours, theme parks, taxi rides, and so on. However, it is important to understand the customer's needs and customize their product, for example, offering a customer a window or aisle seat on an aircraft, a sea view or a non-smoking room at a hotel, or an extra pepperoni pizza at the restaurant.

Customer Relationship Marketing: The Islamic Business View

This section will review RM from the customer's perspective, with a view to evaluating its relevance to the Islamic business concept in order to make relevant progress towards the research aim.

The holy Qurān and the Sunnah (the saying and practices of the Prophet) are the roots of Islamic law where instructions for developing relationships in business are outlined. However, if it is analysed deeply, it can be seen that marketing is focused more and more on maintaining long-term relationships with customers (Hussnain, 2011). The author further added that organizations use marketing as a tool for organizational success where marketing has been very keen to create, communicate and deliver value to customers. Interestingly, the author found that Islamic scripts contain similar ideas from about 1400 years ago. Surprisingly, the concept of 'Islamic marketing' is not highly developed, as most researchers working on marketing research are American, European or non-Muslims who have little knowledge about Islamic business principles. Therefore, it would be better to do further research on areas related to 'Islamic marketing' in order to unfold the mysteries, resolve problems and find solutions (Hussnain, 2011).

Islam strongly emphasizes that organizations should look after their customers and formed the idea of developing and maintaining relationship with customers 1400 years ago. In Islam, the holy Qurān and the sayings and practices of the Prophet Muhammad (peace be upon him [PBUH]) as recorded, known in Arabic as *Sunnah,* are the roots of Islamic law (Shari'ah), where instructions for developing relationships in business are outlined. Prophet Muhammad (PBUH) strongly warned the Muslim business community that Allah's angels would curse businessmen who do not take care of their customers. This is because Muslims believe that in a business it is through customers that Allah provides their sustenance (Rashid *et al.*, 2013).

Religious Tourism Marketing

The holy Qurān mentions:

> [. . .] travel all over the world and observe Allah's (swt) marvelous creations throughout the lands and the seas; so will Allah produce a later creation: for Allah has power over all things (Surah Al-Ankabut: 20).

Based on this quotation from the Holy Al-Qur'an, Muslims are encouraged to undertake travel for purposes of seeking or acquiring knowledge either for the benefits in this world or the next world so as to comprehensively understand, to profoundly ruminate, cogitate and appreciate Allah's creations of the infinite universe (Timothy and Olsen, 2006; Eid and El-Gohary, 2014 cited in Rahaman *et al*., 2017, p. 53).

Islamic tourism might be a new concept for the researcher and tourism operators in the field of tourism, but it is actually an old concept as it developed at the time of early Islamic civilization during Abbasid regime (the period of Islamic empire) (Rahman *et al*., 2017; Eid and El-Gohary, 2014). The concept of Islamic tourism has introduced a new era in the industry or an additional sector of the tourism market (Bhuiya *et al*., 2011; Rahaman *et al*., 2017); that is, 'the Muslim-friendly tourism industry has also introduced a new segment of the Islamic market mechanism into the tourism sector' (Rahaman *et al*., 2017, p. 48). This shows that there is a growing need for the closely associated industry players and there is a high economic potential as there are more than 50 Muslim countries with almost 1.6 billion Muslims. The associated industry (airlines, restaurants, hotels, tour operators, etc.) could benefit from the tourists only when they are able to standardize their products and services adequately and professionally according to the needs of the growing market segment (ibid).

Islamic tourism is deeply rooted in the Islamic Shari'ah (Islamic principle and law) where every Muslim is demanded to visit the holy city of Makkah (Eid and El-Gohary, 2014; Rahaman *et al*., 2017). Furthermore, Islam allows religious journeys, which are divided into three types: Hajj is obligatory (if possible); Umrah can be performed throughout the year; and *Rihla* is a journey performed by Muslims (not obligatory) in search of knowledge, commerce, health or research (Haq and Wong, 2010). Only Muslims are allowed to travel to Makkah and Madina as religious tourism or pilgrimage. So, these two holy places would be ignored in the study of marketing for promoting religious tourism to non-Muslims (Haq and Wong, 2010). There is also a group among Muslims who undertake spiritual tourism as a strategy for marketing Islam (Sikand, 2006).

> …many international festivals, seminars and conferences are being organized to draw Muslims together to integrate their professional, spiritual and intellectual capabilities. These festivals invite Muslims and non-Muslims all over the world to newly created spiritual destinations. For example, the Bumitra Islamic Tourism Expo organized in Malaysia in February 2009 and the annual 'International Halal Product Expo' successfully organized in Brunei are a far cry from the traditional Islamic places … These activities facilitate non-Muslims to take part in Muslim functions, which create awareness for non-Muslims about Islam and an opportunity to market spiritual tourism. (Haq and Wong, 2010, p. 138)

Islamic tourism policy allows the tour companies to target specific customers. Some Muslim countries have been found to set a strategy to attract the rich Middle-Eastern tourists as they have high spending power (Henderson, 2015). For example, Malaysia developed a Muslim-friendly destination for their tourism business to attract Middle-Eastern people.

Furthermore, 'Grabbing the benefits of religious tourism will be easier by adopting a marketing perspective' (Kartal *et al*., 2015, p. 216). For marketing purposes, repackaging a religion to a certain degree is justifiable. But a customer is able to make their own choice regarding the most suitable destination that best suits their religious needs or moral satisfaction at a reasonable cost and convenience (Einstein, 2008). On the other hand, all marketing efforts will be in vain if organizations fail to offer the proper and attractive product. It is therefore important to do marketing research before offering products and services to religious tourists (Costa and Buhalis, 2006; Reisinger, 2006; Middleton *et al*., 2009). Regarding the development of marketing thinking, some tactical toolkits have been suggested by several authors, for example, inform the religious tourists about the site or events, develop on-site activities such as audiovisual presentations, souvenirs, organizing events and accommodation, easy access and improved transportation to the religious sites and having the related product/services at convenient locations nearby (Rivera *et al*., 2009; Nieminen, 2012). Furthermore, Ciopi (2010) and Vagionis and Loumioti (2011) studied the best way to reach customers and convey marketing messages. Some suggestions include tourism fairs and religious meetings, use of electronic and social media to promote religious products and services, distribute promotional leaflets, and develop documentary films on the destination or the sites.

Like the Western view of dyadic RM, Islam also mainly considers relationships in terms of two parties, for example, buyers and sellers, employers and employees, or lenders and borrowers (Keller, 1994 cited in Rice, 1999). However, in Islam, Muslims are instructed to develop, maintain and enhance relationships, whether in business or personal, to please Allah and for the betterment of the whole society (Alserhan, 2010 cited in Adolphus, 2010; Arham, 2010). This is in sharp contrast to the Western thinking of business, where profit maximization is the ultimate goal and RM is just one more way of achieving that goal. In fact, Western proponents of RM advocate that relationships between organizations and their customers should be terminated if an organization stops making a profit from them (Gummesson, 2008).

It can be concluded that Islam strongly influences the role of marketing and the various relationship issues associated within it. Consequently, Muslim marketers have to ensure the interest of every party involved in the transaction is safeguarded, in particular that of their consumers in terms of providing safe and good quality products by regularly communicating with them to keep them updated, and not misleading or cheating them (Hanafy and Salam, 1988 cited in Abdullah and Ahmad, 2010).

It is widely accepted that CRM has benefits for both organizations and their customers, and the factors required to create and develop successful relationships with customers have been covered extensively in the literature (Rashid, 2003; Rashid and Raj, 2006). However, there is a relative paucity in the literature that concentrates on the relational factors from the Islamic viewpoint (Hussnain, 2011; Sandikci, 2011).

Islam provides numerous work principles – Qurān and the Hadith are the best source of those principles. Research by Ali (1987), cited in Rafiki and

Table 7.1. Islamic work principles

Subject	Qurān verses
Agreements and promises	Ar-Rad 13:25, Al-Qasas 28:28, Yunus 10:71
Cooperation	Al-Hujraat 49:9, Maryam 19:96
Equality and unity	Al-Isra' 17:35
Fairness in dealings	Al-Anaam 6:152, Al-Mumtahina 60:8, An-Najm 53:32, Al-Maida 5:8
Fairness in wages	Al-Imran 3:57, Saba' 34:37.
Helping others	As-Saff 61:14, An-Nahl 16:97, Yunus 10:41
Honesty and justice	Al-Baqara 2:177, Az-Zumar 39:2; 3
Humble	Hud 11:23
Patience	Hud 11:11
Truth	Al-Imran 3:110, Al-Baqara 2:273 Al-Anfal 8:27, Yunus 10:61, An-Nur 24:8

Source: Adapted from Ali (1987) cited in Rafiki and Wahab (2014).

Wahab (2014), listed some Islamic work principles retrieved from the Qurān, where the Islamic working principles have coordination to the basic principles of CRM (Table 7.1).

Furthermore, from the literature research on the 'sayings of prophet Muhammad (PBUH)' and from the holy Qurān as related to sales and transactions, the following concepts have been noted: justice, ethics, trust, honesty, equal rights, brotherhood, greetings and adaptation concerning developing and maintaining relationships with people in all aspects of life. These concepts are also applicable in marketing and, as mentioned previously, the principles and practices of marketing are similar to Islamic teachings (Hosseini and Aidi, 2013).

Summary

It can be concluded that Islam has a strong interest in marketing and relationship issues in business. Both the conventional customer RM and ICRM view create a significant impact on religious tourism, tourism, and hospitality business. The purpose of ICRM relating to religious tourism is to create a customer-friendly environment so that destinations can attract new customers as well as retain existing customers. In addition, ICRM has few guiding principles in order to achieve the goals in this industry. However, the volume of empirical research in customer RM and religious tourism is relatively inadequate. Likewise, tourism SMEs is an area where very little research regarding RM has been undertaken. Although the research on relationship marketing is generally relatively rich, very few studies focus on RM and tourism together. Moreover, no evidence has been found that any research has been undertaken that focuses on ICRM religious tourism at the same time. This paucity of research increases the empirical value of this chapter.

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8 The Impact of Umrah Quality Attributes on Religious Tourist Loyalty in Saudi Arabia

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Introduction

The purpose of this chapter is to elaborate on how quality attributes for tourism activities are linked with tourist loyalty for a religious destination. The chapter reports findings of a research study that assessed Umrah quality attributes as presented in four dimensions (Islamic life and belief, Umrah package services, Umrah destination quality and religious tourist loyalty). These attributes are frequently used by researchers when investigating the quality of experience and loyalty and this chapter utilizes them to gauge religious tourists' perceptions after performing Umrah in Makkah, Saudi Arabia.

Tourism in Saudi Arabia

Tourism activities promote several economic benefits for countries across the globe that significantly contribute to their national gross domestic product (GDP) and generates employment. The Saudi Arabian tourism industry mainly depends on religious tourism (Ekiz *et al*., 2017). The following figures are reported by the Tourism Information and Research Centre (MAS, 2017), which is the research arm of the Saudi Commission for Tourism and National Heritage, the General Authority of Statistics (2016), World Travel and Tourism Council (WTTC, 2017) and United Nations World Tourism Organization (UNWTO, 2017):

- Saudi Arabia received 18 million international tourists in 2016. These numbers are forecast to significantly increase to 31.5 million by 2027.
- It is estimated that in 2016, there were a total of 6 million foreign pilgrims coming from 188 countries across the globe who visited Saudi Arabia for Umrah and/or Hajj purposes.

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- The total contribution of travel and tourism to GDP in Saudi Arabia was SAR 244.6 billion, 10.2% of GDP in 2016, and is forecast to rise by 6.4% in 2017 and to further rise by 4.7% per annum to SAR 412.0 billion, 11.1% of GDP in 2027. Tourism receipts corresponded to 3.5% of the GDP and 4.9% of the non-oil sector in 2017.
- The total tourism employment in Saudi Arabia accounts for 1.1 million jobs and this is expected to rise to 2.6 million jobs in 2027. About 27.8% of these jobs were occupied by Saudis, also known as 'Saudization rate'.
- There are a total of 6924 accommodation facilities in Saudi Arabia with a capacity of 465,824 rooms. Overall, these establishments had a 66% occupancy rate.
- Furthermore, travel and tourism in Saudi Arabia has attracted capital investment of SAR 114.7 billion in 2017. This is expected to rise by 5.5% per annum over the next ten years to SAR 200.4 billion in 2027. Travel and tourism's share of the total national investment will rise from 15.0% in 2017 to 16.1% in 2027.

Destination Experience

The most important attribute of any tourism destination is to provide tourists with the experience of that place and that the tourists should start experiencing it from the moment the destination is advertised until they return to their country (Cai *et al.*, 2009). If this experience is a positive one, then it may contribute to a repeated number of visits to that particular destination for a particular purpose, and at the same time it may cause the emergence of an unofficial ambassadorship that connects other tourists with the destination. Competitive destinations shine as extraordinary tourism destinations and would have several revisits. Thus, destination quality can be assessed by the identification of destination-specific attributes and the level of tourist satisfaction. It is important for the tourism industry to include business and management protocols of tourist experience whereby a country that aims to become a potential tourism destination must make sure that the tourists experience 'a sense of place' (Morgan *et al.*, 2010). The feeling of belonging that a tourist experiences will make the destination unique and memorable. The essence of this feeling is completely incomparable when a destination is visited by a religious tourist for religious purposes.

Religious Tourism

Religious tourism, also commonly referred to as faith tourism, is a type of tourism where people travel individually or in groups for pilgrimage, missionary or leisure (fellowship) purposes (Jafari and Scott, 2014). The world's largest form of mass religious tourism takes place at the annual Hajj pilgrimage in Makkah, Saudi Arabia (Sfakianakis, 2014). Tourism in Saudi Arabia has its unique importance due to the most prestigious and religious sites in Makkah (The Holy Kaaba,

Al-Masjid Al-Haram) and Madinah (Prophet's Mosque, Al-Masjid An-Nabawi) for Muslims (Ekiz *et al*., 2017). Muslims around the world usually seek to visit Makkah and Medina at least once in their life for religious purposes to perform pilgrimage: Umrah and/or Hajj. Both are types of pilgrimage that Muslims undertake as a token of their faith. An Umrah is considered by Muslims as a small or minor pilgrimage whereas a Hajj is a major pilgrimage. From a religious perspective, the Hajj carries more weight and importance in comparison to performing an Umrah. The Umrah is a pilgrimage that can be undertaken at any time of the year or in combination with a Hajj, whereas Hajj can only be done at a specific time of the year as per the Islamic calendar (Bavik *et al*., 2014).

Religious Tourists

Religious tourists differ from leisure and business tourists in that they are spiritually motivated at their highest emotional state to fulfil their holy obligations (Henderson, 2010). It depends on the local government, public and private sector, organizations and stakeholders to deliver services and products that cater to the needs of these pilgrims in a comfortable environment with the focus on their spiritual practices in a safe, relaxed and peaceful manner. Based on the Islamic belief, it is the ethical and religious responsibility and duty of the nation and organizations in the region to improve their systems and processes involving services and products continuously to a better degree every year (Burns, 2007). A bad experience may result in undesired spiritual and ethical outcomes. Moreover, at the national level, it may enhance healthy brotherhood relations (or vice versa) with the countries these pilgrims are coming from (Eid, 2012).

Destination Quality and Satisfaction

Tourism is the product of experience and is intangible in nature (Graburn and Moore, 1994). Unlike other products and services, tourism sells excitement, unknown experiences and a sense of discovery to travellers (Rittichainuwat *et al*., 2003). A destination should consist of a combination of tourism products and services that provide a unique experience to tourists (Buhalis, 2000). A tourism destination incorporates a structure that is based on tourism services and products for a defined geographical area with a specific image as a whole, usually commercialized in an integrated manner and under a distinctive brand and image (Silva *et al*., 2001). Yoon and Uysal (2005) also stressed that tourism destinations that are a combination of several products and services can be resold (revisited) and recommended to others (family and friends). Thus, it is important for tourism destinations to evaluate the experience of these products and services to assess the quality of a destination and related satisfaction.

Satisfaction can be defined as 'a judgment that a product or service feature, or the product or service itself, provides a pleasurable level of consumption-related fulfilment' (Oliver, 1997, p. 13) or as an overall evaluation of a purchase (Fornell, 1992). MacKay and Crompton (1990) define satisfaction in a similar

way by focusing on the 'psychological outcome which emerges from experiencing the service' (p. 48). The majority of studies conducted to evaluate satisfaction in the tourism industry have utilized models of expectation–disconfirmation theory (Oliver, 1997) and the perceived-performance model (Tse and Wilton, 1988). Service quality can be defined as the extent to which a service meets customers' needs or expectations (Lewis and Mitchell, 1990). According to the SERVQUAL model (Parasuraman *et al*., 1988), service quality can be measured by identifying the gaps between customers' expectations of the service to be rendered and their perceptions of the actual performance of the service. Parasuraman *et al*. (1988) defined service quality as 'a global judgment or attitude relating to the overall excellence or superiority of the service' (p. 15) and they conceptualized a customer's evaluation of overall service quality by applying Oliver's (1980) disconfirmation model as the gap between expectations and perception (gap model) of service performance levels. Furthermore, they propose that overall service quality performance could be determined by the 'SERVQUAL' scale that uses five generic dimensions: tangibles, reliability, responsiveness, assurance and empathy. Service quality is the outcome of consumers' current evaluation and consumption experience and is expected to have a direct and positive effect on overall customer satisfaction (Parasuraman, 1996).

Customer satisfaction is based on the balance between customers' expectations and customers' perceptions with the products and services (Zeithaml *et al*., 1990). Quality and customer satisfaction are the key drivers of financial performance for organizations as happiness is directly linked to the emotions of tourists (McMullan and O'Neill, 2010). Furthermore, it has long been valued as the key outcome of good marketing practices (He and Song, 2008). Satisfaction variables or the psychological construct of tourists are often associated with motivation, satisfaction and intention (Huang and Hsu, 2009). Matzler and Pechlaner (2001) explained that 'satisfaction leads to increased loyalty, reduced price elasticity, increased cross buying and positive word-of-mouth' (p.26). Behavioural aspects of loyalty are usually characterized in terms of positive word-of-mouth communication and revisit intentions (Nadiri *et al*., 2008).

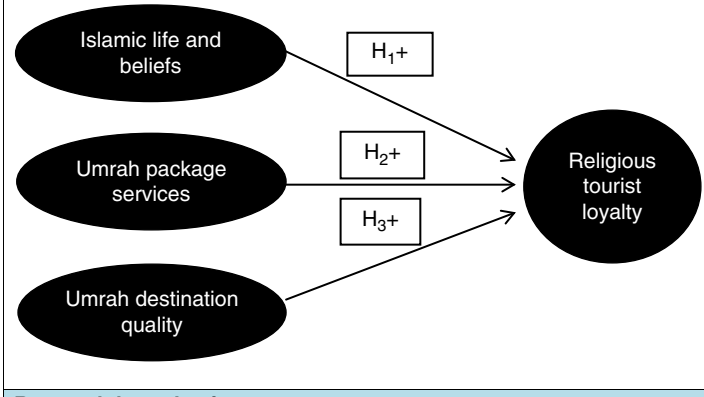
In summary, tourist satisfaction refers to the pleasure of the tourist after visiting any particular tourist destination. Tourist satisfaction can be measured by comparing the expected service with the actual service of the destination (Chen and Tsai, 2007). Tourist satisfaction leads to repeat visits and a positive image spread through word-of-mouth. A positive image shared through word-of-mouth between tourists increases the number of tourists visiting a certain destination (Yoon and Uysal, 2005).

Umrah Quality Attributes and Religious Tourist Loyalty

This chapter sets out to investigate the Umrah quality attributes for religious tourist loyalty in Saudi Arabia. It is apparent from the literature review that quality attributes are the overall factors that affect users' experience. In assessing the

impact of Umrah service quality attributes on religious tourist loyalty, various attributes or factors can be derived from past studies. Some are discussed as follows (Fig. 8.1):

- **Islamic life and beliefs**: Hassan *et al*. (2015) and Eid and El-Gohary (2015) relate these attributes to the purpose of travel, past experience, Islamic beliefs and Islamic performance/practice of religious tourists. Religious tourists travel with a mission to seek blessings. Past experience could be one of the important sources of internal information and is used as the basis for planning a repeat visit to a destination. Religious beliefs and Islamic practices are an integral source of motivation to plan a religious trip.
- **Umrah package services**: Darfoon (2013) and Eid and El-Gohary (2015) relate these attributes to guide services, price, emotional and social benefits. Umrah packages consist of a bundle of services that are offered to pilgrims. A typical Umrah package includes the cost of the visa, round-trip airfare, airport services, hotel accommodation in Makkah and Madinah, internal ground transportation (Makkah–Jeddah–Madinah–Jeddah) and expert guide fees. Pilgrims are guided by a Muslim scholar (usually an Imam) to help them complete Umrah or Hajj rituals in the correct way. The cost of the overall package normally determines the quality of experience against the value of the package paid, whether.
- **Umrah destination quality:** Eid and El-Gohary (2015) relate physical attributes and non-physical attributes such as prayer facilities, Halal food, Shari'ah compliance and cleanliness.
- **Religious tourist loyalty:** Nadiri *et al*. (2008) relate these attributes to positive word-of-mouth and revisit intentions, which every religious tourist would always wish for.



Research hypothesis:
H_1: Islamic life and beliefs attributes have positive impact on religious tourist loyalty.
H_2: Umrah package services attributes have positive impact on religious tourist loyalty.
H_3: Umrah destination quality attributes have positive impact on religious tourist loyalty.

Fig. 8.1. Umrah quality attributes for religious tourist loyalty.

Research Approach

The study utilized a quantitative approach in gathering responses from the tourists visiting Saudi Arabia. Islamic life and beliefs, Umrah package services, Umrah destination quality and religious tourist loyalty attributes were used as indicators to gauge the visitors' perceptions (Table 8.1). A judgmental sampling technique was utilized while choosing the sample population of Umrah pilgrims visiting Makkah for their pilgrimages as religious tourists. Out of the 800 printed and distributed questionnaires, 650 were collected from religious tourists coming from five different continents across 30 nations. Data for this research was collected between February and June 2017 by a group of trained final year students as part of their course work. Statistical Package for the Social Sciences (SPSS) version 25.0 was employed for the purpose of data entry, computation, scale measurement and data analysis.

The respondents' demographic data was analysed using descriptive statistics in the SPSS version 25.0. Table 8.2 shows the demographic profile of respondents. Characteristics of the respondents are as follows: more than half of the respondents (n = 334, 51.4%) were between the ages of 18 and 37 and were male (n = 423, 65.1%). More than 43% of the respondents had either an undergraduate or graduate certificate (n = 283, 43.6%). Almost half of the respondents reported that their monthly income is between SAR 2000 and SAR 5999 (n = 304, 46.7%), equivalent to US$535–US$1600. The overwhelming majority of the respondents had performed Umrah less than five times in their lives (n = 463, 71.2%). Finally, the results revealed that more than one-third of the respondents travelled alone while undertaking their Umrah (n = 239, 36.8%).

A series of rigorous tests were performed for the issues of convergent and discriminant validity and dimensionality of the measurement scale. Specifically, explanatory factor analysis was employed to provide support for the issues of dimensionality, convergent and discriminant validity of the instrument. Table 8.3 indicates a reasonable fit of the eleven-factor model to the data on the

Table 8.1. Umrah quality attributes for religious tourists.

Study dimensions (factors)	Quality attributes	Related studies
Islamic life and beliefs	Purpose of travel	Hassan *et al*. (2015)
	Past experience	Eid and El-Gohary (2015)
	Islamic beliefs	
	Islamic performance	
Umrah package services	Guide services	Darfoon (2013)
	Price	Eid and El-Gohary (2015)
	Emotional and social	
Umrah destination quality	Physical attributes	Eid and El-Gohary (2015)
	Non-physical attributes	
Religious tourist loyalty	Positive word-of-mouth	Nadiri *et al*. (2008)
	Revisit intentions	

Note: *Independent factors*: Islamic life and beliefs, Umrah package services and Umrah destination quality; *Dependent factor*: religious tourist loyalty.

Table 8.2. Demographic breakdown of the sample (n = 650)

Demographics	*F*	%
Age		
18–27	173	26.6
28–37	161	24.8
38–47	139	21.4
48–57	88	13.5
58 or above	89	13.7
Total	650	100
Gender		
Female	227	34.9
Male	423	65.1
Total	650	100
Education		
Primary school	69	10.6
Secondary/high school	196	30.2
Vocational school	102	15.7
Undergraduate	183	28.2
Graduate	100	15.4
Total	650	100
Income (SAR)[a]		
Below 2000	119	18.3
2000–3999	149	22.9
4000–5999	155	23.8
6000–7999	119	18.3
8000 or above	108	16.6
Total	650	100
Times travelled in the last year		
1–2	244	35.7
3–4	219	33.7
5–6	107	16.5
7 or above	80	12.3
Total	650	100
Travel company		
Alone	239	36.8
With partner/spouse	130	20.0
With spouse and children	80	12.3
With children	71	10.9
With other relatives or friends	130	20.0
Total	650	100

[a]US$1 = SAR3.75

basis of a number of statistical analyses. As also demonstrated in Table 8.3, the majority of the factor loadings are above 0.70 (ranging between 0.56 and 0.81). All Eigenvalues were significant, above recommended value of 1.00 (Nunnally and Bernstein, 1994). As for the sample size adequacy, the Kaiser–Meyer–Olkin Test of Sampling Adequacy and Bartlett's Test of Sphericity were tested and results proved the sample size of 650 respondents to be adequate (p <0.0001)

Table 8.3. Exploratory Factor Analysis Results

Variables and Items	Eigenvalue	Factor loadings	% Variance	Cum. %	Cronbach alpha	
Purpose of travel *(PURPOSE)*	19.655		40.948	40.948	0.933	ISLAMIC LIFE & BELIEF
Q3. Performing Umrah helped me to understand myself better.		0.80				
Q1. I am here to fulfill my religious obligation.		0.79				
Q4. I am at peace with myself during my Umrah visit.		0.78				
Q5. When I am on performing my Umrah visit, I experience calmness.		0.76				
Q6. While I am here I gain a sense of renewal.		0.75				
Q2. I traveled to find my inner self.		0.74				
Q7. Performing Umrah boosts my spiritual well-being.		0.68				
Past experience *(PAST)*	1.295		2.697	43.645	0.830	
Q11. Performing Hajj is one of my main priorities.		0.87				
Q10. Islam helps me to have a better life.		0.81				
Q12. The Prophet Muhammad (peace-be-upon-him) is the role model for me.		0.77				
Q9. The Dua'aa (prayer) supports me.		0.57				
Islamic performance *(ISLAMPERF)*	1.482		3.087	46.732	0.859	
Q24. Performing Hajj is one of my main priorities.		0.72				
Q23. Islam helps me to have a better life.		0.71				
Q22. The Prophet Muhammad (peace-be-upon-him) is the role model for me.		0.70				
Q21. The Dua'aa (prayer) supports me.		0.67				
Q25. Performing Umrah was one of my main priorities.		0.56				
Islamic belief *(ISLAMBELIEF)*	3.556		7.409	54.141	0.918	
Q17. Performing Hajj is one of my main priorities.		0.76				
Q14. Islam helps me to have a better life.		0.76				
Q16. The Prophet Muhammad (peace-be-upon-him) is the role model for me.		0.75				
Q15. The Dua'aa (prayer) supports me.		0.74				
Q18. Performing Umrah was one of my main priorities.		0.69				
Q19. I believe that Allah (God) helps me.		0.65				
Q13. In my personal life, religion is very important.		0.63				

Physical attributes *(PHYSICAL)*	3.473		7.215	61.356	0.893	DEST. QUAL.
Q52. Shari'ah compatible toilets were available.		0.75				
Q50. Halal food was available.		0.74				
Q51. A copy of the Holy Qurān was available in my hotel room.		0.72				
Q53. Prayer areas were clean.		0.70				
Q49. Prayer facilities were available.		0.62				
Non-physical attributes *(NONPHYSICAL)*	1.170		2.437	63.793	0.887	
Q55. Shari'ah compatible television channels were available.		0.72				
Q56. Shari'ah compatible entertainment tools were available.		0.72				
Q57. Shari'ah compatible art was available.		0.66				
Q54. Segregated services were available.		0.62				
Guide services *(GUIDESERV)*	2.239		4.869	68.662	0.905	UMRAH PACKAGE SERV
Q64. Our Umrah agents enabled us to deal with critical incidents that…		0.76				
Q63. Our accompanying religious scholar was helpful in guiding to perform Umrah.		0.73				
Q62. Our itinerary for our Umrah was convenient.		0.71				
Q65. When we have a problem, our travel agents show a sincere interest in solving it.		0.67				
Q61. Our travel agents gave us personal attention.		0.66				
Q60. Our tour guides were frequently ready to help us.		0.62				
Package price *(PACKPRICE)*	1.025		2.135	70.797	0.864	
Q73. The Umrah package purchased was reasonably priced.		0.69				
Q74. The price was the main criterion for my decision.		0.64				
Q75. The Umrah package purchased was economical.		0.63				
Q72. The Umrah package purchased was a good purchase for the price.		0.59				

Continued

Table 8.3. Continued.

Variables and Items	Eigenvalue	Factor loadings	% Variance	Cum. %	Cronbach alpha	
Package emotional *(PACKEMO)*	2.337		4.862	75.666	0.924	
Q79. The Umrah package purchased gave me pleasure.		0.81				
Q78. The Umrah package purchased gave me a positive feeling.		0.73				
Q76. I am comfortable with the Umrah package purchased.		0.72				
Q77. I felt relaxed about the Umrah package purchased.		0.61				
Package social *(PACKSOC)*	1.462		2.852	78.518	0.791	
Q80. The Umrah package purchased has helped me to feel acceptable.		0.73				
Q81. The Umrah package improved the way people perceive me.		0.63				
Loyalty *(LOYALTY)*	1.565		3.260	81.778	0.921	LOYALTY
Q94. Performing Hajj is one of my main priorities.		0.77				
Q95. Islam helps me to have a better life.		0.76				
Q93. The Prophet Muhammad (peace-be-upon-him) is the role model for me.		0.72				
Q96. The Dua'aa (prayer) supports me.		0.70				
Q92. Performing Umrah was one of my main priorities.		0.63				

Notes:
KMO (Kaiser-Meyer-Olkin Test of Sampling Adequacy) → 0.950
Bartlett's Test of Sphericity → 24770.410 $p<0.0001$
Overall alpha coefficient = 0.968

for the tested model (Hair *et al*., 2007). Purpose of travel (PURPOSE) dimension explained almost 41% of the variance out of 75% of the overall variance. When Cronbach's Alpha test was performed, results indicated that alpha coefficients of all the dimensions were above the recommended cut-off value of 0.60 when replicating or testing an established set of dimensions (Tabachnick and Fidell, 2006). To be more precise, alpha coefficients ranged from 0.83 (past experience) to 0.93 (purpose of travel) with the overall alpha coefficient found to be 0.968. These results provide ample support for the dimensionality, convergent and discriminant validity of the scale used in our research (Hair *et al*., 2007; Jennings, 2001).

In order to provide additional support for discriminant validity, Pearson product-moment correlations were computed through the study dimensions. For this purpose, composite scores for each factor were calculated by averaging item scores of the actual factor. Table 8.4 shows the significant correlations among the factors. The highest correlation occurred between 'Islamic belief' and 'Islamic performance' factors (0.77), and the lowest was found between 'Islamic belief' and 'package social' (0.27). Table 8.4 lists the mean scores for each factor that were calculated by averaging respondents' ratings of the scale items on seven-point Likert scale, ranging from 1 = 'strongly disagree' to 7 = 'strongly agree'. There is no evidence of any problem with standard deviations of factors. Overall, these results provide additional support for the discriminant validity of the study scale (Anderson and Gerbing, 1988).

Multiple regression analysis was carried out by taking purpose of travel (Purpose), past experience (Past), Islamic performance (Islamperf), Islamic belief (Islambelief), physical attributes (Physical), non-physical attributes (Nonphysical), guide services (Guideserv), package price (Packprice), package emotional (Packemo) and package social (Packsoc) as the independent variables and religious tourist loyalty (Loyal) as the dependent variable. Furthermore, the above independent variables are grouped under three dimensions for hypothesis testing. These groups are as follows; 'Islamic life and belief' containing, Purpose, Past, Islamperf and Islambelief; and 'Umrah package services' composed of Guideserv, Packprice, Packemo and Packsoc. Finally, 'Umrah destination quality' consisted of physical and non-physical factors. The results in Table 8.5 demonstrate that regression analysis was first confirmed by testing the assumptions of normality, linearity, homoscedasticity and independence of residuals, revealing that 'the residuals are normally distributed about the predictor dependent variable score, residuals have straight line relationship with the predicted dependent variable scores, the variance of residuals about predicted dependent variable scores is the same for all predicted scores' (Tabachnick and Fidell, 1996, p. 136). In addition, there is no evidence of a multicollinearity problem, meaning that each conditioning index is lower than 30, and at least two variance proportions are lower than 0.50 (Tabachnick and Fidell, 1996, p. 87). Once again, the results demonstrate that there was also a positive correlation with an *F*-value of 109.994 and a significance level of $p < 0.001$. All the study dimensions had significant positive effects at the individual level as well as the grouped format. At the group level, 'Islamic life and beliefs' exerted the strongest positive effect on 'religious tourist loyalty' (*t*-value = 7.624, $\beta = 0.318$),

Table 8.4. Means, Standard Deviations, and Correlations of the Variables

Variables	1	2	3	4	5	6	7	8	9	10	11
Purpose of travel (PURPOSE)	1.00										
Past experience (PAST)	0.34	1.00									
Islamic performance (ISLAMPERF)	0.54	0.63	1.00								
Islamic belief (ISLAMBELIEF)	0.57	0.65	0.77	1.00							
Physical attributes (PHYSICAL)	0.47	0.52	0.35	0.44	1.00						
Non-physical attributes (NONPHYSICAL)	0.59	0.51	0.50	0.60	0.37	1.00					
Guide services (GUIDESERV)	0.50	0.53	0.66	0.33	0.35	0.36	1.00				
Package price (PACKPRICE)	0.52	0.50	0.55	0.64	0.50	0.42	0.55	1.00			
Package emotional (PACKEMO)	0.47	0.52	0.61	0.54	0.51	0.40	0.50	0.47	1.00		
Package social (PACKSOC)	0.39	0.44	0.69	0.27	0.42	0.33	0.36	0.40	0.51	1.00	
Loyalty (LOYALTY)	0.47	0.47	0.69	0.66	0.44	0.40	0.50	0.61	0.56	0.58	1.00
Means	5.85	5.37	5.52	5.64	5.89	5.30	5.42	5.38	5.23	5.17	6.09
Standard Deviations	1.31	1.15	1.27	1.22	1.17	1.47	1.37	1.22	1.16	1.09	1.42

Notes: Composite scores are calculated by averaging items representing that measure. Responses range from 1 to 7. Higher scores indicate favorable responses. All correlations are significant at the 0.01 level.

Table 8.5. Multiple Regression Analysis Results

Multiple R = 0.761	R^2 = 0.579		
F = 109.994	p<0.00	Adjusted R^2 = 0.573	Standard Error = 0.88077

Dependent Variable: Loyalty (LOYALTY)
Independent Variables: Purpose of travel (PURPOSE), Past experience (PAST), Islamic performance (ISLAMPERF), Islamic belief (ISLAMBELIEF)
Physical attributes (PHYSICAL), Non-physical attributes (NONPHYSICAL), Guide services (GUIDESERV), Package price (PACKPRICE), Package emotional (PACKEMO), Package social (PACKSOC)

Independent Variables:	Beta	T-value	Significance	Grouped Ind. Variables	Beta	T-value	Significance
PURPOSE	0.277[a]	3.200	0.028[b]				
PAST	0.213	3.956	0.000	ISLAMIC LIFE AND BELIEF[c]	0.318	7.624	0.000
ISLAMBELIEF	0.376	10.168	0.000				
ISLAMPERF	0.328	9.755	0.000				
PHYSICAL	0.153	4.257	0.000				
NONPHYSICAL	0.247	6.689	0.000	UMRAH DESTINATION QUALITY	0.206	5.371	0.000
GUIDESERV	0.368	9.371	0.000				
PACKPRICE	0.132	2.235	0.026	UMRAH PACKAGE SERVICES	0.304	6.852	0.000
PACKEMO	0.269	6.332	0.000				
PACKSOC	0.277	6.104	0.000				

Notes: [a]Standardized Coefficient [b]p<0.05 [c]mean values of the independent variables calculated for the grouped scores

Multicollinearity Statistics:

	Condition		Variance Proportion									
Dimensions	**Index**	**Constant**	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
	1.000	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
1. PURPOSE	12.947	0.00	0.01	0.01	0.01	0.01	0.00	0.46	0.02	0.00	0.24	0.15
2. PAST	13.800	0.01	0.08	0.09	0.23	0.44	0.02	0.01	0.23	0.51	0.12	0.03
3. ISLAMBELIEF	15.722	0.07	0.08	0.04	0.16	0.06	0.05	0.01	0.01	0.13	0.08	0.22
4. ISLAMPERF	17.327	0.01	0.02	0.02	0.13	0.44	0.08	0.04	0.28	0.11	0.14	0.19
5. PHYSICAL	19.215	0.01	0.02	0.02	0.13	0.44	0.08	0.04	0.28	0.11	0.06	0.08

Continued

Table 8.5. Continued.

Multicollinearity Statistics:

	Condition		Variance Proportion									
Dimensions	**Index**	**Constant**	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
6. NONPHYSICAL	20.250	0.00	0.00	0.00	0.29	0.37	0.23	0.06	0.40	0.07	0.27	0.20
7. GUIDESERV	21.359	0.39	0.30	0.10	0.01	0.00	0.27	0.00	0.04	0.03	0.09	0.11
8. PACKPRICE	23.112	0.01	0.03	0.54	0.15	0.00	0.35	0.01	0.01	0.13	0.05	0.07
9. PACKEMO	25.963	0.52	0.48	0.00	0.01	0.00	0.00	0.02	0.01	0.01	0.00	0.01
10. PACKSOC	27.291	0.01	0.08	0.09	0.23	0.44	0.02	0.01	0.23	0.51	0.16	0.23

Notes: There is no evidence of Multicollinearity problem, since each condition is below 30 and at least two variance proportions are less than 0.50 (Tabachnick and Fidell, 1996).

followed by 'Umrah package services' (*t*-value = 6.852, β = 0.304) and 'Umrah destination quality' (*t*-value = 5.371, β = 0.206). Overall, the results of the multiple regression analysis show that all of the three hypotheses (H_1, H_2 and H_3) are supported. Moreover, the independent variables jointly explain 57.9% of the variance (R^2) on loyalty, which is considered to be a statistically acceptable level.

As can be seen in Table 8.5, the individual level, 'Islamic belief' had the most significant effect on 'religious tourist loyalty' (*t*-value = 10.168, β = 0.376), followed by 'Islamic performance' (*t*-value = 9.755, β = 0.328) and 'tour guide services' (*t*-value = 9.371, β = 0.368). The result of the regression analysis revealed that, according to the respondents, the 'Islamic life and beliefs' in general and 'Islamic performance' are the most important determinants of tourist loyalty. This is an expected finding, given that the more a person believes, the more they are likely to consider revisiting Saudi Arabia and disseminating positive word-of-mouth. 'Tour guide services' is reported to be the next important determinant of the 'religious tourist loyalty'. This is also consistent with the general tourist behaviour when tour guiding services are considered. In other words, tourists visiting Saudi Arabia might not be familiar with the language, culture and more specifically with the procedure/steps of performing Umrah. Thus, the availability of an efficient tour guide is likely to create a pool of loyal tourists with revisit and positive word-of-mouth in their minds.

Finally, the values of dependent and independent variables were all used to create and present the following equation (listed with the breakdown of the tested equation and its corresponding values).

$$Y = a + b_1(X_1) + b_2(X_2) + b_3(X_3) + E$$

$$Y(\text{LOYAL}) = 7.55 + 0.318(\text{ILB}) + 0.304(\text{UPS}) + 0.206(\text{UDQ}) + 0.88$$

where Y = dependent variable, religious tourist loyalty (LOYAL); a = intercept or constant value; B_1 = coefficient (slope) of the independent variable one; X_1 = independent variable one, 'Islamic life and belief' (ILB); B_2 = coefficient (slope) of the independent variable two; X_2 = independent variable two, 'Umrah package services' (UPS); B_3 = coefficient (slope) of the independent variable three; X_3 = independent variable three, 'Umrah destination quality' (UDQ); and E = standard error.

Summary

Islamic tourism caters to the needs of millions of Muslim tourists around the globe performing Hajj or Umrah, visiting the shrines Makkah and Madinah in Saudi Arabia (Ekiz *et al*., 2017). Tourism in Saudi Arabia is mainly based on religious pilgrimage and the country has its unique importance as a religious destination from the point of view of the Islamic history. Religious tourism is growing steadily with the growth of the tourism industry worldwide, although earlier it was considered to be a niche segment. Religious tourists who visit a country for pilgrimages may have unique needs and wants rather than casual

leisure or business tourists. However, religious-based tourism, particularly Umrah, has received little attention in the literature. Therefore, studying Umrah quality attributes for religious tourists may provide stakeholders and tourism operators a better perspective in managing their needs, wants and loyalty. With this notion, the current chapter attempted to assess Umrah quality attributes in four dimensions (Islamic life and belief, Umrah package services, Umrah destination quality and religious tourist loyalty) and shreds light on how the experience of religious tourists promotes a destination. A summary of the results of the field work with respondents is given below.

- **Islamic life and beliefs:** Islamic belief factor had the most significant effect on the religious tourist loyalty followed by Islamic performance factor, which would be expected. This result is consistent with the previous literature findings of Hassan *et al*. (2015) and Eid and El-Gohary (2015). The overwhelming majority of respondents believed that religion is a very important part of their personal lives. Thus performing Umrah was one of their main priorities in life. Moreover, two-thirds of the respondents reported that this is their third or more visit for Umrah. The result alone indicates that Saudi Arabia as a religious tourist destination hardly has a tourism demand problem.
- **Umrah package services:** Umrah package services factors also had significant positive effects on religious tourist loyalty intentions. This is consistent with the findings of Eid (2012), which supported these positive effects. Due to the visa procedures act in Saudi Arabia, the majority of the tourists prefer the Umrah or Hajj package tour options (Ekiz *et al*., 2017). For this reason, tour operators and government officials should make sure the components of these packages are prepared and delivered professionally and in alignment with international standards. In particular, tour guide services were found to be in great demand by the pilgrims. The tour guide services can have a positive effect on tourists' overall post purchase intentions. In other words, the valuable services given by the tour guides are crucial for the overall loyalty of the Umrah pilgrims. Moreover, the emotional and social benefits of tour packages are stressed by the respondents.
- **Umrah destination quality:** Results indicated that both physical and non-physical Umrah destination quality factors were found to be significant in creating memorable experiences and effecting religious tourist loyalty intentions. This result is aligned with the findings of Nadiri *et al*. (2008). Their findings stressed the importance of tangible factors as in post purchase decisions of customers using airline services. Similarly, Eid (2012) found that physical quality attributes have significant effects on religious tourists' overall experiences. Results also indicated that non-physical attributes (e.g. 'Shari'ah compatibility' of the provided services and facilities) had a significant effect on the revisit intentions of the religious tourists. Especially in the case of Saudi Arabia, respondents expected total compliance to the religious doctrine and practices. Thus, hoteliers, food and beverage outlets and government officials should make sure that Shari'ah rules and practices are being followed during tourists' experience.

- **Religious tourist loyalty**: Islamic life and belief, Umrah package services and Umrah destination quality attributes, as grouped factors, did exert statistically significant effect on the religious tourist loyalty. Both Hajj and Umrah visits are different in their nature (compared to pleasure or business trips), by being activity focused visits. This was consistent with previous published work that people with an Islamic lifestyle and belief system tend to value their experiences higher and have the intention of revisiting and disseminating positive word-of-mouth, in other words, they are loyal to the religious destination (Bavik *et al*., 2014).

The literature on destination experience mainly focuses on the relationship between quality attributes, satisfaction and loyalty (Eid, 2015). Satisfaction should be as indispensable to the assessments of quality as it is to the design and management of destination experience and loyalty (Kozark and Rimmington, 2000). Loyalty indicates a predetermined attitude for positive word-of-mouth and revisit intentions (Andreassen and Lindestad, 1998). The current research has also found that Umrah quality attributes have strong relationships with religious tourist loyalty.

The Muslim population worldwide constitutes the second largest religious group. The number of Muslims around the world is projected to increase rapidly in the decades ahead, growing from about 1.6 billion in 2010 to nearly 2.8 billion in 2050 (Pew Research Center, 2018). As for the apparent implications for stakeholders and practitioners, an increasing number of the Muslim population will supply a steadily increasing number of inbound tourists to Saudi Arabia. The overwhelming majority of religious tourists are expected to sign up for Umrah or Hajj packages to enter Saudi Arabia. Knowing what motivates the current and future religious tourists will not only help the Saudi government and members of the tourism industry, but also, if handled systematically and professionally, will increase the satisfaction and post-visit intentions of the religious tourist visiting Saudi Arabia. In particular, understanding Umrah quality attributes would benefit tourism officials (while setting up regulations and establishing industry guidelines), industry practitioners (in providing better and satisfying quality of services) and educational institutions (in preparing the next generation of the Saudi work force in the tourism industry).

Acknowledgment

This book chapter was funded by the King Abdulaziz University Deanship of Scientific Research under Grant No 1434/209/521.

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9 Sufi Tourism: The Impact of Sufi Heritage on Islamic Religious Tourism

Tariq Elhadary*

Introduction

This chapter attempts to explore the Sufi heritage and its effect on promoting Islamic religious tourism. It presents the similarities between religious and Sufi tourism. Moreover, the chapter discusses how religious tourism embodies the essence of Sufism in its search for love, peace and knowledge. Sufism embraces love as a means of transformation to be better human beings and how to be close to others as illustrated in Sufi heritage. How can Sufi poetry be utilized to promote religious tourism? Religious-specific needs might encourage Muslims and non-Muslims to travel to a particular destination. Sufism entails its religious values and beliefs that can drive people to travel and follow certain religious routes. Can the experience of exploring the place and interacting with the people render any new meanings of love for both the Sufi as a religious tourist and the religious tourist as a Sufi mystic? Pilgrims often regard the journey they take as a physical manifestation of an inner spiritual journey, with the path travelled being a framework for the travel within (Hall, 2006).

In the field of travel, Islamic tourism is identified with Islamic history, arts, culture and heritage and endeavours to introduce the experience of the Islamic life and thought. The following Qurānic verse shows the real moral beyond Islamic tourism and pilgrimages:

> Righteousness is not that you turn your faces towards the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they give one; and [those who] are patient in poverty and hardship and in times of conflict. Those are the ones who have been true, and it is those who are the righteous. (Qurān 2:177).

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©CAB International 2019. *Islamic Tourism: Management of Travel Destinations* (eds A. Jamal, R. Raj and K. Griffin)

No matter how Sufism strives to achieve love, attain knowledge and realize peace, or how religious tourism and pilgrimages take different routes and observe certain rituals or ceremonials, the target is always beyond the observable. Lady Evelyn Cobbold (2008, p. 93) in her Pilgrimage to Mecca informs:

> I have spoken of the ceremonial rites performed during the pilgrimage. These are merely commemorative acts designed to remind us of the rituals of Abraham, Hagar, and Ishmael, so that we may be brought to realize more keenly the infinite mercy and the all-transforming grace of God. They must not be taken to mean that ceremonialism or ritualism plays any part in Islam.

The main reason why Sufi tourism attracts tourists and enriches religious tourism lies in the notions of love, beauty and knowledge that Sufism advocates. The chapter presents Sufi views of love, beauty and knowledge by exploring the views of Ibn Arabi and the literary treasure of Rumi, one of the world's most read Sufi poets.

As revealed in the following quote, Rumi states a kind of prescription for some of the crises people face in their lives. His diagnosis is still valid and apparently applicable to the current events people encounter in today's world.

> Every war and every conflict between human beings has happened because of some disagreement about names. It is such an unnecessary foolishness, because just beyond the arguing there is a long table of companionship set and waiting for us to sit down. What is praised is one, so the praise is one too, many jugs being poured into a huge basin. All religions, all this singing one song. The differences are just illusion and vanity. Sunlight looks a little different on this wall than it does on that wall and a lot different on this other one, but it is still one light. We have borrowed these clothes, these time-and-space personalities, from a light, and when we praise, we are pouring them back in. (Popular Quotes, 2018)

That is why we need to understand the sublime meanings Rumi's poetry offers, and discuss and highlight them when writing about Sufism and Sufi tourism. The following is a road map for man's destination, where Rumi sums up his clear-cut message of love, observe:

> Wherever you are, and whatever you do, be in love.
>
> The only lasting beauty is the beauty of the heart.
>
> Love is the bridge between you and everything. (Popular Quotes, 2018)

Rumi announces that 'Travel brings power and love back into your life' (Popular Quotes, 2018) and presents here what I call the 'triangle of Sufi tourism' (Fig. 9.1).

Rumi elsewhere wonders 'Would you become a pilgrim on the road of love? The first condition is that you make yourself humble as dust and ashes'

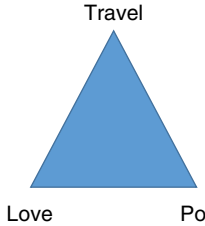

Fig. 9.1. The triangle of Sufi tourism.

(Popular Quotes, 2018). It is apparent that notions of love and modesty as an overwhelming attitude can be so appealing to tourists in general, and can help introduce and promote both Sufi and Islamic tourism to a larger market. In the next section I will elaborate on the meaning of Sufism, how it is identified with the search for special knowledge from God, and how the only path that leads to the realization of knowledge is love in its broad and encompassing meaning. That is in brief what the triangle of Sufi tourism can offer.

Sufism and Sufi Tourism

Sufism is a spiritual journey, whose aim is reaching to the truth and all its practices helping serve that ultimatum. Sufis should be well-equipped for the journey and their survival kit should include repentance (*tawbah*), sincerity (*ikhlas*), remembrance (*dhikr*) and love (*mahabah*) (Bahgat, 1984). Sufi mystic experiences, rituals and trials are spiritual exercises to purify a person's heart to God in the of hope of being endowed by some of the secrets of His knowledge. In Sufism, knowledge could be a serious legitimate reason for travelling. Sufis travel in search of education to learn more about all areas of interest. They are after purification of the soul because whose heart has been purified to God, witnesses His wisdom, and contemplates His miraculous manufacture so nothing will bother him; even disasters and pains will not affect him. Is that not what tourists and pilgrims aim for at the start of their religious tourism and pilgrimage?

When it comes to Sufism, the secrecy and ambiguity are in the setting and the scenery! Sufism is after *ilm ladun*, or the special knowledge from God, the knowledge of the unseen or knowledge of mysteries, or knowledge which God imparts into one's heart and the truths occurring to it. They are in wait for that moment when God bestows that special knowledge on them. Primarily included is the knowledge of all the prophets and messengers, as well as the knowledge of saints, purified saintly scholars, virtuous and godly ones, and those especially favoured with God's nearness. It is the knowledge that God has imparted into their hearts by way of revelation or inspiration, and therefore it is considered to be some sort of special knowledge from God.

The life of a human being is sometimes beset by trials, tragedies or calamities that appear to make no sense but in retrospect we see them for what they really are, lessons from the Most Wise designed to take us closer to the supreme reward, *Al-Jannah*, or Paradise.

Contentment with God's decree, whether we initially feel it to be pleasant or unpleasant is the most important lesson we can take away from the story of meditation and remembrance (*dhikr*) in Sufism. Belief in the divine decree is one of the six pillars of the Islamic faith (Fig. 9.2). Therefore, not only accepting but also understanding what this entails is important in Sufism. Khanam (2009, p. 215) states that:

> The mystical trend in Islam is called *tasawwuf* and is an act of devoting oneself to a way of life aimed at acheiving a mystical union with God. Broadly speaking, it can be described as an intensification of Islamic faith and practice.

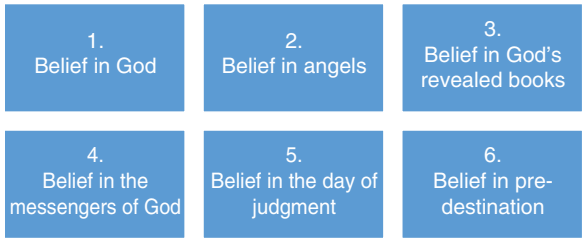

Fig. 9.2. The six pillars of the Islamic faith.

Sufism can reach this sublime rank in relation with God, and consequently they can find the truth of divine love and knowledge through direct personal experience with God. Thus, it is a tripartite of knowledge, beauty and love. Sufi tourism then is a spiritual journey of meditation and love, it is the path to knowledge, self-seeking and the exploration of the profound meanings in life for the sake of reaching out to the love of God.

Here lies the interrelation between religious tourism and Sufism. Both seek knowledge, pursue beauty and embrace love as a doctrine. We should not go without mentioning here what Jafari (2000, p. 497) says about tourism, which apparently applies to Sufi tourism, religious tourism and pilgrimage.

> The role of tourism is to provide people with a chance to become familiar with the natural world, with animate and inanimate nature as God's creation. They are thus able to use their free time for their own spiritual enrichment, even their moral renewal, by exploring the ultimate cause and meaning of their existence.

The relationship between religious tourism and Sufism is love. Is it pure love? Is it love of beauty? Is it beautiful love? All are workable and possible versions of love and beauty.

The following poem by Rumi fits as an approach to understand Sufism.

> Two there are who are never satisfied – the lover of the world and the lover of knowledge. (Popular Quotes, 2018)

It is worth noting here that Sufi tourism is all these actions. Hence, Sufism can fit best to promote religious tourism by emphasizing the themes of love, peace, art appreciation and the search for knowledge. It suffices to mention here the case of Al-Rumi poetry and its fame and effect worldwide. Moreover, Sufism entails certain elements of patience and suffering in order to get the sublime knowledge, the knowledge of the few: the elite!

Bahgat (1984) is of the opinion that Sufism, as a spiritual experience, is the art of reaching out to God. This reaching out to God may end up in different states but all have something in common, which is love. Sufis find out that they love God more than anyone ever does. They see love as an original component of the universe and one of its profound secrets.

In the same vein, Islamic religious tourism sums up the story of love:

> And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. (Qurān 2:165)

Islamic religious tourism, as a new phenomenon, associated to some extent with dogmas and practice of Islam that is immediately observable, is explored in the following verses from the holy Qurān.

> Say, 'Travel through the land; then observe how was the end of the deniers'. (Qurān 6:11)
>
> 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'. (Qurān 29:20)
>
> Have they not traveled through the land and seen how was the end of those before them? (Qurān 47:10)
>
> Have they not traveled through the earth and observed how was the end of those before them? (Qurān 30:9)

The concept of love has been mentioned in the Qurān, and it has been depicted in the following verses from the holy Qurān and Hadith – Islamic teachings:

> Allah will bring a people whom He will love and they will love Him… (Qurān 3:54)
>
> But those who believe, love Allah more (than anything else). (Qurān 2:165)
>
> And I bestowed upon you love from Me that you would be brought up under My eye. (Qurān 20:39)
>
> Allah's Messenger said: when Allah loves some person, He sends for Jibril and commands him: verily, I love such and such person; you should also love him, so Jibril loves him as well. Then Jibril proclaims in the heavens that Allah loves such and such person; you should also love him. Then the residents of the heavens love him as well. Then his love is sent down to the earth (the world). (Al-Bukhari 2003, p. 1129)

The Messenger of Allah said,

> One of Prophet Dawud's supplications was: (O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love. O Allah! Make Your Love dearer to me than myself, my family and the cold water). (At- Tirmidhi: Book 16, Hadith 1490)

Love and Beauty in Ibn Arabi's Vision

Ibn Arabi, (26 July 1165 – 16 November 1240) is an Arab Sunni scholar of Islam, Sufi mystic, poet and philosopher. He is renowned by practitioners of Sufism as 'the greatest master'.

It is worth noting Ibn Arabi's claims that both love and beauty are inter-reliant. Zargar (2011, p. 45) holds that:

> One of the pivotal concerns of this discussion is beauty and its relationship to the human form. To explore the concept of beauty in Ibn Arabi demands that the reader be disengaged from equating one particular Arabic word, often *jamal*, with the English word 'beauty'.

Ibn Arabi's discussion of this power of attraction, this alluring quality or this beacon to perfection, spans a series of Arabic words, including beauty (*jamal*),

comeliness and goodliness (*husn*), and kindness (*tibah*), all of which are translated variously but which indicate one overarching conception of beauty in Ibn Arabi's vision. Ultimately, Ibn Arabi's disparate accounts of beauty can be summarized by the definition 'that which causes love'.

It is safe to say that beauty and love are closely related to Allah in the Islamic way of thought. I observe that Muslims always utter this sigh 'O Allah' whenever their eyes lie upon or behold anything beautiful. It is obvious that love and beauty are so interdependent in Ibn Arabi's thoughts as shown in his definition of beauty above. Let's have a look at what Gilbert (2006) says in this mystic charm style of writing when she enchants:

> It's something like the habit of my dear friend Susan, who—whenever she sees a beautiful place—exclaims in near panic, 'It's so beautiful here! I want to come back here someday!' and it takes all of my persuasive powers to try to convince her that she is already here. If you're looking for union with the divine, this kind of forward/backward whirling is a problem. There's a reason they call God a presence—because God is right here, right now. In the present is the only place to find Him, and now is the only time.

Meddeb (1997) stated that Ibn Arabi:

> … believed that those of a perspicacious mind could discern revelations behind all forms of beauty and derive enjoyment from them, and that such was the secret of spiritual experience. Did not the Hadith proclaim that 'God is beautiful and He loves beauty?' Within each thing of beauty there lies concealed an image of God that the individual may perceive through a lovely woman, a handsome youth, a garment of well-matched colours, a harmoniously proportioned object, a stirring song, a well-seasoned dish, architecture that creates a musical interplay of light and shadow, a courtyard where a tinkling fountain overflows into its basin, or a bed of flowers in a shady garden fragrant with the scents of spring.

Love is also caused by *al-ihsan*, a term that might be translated as 'excellent action'.

> And do good; indeed, Allah loves (*al Muhsinin*) the doers of good. (Qurān 2:195)

In a Hadith narrated in Al-Bukhari, Book 2: Hadith 47:

> 'What is *ihsan* (perfection)?' Allah's Apostle replied, 'To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.'

At first in his chapter on the station of love, Ibn Arabi uses the term *al-ihsan* to introduce a series of ethical and practical means for acquiring God's love as delineated in Qurānic verses, such that *al-ihsan* might appear as a sober counterpart to intoxicated attraction, an ethical pursuit of the proper path to attain love of and for God. Yet divine beauty inheres in any application of *al-ihsan*, so that we could easily translate *al-ihsan* as 'beauty in action' or beauty realized in conduct (especially since, according to Ibn Arabi, *al-ihsan* derives etymologically from *al-husn*, or 'comeliness'). To begin with, every action undertaken by the spiritual wayfarer reflects a beautiful divine name, so that, for example, God loves the penitent (Q2:222) because they have assumed his own oft-turning quality (Q9:118). Here Ibn Arabi reacts to a lexical feature of the Qurānic virtue of repentance: The language uses the same name for a truly or unceasingly

'penitent' servant (*al-tawwab*) and his or her 'oft forgiving' Lord (*al-tawwab*). More explicitly, Ibn Arabi relates excellent action to witnessing divine beauty in his interpretation of the famous narration in which the Prophet Muhammad (peace be upon him) defines *al-ihsan* as 'worshipping God as if you see him, for if you do not see him, truly he sees you'.

Sufism believes that love is purity of affection, the superiority and grandeur of the will of love as it is attached to the beloved, giving the beloved the most sublime and the most honourable which is the love or heart, and keeping this glow of love strictly for the beloved. This is the view of Ibn Qayyim al-Jawziyyah on the meaning of love and its place in Sufism. Sufi tourists identify themselves with the following Hadith as those who are devoted solely to God.

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah said:

> Allah (mighty and sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him. It was related by Al-Bukhari.

Rules of Sufi Love

We have presented how love is cherished in both Sufi tourism and Islamic tourism as stated in the Qurān and Islamic traditions. Love then is a virtue in itself and leaves a great impact on tourism as an industry and on religious tourists undergoing this amazing spiritual experience. The experience of pilgrims visiting Islamic and Sufi sites and attractions showed that they received positive feedback of self-discovery and self-purification. The examples include Sufi love, the virtue people need to nurture, appreciate and cherish among themselves and others. This is a specialty of Sufism, as is repeatedly reiterated in their literary works, and as is shown in the rules of Sufi love:

> It's easy to love a perfect God, unblemished and infallible that He is. What is far more difficult is to love fellow human beings with all their imperfections and defects. Remember, one can only know what one is capable of loving. There is no wisdom without love. Unless we learn to love God's creation, we can neither truly love nor truly know God. (Shafak, 2012, p. 73)

> There is a rule that explains this: When a true lover of God goes into a tavern, the tavern becomes his chamber of prayer, but when a wine bibber goes into the same chamber, it becomes his tavern. In everything we do, it is our hearts that make the difference, not our outer appearances. Sufis do not judge other people on how they look or who they are. When a Sufi stares at someone, he keeps both eyes closed and instead opens a third eye—the eye that sees the inner realm. (Shafak, 2012, p. 94)

Friends of God

Sufi scholars seek knowledge everywhere, so they are in constant travel. Knowledge brings in satisfaction, tranquillity and truth. The literature is teeming with cases where religious tourism and Sufism meet in their search for knowledge, and in achieving that, they both handle the process with love. The case of Al-Rumi and Shams is a good example. In 1244, Rumi met Shams – a wandering dervish with unconventional ways and heretical proclamations. Their encounter altered both their lives. At the same time, it marked the beginning of a solid, unique friendship that Sufis in the centuries that followed likened to the union of two oceans. By meeting this exceptional companion, Rumi was transformed from a mainstream cleric to a committed mystic, passionate poet, advocate of love and originator of the ecstatic dance of the whirling dervishes, daring to break free of all conventional rules. In an age of deeply embedded bigotries and clashes, he stood for a universal spirituality, opening his doors to people of all backgrounds. Instead of an outer oriented jihad – defined as 'the war against infidels' and carried out by many in those days just as in the present – Rumi stood up for an inner-oriented jihad where the aim was to struggle against and ultimately prevail over one's ego, nafs.

The aim of the Sufi is to reach out to God by his/her spiritual experiences, and he/she sometimes expresses themselves in poetry, symbolic parables, and ambiguous verse and symbols.

> And I did not create the jinn and mankind except to worship (know) Me. (Qurān 51:56)

Knowledge is essential for love, and in fact it is a cause of love. Whoever knows little about God his/her love is as much as his/her knowledge. Sufis ponder much about the following verse:

> O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him. (Qurān 5:54)

That is another definitive aspect in which religious tourists and Sufis are alike, that is, both are nurtured by love.

> I choose to love you in silence…
> For in silence I find no rejection,
> I choose to love you in loneliness…
> For in loneliness no one owns you but me,
> I choose to adore you from a distance…
> For distance will shield me from pain,
> I choose to kiss you in the wind…
> For the wind is gentler than my lips,
> I choose to hold you in my dreams…
> For in my dreams, you have no end.
>
> Jalaluddin Rumi

Sufism respects silence and considers it a means of keeping secrets. At the same time, silence is the shrine of meditation in religious tourism:

> Remember and mention your Lord within yourself (in the depths of your heart), most humbly and in awe, not loud of voice, at morning and evening. And do not be among the neglectful. (Qurān 7:205)

Sufism learned the importance of silence from the story of Prophet Moses and the wise man, Khidr in Q18. Sufis believe that silence can help them reach to the special knowledge from God. In this connection, Khidr declared that it was time for him to part ways with Moses, for, as he had predicted, Moses was not able to be patient in his company. Moses had not kept his word to remain silent.

> This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience. (Qurān 18:78)

> Love said to me, there is nothing that is not me. Be silent.
> Let silence take you to the core of life.
> A great silence comes over me,
> and I wonder why I ever thought
> to use language.
> Where the lips are silent the heart has a thousand tongues.
> I closed my mouth and spoke to you in a hundred silent ways. (Popular Quotes, 2018)

Meditation, yoga rituals and prayers are different forms and different religions, but all talk the same language and lead to the same results. Both religious tourism and Sufism entail certain elements of patience and suffering in order to get the sublime knowledge of silence!

> In Silence there is eloquence. Stop weaving and see how the pattern improves. Suffering is a gift. In it is hidden mercy. (Popular Quotes, 2018)

Having cited the previous outstanding Sufi poetry, I am still of the opinion that Bahgat (1984, p. 174) holds that Sufi poetry is a poetic visionary in the first place and Sufi revelation in the second place. In other words, it has all the poetic forms from the outside and divine love from the inside. In a nutshell it is poetry and not religion.

Islamic Tourism as Tourism Destination

Narrated: Abu Said Al-Khudri that Allah's Messenger said, 'Journeys may not be made (for visit) to any mosque but three: masjid Haram (*Bayt Allah*), my mosque (*masjid Nabawi*) and *masjid aqsa*' (Al-Bukhari, 2003, p. 1197).

> Proclaim the Pilgrimage to all people. They will come to you on foot and on every kind of swift mount, emerging from every deep mountain pass to attain benefits and celebrate God's name, on specified days, over the livestock He has provided for them - feed yourselves and the poor and unfortunate - so let the pilgrims perform their acts of cleansing, fulfil their vows, and circle around the Ancient House. All this (is ordained by God): anyone who honours the sacred ordinances of God will have good rewards from his Lord. (Qurān 22: 27–30)

Islamic tourism destinations are mainly the three destinations mentioned above, that is, the Holy shrine in Makkah, the Prophet's mosque in Madinah, and Aqsa mosque in Jerusalem. Muslims understand that Hajj is a lifetime journey, and it is a kind of spiritual tourism as well as a physical one. That is why they devote themselves to the worship of God and submit themselves to the will of God throughout Hajj to attain peace at the end.

Hajj refers to a Muslim's pilgrimage to Makkah and is one of the five pillars of Islam. At least once in his or her lifetime, each Muslim is expected to undertake this pilgrimage to the sacred city of Islam. This holy journey is called the Hajj in Arabic. While a visit to Makkah is beneficial any time of the year, it must take place during the month of Dhu al-Hijja (the last month of the Islamic year) to fulfil the requirements of the Hajj.

Islamic tourism covers three continents: Asia, Africa and Europe. Tourists travel to Islamic tourist attractions in Egypt (historical Islamic mosques such as Amr Ibn El-Aas Mosque and Al-Azhar Mosque), Malaysia (Ubudiah Mosque and Sultn Ahmad Shah Mosque), Indonesia (Demak Grand Mosque and Sultan Suriansyah Mosque) and Turkey (Sabancı Central Mosque, Adana and Kocatepe Mosques in Ankara).

The City of Konya: A Sufi Destination

The city of Konya (Fig. 9.3) is considered to be the birthplace of religious mysticism, with a history as deep as the spiritual doctrine of renowned Persian poet, Rumi. The city hosts more than 2 million tourists annually

Tourists come to visit its ancient architecture and live its mystic history, and enjoy its whirling dervishes (Fig. 9.4). The dance of the whirling dervishes is currently a huge spectacle in Konya and it attracts many tourists every year to commemorate the death of Rumi on December 17, 1237. An international

Fig. 9.3. Konya. Source: Tariq Elhadary, Feb. 2018

Fig. 9.4. Whirling dervish dance. Source: Shin Yasuda, IRTP.

commemoration ceremony marking the anniversary of Rumi's death is held every year in Konya between December 7 and December 17, as a reverence to Mevlana Rumi. The Mevlana museum where Rumi is buried is the most visited museum in all of Turkey (Fig. 9.5).

Konya is so related to Rumi that you cannot think of one without the other. Konya is proud of its Sufi culture and recognizes the value of Rumi's doctrine that is centred around the core meaning of love. It is worthwhile to note here that Rumi's poetry has been translated into so many languages. In addition, scores of books have been written by literary scholars about the Sufi poet. In reverence to Rumi, I present the following poem which best introduces his doctrine of love:

> Come, come, whoever you are.
> Wanderer, worshiper, lover of leaving. It doesn't matter.
> Ours is not a caravan of despair.
> Come, even if you have broken your vows a thousand times.
> Come, yet again, come, come. (Popular Quotes, 2018)

Mysticism in Other Religions

Cantwell and Kawanami (2002, p. 42) hold that meditation brings in wisdom and consequently leads to the unconditioned.

Fig. 9.5. Mevlana Museum. Source: Shin Yasuda, IRTP.

> While encouraging ethical discipline for all, renouncers of household life were to develop meditation, mindfulness and wisdom in order to exhaust ignorance and craving, seen as responsible for conditioned existence, thus putting an end to the entire process and attaining the unconditioned.

Gilbert (2006, p. 141–142) is of the opinion that it has been previously elaborated that meditation, remembrance of God, and silence are all acts of reaching out to God.

> Meditation is both the anchor and the wings of Yoga. Meditation is the way. There's a difference between meditation and prayer, though both practices seek communion with the divine. I've heard it said that prayer is the act of talking to God, while meditation is the act of listening. Take a wild guess as to which comes easier for me. I can prattle away to God about all my feelings and my problems all the livelong day, but when it comes time to descend into silence and listen . . . well, that's a different story. When I ask my mind to rest in stillness, it is astonishing how quickly it will turn (1) bored, (2) angry, (3) depressed, (4) anxious or (5) all of the above.

It shouldn't go without mentioning here the Hadith that says: 'Recite frequently: 'Ya Dhal-Jalali wal-Ikram!' (O You, Possessor of glory and honour)' (narrated Anas, Riyad-us-Saliheen, Hadith No : 1491).

This is how the wandering Sufi gets pulled into a cross-current of thought, just return to the '*Ya Dhal-Jalali wal-Ikram*!', climb back into the boat and keep going. The great '*Ya Dhal-Jalali wal-Ikram*!' are said to be Allah's Greatest Name and contain the Praise of Allah and mention His Perfect Attributes:

> Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured. (Qurān 13:28)

Summary

Spiritual sites associated with Sufism or Islamic Sufism have become an important destination for tourists from all walks of life. This necessitates looking into the phenomenon and exploring the driving forces behind that movement. As such, we have shed some light on the origin of Sufism and the strong heritage it has accumulated through time.

In our talk about Sufism and Sufi tourism and its relation to religious tourism, we highlighted the Sufi culture. Many religious tourists around the world have become passionate about this mystical momentum and spare no expense in following their passion around the world. Hence, it is important to emphasize that Sufi tourism is an important promotional factor for religious tourism, where we see many tourists visit Sufi shrines all over the world.

The cultural and spiritual aspects behind Sufism can be clearly depicted in the growing interest in Sufi tourist attractions. Sufi culture has played a prominent role in influencing the meaning of love in people and spreading the peace that comes from contemplation in life and the continuous attempt of humans to reach out with spirituality to God in the end.

Sufi poetry played an influential role in general, and the poetry of Jalaluddin Al-Rumi in particular, in emphasizing these sublime meanings of love, beauty and knowledge and their association with Islam as their main source.

In today's world, which is plagued with problems and wars everywhere, we need to emphasize the role of love and harmony among human beings and how to achieve it by promoting religious tourism in general and Sufi tourism in particular. This reinforces the importance of the present academic study in leaving a possible effective impact on human behaviour.

The self-discovery, such as spirituality and awareness, can be safely attained by observing Islamic teachings manifested in both Islamic religious tourism and Sufi tourism. Religious tourism helps maintain an excellent rapport among the people of the world.

> O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware. (Qurān 49:13)

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10 Religious Tourism in the Sultanate of Oman: The Potential for Mosque Tourism to Thrive

Kristel Kessler* and Razaq Raj

Introduction

Mosque tourism is a terminology that is rarely used as it is a relatively new area of study, recording a low number of academic publications and research projects. Islam and tourism have generated tremendous interest from academics with several publications on their relationships, particularities, similarities and differences (Din, 1989; Aziz, 2001; Al-Hamarneh and Steiner, 2004; Stephenson, 2014), it is therefore only logical to finally include one of the most significant and visible symbols of Islam at the centre of this debate. Kessler (2015) defined mosque tourism and its variables as a key element of Islamic tourism enabling tourists to have a meaningful experience. Mosque tourism takes into consideration tourists visiting mosques as part of their holidays regardless of their religions, motivations and expectations.

The Sultanate of Oman is an upcoming tourist destination located in the Arabian Peninsula surrounded by Yemen, Saudi Arabia and the United Arab Emirates. Oman is based on the south eastern coast of the peninsula facing the Arabian Sea and Gulf of Oman, as well as sitting on the Strait of Hormuz. Its geographical position allows Oman to be a key member of the Gulf Cooperation Council (GCC) holding a strategic political and economic position. Oman's neighbours have all engaged in tourism in an effort to diversify their economy from the oil and gas industries, often shaping their tourism branding identity towards luxury, shopping, events and business tourism. Tourism professionals describe Oman as 'the pearl of Arabia'. The country plays on its uniqueness in the region as its main tourism asset. Oman's tourism strategy focuses on its natural resources, traditions and heritage, which are portrayed as authentic and enabling tourists to experience true Arabia. The Ministry of Tourism's (MOT) strategy is built on Oman's rich history and centuries of existing travel and trade records unveiling Omani hospitality and culture. Considerable efforts have been put

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in place to enable tourism to become the main economic driver over the next ten years. The MOT is convinced that its well-planned strategy will increase the benefits for the country and its citizens by 2040 by creating jobs, increasing the creation of local economies and small- to medium-sized enterprises, increasing the contribution of tourism income to the country's gross domestic product, increasing foreign investment and generally improving the quality of life for locals by strengthening local pride and identity internationally (MOT, 2015).

Oman is not trying to attract mass tourists, which is considered by the authorities to potentially generate negative impacts on the culture and the environment (Mershen, 2007). The tourism strategy puts an emphasis on attracting premium visitors, described as visitors with high spending power, principally looking for an interaction with the local community, heritage-oriented and yearning to discover the natural beauty of the country. Consequently, the MOT is marketing and promoting new authentic and targeted tourism products to answer the needs of the premium market, allowing tourists to relax, learn and discover Arabia through several types of key experiences and tours as illustrated in Table 10.1.

Tourists' potential experiences are expected to rely on Oman's natural and cultural resources and its versatile landscapes that are part of its uniqueness within the Arabian Peninsula: mountain areas, coastal areas, desert zones, valleys (*wadis*), oases and urban spheres. Indeed, unlike its Gulf neighbours focusing on mega-scale luxury projects and extravagant modern urban development such as Burj Khalifa, Yas Island Formula One Park and Atlantis in the UAE, Oman cherishes its traditional yet modern buildings and urban setting with key heritage sites such as the Royal Opera House (2011), Sultan Qaboos Grand Mosque (2001) and the National Museum (2016). Heritage and culture is essential to the newly adopted 2040 Tourism Strategy, offering tourists experiences rather than attractions. Religious tourism is not part of the recent strategy; however, the Sultan Qaboos Grand Mosque (Fig. 10.1) is presented as a

Table 10.1. Key experiences and Tours promoted by the Ministry of Tourism to attract tourists by 2040.

Natural resource experiences	Cultural resource experiences
Grand tour of Oman (off-road desert)	Forts and castles – re-enactments of the past
Dhows cruises and sailing	Omani villages – experience traditional lifestyle
Turtle nesting and hatching	Omani souks – traditional trading
The frankincense trail	The coffee and dates welcome
Wadis discovery – extreme sports	Omani dress experience
Sea, sun and pampering	The beauty of Islam – Sultan Qaboos Mosque
The phenomenon of the Khareef (Arabian monsoon)	Bedouin way of life
Glamping in the desert	Traditional camel races
Underwater treasures – diving	Gastronomy – Omani Feast
Stargazing – mountain, beach and desert	The art of Omani handicraftsmen
Sailing and dolphin/whale watching	Opera - world-class performances

Source: MOT (2015).

Fig. 10.1. Sultan Qaboos Grand Mosque. Source: Kristel Kessler.

religious site and with the aim to encourage tourists to discover and understand the beauty of Islam (Table 10.1). Consequently, the possibility to educate tourists on Islam, its principles and Omani particularities through the showcasing of a religious building is an important element of the tourism strategy and is suggested to be a cultural experience for visitors. The purpose of this chapter is to present religious tourism in the Sultanate of Oman and to determine the potential of mosque tourism as a means to contribute towards visitors' cultural experience enrichment.

Religious Tourism in the Sultanate of Oman

When mentioning religious tourism in the Arabian Peninsula, Saudi Arabia and Israel usually come to mind as well-established pilgrimage destinations with significant and recognized sacred and religious sites (Newby, 2002; Henderson, 2003; Al-Hamareh and Steiner, 2004). While Oman is not yet perceived as a destination with meaningful religious sites, it does have the potential to become a religious tourism destination by marketing and promoting its authentic heritage sites. The MOT is currently promoting significant religious and sacred sites as heritage, cultural, historical or archaeological attractions. Most of those tourist attractions are actually of religious or sacred nature and could be labelled and marketed to include their spiritual and sacred characteristics.

Nolan and Nolan (1992) defined religious tourist attractions as 'structures or sites of religious significance with historic and/or artistic importance' enabling a large category of sites to be part of this classification. Shackley (2001) also suggested that religious attractions are heterogeneous in nature

and usage. Religious attractions can be natural or man-made as well as single nodal, part of a significant sacred element or even forming a whole town. A recent study conducted by Kessler on religious sites in Oman agrees with Nolan and Nolan (1992) and Shackley's (2001) definitions of religious sites by demonstrating that religious tourism is a form of tourism that offers visits and tours to sites and attractions incorporating religion, sacredness or any aspect of one's spirituality. Applying, this definition would suggest that some heritage and cultural sites of Oman could be perceived as religious or sacred sites by some tourists.

The Middle East has hosted most of the religious events and narratives of monotheist religions. Entire accounts of the Bible, Torah and Qurān have taken place in Oman as well as more recent religious accounts belonging to Mormonism. It is natural that those accounts have left tangible remains which can now be considered archaeological or heritage sites of religious nature. The religious sites of Oman can be classified under five main categories as per Table 10.2.

Table 10.2 shows that the religious tourism offer of Oman is versatile and interconnected as it is often based on prophets in the past performing certain actions or living in particular areas of the country. Consequently, some categories are overlapping; for instance, the narrative of Prophet Hud (*alayhis salam*) has produced a tomb and a site commemorating a specific religious event. Moreover, all tombs and graves have an adjacent mosque; therefore, Prophet Hud (*alayhis salam*) is linked to three types of religious sites. The fact that sacred or religious sites in Oman overlap reinforces the interest of each religious site as various narratives surround them and enable tourists to connect with them on various levels. It also enables tourism professionals, especially tourist interpreters such as tourist guides, to conduct religious tourism tours based on a single narrative by retracing the steps of each religious figure. The next section provides a description of Oman's religious sites according to the above classification enlightening their historical, archaeological and spiritual importance on a regional and worldwide scale.

Table 10.2. Classification of Oman's religious sites.

Types of religious sites	Description	Omani religious sites
Places of worship	Mosques, churches, temples	Sultan Qaboos Grand Mosque
Religious figures' tombs and graves	Prophets' or saints' tombs and graves	Prophet Ayub's Tomb, Prophet Umran's Tomb, Prophet Hud's Tomb
Sites where significant religious characters lived or died	Sites involving the life and actions of figures from the holy books and scriptures	Ruins of Queen of Sheba's Palace
Sites commemorating a specific religious event	Places that witnessed key religious historical events	The Lost City of Ubar She-Camel foot print
Pilgrimage sites	Shrines involving Pilgrimage rituals and processions	The country itself (Ibadism nation and expression) The Bountiful (Mormonism)

Oman's Classification of Religious Sites

Places of worship

A place of worship is usually a site, building or structure specifically designed to accommodate individuals and groups of people from the same faith or religion to perform religious rituals such as prayers, devotions and venerations. Each religion has specific places of worship allowing its followers to complete their religious duties and feel the presence of God or higher forces, such as churches for Christians or temples for Buddhists. Regardless of its nature, a place of worship is always sacred to its followers and holds great spirituality and religiosity as they are an expression of one's religious beliefs, culture and philosophy. Consequently, places of worship are heterogeneous in their structure and appearance. This statement also applies within a single faith, for instance churches are versatile aesthetically and architecturally even if they fulfil the same purpose, mainly because they would cater to a nation and will respect a country's artistic code, culture, lifestyle and period of construction. In Islam, the mosque is the place of worship used by Muslims. It is a man-made structure usually composed of the following elements enabling Muslims to perform their prayers and religious rituals (Kessler, 2015: 26):

- **The prayer hall:** A demarcated space (can be partly roofed and partly opened to the sky) to accommodate the congregation at prayer times.
- **The Qibla wall:** A prayer hall must have a wall facing Mecca.
- **The mihrab:** A niche, which is the central and often the most decorated feature of the mosque, usually located in the centre of the Qibla wall.
- **The minbar:** A pulpit positioned at the right of the Mihrab allowing the person leading the prayer (*Imam*) to deliver his oration.
- **The qubba:** A dome which is the symbolic representation of the vault to heaven.
- **The kursi:** The lectern on which the Qurān is placed for reading and recitation purposes.
- **The dikka:** A platform from where the prayer leader shows ritual postures and speaks the responses to be transmitted to the congregation.
- **The ablution area:** Zone enabling Muslims to wash parts of their body (*wudu*) before prayers.
- **The minaret:** A tall tower from which the call for prayer '*adhan*' is performed.

Oman's main school of Islam is Ibadism, which is reflected in its places of worship in two ways: (i) the simplicity of Ibadi mosques; and (ii) the tolerance to build any other religious buildings corresponding to the need of another school of Islam such as Shias or Sunnis. Ibadism is considered to be one of the most ancient schools of Islam as well as being a relatively rare occurrence in the Muslim world with about 1% of Ibadi followers around the globe. Ibadism promotes inclusion and acceptance of all Muslims regardless of their branch

of Islam, inclusion of non-Muslims and peace. This simplicity and humility is projected to their sacred buildings. This often takes the form of very simple mosques being built, often devoid of minarets and decorations, except around the windows (Wilkinson, 2010; Benkari-Boudidah, 2013). Oman has a rich history with sites dating from the Bronze age to the golden age of Arab navigation and trading (8th to 13th century), as well as colonial sites linked to Persian, Portuguese and British settlers (Marchini, 2016). The modern era of Oman has also witnessed the influences of different ethnicities. The creation of a national identity has been the priority of Sultan Qaboos as soon as he had access to the throne. Originally, Oman was composed of Bedouin families and tribes. The population is also composed of different ethnic groups resulting from Oman's geographical position and long trading and commercial relations. Omanis have ancestors from the Arabian Peninsula, Iran, Pakistan, India and East Africa, generating a melting pot in the Omani culture and traditions; for instance, Omanis mostly speak Arabic but typically have a second language based on the geographical migration zone of their ancestors, which are usually Swahili, Urdu or Farsi. Those different influences can be found in the architecture of some of the mosques with a great variation in term of forms, colours, building materials and structures (Figs 10.2 and 10.3).

Mosques in Oman are built following the Ibadi principles, but they can also follow and incorporate aesthetics elements from the Ottoman, Asian, Persian, Egyptian and North African traditions. Some mosques are open to non-Muslims outside of prayer times and can be visited freely or as part of a guided tour (Table 10.3). Mosques are places embedded in spirituality; however, they also provide an opportunity for tourists to understand the country and its inhabitants through the cultural, historical and architectural features of each of these building. Visiting several mosques in Oman allows visitors to understand the great tolerance, diversity and rich history of the country.

Religious figures' tombs and graves

Religion is an important part of the Arabian Peninsula's history and development, with narratives directly tied to the old and new Testaments. Oman is no exception and has been the theatre for several accounts involving religious, prophetic, Holy figures and events that have shaped the world as we know it today. Tombs and graves are a testimony of the authenticity of religious events which mostly belong to the Christian, Judaic, Islamic and Mormon narratives. Several religious and sacred sites are of local importance and are connected to local figures who had an impact during ancient times or who were connected to the development of Islam and Ibadism in the country.

For example, Bibi Maryam's Mausoleum (Qalhat) was built in honour of the founder of the Hormuz Empire or the ancient Beehive Tombs in Bat and Al Ayn. Such religious sites bare a relatively low interest on a religious level, but are worth visiting from a historical, cultural and archaeological perspective. The Dhofar region located on the southern part of Oman, bordering Yemen on its eastern border, is home to tombs and graves of important religious figures

Fig. 10.2. PDO Mosque (Muscat). Source: Kristel Kessler.

who can be traced back to the three monotheist religions. Salalah, the main city of Dhofar contains the tomb of Prophet Umran (*alayhis salam*), who is a key religious figure in Islam and considered to be the father of Virgin Mary in Christianity; the tomb of Prophet Ayub (*alayhis salam*) also known as the Tomb of Job, a common prophet to Judaism, Islam and Christianity, symbolizing patience and devotion to God; and finally, the tomb of Prophet Hud (*alayhis salam*), who is an Islamic prophet linked to the narrative of the Lost City of Ubar and the macabre fate of the people of Ad who refused to abandon their wicked ways and follow the commandments of God (Clapp, 2002; Hearden, 2004; Ibn Kathir, 2003).

Sites where significant religious characters lived or died

Tourist attractions often capitalize on sites, houses, cities or buildings where a famous character has lived or died, such as Anne Frank's house in

Fig. 10.3. Al Zawawi Mosque. Source: Kristel Kessler.

Amsterdam, the House of Virgin Mary on Mount Koressos in Turkey or the Palace of Versailles and Louis XIV in France. Similarly, religious sites concentrate on sites featuring a testimony of saints, prophets and their relatives, messiahs, martyrs, angels and people mentioned in the Holy books. The ancient city of Sumhuran in the Dhofar region of Oman is an impressive archaeological and historical site dating back to the 1st century and considered to be the ruins of Queen of Sheba's summer Palace. The Queen of Sheba is present in teachings of Christianity, Islam and Judaism and is often linked to Prophet Sulaiman (*alayhis salam*) in Islam or King Solomon in Christianity. The site locally known as 'Khor Ruri' is well-preserved and enables visitors to embrace the trading and religious past of Oman (Clapp, 1999, 2002; Wills and Lancaster, 2002).

Table 10.3. Omani mosques open to tourists.

Mosque	Location	Architecture/influence	Features
Sultan Qaboos Grand Mosque	Muscat (Bawshar)	Modern Omani, Persian and Egyptian influences	Four minarets; 14-metre Swarovski crystal chandelier; second biggest Persian rug in the world
Sultan Taimur Bin Faisal Mosque	Muscat (Mabilah North)	16th century Mongolic structure with Royal Omani architecture	Three onion-shaped ceiling domes; flowery calligraphy on domes and façade; marble
Al Khor Mosque	Old Muscat	18th – 19th century – colonial influence	No large ceiling dome; tiled ceiling with scriptures of the 99 names of Allah
Mazin Mosque (Masjid Al Midhmar)	Sumail	7th century – Ibadi (rebuilt in 1979)	First mosque built in Oman; renovated several times
Sultan Qaboos Mosque	Salalah	Modern Arabian Style	Two minarets; simple lines
Mohammed Al Ameen (Bahwan mosque)	Muscat (Bawshar)	Contemporary white marble Omani style	Hilltop location; golden domes and minarets
Qiblatayn Mosque	Ibra	Ancient Ibadi style	Two Qiblas (one facing Jerusalem, one facing Mecca)
Sultan Qaboos Mosque	Sohar	Persian and central Asian	Blue dome; four minarets; wood included in architecture (rare in Oman)
Jami Al Hamoda Mosque	Bilad Bani Bu Ali	Ancient Mud construction	Mud mosque; 52 domes; natural ablution area (falaj system)

Sites commemorating a specific religious event

This category of religious sites is extremely wide as it applies to any sites where a religious event took place even if no remains are noticeable; this is the case of the Jordan River where John the Baptist baptized Jesus and where the Israelites crossed over to the promised land. The Lost City of Ubar, also located in Dhofar relates to the city of Irem in the Qurān which was destroyed by God and buried under the sand (Clapp, 1999). This account is linked to Prophet Hud's (*alayhis salam*) narrative who warned its inhabitants to renounce worshipping stone idols and abandon their sins. The city's fate is very similar to the one of Sodom and Gomorrah, thus named 'The Atlantis of the Sand' or 'The Atlantis of Arabia' (Fiennes, 1993). In addition, Prophet Saleh's (*alayhis salam*) account has also been recorded in Oman with the narrative of the She-Camel that appears in the holy Qurān. The female camel was sent by God to the Thamud tribe who refused to believe in the message of God through Prophet Saleh (*alayhis salam*). The divine miracle did not persuade the tribe to abandon their sins and wicked

ways. God allowed the Thamud community three days to repent before destroying the non-repentant members of the tribe through an earthquake (Ibn Kathir, 2003). The footprint of Prophet Saleh's (*alayhis salam*) camel can be found in an enclosed building in Dhofar.

Pilgrimage sites

The notion of pilgrimage is rather complex and broad. It is often described as a spiritual or religious journey to a particular location in order to perform a religious duty, ask for a favour or seek some kind of reward. Most religions have specific pilgrimage sites that are central to the religiosity and religious duties of its followers, such as performing the Hajj in Makkah for Muslims, which is one of the five pillars of Islam. However, a pilgrimage can also take into consideration the visit of sacred non-obligatory sites as a means to connect with the divine, atone one's sins or implore a grace such as a miracle by, for instance, undertaking a pilgrimage in the healing city of Lourdes in France for Catholics. The notion of pilgrimage has also taken a modern connotation with pilgrims embarking on journeys to find themselves and connect with something that is meaningful to them and their history (Badone and Roseman, 2004; Coleman and Eade, 2004; Shackley, 2001). In this sense, Oman is not an institutionalized pilgrimage destination; however, Oman has much to offer as the country that holds the majority of Ibadis in the world and an important chapter of Mormon narrative. Several tourists travel to Oman to understand and experience Ibadism and its principles. Oman is often seen as the birth country of this school of Islam and Ibadi Muslims from Tunisia (Djerba), Algeria (Mzab), Libya (Djebel Nafusa) and East Africa (Zanzibar) (Benkari-Boudidah, 2013) are eager to visit Ibadi religious sites such as the oldest mosque in Sumail (Table 10.3). Finally, several scholars suggested that the site of Khor Kharfot in Dhofar could be the location where Lehi, a Mormon prophet built a ship to lead his people to the promised land in the Americas. This narrative can be found in the Book of Mormon and is named The Bountiful, which is a key location for Mormon followers of the Latter Day Saints Church. As a result, several tourists, mainly Americans, visit the region of Dhofar following the accounts of Prophet Lehi (Aston, 1998; Hilton and Hilton, 1996; Proctor and Proctor, 2016).

In this section, we have argued that numerous religious and sacred sites of great significances on religious and historical levels are scattered around the country and could enable Oman to offer a rich religious tourism experience. The different types of religious sites listed in Table 10.2 also suggest that many religious sites are mosques that are accessible to non-Muslims. It is also important to emphasize the fact that most heritage sites would have a mosque in its vicinity, which also give an opportunity for tourists to at least witness the variety of those sacred places by admiring the building and accessing the garden and outer-spaces. Consequently, mosque tourism is a practice that could have great potential in Oman.

Mosque Tourism Principles

Mosque tourism is a common practice within religious tourism, whereby tourists visit mosques following religious and non-religious motivations incorporating the following patterns: Muslims visiting mosques as tourist attractions while travelling; Muslims attending prayers while travelling, and non-Muslims visiting mosques as tourists or knowledge seekers. Mosques are sacred buildings in Islam and are one of the most visible representations of Islam's principles and the spread of Islam throughout the world (Kessler, 2015; Raj and Kessler, 2018). Mosques are the focal point of Islamic tourism as they are the common and central element on every axis that defines Islamic tourism (Kessler, 2015, p. 23):

- **Economic axis:** The Muslim market, meaning the Muslim community, is attached to the mosque as a place of worship and centre of the Islamic city or centre for the Muslim diaspora residing in non-Muslim countries.
- **Geographic axis:** Mosques are an omnipresent feature of the Arab and the Muslim world and can be found in large numbers in all those destinations.
- **Religious axis:** Mosques are a key element in Islam and are crucial to Muslims' practice of their faith.
- **Cultural axis:** Mosques are a symbol of Islam and the spread of Islam. They are part of history and are important heritage sites of architectural, historical, aesthetic and artistic value.

Mosques are a reflection of the practice of Islam in a country, often representing a nation, its people and their lifestyles (AbulQaraya, 2015). Consequently, Mosques are often must-see attractions or famous landmarks in Muslim or Arab tourist destinations as they are heritage sites of great cultural and historical importance (Kessler, 2015). The aim of mosque tourism is to respect the Qurānic function of this magnificent house of God. Indeed, originally Prophet Mohammed (peace be upon him) did not build mosques simply as houses of prayers; they were sustainable buildings designed to serve a community and its residents, those being Muslims or non-Muslims (Raj and Kessler, 2018). Mosques should be considered 'whole' as a building but also as a function under four distinct yet complementary processes (Kessler and Raj, 2016) detailed in Table 10.4.

Mosque tourism is a new concept that concentrates on using the mosque when travelling while respecting its Islamic purpose. Consequently, mosque tourism presents the building of the mosque and focuses on its aesthetic, architectural and structural forms as well as presenting the function of the mosque to allow tourists to understand Islam, a nation, habits and lifestyles. Muslim tourists are also taken into consideration in the above processes by facilitating their access to pray and take part in religious celebrations. Finally, mosque tourism is all inclusive as it allows the local community to participate in all processes and enable locals to mingle with tourists. The mosque tourism processes (Table 10.4) enable tourists to understand, learn and experience in a peaceful and comprehensive manner and vice versa, with locals benefiting and learning from tourists. Consequently, the tourist options available are endless

Table 10.4. Mosque tourism processes.

Type of process	Mosque purpose	Aims
Tourist process	Tourist attraction: landmark	Entertaining tourist experience; building local pride, spreading knowledge; generating income for the community or charities
Community process	Community centre: Qurānic function	Enhancing the host community well-being; providing the host community with certain services and infrastructure; instigating social responsibility
Religious process	Place of worship: house of prayer	Facilitating five daily prayers; organizing religious functions; hosting Friday prayers
Heritage process	Mediator: intercultural understanding tool	Respecting sociocultural authenticity of host community; preserving heritage; promoting tolerance; engendering respect between hosts and tourists; spreading knowledge

and principally depend on each building's structure and each nation's capacity to include the travellers and share its culture and heritage.

Mosque Tourism Potential and its Importance in the Sultanate of Oman

Mosque tourism and religious tourism have a huge potential to become an emerging tourism niche to attract regional and international tourists to Oman. The MOT and relevant authorities in charge of conservation and promotion such as OMRAN and the Ministry of Heritage have put an emphasis on heritage tourism. Colonial and built heritage were given priority through the 'Fort and Castles Development Project', aiming to restore, maintain, manage and interpret historical buildings. In addition, modern buildings and attractions have been built such as the National Museum or the Royal Opera House (Fig. 10.4) in Muscat, which also aims at promoting Omani traditions and culture. Archaeological sites, traditional settlements and historical sites, which are all authentic tourist attractions, have been afforded less attention in terms of conservation, access and promotion (Mershen, 2007), which make it extremely difficult for tourists to manage to visit and understand those sites. We have established that Oman has a sufficient number of religious sites to market and promote religious tourism.

One can also imagine that new religious attractions could be created in the future in line with the desire of the MOT to promote heritage and traditions. Paradoxically, Oman counts an important number of mosques on its territory that could be used to promote mosque tourism under two initiatives: mosque tours taking into consideration mosques that are not open to non-Muslims, focusing on the exteriors; and mosque visits offering all of the mosque tourism processes detailed in Table 10.4. Furthermore, mosque tourism could be added to the tourism experience designed to attract premium tourists by 2040

Fig. 10.4. Royal Opera House. Source: Kristel Kessler.

(Table 10.1) as well as becoming a method to put Oman on the worldwide tourism map capitalizing on Ibadism and its application.

The Arab world and the Middle East have a long tradition of tourism that is mainly focused on heritage tourism and especially archaeological and religious sites with leading tourism destinations such as Egypt, Palestine and Saudi Arabia (Newby, 2002; Henderson, 2003; Al-Hamarneh and Steiner, 2004). International tourists have always been drawn by heritage, culture and religion or spirituality (Badone and Roseman, 2004; Coleman and Eade, 2004). Oman has the possibility to develop this kind of tourism as a GCC country, which is a definite competitive advantage. Saudi Arabia is the leading destination among the GCC countries; however, it mainly caters for Muslims. Oman is the only GCC country that has the cultural resources to do so at the moment. Heritage and traditions are displayed through religion and religious rituals, which are often combined in Islam as many habits are derived from the five pillars of Islam and the Shari'ah law (Frishman and Khan, 2012; Kessler, 215). Indeed, Islam is often perceived as a philosophy of life rather than a religion whereby

the secular and religious beliefs and domains are merged (Frishman and Khan, 2012; Kessler, 2015; Raj and Kessler, 2018). In this sense, it is almost impossible to separate culture, traditions and religion in a Muslim country. Oman should embrace this opportunity to present the 'Ibadi way' through mosque tourism, as it is the only country in the world able to showcase this school of Islam at its fullest.

We have stated that Oman's tourism asset is its uniqueness among its GCC neighbours in terms of tourism offer and strategy. Heritage tourism is often a neutral term used for religious attractions in Muslim countries in an effort to avoid any negative connotations linked with the current geopolitical tensions. Indeed, the emergence of Islamic and radical terrorist groups claiming to follow Islam and proclaiming to install the Shari'ah law around the world has created a damaging image of Islam and Muslims (Henderson, 2003; Al-Hamarneh and Steiner, 2004; Kessler, 2015; Raj and Kessler, 2018; Stephenson and Ali, 2010).

The Muslim community is often double targeted during those terrorism attacks: Muslims are victims of terrorist acts by extremist groups who consider them as infidels because of the school of Islam they belong to or because they follow a modern and moderate form of Islam. The fact that this moderation is actually the right application of the Qurān and the Shari'ah law is often missed on most of the population. In addition, Muslim communities are often wrongly associated with those terrorist acts and made to feel responsible for them, leading to a general Islamophobic and intolerant climate towards their customs and rituals. Muslim and Arab tourist destinations such as Tunisia or Turkey have lost a considerable amount of tourist arrivals because of the situation and are trying to develop new products and also reduce their tourism product prices to regain their attractiveness within the tourism market (Kalesar, 2010; Stephenson and Ali, 2010; Kessler, 2015). The concept of including religious or Islamic tourism by explicitly labelling heritage sites as Islamic or Muslim sacred sites is often seen as a risky strategy, potentially able to scare international tourists. Muslim and Arab tourist destinations are working hard to accomplish the exact opposite, that is, distancing themselves from the negative impact of terrorism and negative or biased media coverage. Oman is a relatively unknown country and tourist destination, which is ranked as the fourth safest country in the world (WEF, 2017). It is one of the most tolerant and peaceful countries in the world thanks to its great leader, the hospitable nature of the Omani people, and the application of Ibadism in every aspect of life from politics to family matters. In a tense and confused geopolitical climate, promoting the true spirit of Islam through mosque tourism could be something that international tourists are seeking. Mosque tourism in Oman could help tourists and visitors to understand the nature and purpose of being Muslim by entering a mosque and seeing how these principles have been applied from the beginning of time without any kind of conflict.

Conclusion

A country's heritage and culture are not dissociable from the religion that the majority of the population is practising in a country. Religious rituals and

religious sites are an integral part of a nation's identity and traditions. Scholars have demonstrated that tourists visiting religious sites were seeking something deeper, sometimes outside of their own faith and beliefs. While tourists might engage in religious tourism for different motivations, mosque tourism is undeniably an important part of religious tourism in Arab and Muslim countries. It is important that tourism professionals establish its importance and potential as a compulsory tool to promote heritage tourism and tolerance.

In times where Islamophobia, a fear of 'the other' and general communitarianism are wide spread, mosque tourism is the perfect response to the negative image of Islamic religious attractions. It is the right time in Oman to introduce this innovative form of tourism as a unique asset displaying the full range of Omani heritage and traditions. As Saudi Arabia is starting to open to the world and modernize its customs with women being allowed to drive, cinemas being built and generally reaching out to attract foreign visitors, Oman should assert its strength on the religious tourism and mosque tourism domains before tourist interests grow towards its GCC neighbour. Indeed, Saudi Arabia has the potential to thrive internationally thanks to its world-class infrastructures and long-standing pilgrimage expertise. Those well-established religious tourist hubs could enable Oman to become a key destination, potentially attracting international non-Muslims tourists. Oman has the opportunity to become a well-known religious tourism destination and offer a unique religious tourism branding identity focusing on mosque tourism and Ibadism. This new identity should be implemented after undergoing a phase of analysis and planning involving all stakeholders, especially local communities in an effort to insure a sustainable usage of religious and sacred resources. Religious tourism and mosque tourism products and experiences have to be pre-designed to ensure that religious sites can accommodate significant number of visitors as well as avoiding conflicts that might arise by using faith and spirituality for a non-religious activity such as tourism. Consequently, a holistic approach has to be applied to create religious tourism solutions enabling micro-level management and planning, respecting local culture and traditions as the ultimate aim of mosque tourism is to embrace the local culture and lifestyle.

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11 An Opportunity Unexploited: A Pilgrim's Observations on the Potential of Muslim Pilgrimage (Hajj)

Mustafa Acar*

Introduction

This chapter discusses why the Muslim pilgrimage to Makkah (Hajj) is a disturbingly underutilized or unexploited business opportunity for the Islamic tourism industry, and puts forward suggestions to improve the utilization of its potential.

There is no doubt that the Hajj is the single-most crowded gathering in the world today. The number of Muslims from around the world performing Hajj has been increasing every year, and currently exceeds 4 million people. This gathering creates a perfect opportunity to 'charge the batteries', providing refreshment to the soul and strengthening global Muslim solidarity, which would translate into economic, political and sociocultural gains. However, almost every year the reputation of the annual pilgrimage is damaged by negative media reports citing some unfortunate accidents, crushes or stampedes, raising important questions about the safety of pilgrims while on pilgrimage.

A better organization of Hajj and further investment in infrastructure combined with a focus on developing a 'professional focus' when providing services can change the whole occasion from an 'image destructor' to an 'image maker'. Accordingly, Hajj can become the biggest annual convention, providing intellectual, cultural, political and economic interaction between Muslims from around the world.

This chapter assesses the potential benefits of Hajj from the economic and sociocultural point of view and evaluates the problems faced by the pilgrimage during the Hajj period.

The Concept of Hajj

Islam, Judaism and Christianity are called 'Abrahamic faiths' because all three religions are linked to Prophet Abraham. Prophet Muhammad (peace be upon

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him – PBUH) (570–632 AD) is the last messenger who brought the message of God to all humanity. Having more than 1.7 billion believers, Islam is one of the biggest religions in the world today. The Muslim world is geographically diverse, ranging from Malaysia and Indonesia in East Asia, to Morocco in the western tip of Africa, as well as Central Asia, Caucasia, the Middle East and part of the Balkans. The largest umbrella organization of the Muslim world is Organization of Islamic Cooperation (OIC), which is the second largest international organization after the UN, having 57 member states.

As far as the basic teachings of Islam are concerned, there are five pillars: (i) *word of Shahadah*; (ii) *salat* or prayer (regular daily prayers, five times a day); (iii) *sawm* or fasting during the daytime in the holy month of Ramadan; (iv) *zakat* or almsgiving to the poor and the needy; and (v) *Hajj* or pilgrimage.

The fifth pillar of Islam is an annual pilgrimage to the holy sites in Makkah, Saudi Arabia. In the Qurān, Allah (God) says:

> … and remember when We showed Abraham the site of the sacred House: that associate not in worship with Me anything! And cleanse My House for those who circumambulate and for those who stand up for prayer and those who bow down and make prostration. And proclaim to mankind the pilgrimage Hajj. They will come to you on foot and on every lean camel. They will come from every mountain highway deep and distant. That they may witness things to them and mention the name of Allah on days appointed over whatever He has provided them from the beats of cattle (sacrifice). Then eat thereof and feed the poor who had a very hard time. Then let them complete their prescribed duties and perform their vows and circumambulate the ancient house. (Qurān, Hajj, 22/26-29)

The Hajj is a once in a lifetime obligation on every Muslim who can afford to embark on the journey of pilgrimage to Makkah. Hajj pilgrimage is a religious duty having both 'material' and 'spiritual' dimensions. There is a material dimension because it costs a lot of money to finance the transportation, food and accommodation and one has to physically bear the pains and joys of travelling.

Hajj also has a spiritual dimension in many different ways. For example, the rites and rituals that a pilgrim performs during the Hajj are symbolic of the resolve of the pilgrim to subordinate all their interests and desires to the will of God.

The key Hajj rituals, which need to be performed by the pilgrim, are as follows:

- perform *ghusl* (having bath/shower);
- wear '*ihram*' (change to two pieces of white cloth);
- make the intention (*Niyah*);
- perform two *Rakaat* prayers;
- say *Labbayk* (meaning 'O God, I came to follow your call, I am in your service);
- stay in Mina;
- perform *Wuqoof* of Arafat (the stay in Arafat);
- spend the night in Plain of Muzdalifah;
- stoning the symbols of Satan in Mina;

- sacrificing a domesticated animal;
- perform circumambulation of the Ka'aba; and
- walking between the hills of Safa and Marva.

Erul and Keles (2014) give detailed information on the requirements of Hajj, i.e. what to do, how to do and when to do (see Bowron and Salahudin, 2016).

In order to fulfil a religious duty, millions of Muslims visit the Saudi Arabian cities Makkah and Madinah every year, during which pilgrims retrace the steps of the Prophet Muhammad (PBUH) and recount their devotion to the Almighty God.

A person who performs Hajj as a religious obligation is called 'Hajji'. It is a widely adopted custom in the Muslim world to put the title 'Hajji' in front of that person's name following the accomplishment of Hajj.

During Hajj men are required to wear nothing but two pieces of white sheet called '*ihram*', which symbolizes the situation of mankind in the *Day of Judgment*: ripped off all worldly titles, status and wealth. As for women, they remain in a hijab as usual, covering their entire body except for their face, hands and feet. Unlike during many other Muslim rites, there is no gender segregation while at Ka'ba during the Hajj. Men and women stand and walk side-by-side when circumambulating Ka'aba and walking between Safa and Marwa indicating everyone's equality before God. See Sheriati (2015) for a fantastic mystical-spiritual commentary on the rituals – called *menasik* – of Hajj; see also Asad (2004) for some thoughtful commentaries on Hajj.

In fact, Muslims can visit Makkah, Madinah and surrounding holy sites in the area any time of the year, but the Hajj is a special religious obligation which should be performed at a specific time of the year. It has to be done between the 8th and the 12th days of the last month of the Islamic calendar (*Dhul Hijjah*). If the same ritual is performed at any other time of the year, it is called "Umrah." One should note that the Hajj season falls in the Islamic festival of *Eid al-Adha*. It is a time during which Muslims commemorate the Prophet Abraham's willingness to sacrifice his son to keep his promise. Findings of a Pew Research Center survey indicate that approximately 9 percent of Muslims around the world are estimated to have made the pilgrimage (Ghani and Lipka, 2013).

> Officials have been forced in recent years to limit the number of pilgrims, as more and more people have applied. More than 3.1 million people performed the Hajj in 2013. To accommodate the crowd, Saudi authorities have sought to expand the Grand Mosque, which sits around Islam's holiest site, the cube like building called the Ka'aba. (Kaplan, 2015; see Fig. 11.1).

One of the most important gathering points during Hajj is the Arafat, which is the name of a small mountain near Makkah and the surrounding area. It is a holy site where Muslim pilgrims visit, stand up and pray during the Hajj season (Fig. 11.2). It is believed that Adam and Eve gathered on Mount Arafat after they were deported or descended from Heaven to Earth by God when they ate the 'forbidden fruit'. Praying standing-up on Mount Arafat on exactly the ninth day of month *Dhul Hijjah*, a day before *Eid al-Idha*, the Day of Sacrifice, is one of the three main requirements of Hajj. Every single Hajji candidate has to get there before the sunset in order to fulfil the requirements of becoming Hajji.

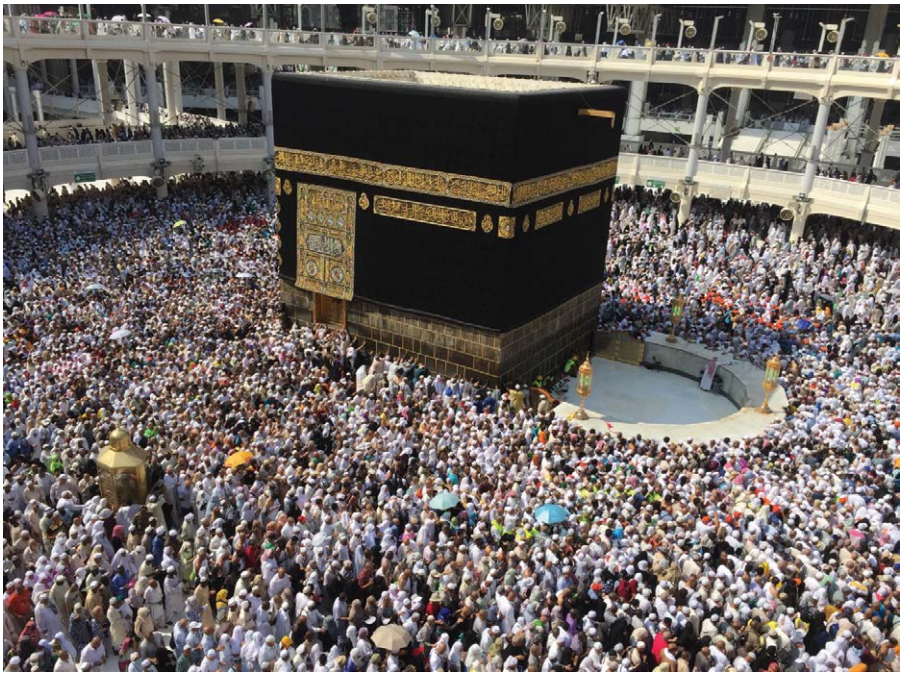

Fig. 11.1. Muslim pilgrims circumambulating Ka'aba, Makkah. Source: Mustafa Acar

Fig. 11.2. Mount Arafat where Muslim pilgrims stand up and pray during Hajj, near Makkah. Source: Mustafa Acar

Hajj: A Lifetime Opportunity

Hajj has economic, political and sociocultural benefits not only for the Saudi government, but also the Muslim world at large. In economic terms, millions of pilgrims who come to Saudi Arabia for Hajj every year bring billions of dollars to the Saudi economy. Then there is a global industry built around managing the Hajj experiences, and stakeholders around the world draw significant benefits from the Hajj. There are no official figures available, but if one estimates based on how much a Hajj pilgrim spends on Hajj on average, one can get a sense of how much economic activity is attached with the Hajj.

For instance, Hajj packages for travelling from the United States often run upwards of US$5000 (Kaplan, 2015). In Turkey, there are mainly three Hajj packages offered by the Turkish Presidency of Religious Affairs: cheaper (US$3750), moderate (US$4300) and expensive (US$5000) packages. Different countries, including the US and Turkey, have different quotas (number of people who are allowed to travel to Saudi Arabia for Hajj).

The total number of Hajj pilgrims is estimated to be around 4 million, and with each pilgrim paying an estimated $3000 it is possible to measure the economic benefits with an approximate annual turnover of around $12 billion. According to World Bank data, as of 2016 this amount is greater than the gross domestic product of 76 countries out of 198 in the world, including Albania, Burkina Faso, Brunei, Mongolia, Mozambique, Malta, Benin, Rwanda and Niger (World Bank, 2016). Given the huge economic potential, there remains scope to improve the quality of life for the pilgrims, making sure that the environment is clean and hygienic and that the transportation and accommodation services are of very good quality.

One can also make a strong case for social responsibility when it comes to the management of Hajj-related tourism. The religious tourism industry (both locally in Saudi Arabia and internationally) makes profits from Hajj activities and some of these profits can be used to support charitable causes, for example, providing social assistance to those in emergency situations, natural disasters and asylum seekers as the victims of civil conflicts. Many critics, including media reports, emphasize the negative effects of commercializing the Hajj experiences and focusing on cashing-in on the pilgrimage. One can therefore argue that there remains a strong potential for important stakeholders such as the Saudi government itself to do more for the welfare of the pilgrims and for better managing the affairs during the Hajj season.

There is an opportunity for Hajj to turn into a cultural and intellectual festival, making the most of valuable interactions that pilgrims from different cultures bring to the event. The Muslims coming to Hajj are not only Muslim citizens of the Organisation of Islamic Cooperation, but from all over the world including Africa, Asia, North and Latin America where Muslims live as minorities. Hajj could become a perfect opportunity for the Muslim businessmen, academics, intellectuals and political leaders to come together, exchange ideas, disseminate information and seek solutions to the common problems of the Muslim world.

In this regard, trade fairs, political summits and scientific conferences can be organized to facilitate a cultural and religious dialogue. Hajj is already an

event that involves millions of Muslims travelling from around the world with different cultural backgrounds interacting together, and this can be used to promote a sense of solidarity with humanity and for promoting peace and love in and outside the Muslim world. Hajj is also an impressive mass meeting as a show of strength, a sign of unity and solidarity, and this can help enhance perceptions of self-esteem among Muslims around the globe.

There is no doubt that Hajj has huge economic, political and sociocultural potentials, but such potentials remain greatly unexploited. Many Muslim countries suffer from poverty, unemployment or low-wage employment with an apparent inability to solve economic and social problems in a peaceful manner without asking for help from external powers. One can argue that if the Hajj can be exploited as an opportunity to come together, exchange ideas, get organized, search and find solutions to the ongoing emergent problems, the Muslim world may become a better place to live with peace and prosperity.

Complications Faced by Hajj Pilgrims

What kind of environmental and accommodation difficulties does a Hajj pilgrim face? The following sections discuss the major problems one can observe during the Hajj that hinders the success with negative impacts on the utilization of the potential Hajj benefits.

Accidents and disasters

One of the problems pilgrims encounter during the Hajj that reduces the quality of their life and negatively affects the image of the Islamic tourism industry is the issue of accidents, which can perhaps be prevented by better planning and organizing.

Some of these accidents are congestion related and others are construction related. For example, when the large crowd walks down from Mount Arafat to Mina to stone the symbols of Satan, called *Jamarat* (Fig. 11.3), there is a potential for accidents due to congestion (stampede) every year in the same place. Such accidents can be prevented with better crowd management techniques and by making some investments into the infrastructure of the place itself.

During September 2015, over 2400 pilgrims lost their lives in what the media said was the 'deadliest incident' in the pilgrimage's history. The second deadliest incident was a tunnel stampede in July 1990 causing 1426 deaths. There have been several similar tragedies, stampedes or other deadly incidents in Mina for several decades, taking the lives of thousands of pilgrims. Below are major incidents that taken place during Hajj since 1975 (The Guardian, 2015):

- **December 1975:** A huge fire started by a gas canister exploded in a pilgrim camp close to Makkah killing 200 people.
- **2 July 1990:** A huge stampede occurred in a tunnel at Mina after a failure in its ventilation system killing 1426 pilgrims, mainly from Asia.

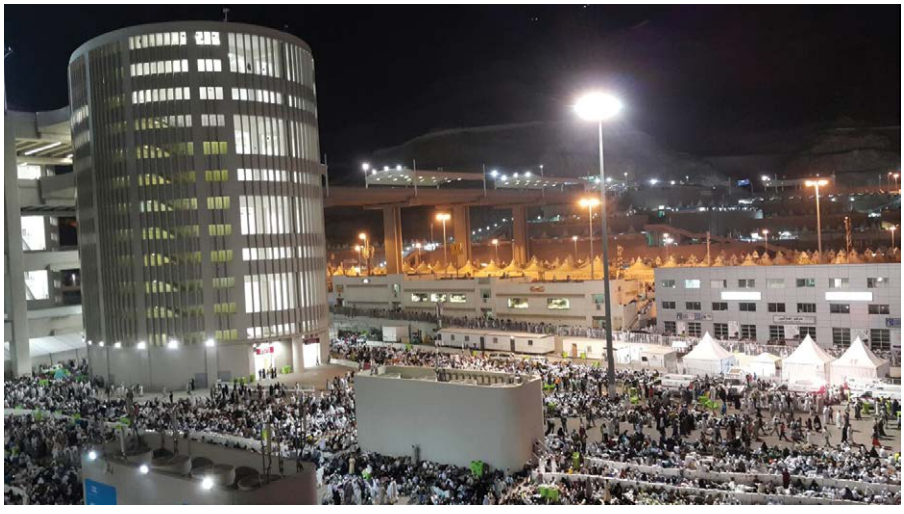

Fig. 11.3. Stoning *Jamarat*, the symbol of devil or Satan, near Makkah. Source: Mustafa Acar

- **24 May 1994:** 270 pilgrims died in a stampede during the stoning ritual at Mina, an incident the authorities attribute to record numbers of pilgrims at the site.
- **15 April 1997:** 343 pilgrims died in a fire at the tent city of Mina; the blaze was aided by high winds. More than 1,500 were reported to be injured.
- **9 April 1998:** More than 118 people died and 180 injured in a stampede at Mina.
- **5 March 2001:** A stampede at Mina during the final day of the pilgrimage ceremonies resulted in the death of 35 Hajj pilgrims.
- **11 February 2003:** fourteen devotees, including six women, died on the first day of the stoning ritual.
- **1 February 2004:** A crush of pilgrims at Mina resulted in the death of about 250 pilgrims and injured hundreds on the final day of the Hajj ceremonies.
- **22 January 2005:** Three pilgrims died in a stampede at the stoning ceremony in Mina.
- **6 January 2006:** 76 people died when a hotel collapsed in the city centre.
- **12 January 2006:** More than 360 pilgrims died in a stampede in Mina, where pilgrims carry out a symbolic stoning of the devil by throwing pebbles against three stone walls. The day before the Hajj began, an eight-storey building being used as a hostel near the Grand Mosque in Makkah collapsed, killing at least 73 people.
- **11 September 2015:** In the lead-up to Hajj, at least 107 people died and nearly 400 were wounded when a crane collapsed in bad weather, crashing on to the Grand Mosque in Makkah, Islam's holiest site (Fig. 11.4).
- **24 September 2015:** An estimated 2411 people died and hundreds were injured in a stampede in Mina, near the holy city of Makkah (Gladstone, 2015).

Fig. 11.4. Crane collapse during Hajj, September 2015, Ka'ba. Source: Mustafa Acar

Lack of sufficient municipal services

The Prophet of Islam Muhammad (PBUH) is reported to have said 'Cleanliness is half the faith' (Sahih Muslim 223, Book 2, Hadith 1). In other words, Islamic teachings underlie the essential importance of cleaning. Yet, one of the key problems during the Hajj is the state of cleanliness of the streets and the sites pilgrims visit. It seems that this is not a local problem peculiar to one or two specific sites, but it is a general problem common to most sites. For example, there is general rubbish, empty cans, left-over food and plastic bottles everywhere, which creates both hygienic and visual pollution issues. It seems clear that there is not a well-functioning public cleaning service. In fact, cleaning the public spaces and streets must be one of the most important services for any municipality for both public health and image-related reasons.

It is not an easy task to keep the environment as clean and hygienic as it should be when there are hundreds of thousands of visitors. Therefore, it is the duty of the local municipality to provide daily cleaning services. One can safely assume that the availability of finance is not the problem – rather it is the need for further sensitivity, awareness, planning and organization to improve the quality of the services.

Another disturbing phenomenon is that there are often many beggars around, especially along the way to '*Jabal-i Rahme*' (Hill Mercy) in the Arafat region. Begging during the Hajj season causes health and safety issue because beggars often stand right in the middle of the road, impeding the ability of pilgrims to pass comfortably. The path (or road) is used by those going up the hill and by those who are walking down the hill, making life very difficult for

everyone. Therefore, one suggestion is the development of dual pathways or roads so that pilgrims walking in opposite directions do not cause congestion. Once again, such issues require not only financial investment, but also a higher level of awareness, sensitivity, planning and organization (Acar, 2016).

Transportation facilities

The underground or 'metro' is a very common and widely used public transportation system in almost every major city in the Western world today. London, Paris, New York and other major Western cities have had this public railway system for many decades now. As a city visited by millions of people for Hajj or Umrah every year, one would expect that Makkah would have a well-functioning metro system. Transport is a major issue for pilgrims and a modern metro system that meets the needs of pilgrims should be developed. Construction and transportation technology is so well-developed today, it is just a matter of willingness and determination of the Saudi Arabian authorities preventing any developments.

The transport experience of pilgrims

During my stay in Makkah for ten days in the 2015 Hajj period, it is no exaggeration that we suffered from the lack of public transportation system almost every single day. Even though we paid a lot of money to the organizers for a comfortable journey, it did not work with regard to local transportation. Every time we wanted to visit Ka'ba, we had to either walk or take a taxi to return to the hotel. We were supposed to have a transportation service by minibus, but they were not there when we needed them. They did not come even when we phoned them to ask them to pick us up (Acar, 2016).

In addition, there was not a taxi-meter system in the taxis, so it was totally dependent on the taxi driver as to how much you would pay. They knew very well that you do not have an alternative, that is why they can impose their own tariff for the journey. In short, transportation is a major problem in Makkah during the Hajj season, and the best solution one would think is a metro service. One cannot think of a logical explanation for not having even today a well-operating public transportation system in the 21st century other than negligence, unawareness and lack of planning and organization.

A Better Quality of Life for the Pilgrims

Crowd management during the stoning of Satan/Jamarat

The primary reason for the casualties repeating almost every year is not a mystery – it is more than obvious: too many people are trying to do the same thing at the same time, at the same place. In other words, over-crowding, congestion and

uncontrolled mass movement are the major causes of the unfortunate deaths. In order to minimize the possibility of congestion and the resulting human loss, better planning and crowd management is essential. According to the The Guardian (2016), Muslim pilgrims blamed the stampede on police road closures and poor management of the flow of hundreds of thousands of people, who found escape routes blocked when the crush occurred. One can think of a few measures with regard to a more efficient organization:

1. Broader roads to reach the area hosting the symbols of the devil or Satan, called *Jamarat*.
2. Separating the entrance and exit roads, so that people going into and coming out of the *Jamarat* do not see or interact with one another.
3. More importantly, employing enough trained security personnel to stand at set intervals, say every 100 m, to divide the mass into smaller segments, and also to walk with the crowds to act as pace-setters, hence slowing the speed of the mass walkers.
4. Placing 'escape corridors' at certain intervals just in case something unforeseen happens, and people need to get out of the congestion.

With such measures, the disheartening disasters experienced during the Hajj can hopefully be prevented.

No construction during the Hajj season, please!

There is no doubt that the crane accident in September 2015 was one of the biggest disasters causing damage to Saudi Arabia's reputation. While one can understand the need to expand the prayer and circumambulation area around the Ka'ba due to increasing number of visitors each year (Fig. 11.5), it is extremely dangerous to continue with the construction work during the Hajj season when millions of visitors walk around day and night, 24 hours a day.

Fig. 11.5. Mount Arafat: One of the most important landmarks of Islam. (Source: Mustafa Acar)

A crane collapse caused 107 deaths due to bad weather conditions in September 2015 (see Fig. 11.4). This is unacceptable. No one can legitimize this sort of disaster by blaming bad weather conditions. Once you allow these machines to work when hundreds and thousands of people are around, coming in and going out 24 hours a day, you have to be prepared for the worst.

A more than obvious logical solution to prevent such unfortunate accidents is that no construction work should be allowed during the Hajj season. As one may expect, the number of visitors is reduced during the Hajj off-season, so the possibility of death due to construction accidents can be minimized if this work is postponed until the height of the Hajj season is over.

There is an even better solution for the construction-related work: for the major expansion projects, which are not needed every single year but maybe in five to ten years, the authorities may decide not to accept any visitors in the area for a while, say a few weeks. During that time, intensified construction work can be conducted 24 hours a day, 7 days a week in an efficient, faster and safer environment. Even Umrah visitors can be requested to wait until the construction work is complete. It would be much safer and hence more preferable than having the construction work taking place simultaneously with the Hajj and Umrah visits, causing unfortunate accidents resulting in the loss of human lives.

Turning Hajj into an Intellectual Festival Ending with 'Arafat Prizes'

As is well known, the Nobel Prize is a very prestigious organization in the Western world awarding the best research and efforts every year in many areas: literature, peace, economics, medicine and certain branches of the natural sciences (i.e. physics and chemistry). Unfortunately, there is not a similar prestigious prize organization in the Muslim world.

We suggest that the Hajj can be a perfect opportunity to initiate a Nobel Prize-like organization that could be called the *Arafat Prizes*. Through this initiative the best scientific, political and intellectual work by Muslim scholars across the world would be recognized and rewarded. In this context, a scientific-intellectual gathering, i.e. conference or symposium, the *Arafat Conference*, may be organized during the Hajj season. Scholars, academics and intellectuals come together, have discussions, debates, exchange ideas on the hot, ongoing, emergent as well as long term political, economic, philosophical and intellectual problems of the Muslim world. They can also suggest solutions and offer road maps to solve these problems. At the end of the gathering, the *Arafat Prizes* can be presented to the best work, scientific research, studies and peace efforts.

Summary

This chapter argues that the Muslim world has not been utilizing the potential benefits of Hajj as being the single-most crowded event on earth. With

more than 4 million pilgrims visiting the Holy Places every year in Makkah and Madinah, Saudi Arabia, the Hajj has great potential to exploit or benefit from. This great potential is left mostly underutilized. This is a great opportunity that the Muslim world keeps missing out on. We have presented some key problems that cause this issue and offer some solutions accordingly.

One of the major problems are the *preventable accidents* that are repeated almost every year, which greatly damage the image of Muslims. A better organized event and putting certain measures in place can help to prevent such accidents. Any major construction work should be stopped during the Hajj season. A better, more radical way to reduce the loss of human life would be to do the construction work in low-tourist season and close the sites to visitors during the construction period. The work should be completed within a fixed time frame, hence there should be no issue with construction accidents during the Hajj.

Another area of preventable accidents that causes loss to human lives is the stampede during the ritual Satan stoning in Mina that happens because of over-crowding, congestion and bad crowd management. Regarding such congestion-related casualties during the Satan stoning or elsewhere, we suggest that a special task force be employed at certain intervals to set the pace and slow down the mass flow. In addition, putting up escape corridors at set intervals to allow evacuation in case of emergency would greatly help to save lives.

Another problem is the lack of an efficient modern fast public transportation system to Ka'ba from different corners of the city. We suggest that an underground railway system be constructed and put in operation as soon as possible. Also a teleferic (cable car) would greatly increase the accessibility of the holy sites like *Savr* and *Noor* Caves. The money is not a problem, it is just an awareness and willingness that is required.

A third issue is the general environmental cleaning and visual pollution problem. We suggest that municipal cleaning services be improved and better quality services are provided, so that a cleaner and healthier environment is achieved. This will help to improve public health and improve the beautiful scenery, resulting in a better image for the local as well as national authorities and Muslims at large.

Most importantly, we suggest that the Hajj can also be turned into an intellectual and cultural festival where tourism fair and a series of academic scientific intellectual activities (seminars, conferences, symposium and panel discussions etc.) can be organized. Such an event has the potential to become a prestigious festival where the best scientific and intellectual research by the Muslim scholars and regional and global peace efforts by the politicians and political activists can be awarded with something called the 'Arafat Prizes'.

A better organized Hajj will no doubt improve the image and psychological self-confidence of Muslims at a global level. This is something achievable with better environmental cleaning, construction and transportation services and better organization when a religious duty is performed. It requires more of an awareness, willingness, better planning, better organization, creativity and hard work to achieve this aim.

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12 Halal Tourism: Insights from Experts in the Field

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Introduction

Recent years have seen an increased interest in the study of tourism segments linked with religion, as in the case of Islam, but when tackling this topic, the first problem a researcher finds is the confusion caused by a number of terms intended to designate the same concept (Islamic tourism, Shari'ah-compliant tourism, Halal tourism, etc.). There is also no single or shared interpretation of what Islam requires tourism services to do to secure its acceptability. As stated by Mazrui (1997, p. 118):

> Islam is not just a religion and certainly not just a fundamentalist political movement. It is a culture or civilization, a way of life that varies from one Muslim country to another but is spirited by a common core.

With this in mind, this chapter aims to achieve two objectives. First, the chapter presents a synthesis of current research on Halal tourism using a small-scale meta-analysis of previous literature. Second, the chapter presents findings of a study that was designed to provide insights into Halal tourism from the point of view of tourism experts with a special focus on the importance and offering of Halal tourism in Spain.

Literature Review

In order to build the theoretical framework, a literature review was completed. According to Fink (1998), this is a 'systematic, explicit, and reproducible design for identifying, evaluating, and interpreting the existing body of recorded documents'. A literature review usually has two main objectives: first, to summarize the existing research by identifying patterns, themes and issues; second, to

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identify the conceptual content of the field under study (Meredith, 1993) and contribute to theory development.

The first evidence that 'Halal tourism' is a relatively new and under-researched topic is that a limited number of outputs were supplied by the Web of Science when the term was searched in this scientific database. Only thirteen (one of them an editorial) articles have been published in the last three years (2014–2016), and ten of these were in 2016. The vast majority (nine) have been published in the *Tourism Management Perspectives* journal, and seven of these were in a special volume (19 part B) released in 2016. The remaining sources are *Geojournal Library*, *International Journal of Culture Tourism and Hospitality Research*, *Food Service Industry Journal* and *Agricultural Bulletin of Stavropol Region*. In addition, there are three papers presented in conferences that were held in Indonesia and Malaysia.

There is no single researcher (or institution) in a superior position in terms of the number of papers authored, although the most represented country of origin is Malaysia (four authors). As expected, English is the dominant language, with only one document written in a different language (Korean). The number of times these papers have been cited is very limited, with none of them significantly standing out from each other.

If the search on 'Halal tourism' is complemented with a Scopus search (in title, abstract and keywords), this database adds more documents in its list of eighteen results supplied (fifteen articles and three book chapters, all of them published in English).

The first article published under this topic was in 2010 and it is the most cited one: Battour, Ismail and Battor seem to be the pioneers, with their article published in *Tourism Analysis* titled 'Toward a Halal tourism market'. Once again, this demonstrates the youth of scientific research labelled as 'Halal tourism'. Nevertheless, other labels (such 'Islamic tourism') have been used synonymously, but inaccurately. As a matter of fact, the breakdown of keywords is headed by 'Halal tourism' (thirteen), followed by 'Islamic tourism' (six).

A total of 22 papers were found by adding the results of both databases (21 in the period 2010–2016). More than half (twelve) were published in 2016, nine of them in the *Tourism Management Perspectives* journal. Some others were released in 2015 (two), 2014 (four), 2011 (two) and 2010 (one).

The observation of the keywords used points out the prevalence of conceptual aspects within the 'umbrella' of Halal tourism (sometimes referred to as Islamic tourism), such as Halal food, Halal hospitality/lodging or Halal products in general. The references to the religious/cultural framework of this type of tourism are ubiquitous, with frequent allusions to Islam and compliance with Shari'ah principles. The accommodation sector has caught the attention of a significant number of papers, and Asian (Malaysia, Singapore) and African (Morocco, Tunisia, South Africa) countries are the most common geographical focus. Nevertheless, New Zealand and the Czech Republic have been analysed from a supply perspective (the latter specifically with regard to Russian tourists) and USA from a demand perspective (Muslim travellers' behaviour in that country). Russia and Korea have been tackled from the point of view of the development/promotion of Halal tourism in these countries, and India in

the particular case of Halal medical tourism. Finally, these outputs are not particularly strong or distinctive because of their theoretical and methodological backgrounds; just the use of coordinated management of meaning theory and content analysis method would deserve a mention.

To sum up, Halal tourism is a field of study under construction. Fundamentally, the published articles can be divided in two groups, based on their main objectives:

- The conceptual definition of the phenomenon under study, trying to contribute to the creation of a common understanding, terminology, scope and boundaries.
- The provision of a specific insight on the perspective or situation of this topic in certain countries, particular experiences or an approach to particular type of tourists from a marketing angle.

Having discussed key findings of this literature review, we now proceed to discussing findings of a small-scale study that was designed to gain deeper insights into Halal tourism from the point of view of the experts in the field.

Empirical Work: Methodology

As already stated, Halal tourism is still an underexplored segment, although it is now attracting the interest of tourism experts. Therefore, with the assistance of academic and professional experts in tourism, we wanted to identify the current academic thinking and compare it with the available literature in the field. As a result, a series of valuable practical implications will be derived for the promotion and development of Halal tourism in Spain.

Population and sample

The consultation with tourism experts was implemented in March 2017 via TRINET (Tourism Research Information Network), the largest international tourism research and education community. We also used other social network applications (e.g. Facebook and LinkedIn) to consult with tourism academics and professionals. An online exploratory questionnaire was created in two languages, English and Spanish, and a total of 78 responses were gathered: 52 from the English version and 26 from the Spanish version. We obviously cannot claim that this is a representative sample and, therefore, that these findings represent the collective voice of a certain population: this was not the intention. The population of experts in this field is undetermined, and this is assumed to be a limitation; however, the purpose was to gather a preliminary insight, with global scope, from knowledgeable people of this industry. It is worth noting the proportion of non-Spanish-speaking tourism community in the sample (67%) – even the non-Spanish participants (70%), as indicated below – which contributes to bias avoidance and a skewed focus in favour of a certain group of experts. This is why the questionnaire was presented in both languages.

Instruments of measurement

The questionnaire was structured in the following sections:

- Respondent's profile, with regard to occupational context, years of experience in the tourism field, and nationality.
- Sources of knowledge (universities, consulting firms, public administrations).
- Concept: Experts were asked for a personal and synthetic definition of Halal tourism.
- Characteristics for a successful positioning: Informants were asked to list in order of importance (first, second and third) the essential characteristics that a destination should have in order to successfully position itself in the Halal tourism segment.
- Attractiveness: Respondents were also asked to list the order of importance of factors that can make the Halal tourism segment attractive and, therefore, motivate companies in the sector to get involved in it.
- Entry barriers: Similar to the two previous sections, they were asked to identify the barriers that can discourage tourist companies from entering the Halal segment, using open-ended questions.
- Attributes: This section was the most detailed, with eighteen items. The corresponding theoretical foundations are summarized in Table 12.1. The three first items reflect Halal tourism as a three-dimensional construct, formed by its spiritual, ecological and healthy dimensions. The remaining fifteen items are intended to draw its profile, with a number of factors of economic and social character. All of them were assessed using a Likert scale of seven points.
- Finally, Spain as a Halal destination. The question presented was: 'Do you think that Spain should try decisively to position itself as a Halal tourism destination? Please justify your answer'.

Data analysis techniques

Univariate, bivariate and multivariate techniques were applied for data treatment, as detailed in the next section. SPSS 20 was the statistical package used.

Results

Univariate analysis: descriptive statistics

The descriptive statistics have been calculated on the abovementioned total number of observations.

Respondent's profile

Occupational breakdown: 86% academics and 14% professionals. Their experience in the tourism field shows a mean, median and mode of fifteen

Table 12.1. Theoretical foundations of items in the questionnaire.

1. Spiritual dimension	Battour *et al.* (2010); Zamani-Farahani and Henderson (2010); Jafari and Scott (2014); Carboni and Janati (2016); El-Gohary (2016); Oktadiana *et al*. (2016); Samori *et al.* (2016)
2. Ecological dimension	Jafari and Scott (2014); Stephenson (2014); Oktadiana *et al.* (2016)
3. Healthy dimension	Henderson (2010); Zamani-Farahani and Henderson (2010); Jafari and Scott (2014); Stephenson (2014); Oktadiana *et al*. (2016)
4. Size and growth	WTM (2007); Henderson (2010); Zamani-Farahani and Henderson (2010); Battour *et al.* (2011); Hamza *et al*. (2012); Jafari and Scott (2014); Stephenson (2014); Carboni and Janati (2016); El-Gohary (2016); Mohsin *et al.* (2016); Samori *et al.* (2016); Oktadiana *et al*. (2016)
5. Level of expenditure	Battour and Ismail (2016); El-Gohary (2016); Stephenson (2014); WTM (2007)
6. Religious and cultural similarities	Henderson (2010); Oktadiana *et al*. (2016); Sandikci (2011); Stephenson (2014); Zamani-Farahani and Henderson (2010)
7. Diversity of tourists' origins and needs	Henderson (2010); Zamani-Farahani and Henderson (2010); Sandikci (2011); Mukhtar and Butt (2012); Zamani-Farahani and Musa (2012); Jafari and Scott (2014); Stephenson (2014)
8. Adaptations of the offer and certifications	Battour *et al.* (2010); Henderson (2010); Battour and Ismail (2016); El-Gohary (2016); Henderson (2016); Moshin *et al*. (2016); Oktadiana *et al.* (2016)
9. Level of information	Henderson (2010); Battour *et al.* (2011); Jafari and Scott (2014); Stephenson (2014); Battour and Ismail (2016); El-Gohary (2016); Henderson (2016); Razzaq *et al.* (2016)
10. Suitability for any type of public	Jafari and Scott (2014); Stephenson (2014)
11. Muslims as target population	Henderson (2010); Scott and Jafari (2010)
12. Religious motivations	Battour *et al.* (2011); Jafari and Scott (2014); El-Gohary (2016)
13. Particular food and catering services	Henderson (2010); Battour *et al.* (2011); Stephenson (2014); Battour and Ismail (2016); Carboni and Janati (2016); El-Gohary (2016); Razzaq *et al.* (2016)
14. Not welcomed by the resident population	Carboni *et al*. (2014); Jafari and Scott (2014); Stephenson (2014); Shakona *et al*. (2015); Oktadiana *et al.* (2016)
15. Seasonality mitigation	Zamani-Farahani and Henderson (2010); Stephenson (2014)
16. Conditioned by the global geopolitical situation	Zamani-Farahani and Henderson (2010); Jafari and Scott (2014); Stephenson (2014); Battour and Ismail (2016); Oktadiana *et al.* (2016)
17. Difficulties for integration in the host community	Zamani-Farahani and Henderson (2010); Hamza *et al.* (2012); Carboni *et al.* (2014); Jafari and Scott (2014); Carboni and Janati (2016); Oktadiana *et al.* (2016)
18. Potential for promoting mutual understanding	Battour *et al.* (2010); Stephenson (2014); Carboni and Janati (2016); Moshin *et al.* (2016); Oktadiana *et al.* (2016)

years (ten years of experience is a second mode), and very diverse national origin, although 30% of informants are Spanish (42% of them from Andalusia); Indonesian (9%), Turkish (6.5%) and countries from the Middle East (6.5%) stand out as well. It is worth noting that 61.5% of the respondents were aware

of some studies carried out on Halal tourism (the remaining 38.5% were not). The details provided on the sources of knowledge in this field follow.

Sources of knowledge

Most of the answers (62.5%) indicate universities as the origin of studies in this specific field. The landscape of the higher education institutions is mainly composed of universities in Muslim-majority countries (in alphabetical order: Egypt, Indonesia, Iran, Jordan, Malaysia and Turkey), although others were cited (also in alphabetical order: Australia, Canada, India and New Zealand). As Spain was particularly targeted, seven higher education institutions were mentioned, three of them based in Andalusia and three others in Madrid. In addition, other sources of information were identified, including consulting firms, public bodies and other organizations.

Concept

The majority of the respondents positioned the Muslim traveller and his lifestyle at the core of their answers, in a demand-driven approach. So, Halal tourism is broadly understood as a market segment formed by Muslims who want to respect the rules of Islam when travelling. Consequently, tourism services, along the whole value chain, have to be adapted to the corresponding religious precepts and habits to meet these needs. On other occasions informants focused their definitions on partial aspects such Halal food and drinks (restaurants), Halal accommodation establishments (hotels and others), entertainment services that respect Islamic law – even on the Islamic way of slaughtering animals. Some respondents assimilate Halal tourism with Muslim-friendly tourism. When it is associated with tourists of Arab origin or with tourists coming from Muslim-majority countries, the approach is incorrect: the defining factor is not ethnicity or country of origin, but religion.

Characteristics for a successful positioning

Clearly, the availability of Halal food/restaurants stands out as the first priority. Worship facilities (e.g. mosques, prayer areas and proper toilets) have been emphasized as the second demand. The perception of a Muslim-friendly ambience, respectful and tolerant of Islamic practices, has emerged as the third attribute in importance. Others characteristics include Halal hotels/accommodation services.

Attractiveness

The results obtained are of an economic nature. The most mentioned factor is the purchasing power of the target market; high expenditure is expected at the destination. The second is the fast growth rate of this market. And the third is its anti-seasonal character, that is, its capacity to stimulate demand in low seasons.

Entry barriers

The primary barrier to entry is ignorance, that is, the lack of information about this market, its characteristics and its potential. The second barrier is the scarcity of the necessary infrastructures to meet Muslims' needs: that is, the availability

of certified Halal food, proper prayer facilities, and so on. The third barrier is the difficulty of serving Muslim and non-Muslim customers at the same time, considering their cultural differences, intolerance, cultural misunderstandings, and so on.

Attributes

Table 12.2 summarizes the descriptive statistics of the items included in this section.

Spain as a Halal destination

The breakdown of the answers to the proposed question is: yes, 61.6%; don't know, 25.6% ; and no, 12.8%.

Bivariate analysis: Statistically significant differences

The Mann-Whitney U test was administered to the 18 above-mentioned attributes in relation to the socio-demographic variables of nationality (Spanish and others) and occupational context (academic and tourism professionals). As a result (taking p-value < 0.05) the following items show statistically significant differences according to nationality (Table 12.3): healthy lifestyle, little information available, referring to a particular type of food and catering services, and conditioned by the global geopolitical situation.

Table 12.2. Descriptive statistics.

Item	Median	Mode	Mean (standard deviation)
1. Spiritual dimension	5	7	4.53 (1.87)
2. Ecological dimension	3	2	3.66 (1.97)
3. Healthy dimension	4	4	4.39 (1.90)
4. Size and growth	7	7	5.97 (1.54)
5. Level of expenditure	6	7	5.79 (1.42)
6. Religious and cultural differences	5	6	4.57 (2.07)
7. Diversity of tourists' origins and needs	5	7	4.55 (1.96)
8. Adaptations of the offer and certifications	5	6[a]	4.95 (1.83)
9. Level of information	6	7	5.50 (1.68)
10. Suitability for any type of public	5	6	4.83 (1.79)
11. Muslims as target population	5	6[a]	4.57 (2.10)
12. Religious motivations	3	1	3.71 (2.20)
13. Particular food and catering services	3	1	3.32 (2.08)
14. Not welcomed by the resident population	4	5	4.04 (1.85)
15. Seasonality mitigation	5	5	4.69 (1.66)
16. Conditioned by the global geopolitical situation	4	5	3.82 (1.96)
17. Difficulties for integration in the host community	4	2	4.01 (2.00)
18. Potential for promoting mutual understanding	6	7	5.35 (1.81)

[a]There are several modes. The smallest one is shown.

Table 12.3. Differences by nationality.

Item	Spaniards (mean)	Foreigners (mean)
3. Healthy lifestyle	3.61	4.72
9. Little information	6.05	5.28
13. Particular food and catering services	2.48	3.69
16. Conditioned by the global geopolitical situation	4.70	3.44

No statistically significant differences were found based on the experts' occupational context.

Concerning the question regarding positioning Spain as a Halal tourism destination, the application of the Chi-square test, with the same level of significance, led to us conclude that results were not influenced by respondent's nationality and occupational context.

Multivariate analysis: Factor analysis

An exploratory factor analysis was carried out on the data matrix composed of the 15 items in section 8 devoted to draw the profile of this market segment (questions 4 to 18), once their suitability was checked with tests such as: correlation matrix determinant, Bartlett's test of sphericity and the KMO (Kaiser–Mayer–Olkin) index. Their outputs are as follows:

- correlation matrix determinant = 0.001;
- Bartlett's test of sphericity sig 0.000; and
- KMO index = 0.780.

A principal component analysis was performed, using the Kaiser method for components extraction and varimax method for their rotation. The rotated components matrix obtained as a result (with a proportion of variance explained of 69%) is displayed in Table 12.4. The exploratory factor analysis was complemented by a confirmatory factor analysis, reaffirming our results. The latter was performed using WarpPLS 6.0.

According to this output, the profile of Halal tourism for this panel of experts can be built on five axes:

1. The characterization of this market segment based on its particular nature and management challenges (religious and cultural differences, diversity of tourists' origins and needs, necessity of adaptations and certifications, questionable suitability for any type of public, and difficulties for its integration in the host community). As a result, factor 1 could be called 'differences and difficulties'.
2. The emphasis on its potential attractiveness, based on its market size and growth, the expected level of expenditure and its capacity for promoting mutual understanding and integration. Accordingly, factor 2 could be designated as 'attractiveness'.
3. The type of tourism for Muslims, with religious motivations and reference to a particular type of food and catering service. Factor 3 could be named 'religious profile'.

Table 12.4. Rotated components matrix.

Item	Components				
	1	2	3	4	5
4. Size and growth	–0.050	**0.885**	–0.200	0.012	0.028
5. Level of expenditure	–0.084	**0.911**	–0.042	–0.062	–0.114
6. Religious and cultural differences	**0.884**	–0.147	0.063	–0.038	0.009
7. Diversity of tourists' origins and needs	**0.826**	–0.220	0.100	0.199	0.236
8. Adaptations of the offer and certifications	**0.529**	0.109	0.347	0.141	0.221
9. Level of information	–0.045	0.133	–0.097	**0.813**	0.058
10. Suitability for any type of public	**–0.524**	0.336	–0.304	0.208	0.382
11. Muslims as target population	0.280	–0.037	**0.648**	0.146	–0.271
12. Religious motivations	0.243	–0.211	**0.618**	–0.009	0.341
13. Particular food and catering services	0.040	–0.198	**0.794**	0.024	0.092
14. Not welcomed by the resident population	0.368	–0.201	0.273	**0.567**	–0.114
15. Seasonality mitigation	0.184	0.052	0.088	0.051	**0.854**
16. Conditioned by the global geopolitical situation	0.302	–0.274	0.323	**0.543**	0.379
17. Difficulties for integration in the host community	**0.666**	–0.078	0.323	0.453	0.079
18. Potential for promoting mutual understanding	–0.301	**0.566**	–0.165	0.003	0.283

4. A market segment constrained by the scarcity of information about it, the risk of being unwelcome by the resident population and for an unfavourable global geopolitical situation for this type of tourists (islamophobia). In short, factor 4 could be titled 'limitations'.
5. As it refers to a single attribute, factor 5 is labelled 'seasonality mitigation'.

As this rationale was associated with clusters of informants, a hierarchical cluster analysis was also completed, using the Ward method and the squared Euclidean distance. As a result, and based on the dendrogram, five clusters were identified, with the following characteristics:

- The most numerous one, with 29% of the cases, is mainly inclined to emphasize the 'differences and difficulties' in this market segment, although it does recognize a certain level of 'attractiveness'. It is noteworthy that this is the cluster with the lower percentage of experts against the positioning of Spain as a Halal destination (4.5% only), although 31.8% of them do not have a defined opinion of this matter.
- By contrast, in the next cluster (similar in size, grouping 27% of informants) those 'differences and difficulties' are downplayed, but some 'limitations' are recognized; 70% of the respondents are in favour of betting decisively to position Spain as a Halal destination.
- However, another cluster similar in size (25% of experts in the panel) downplays its 'limitations', in spite of its religious character. In this case, the majority in favour of positioning Spain as a Halal tourism destination is not as large (only 57.9%).
- With 11% of the observations, this cluster underlines the 'religious profile' of this market segment and its potential for 'seasonality mitigation'. It accounts for the highest proportion of the opinions in favour of Spain as a Halal destination (75%).

- Finally, the smallest cluster (just with 8% of respondents) points out the lack of 'attractiveness' of this segment together with its 'limitations'. Only one third of the opinions are favourable of positioning Spain as a Halal destination (the lowest rate), and half of them are unfavourable (the highest rate).

As a final methodological step, a discriminant analysis was executed in order to confirm this clustering. The results showed that 96% of the original clustered cases were correctly classified.

The situation in Spain

Spain has one of the richest historical and artistic heritages of Islamic origin in Europe. For eight centuries, the Iberian Peninsula has had a Muslim presence that has left its mark in traditions, names and monuments, such as the Mosque-Cathedral of Córdoba and the Alhambra in Granada, both declared World Heritage Sites by UNESCO.

This rich cultural heritage is treasured by Spain and makes the country a destination with a clear potential for attracting Muslim tourists. In fact, according to The Global Muslim Travel Index 2017 developed by MasterCard and Crescent Rating, Spain is considered to be the third most attractive European destination, only behind the United Kingdom and France, and it is in ninth position among non-Organization of Islamic Cooperation countries (Crescent Rating, 2017). In addition, this study points out that the Muslim travel market will remain one of the fastest growing segments in the global travel industry.

In 2014, a total of two million tourists from Muslim countries visited Spain, representing an increase of 18% over the previous year, with Algeria (220,000), Turkey (215,000) and Morocco (200,000) listed as the main outbound countries (Halal International Tourism, 2017).

With regard to its economic impact, the Institute of Tourist Studies of Spain, using data from 2014, has determined the countries with the highest average expenditure per person: Saudi Arabia, €4521; United Arab Emirates, €2988; Tunisia, €1762; Turkey, €1510; and Morocco, €1094. It should be taken into account that the tourist expenditure of Muslims in Spain only represents around 1% of what other tourists spend, which signals the growth potential of Halal tourism in this country (Institute of Tourist Studies of Spain, 2017).

These data show the significant potential for Spain to develop a Halal- or Muslim-friendly tourism offer, adapted to the preferences of Muslim tourists. However, it is necessary to certify tourist services in order to guarantee that they conform to what is required. Thus, in Spain three certifying entities stand out:

- Halal Institute is an organization based in the city of Córdoba, managed by the Islamic Board of Spain. According to the website of this Institute, there are currently fifteen tourism companies that hold the Halal Certification with the following breakdown of activities: travel agency (three), catering (three), tour guides (two), hotels (two), spas and bathrooms (one), restaurants (two) and provision of hospitality and customer service at shopping malls (two).

- Halal Consulting S.L. is located in the town of Torremolinos (Málaga). Its certifications are recognized and valid for the State members of the European Union, United States, Latin America and 25 Islamic countries. Its Halal certification is the only one recognized in United Arab Emirates and Qatar.
- Halal Food & Quality Federation of the Islamic Center of the Vall de Castellón (Valencian Community). Its guarantee mark 'Halal Food & Quality' was created in 2012. This organization offers its certification to all sectors, but it is mainly focused on agri-food industry.

Despite the existence of these certification organizations, the Halal tourism offer in Spain is still very small, which can be reaffirmed if one looks at online travel booking platforms. In fact, in Halal Trip, an online travel advice platform for Muslim tourists based on a standardized and independent accreditation system similar to the stars of a hotel (using seven levels, from 1, minimum, to 7, maximum), the Spanish offer is limited to five hotels only. In Halal Booking, another platform with a remarkable presence in this segment, the offering covers four hotels, three apartments and three family houses.

Nevertheless, and in spite of this scarcity, in 2016 the official tourism website of Spain (spain.info) launched a new page with specific information directed at Muslim travellers, relative to hotels, praying facilities in airports, locations of mosques in a number of cities, and, in general, everything necessary for enjoying their vacation and fulfilling the precepts of Islam.

In short, the rich heritage of Islamic origin and the excellent position of Spain in the world tourist market could position this country as one of the main Halal destinations, although the increase of the supply of Halal services is necessary to meet the requirements and expectations of this segment.

Conclusions, Recommendations and Future Research Avenues

This chapter offers an overview of the role and importance of Halal tourism, particularly in Spain.

First, a review of the published literature in this field reveals that the study of Halal tourism is quite recent, with the first relevant article being published by Battour, Ismail and Battor in 2010. This literature also reflects the distinction between Islamic tourism, which refers to trips made for religious and pilgrimage purposes and, therefore, associated with acts of faith, and Halal tourism, which is made for recreational, leisure and social reasons. In this sense, Halal tourism can be understood as offering tourist services designed to meet the needs of Muslim tourists in accordance with their religious obligations and practices.

Second, through the use of multiple statistical techniques (univariate, bivariate and multivariate), the vision of a panel of tourism experts has been empirically extracted and analysed.

Their collective position does not associate Halal tourism with:

- An ecological awareness and conservation of the natural environment and its connection with a healthy lifestyle is not evident. Nevertheless, they have highlighted the spiritual dimension of this type of tourism, although slightly.

- A tourism sector driven by religious motivations. Halal tourism is not necessarily a manifestation of religious tourism, although tourists' behavioural habits are conditioned by religion.
- A certain type of food and catering services only. Although Halal tourism includes specific requirements in this field, it goes much beyond that.

In addition, the results obtained show the existence of statistically significant differences according to nationality. Thus, Spaniards are more inclined to highlight Halal tourism as a segment characterized by the availability of little information and for being conditioned by the global geopolitical situation. Conversely, foreigners emphasize its connection with a healthy lifestyle and with a particular type of food and catering services.

The main contribution of this chapter lies in the identification of the dimensions that currently characterize Halal tourism, according to the insight of participant experts. Through the use of a factor analysis (both exploratory and confirmatory), the following components were identified:

- Factor 1 ('differences and difficulties') refers to particular management challenges related to diverse religious/cultural aspects affecting these tourists' behaviours, which lead to some difficulties in the supply of the required services and even in their acceptance by locals.
- Factor 2 ('attractiveness') is characterized by the potential of this segment for generating: growth in the tourism market; a high level of expenditure; cultural exchange; and mutual understanding.
- Factor 3 ('religious profile') denotes a type of tourism respectful of Muslims' morals and standards, primarily related to aspects such as food and catering services. The various interpretations of Islam lead to different profiles of Halal tourists.
- Factor 4 ('limitations') reflects the difficulties that prevent further growth in this market segment. It embraces the shortage of information and certainties on what Halal means in the field of tourism, the risk of rejection from the local population and the rising Islamophobia conditioned by the global geopolitical situation.
- Factor 5 ('seasonality mitigation') echoes the advantage that this tourist type could represent in order to reduce the seasonality of demand.

Finally, a hierarchical cluster analysis allowed the grouping of tourism experts into five conglomerates, which was confirmed by a discriminant analysis.

The largest one, which accounts for 29% of experts in the panel, mainly highlights factor 1 ('differences and difficulties'). However, they appreciate a certain appeal ('attractiveness') in this type of tourism. This cluster brings together the lowest percentage of experts against the positioning of Spain as a Halal destination (only 4.5%), although almost one-third of them do not have a defined opinion.

The vast majority of experts in the second most representative cluster (with 27% of respondents) is clearly in favour of positioning Spain as a Halal tourist destination. 'Differences and difficulties' are downplayed, but the existence of 'limitations' for its development is recognized to a certain extent. With regard to this matter, only the cluster favouring the 'religious profile' and the potential

for 'seasonal mitigation' of this segment (made up by 11% of the informants) has a higher percentage of opinions supporting the positioning of Spain as a Halal destination (three-quarters of them). By contrast, the smallest cluster (only 8% of respondents), which highlights the lack of 'attractiveness' and 'limitations' of this segment, present the most unfavourable opinion about the bet of Spain as a Halal destination. All this looks quite coherent.

Therefore, despite this variety of perceptions, the level of agreement towards decisively positioning Spain as a Halal destination is quite remarkable. The main reasons are related to historical roots, still visible in the tangible and intangible legacy of Muslim presence (i.e. buildings, words, habits, etc.). Geographic and political reasons are also important, due to the proximity of target markets and the friendly political role traditionally played by Spain in the Muslim world. Finally, the growth of the Halal segment could contribute to reducing the effect of seasonality and increase the level of spending per tourist in the country. At the same time, this bet would diversify the tourist offer of Spain even more.

In summary, the practical recommendations must necessarily be oriented to reduce the difficulties and limitations appreciated by experts, on the one hand, and spread out the attractiveness and potential benefits that this tourism modality could provide to destinations, on the other hand. Tourism authorities and organizations must prepare strategies and long-term plans focused on addressing the requirements and expectations of Halal tourists.

Future lines of research should be directed to deepen the study of Halal tourism, analysing this market niche under the point of view of both supply (tourism managers, mainly) and demand (with the aim, for instance, of identifying behaviours and levels of satisfaction of this type of tourist). This could help to improve the provision of tourism services to this increasingly important segment. As demonstrated, this is a field of study still with very little research to which more academic and institutional interest should be devoted.

Acknowledgement

Our thanks to the International Institute for Research and Development of Special Interest Tourism, SITI1 (Iran).

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13 Battlefield Tourism: The Potential of Badr, Uhud and the Trench (Khandaq) Battles for Islamic Tourism

Onur Akbulut* and Yakin Ekin

Introduction

The aim of this chapter is to discuss the role of battlefield tourism within the context of Islamic tourism. Drawing insights from dark and heritage tourism literature, the chapter discusses why people are interested in visiting historical sites associated with famous battles. It then introduces three key battles that have very high significance within the religion of Islam. The chapter finally discusses implications for Islamic tourism.

To set the scene, we would like to present a famous quote:

> For man, when perfected, is the best of animals, but, when separated from law and justice, he is the worst of all; since armed injustice is the more dangerous, and he is equipped at birth with the arms of intelligence and with moral qualities which he may use for the worst ends. (Aristotle, translated by Jowett, 1999)

As the quote implies, wars and battles are as old as human history. Although war unleashes the most devastating consequences imaginable on both military participants and civilians, it has proved to be a constant feature of human society (Abousnnouga, 2012).

Why is it then, that people travel to sites as tourists – sites that are associated with battles where many millions of soldiers have been killed? Tourism researchers have been searching for answers to this question, and have proposed a term called dark tourism (Stone and Sharpley, 2008). Like the dark side of consumption and consumer misbehaviour topics, dark tourism requires further investigation both in conceptual and empirical terms. As Stone and Sharpley (2008) argue:

> Travel to and experience of places associated with death is not a new phenomenon. People have long been drawn, purposefully or otherwise, towards sites, attractions or events linked in one way or another with death, suffering, violence or disaster. (p.574)

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©CAB International 2019. *Islamic Tourism: Management of Travel Destinations* (eds A. Jamal, R. Raj and K. Griffin)

Heritage Tourism and Dark Tourism

In order to understand battlefield tourism it is imperative that there is a discussion about dark tourism and heritage tourism. Lennon and Foley (1996) were the first to use the term 'dark tourism', but they were not the first to consider the relationship between tourist attractions and interest in death. Thanatourism (Seaton, 1996), morbid tourism (Blom, 2000), atrocity tourism (Ashworth and Hartmann, 2005) and black spots (Rojek, 1993) have also been aliases for dark tourism in academic literature. Dark tourism is defined as tourism motivated by a fascination/interest in death and/or tourism to sites associated with death, whether individual, mass, violent, natural, untimely or otherwise (Sharpley, 2005, p. 220). According to Sharpley (2005), dark tourism operates on a 'continuum of intensity' based on whether the degree of concern in death or disaster is generic or particular, and whether it is the dominant motive for visitation. Since dark tourism is partially defined by motivation, it is imperative that it be distinguished from its close relative, heritage tourism. Following this argument, perceptions of the attraction as part of the visitors' own heritage is seen as a potential factor in the motivation for visiting attractions. Today, the simplest identification of heritage is the 'up-to-date utilization of the past' (Graham *et al*., 2000, p. 2). Thus, heritage tourism is defined as tourism in which the main motivation for visiting is based on the attraction's heritage characteristics according to the tourists' perception of their own heritage (Poria *et al*., 2001, p. 1048). According to Timothy (2006), dark tourism (or thanatourism) is a subcategory of heritage tourism, and the growing numbers of visitors to former war zones, concentration camps, cemeteries, and prisons attests to his claim.

This form of tourism has received increasing academic and media attention since the 1990s. At present it might not be wrong to argue that this type of tourism is based on the main features of post modernism (Lennon and Foley, 2000; Blom, 2000). Modernism is associated with advanced urbanization, expanded literacy, generalized healthcare, rationalized work environments and increased mobility. Modern tourists have a wish to know the authentic. Their main wish is to see and observe what is going on behind the scenes in the places they visit (MacCannell, 2013). However, while this was the request of these tourists, the realization of the absolute authentic was eventually recognized as impossible and such attempts resulted in the creation of pseudo-events. As a result, there was a shift in thinking and a new era began: post modernism.

Visitation to sites associated with death is not a new phenomenon. It is amongst the oldest forms of tourism in history, and has existed since the beginning of humankind. Displays of death and violence are nothing new and have historically attracted many travellers (Seaton and Lennon, 2004). This phenomenon has increased in popularity with the growth of post modernism.

Dark tourism is positioned at the cross-roads of the recent history of inhuman acts and the representation of these in news and film media (Foley and Lennon, 1996, p. 198). However, battlefield tourism, as a subcategory of dark tourism, is different. Some sites, for example, Troy where the Trojan War took place, attract visitors from all around world even though 3268 years have passed.

Classification frameworks for such sites have been offered in the literature into, for example, a binary of 'primary' sites, such as holocaust camps and sites of celebrity deaths and 'secondary sites' offering interpretations of events away from the physical spaces at which these originally occurred (Lennon and Foley, 2000; Smith, 1996).

According to Seaton (1999, p. 131) thanatourism (or dark tourism) comprises five broad categories of tourism behaviour:

- Visits to see civil visual depictions of death: Actions or events that were famous in ancient times (e.g. gladiators in the Roman Empire; hangings or other punishments). Recently, this also includes visits to locations of disasters, plane crashes, sunken ships, outbreaks, terrorist attacks, and so on.
- Massacres or personal deaths subsequent to their occurrence: Touristic movements were somewhat based upon this most frequently realized type of thanatourism. Such a type encompasses a journey to sites of tragedies (Auschwitz camp, Colosseum); disaster sites (Pompeii); sites of individual, celebrity deaths; and visits to where wars took place.
- Journey to the burial locations and memorials to the dead: this includes visits to graveyards, catacombs, crypts, war memorials and cenotaphs.
- Visits to view the substantial proof, or representative images, of specific death-related incidents, in the place where it happened: These sorts of places expose the evidence or simulacra of the dead.
- Visitations for re-enactments or simulation of death: Examples include visits to religious presentations that restaged the death of Christ or other Christian figures, often at Easter.

MacCannell (2003) argue that cultural (heritage) and/or natural sites (and artefacts) undergo a process of 'sacralization', or marking, which make these sites effectively 'sacred objects' within a particular society. This process is also applicable to dark tourism, and has been shown by Seaton (1999) to be followed in his analysis of the development of tourism at the Battle of Waterloo site, one of Belgium's most visited tourist sites.

MacCannell (2003) suggested there were five phases in the process of sight sacralization: (i) naming; (ii) framing and elevation; (iii) enshrinement; (iv) mechanical reproduction; and (v) social reproduction. The first or 'naming' phase takes place when the site or artefact is set above other similar objects as worthy of preservation. This is usually achieved through some official or governmental designation of the site and great attention is paid to accumulating evidence that the preservation of the site or artefact holds true value to the society.

The second phase is the 'framing and elevation' phase. Elevation involves the exhibition of the object. This entails either the movement to a distinct case or pedestal or the opening of the object for visitation. Framing is the placement of some 'boundary' around the object. This can be done to both protect the object from degradation as well as to enhance it. Examples of this can be seen in the establishment of a fence around a heritage park or the placement of glass around an ancient artefact in a museum. Framing can also be seen in the placement of spotlights on a national monument at night.

After this stage, the sacralization process moves into a phase of 'enshrinement', or the point at which the framing material itself enters the first phase of sacralization. Examples of this include the establishment of buildings or museums erected to showcase the particular object of display, and they themselves then become objects of visitation.

The next stage of MacCannell's sight sacralization process is 'mechanical reproduction' (of the object). This includes the following activities: the creation of photographs, souvenirs, replicas, figurines or any other commercial representations of the object. The collection of these objects on behalf of the tourist can occur either before or after visitation, but it is the experience of the 'real thing' that motivates the tourist to visit.

The fifth and final stage is 'social reproduction' which occurs when 'groups, cities, and regions begin to name themselves [or parts of themselves] after famous attractions'. This can be seen in the naming of roads, pubs, parks, bridges and schools after famous objects in history or individuals associated with those objects, and can be partly engineered by the state and municipal governments as well as through commercial organizations and the demand of the popular majority (Seaton, 1999).

This chapter focuses on three major battles that took place in the birth of Islam. Nonetheless, there is no substantial evidence for evaluating these battlefields as touristic destinations. Starting from this point of view, this chapter argued about the potential of these battlefields as touristic destination in Islamic tourism context.

Battlefield Tourism

In the very beginning phases of tourism studies, the term tourism and visits to the sites associated with wars, battles and killings seemed contradictory because pleasure and tragedy were perceived to be two polar opposites. However, nowadays the facts and figures do not indicate any support for this perception. In 2014, the number of tourists visiting West Flanders almost doubled from 415,000 to 800,000, with the battlefields of Ypres being the main focus of attention along with the Yser front. There is also a rising interest in the remembrance of Germany's war dead, for example, Langemark Graveyard hosted 341,000 visitors in 2014 (Centenary News, 2015).

Seaton (1996) described several instances in history where travel to battles and prisons was common in the 17th century. Furthermore, there have been an immeasurable number of battlefields, museums, internment sites and disaster locations inventoried and logged in guidebooks since the 18th century, when 'modern' tourism first started to develop (Seaton and Lennon, 2004). Even ancient battlefields, such as Troy, Roman battlefields in Europe, and numerous sites in Japan, China, India and elsewhere continue to attract visitors (Prideaux, 2007, p. 39). The Iliad and the Odyssey epics are the oldest sources of human history and have been named as bible of the ancient ages set in the age of heroes. Although the occurrence of the Trojan War as a reality is still questionable, Greeks still identify it as a notable event in their historical writings. Social

experiences are likely to be coincided in history and war. Moreover, they might be restaged. In addition, it can be beneficial for every generation to learn about overcoming the adversity, using actual or fictional heroes and heroines as role models (Pomeroy *et al.*, 2004, p. 44). At present, ancient city of Troy in Turkey still attracts numerous visitors from all around world.

According to Seaton (1996, p. 236), battlefields are defined as a type of tourism – death tourism. The attraction of battlefields where wars took place has been a primary trigger of thanatourism in ancient and contemporary periods (Seaton, 1999, p. 132). Similarly, Blom (2000, p. 29) suggested battlefields have a sort of appeal. These destinations attract battle-focused visitors and it can be classified as a type of morbid tourism. This form of tourism has significant elements of what might be labelled deviant, dubious, macabre and even frightening, and is often linked with death and destruction. The nexus between war, death, tragedy, and tourism is a phenomenon that has existed for centuries as a unique form of travel to locations, totally or partly encouraged through the willingness to experience real or man-made encounters of death (Seaton, 1998, p. 131).

With respect to sites associated with war, and battlefields in particular, not only do they play an important role in the national psyche of a country, but they are also subject to another factor: the role of changing ideologies. As social ideologies change over time, so do the constructed and received interpretations of tourist attractions, especially those that endure over time (Seaton, 1999). With respect to battle sites, and Waterloo in particular, the propensity of visitors to visit for reasons of pride and patriotism in the military prowess of a nation has waned. Many sites in Europe that previously emphasized these elements now emphasize the importance of peace and reconciliation in their interpretation of past wars (Seaton, 1999). Thus, while these sites are still sites of death and destruction, their interpretation has switched from a nationalist point of view to one of commemoration and understanding.

Dark sites, including battlefield tourism, are historically significant simply because they are remembered as such by societies. They are marked as worthy of preservation, just as heritage sites are, and as such play a role in the development of social attitudes and values (MacCannell, 2013). Death in battle is the one heritage that every society across the world shares (Seaton, 1996). This is a landmark point for the battles of Badr, Uhud and the Trench, a heritage that all Muslim *ummah* (people) shares wherever they live.

Islamic Heritage in Makkah and Madinah

Saudi Arabia's sacred Islamic attractions draw the attention of international Muslim pilgrims from all around world every year. According to The Saudi Commission for Tourism & Antiquities (2011, p. 23), 40% (6,991,194) of inbound tourism arrivals are for religious purposes. The fact remains that Hajj and Umrah are important reasons of outbound tourism in countries where Islam is the major religious belief. For example, as reported by the latest data in 2016, Turkey recorded that 500,528 pilgrims travelled to Saudi Arabia for both Hajj and

Umrah (Republic of Turkey Presidency of Religious Affairs, Statistics, 2016). However, for the unique case of Hajj although 2 million pilgrim candidates applied, only 57,041 pilgrims travelled to Saudi Arabia to participate in Hajj because of Saudi Arabia government's annual quota. Saudi Arabia as a primary Islamic tourism destination may combine battlefield and religious tourism to attract more Muslim visitors from all around world. For thousands of years battlefields, military graves, memorials and other sites associated with warfare have attracted tourists from all around world (Baldwin and Sharpley, 2009, p. 286).

The second holiest city in Islam is Madinah, the 'City of the Prophet', in the Hejaz region of western Saudi Arabia. It has a population of about 600,000 people. The long form of the Arabic name for Madinah means 'City of the Prophet of Allah', while the short form *(Al-Madinah*) just means 'the City'.

Madinah has great historical significance as the city to which Prophet Muhammad (peace be upon him – PBUH) arrived after leaving Makkah. Madinah's importance as a religious site derives from the presence there of the Masjid al-Nabawi, the Prophet's Mosque, which was built on the site of Prophet Muhammad's (PBUH) home and is where he is buried. The oldest mosque is also located in Madinah and is known as a Quba Mosque. Raj (2013, p.95) stated that:

> The Holy Prophet Muhammad (PBUH) built the first mosque in the history of Islam, which is the Quba Mosque, for which he himself laid down the foundation stone. This was done before moving to Madinah.

Battles in Islamic History

As of 2010, there were an estimated 1.6 billion Muslims around the world, making Islam the world's second-largest religious tradition after Christianity (Desilva and Masci, 2017). Allah the Almighty selected Prophet Muhammad (PBUH) as His Last Messenger. When the Holy Prophet (PBUH) announced about the Revelation that he was receiving in the form of the Qurān through Angel Gabriel (Jibreel – *alaihissalam*), even his own tribe, known as Quraish, and other communities living in the area became worst enemies of him and whomever would accept Islam. These first believers were often physically and mentally tortured by these communities. In other words, the Holy Prophet Muhammad (PBUH) and the first believers of Islam suffered great pain even from their own Quraish tribe. Many communities were against this religion. After thirteen years of propagating the Islamic message in Makkah, the Holy Prophet (PBUH) eventually migrated to Madinah along with a group of companions. This second phase of his life, which started from migration until his death, was characterized by a continuous struggle whereby the Holy Prophet Muhammad (PBUH) was obliged to fight many battles to defend Islam and its followers in his new settlement in Madinah. The leader of Islam experienced around eighty campaigns (Al-Islam, n.d.). Three battles (Badr, Uhud and the Trench) are watershed points in Islamic history. These three wars occupy an important place in the 23-year announcement period. It is important to note

that only 138 Muslims and 216 non-Muslims died in these battles. These numbers of casualties are tiny when compared to how many were killed in famous wars that we know about in modern times. This fact is a considerable indicator that the goal of the Holy Prophet Muhammad (PBUH) in these battles was not primarily to cause significant damage to the opponents. From this standpoint, the three battles of Islam cannot be compared with modern wars (Arslan, 2015, p. 1041). This chapter discusses these battles, considering their potential in Islamic tourism as a battlefield tourism subcategory.

Badr, Uhud and the Trench Battles in Saudi Arabia

It is important to discuss the word '*jihad*' when examining the wars in the history of Islam. *Jihad* means 'struggle' or 'striving' (in the way of God) or to work for a noble cause with determination; it does not mean 'holy war' (war in Arabic is *harb* and holy is *muqadassa*) unlike its medieval Christian counterpart term, 'crusade' ('war for the cross') (Knapp, 2003, p. 82). Moreover, as per the holy Qurān, jihad is the terminology for a spiritual struggle or taking a principled stand in a difficult situation (The Royal Aal Al-Bayt Institute for Islamic Thought, 2009). Badr, Uhud and the Trench are considered jihad in Islamic tradition.

The locations of the battles are shown in Fig. 13.1. All the battles took place around the Saudi Arabian city of Madinah. Makkah and Madinah are the most visited destinations during the Hajj and Umrah. These two cities can be considered as the major touristic destinations for Islamic tourism. Therefore taking the battlefield tourism potential of these battles into account, which are close to Madinah city, is important.

The battle of Badr

The battle of Badr took place during the holy month of Ramadan. Islamic literature recorded that the battle was the first triumph of the Holy Prophet Muhammad (PBUH) and it was a turning point in the Holy Prophet Muhammad's (PBUH) struggle against Makkah's pagan tribes. After migration from Makkah to Madinah in 622 AD, the Holy Prophet Muhammad (PBUH) adopted three strategies against the Makkans who had mocked and tortured Muslims during the first thirteen years of Islam in Makkah prior to migration to Madinah. The first one included seeking peace treaties with the tribes surrounding the city of Madinah with a view to lessen the impact of a potential attack from Makkans. The second one included seeking intelligence on the Makkans by despatching small groups to Makkah. The third strategy was to intercept the trade caravans of the Makkans that passed closed to Madinah with a view to obstruct their trade route. Consequently, the powerful Makkan tribes decided to deploy military power to overcome Muhammad (PBUH) and his companions.

The battle of Badr led to a powerful situation for Muslims in Madinah in political terms, harming the prestigious power of Makkans. Afterwards, it strengthened the establishment of Islam as a sustainable power in the Arabian Peninsula. Pagan tribes of Makkah lost their power and the Muslims rose instead.

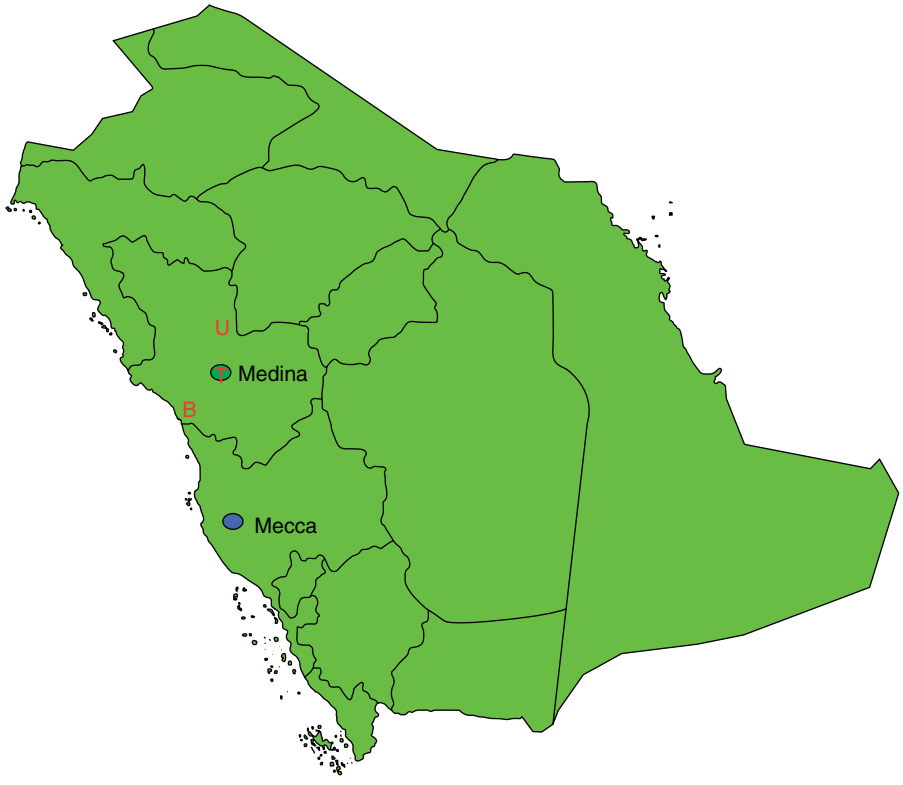

Fig. 13.1. Map of Saudi Arabia and locations of the battle of Badr (B), Uhud (U) and the Trench (T). Prepared by the authors using QGis Software.

This fact is a considerable change in the manuscripts of both wars and the religions. The Prophet Muhammad (PBUH) advanced his faith not only through preaching Islamic beliefs but also through battles and fighting, where needed. This is because, as well as being the founder of the religion, Prophet Muhammad (PBUH) was a great strategist and proficient commander in the battlefields.

The Makkan army was three times larger than the Muslim army and was much better equipped in terms of weapons and other resources. The Holy Prophet (PBUH) prayed to Almighty Allah that his small number of followers would not be defeated and destroyed, and Allah accepted his prayers as stated in the Holy Qurān:

> [Remember] when you asked help of your Lord, and He answered you, 'Indeed, I will reinforce you with a thousand from the angels, following one another'. (Qurān 8: 9)

> Remember when you [Muhammad, (PBUH)] were saying to the Believers, 'Is it not enough for you that your Lord *will* reinforce you with 3000 angels sent down?' / Of course [it is enough for you]! [In fact,] *if* you all are steadfast and God-fearing, and they rush in attack towards you, *then* your Lord will reinforce you with 5000 angels bearing distinguished markings. (Qurān 3:124–125)

> And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be grateful. (Qurān 3:124–125).

The followers of Islam recorded a definite triumph at the battle of Badr. A number of prominent figures from the Makkans were killed in this battle. The achievement obtained in Badr was mentioned in the holy Qurān like a deific authorization of Islamic faith as a newcomer religion (Etheredge, 2010, p. 43). The emphatic victory of Muslims is mentioned in the holy Qurān when Allah the Almighty says:

> Already there has been for you a sign in the two armies which met – one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory that He wills. Indeed in that is a lesson for those of vision. (Qurān 3: 13)

Accordingly, and throughout Islamic history, Muslims have firmly believed that this victory was made possible due to the divine power and support from Allah.

The battle of Uhud

After the battle of Badr, the followers of Islam proved that their fighters possessed the capacity to struggle against inequalities. They protected Madinah and prevented the invasion of the Makkan tribes. Subsequently, the Makkans returned to home to regroup to total capacity in order to achieve their goal.

The followers of Islam in Madinah experienced a considerable disappointment in the course of Uhud battle in 625 AD. Invaders coming from Makkah were regarded by the Muslims as a weakened group of warriors after their loss at Badr the previous year. The Muslims utilized the natural geographical features around Madinah to create a military strategy. The warriors were placed on Mount Uhud, which was a huge obstacle for the attacking army to overcome and it aided the tasks of the defenders. The Muslim archers' duty was to prevent the attackers from accessing the rear of the mountain. By comparison, the Muslim defenders were not as strong in numbers as their attackers, so such a strategy would minimize the risk of being surrounded.

When viewed from this aspect, the Muslims initially assumed that they would easily defeat the Makkan army. However, during the vital period of the battle some Muslim archers left their positions to return to their encampment, leaving their frontline undefended.

This allowed the Makkans to surround the mountain and force the Muslim defenders further up the mountain. During the battle rumours spread that the Prophet Muhammad (PBUH) had left this world and that started to impact on the Muslims. After a short period it was established that Prophet Muhammad (PBUH) was alive, which gave the Muslim's greater strength and motivation to fight to overcome the Makkan's army.

About 70 notable Muslims died in the battle of Uhud, including Hamza bin Abdul-Mutallib and Musab ibn Umayr. The casualties were interred on the front line, now known as the burial area of Uhud. The Prophet Muhammad (PBUH) also sustained a serious injury in this battle.

Uhud was an important battle for Muslims in terms of learning to follow strict military rules, showing meekness and overcoming enemies with too much ambition. The victory at Badr made the majority of Muslims think that triumph

was inevitable. Moreover, it would be an indicator of Allah's favour. A verse was uncovered following the battle at Uhud that scolded the Muslims' disobedience of Prophet Muhammad (PBUH) and gave insatiability as the reason for defeat. In the Qurān, the battle of Uhud has been clearly defined as follows:

> 'If a wound' has touched you (at Uhud), (you know that) a similar wound touched those (disbelieving) people (at Badr). Such (historic, eventful) days – We deal them out in turns among people so that God may mark out those who (truly) believe and select from among you such as bear witness to the truth (with their lives) – (it is a fact that) God does not love the wrongdoers (and in the end He punishes wrong and makes truth superior). (Qurān, 3:140)

> And do you, now that a disaster has befallen you, though you inflicted the double (of that on your foes at Badr), say: 'Whence is this?' Say (to them, Messenger): 'It is from your own selves.' Surely God has full power over everything. (Qurān, 3:165)

The Battle of Trench

The battle of the trench was recorded as December 626 AD. After losing the battle of Uhud, there were a further nine operations before the siege of Madinah. The Prophet Muhammad (PBUH) was directly involved in four of these operations, with only one success through exiling the Al-Nadir tribe and the captured bounty. There was no physical battle. The remaining five operations were relatively small and were mostly unsuccessful to record any significant gain.

In general, Prophet Muhammad (PBUH) was reorganizing and consolidating his men after the defeat at Uhud. The nine operations were undertaken as a show of threat to the trading caravans to and from Makkah, and as a reminder to the tribes in the vicinity to either remain neutral or support the Muslims (Mohamed, 2015, p.10).

The battle of the Trench was a siege battle in which the non-believers were fully equipped with forces and powers. The Prophet (PBUH) came to know the intention of the enemy beforehand so he was able to consult with his disciples over the matter. After a long discussion, they finally come up with a solution to dig a trench around the city of Madinah according to the proposal of Salman al-Farisi who was an intimate companion of the Holy Prophet (PBUH). In this battle, the Muslims tactically overcame their opponents while suffering very few casualties. The efforts of the non-believers to defeat the Muslims failed, and Islam became influential in the region (Sarif *et al.*, 2016, p.5).

Muhammad (PBUH) gave support and appreciated improvement and change as a means of innovation, which led to Muslims being more competitive than other societies. The Prophet (PBUH) introduced a few innovations in his strategy. Abu Sufyan was surprised when he saw the big trench and said: 'By the name of Allah, this strategy was never known by the Arabian people' (Rahman, 1992).

As Muhammad (PBUH) was a talented tactician, he applied a brand new military plan that was not known by the Arabic tribes. The trench around Madinah caused confusion in the invader cavalry forces. The new Bedouin forces fled the battle, leaving the Makkans scattered and weakened, and unable to achieve their goal of invading Madinah. While the *Sahaba* (the companions of

the Prophet Muhammad [PBUH]) were digging the trench, Prophet Muhammad (PBUH) worked with them as an example of leadership. Reading poetry aloud boosted morale and spiritual motivation, which was another factor in the victory obtained.

> Allah provided assistance through wind and angels. (Qurān, 33:9,10)

This triumph of Muslims was the origin for negotiations of more considerable compromises for the Muslims in a treaty at al-Hudaybiyah (Etheredge, 2010, p. 45).

Summary

Islam is the religious faith of Muslims, based on the words and religious system founded by Prophet Muhammad (PBUH). Moreover, it is taught by the Qurān, the basic principle of which is absolute submission to a unique and personal God, Allah. The word of Islam has the same root with the word *salaam* which means peace. It is an interesting paradox that Islam, which takes sources of its roots from peace, is more recently associated with terrorism, wars and battles.

The focus of this chapter was not to debate about the relationship of religions with wars and battles. It is rather centred upon the battlefield tourism phenomenon, where some battlefields where thousands of people have been killed during the wars have been turned into tourist attractions.

The battles of Badr, Uhud and the Trench have a potential to become tourist attractions to Muslims throughout the world. First, most Muslims already have information about the life of Prophet Muhammad (PBUH) from the holy Qurān. Most of the Muslim countries cover the Prophet Muhammad's (PBUH) life as lectures in their schools. Also, the growth of information technology has allowed information to be easily accessible. Films such as the Message (1976) are able to reach wide audiences, thus spreading the awareness of battles throughout time.

Madinah is one of the most appealing locations for Muslim travellers. It is on the 'to-visit' lists of most of the Muslim population. From this point of view, this destination possesses direct linkages with the powerful booster of the economy, pilgrimage and religious tourism. Tourists boost the economy of Madinah in terms of renting of accommodation to visitors and providing transportation to and from Madinah.

Tourism packages have already been developed using modern methods such as organizing trips for pilgrims to Madinah's mosques, museums and farms as well as historical places, such as the sites of the battles of Uhud and Badr. Madinah also provides access to beautiful mountains, valleys and historical cities, such as Al-Ula and Al-Rabadha.

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14 Holy Foods and Religious Tourism: Konya and Mevlevi Cuisine

Mustafa Yilmaz*, Eda Güneş and Ümit Sormaz

Introduction

Tourism is perceived largely to be based on the trio of sea, sand and sun – that is, traditional mass tourism. However, based on economic and sociocultural factors this perception has changed, which has led to the development of alternative types of tourism (Reisigner, 2009). Many factors affect the development of tourism, and religion is said to be one of the most important of these motivations (Vukonic, 1996). Visits to holy places and an increased interest in culture and faith has led to a growth in visits to the holy places, which has formed a new sector.

Religion is a integral part of followers' daily lives, providing social tranquilty and peacefulness, as well as strengthening relationships with others. The concept of religious diversity in society has been known throughout history and will continue into the future. Faith tourism is generally defined as travelling to a holy place for religious reasons in order meet the spiritual needs of individuals (Yılmaz, 2000; Sargın, 2006). People may also travel to worship at certain sites, particularly those sites that are important for religious reasons. This has emerged as the biggest factor in the development of faith tourism.

There have been many different religions and holy places in the Anatolia region of Turkey throughout history. Some of these sites still survive today, and in terms of 'faith tourism' Turkey is in a more advantageous position compared to other countries. The Anatolia region has been proactive in the protection of holy sites in the area, which has a rich history of Judaism, Christianity and Islamic religions. As a result, there is a wide variety of cultural heritage in the region. Anatolia is the site of two of the Seven Wonders of the Ancient World: the Temple of Artemis at Ephesus and the Tomb of King Mausolus in Bodrum (Öter and Çetinkaya, 2014). Due to its location linking Asia and Europe, Turkey is unique and strategically important for major religions such as Judaism,

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Christianity and, more recently Islam (Serçek, 2011). Therefore, Turkey is an important faith tourism centre for people with religious beliefs.

Faith tourists travel to places inhabited by religious leaders, worship sites and sites of religious importance, as well as the graves of religious martyrs (Erbaş, 2002). These holy places impart peace to the visitor, shape the life of society and give it meaning. Cities such as Makkah, Madinah, the Vatican, Lhasa and Jerusalem are known by many millions of people around the world due to their associations with religion. Both in the past and present, people have sacrificed their lives and properties for the sake of religion. Religion can be grouped into four major topics: sacred times, sacred places, sacred objects and sacred persons (Güneş, 2010). In the distribution of religious tourism, both events and places have been effective.

Places include churches, mosques, synagogues and the birthplace of the religions. Places where prophets and religious leaders have lived, their personal belongings and graves are also regarded as sacred (Dinç, 2014). Spiritual and religious structures central to beliefs also add value to the tourism products. It also increases the attractiveness of the tourism product in the region.

Gastronomic elements have also emerged as indispensable in terms of tourism, with local gastronomic attractions adding value to certain regions. Every society has food and drink which is considered to be sacred according to their religion. Some religions also have prohibitions on certain food types. Besides the differences in religious belief, regional factors are also known to actively influence the food and beverage of a culture (Erdem, 1997).

Since the early ages there has been a relationship between food and religion that has been interpreted different ways. Food can be used as an offering for forgiveness during difficult times, or as an offering of thankfulness and gratitude during times of plenty. Throughout history during times of starvation and famine, believers used food and 'orisons' to plead to their deities. The legends and tales about foods form part of the social history of all religions and societies (Abacı, 2005).

Food holds an important place in the life of humankind, as a cultural phenomenon and as a biological necessity for life (Moulin, 2001). The discussion on food and culture covers ingredients, methods of cooking, how the food is served and how/when it is consumed (Baysal, 1990; Yurdigül, 2010).

The culinary culture in Turkey has been influenced by the many different cultural and religious beliefs encountered throughout its history (e.g. Persian, Byzantine, Ottoman empire, Hittite, etc.) (Weichselbaum *et al*., 2009; Bilim *et al*., 2014).

The Turkish culinary culture and historical period extends from the 10th and 11th century until the present day. The Turkish cuisine from the nomadic period, based on Seljuk and Ottoman history, has matured through many changes and interactions. Turkish cuisine started to develop properly after the Seljuk Turks arrived in Anatolia in the 12th century; it continued to develop during the 14th and 15th centuries with the competition between palace chefs. The influences of different cultures and wars in the 16th and 17th century Ottoman period ensured that the cuisine gained a respectable position among the world's best-known cuisines. Formed in the Seljuk period, a lot of meal

names such as tandır bread, tutmaç and kadayıf, essentially remain unchanged today (Sürücüoğlu and Özçelik, 2005).

In Turkish cuisine culture, the Seljuk had their own culture of recipes, cooking and preservation techniques. The cuisine was quite simple – there were two main meals served mid-morning and the evening. Mid-morning was between morning and noon and filling foods were preferred. A wide variety of foods were consumed in the evenings before it got dark. In the Seljuk era, meat, flour and oil were seen as symbols of eating habits. Lamb, goat, horse and chicken were the most commonly eaten animals, along with fish and other birds. Offal of slaughtered animals was also consumed by Seljuks; vegetable dishes were not common (Güler, 2010).

Because Konya was the capital of the Seljuk Empire, today it largely reflects the culinary culture of the Seljuk Empire in its cuisine. It has become one of the cornerstones of Turkish cuisine, not only with meals, but also with table settings, cooking methods, kitchen utensils, tableware, kitchen architectural layout and service procedures. The Seljuk palace houses the golden tray and plates, which are regulated in accordance with the Oguz portrait.

The Mevlevi order, a Sufi order in Konya, was formed in 1273 after the death of Rumi, a 13th-century Persian poet, Islamic theologian and Sufi mystic. The first culinary grouping began in the Mevlevi cuisine, probably the first chef in the world that built a mausoleum in his name, are enough to point the magnificence of the Konya cuisine (Halıcı, 2014). The Mevleviyeh kitchen was not just the place where meals were cooked, it was the essence of the Mevlevi convent (Özönder, 1988). The kitchen (*matbah*) is located in the south-east corner of the *dargah* (convent). This area is the place where food was cooked and eaten, and it is known as the starting place of amateur dervishes of the Mevleviyeh (Bekleyiciler, 2015).

This chapter discusses the dishes of Konya that reflect the rich culinary culture that Mevlana Rumi Celâleddîn-I described in his book, including the food for special occasions and food used in sacred regional and indoctrination ceremonies.

In our study we also attempt to answer the following questions: (i) How did Mevlevi cuisine influence the Konya food culture? (ii) Are there any sacred books that describe Konya's food culture? (iii) Why are foods and beverages sacred? (iv) How can the forgotten foods be reintroduced?

Konya and Mevlevi Cuisine

The Mevlevi culture of the 13th century included a lot of information about eating, drinking, tableware and kitchen layout that remains in Konya cuisine culture today (Halıcı, 2005). It is also possible to see information related to the Seljuk cuisine in Seljuk names of some dishes (Alpteg, 2014).

Mevlevi tradition has an important place in the art, literature and history of culture. Mevlevi is a culture of education and training. Its aim, by addressing the people, is to develop mature personalities rich in substance and meaning. In this regard, it is this nurture component of the school that aims to educate

people in the ideal sense (Özönder, 1988). Mevleviyah has its foundations in Sufism and over the centuries has expanded its range with more colourful manifestations of dance and music.

Apart from Rumi, one of such key characters in Mevlevi cuisine is Ateşbâz-ı Veli, who was Rumi's cousin and cook (Bekleyici, 2015). Ateşbâz-ı Veli, the so-called cook grandfather, has a great importance in the development of this training school. Besides being the first cook at the Mevlevi convent and being a personal friend of Mevlana, Ateşbâz-ı Veli was also responsible for the education of dervishes. The kitchen in Mevleviyeh, in addition to being a cooking and dining place, was also the location of the Mevlevi training and practicing fields. This school was managed by a certain system and training staff, which were authorized by Ateşbâz-ı Veli. The 'Ateşbâz Veli Authority' was awarded to distinguished persons (Özönder, 1988). The Mevlevi kitchen, along with table ordering and manners, cooking methods and utensils, and produce used in the kitchen, contributed to the importance of Mevlevi cuisine (Aksoy *et al.*, 2015).

The later lodge culture also contributed to the local cuisine; for example, pre-Islamic Turkish sects in Anatolia mainly used meat and other animal-sourced foods and pastries. Mesopotamian cereals, Mediterranean vegetables and fruits and the spices of South Asia have created a rich culinary crossroads in this land (Soysal, 2007).

When Mevlana arrived in Konya with his family, it is understood that there was a fabulous kitchen in the palace. Dishes were made with simple produce in the Mevlana period. Rumi also wrote about using spices such as cumin, black pepper, cinnamon and sumac in the kitchen. Molasses and vinegar were used with some meat dishes to create sweet and sour dishes, for example, sweet and sour Kalyan pumpkin and neck meat (Halıcı, 2007).

In general, food was served by the wife of the house by placing the pot or tray on the dining table. Family members could start eating once the oldest member of the family had started eating (Halıcı, 2014). Konya mealtimes were very different then than they are today (i.e. the meals were in mid-morning and evening), and the food eaten in summer and winter also varied (Çölbay and Sormaz, 2015). The most attractive feature of Konya cuisine is the codification of dinner invitations. Wedding pilaf, made by the so-called chef team, has become the mainstay of wedding dinners today. Another celebration meal in Konyan cuisine is çetnevir (cold table), which is prepared by suspending the whole lamb in the tandır (Halıcı, 2014). Women have had a major influence in the development of utensils used in Konya cuisine by competing with each other to do better (Çölbay and Sormaz, 2015).

The cooking methods in the Mevlevi kitchen can be grouped into four categories: (i) boiling, either directly in water or using the vapour from boiling water, i.e. steaming; (ii) frying, with varying amounts of fat; (iii) dry heat methods including oven-baked, grilled, roasted or tandoori; or (iv) oil and water emulsion, such as cooking food in pots (Halıcı, 2007).

Table 14.1 lists some recipes referred to in the holy books and eaten in the Konyan culture. Holy foods were consumed at sacred times, such as hıdrellez or şivlilik, or consumed by Mevleviyeh as mentioned in the sacred works written by Rumi (Halıcı, 2014).

Offering sherbet (a type of cold drink) on special occasions is considered sacred in Konya. For example holy Sirkencübin, a syrup drink described as

Table 14.1. Food and beverage in Konyan cuisine that is mentioned in holy books.

Food type	Book	Chapter/Page
Beverages		
Grape stum	Mesnevi	502/3725
Sirkencübin	Mesnevi	6/7–19
Fig sherbet	Divanı Kebir	5/328
Foods		
Milk hydomel	Divanı Kebir	1/181
Paluze	Divanı Kebir	4/124
Tandoori pie	Divanı Kebir	2/348
Çörek	Mesnevi	6/705
Lentil brewis	Fih-i Mafih	414
Meat brewis	Divanı Kebir	5/125
Keşkek	Fih-i Mafih	266
Sumacced onion	Divanı Kebir	3/333
Aubergine salad	Divanı Kebir	3/459
Chewy apple meal	Mesnevi	6/12
Chewy quince meal	Mesnevi	5/395
Turnip kalye	Fih-i Mafih	25
Leek kalye	Mesnevi	4/445
Cabbage borani	Fih-i Mafih	169
Celery kalye	Mesnevi	4/445
Pumpkin kalye	Divanı Kebir	1/15
Spinach boranisi	Divanı Kebir	4/120
Sour spinach	Mesnevi	1/432
Pea stew	Divanı Kebir	3/171
Chickpea stew	Mesnevi	3/481
Lentil meal (noodles)	Divanı Kebir	4/392
Bulgur wheat lentil meal	Mesnevi	6/120
Sheep's head Kebab	Divanı Kebir	4/125
Liver kebab	Divanı Kebir	5/458
Ciğer kalyesi	Divanı Kebir	1/306
Stew	Divanı Kebir	1/319
Tava kebab	Mesnevi	6/666
Chuch meat	Mesnevi	6/238
Pot kebab	Mesnevi	3/46
Cabbage soup (kelem)	Divanı Kebir	3/258
Liver soup	Divanı Kebir	3/116

'honey and Koran', was served in dervish lodges. Fragrant syrups were also often found in Seljuk culture, for example cülap is rosewater syrup (Oral, 2014).

Şivlilik an important Konyan tradition that occurs just before the start of the holy months. In the early morning of Regaip Kandili, children visit houses in their neighbourhood (Ataman, 1980). Lamps burn baked sesame oil and Bishi or bagels/bazlama are distributed to neighbours. Homemade bread meat dishes such as tirid (Divan-i Kebir, Fih-i Mafiall-i), desserts (baklava wire or bread pudding) and pastries are served to the guests who came to wish merry holidays. It is important not to serve rich meals.

Hemp-flavoured molasses candy is served during male circumcision ceremonies and other special occasions or during Ramadan, which is derived from the Alevi-Bektashi beliefs (Halıcı, 2014; Malakat, 1/354).

After a birth, it is custom for invited guests bring 'paliza/paluze' to the new parents' home (Halıcı, 2014; Divan-i Kebir, 4/124).

Sample Recipes from the Mevlevi Cuisine

Syrups, jams and compotes were very widely consumed by the Mevlevi people. Sirkencübin is one of the most important sherbets of the Mevlevi cuisine – it is appetizing when served before meals, and makes food easier to digest when served after the meal (Halıcı, 2014).

Sirkencübin (Akkor, 2013)

- **Ingredients:** 5 tablespoons of honey, 5 tablespoons of vinegar, 5 cups of water.
- **Preparation:** Mix the honey, vinegar and water in a container. Use equal amounts of honey and vinegar. The mix is cooled in the jug and is served cold.

Meat brewis (Halıcı, 2014)

- **Ingredients:** 500 g mutton on the bone, 4 cups of water, 1 tablespoon salt, 3 pieces of bread (chopped), 4 onions (finely sliced into rings), 1 teaspoon of salt, 1 teaspoon of sumac, 1 cup of parsley (chopped).
  Preparation: After washing the meat, brown the meat in a pan and add the water. Use a spoon to remove the excess liquid to prevent the meat from boiling. Cook the meat until it is tender, then set aside. Coat the onions with salt and leave for two minutes, then rinse the onions to remove the salt. Sprinkle water over the bread and coat with the sumac. Remove bones from the meat and shred it into smaller pieces. After warming the meat, add the onions and parsley, and sprinkle over the bread pieces. The dish is traditionally served on a lenger, a rectangular metal tray.

Borani (cabbage Kapıska) (Halıcı, 2014)

- **Ingredients:** 500 g cabbage or cabbage tiyek (leaves), 1 tablespoon of clarified butter, 1 onion (chopped), 250 g mutton, 2 tablespoons of tomato paste or 1 tomato, 2 cups of broth, 1 teaspoon paprika, half a cup of bulgur or rice, salt, a pinch garlic, yogurt or lemon juice.
- **Preparation:** Wash the cabbage leaves. Cook the meat slowly with the paprika, onion and tomato paste in the clarified butter. Cook the bulgur or rice in the broth, and leave to rest for 10 minutes. Combine the meat and cooked bulgur, and slowly stir in the yogurt. Drizzle with the lemon juice or more yogurt and serve on a lenger.

Borani of kidney beans (Halıcı, 2015)

- **Ingredients** (cooking time 40 minutes): 500 g fresh kidney beans, 1 cup of water, 1 of teaspoon salt, 2 of tablespoons clarified butter, 1 clove of garlic, yogurt
- **Recipe**: If the kidney beans are dry, soak them according to the instructions on the packet. Once ready, boil the kidney beans in salty water for 30 minutes, then strain to remove the liquid. Heat the oil in a frying pan and fry the kidney beans for three minutes. Add the yoghurt. Just before serving, pour the hot clarified butter over the beans.

Lentils with noodles (Halıcı, 2015)

- **Ingredients** (cooking time 40–50 minutes): 1 cup of black or green lentils (pre-soaked for 8 hours), 4 cups of water 1 cup of cubed beef, 2 onions (chopped), 5 cups of meat stock or water, 1 teaspoon of salt, 1 cup of noodles, 1 teaspoon of cumin, 1 teaspoon of black pepper, 2 cloves of garlic, half a cup of clarified butter
- **Recipe**: After soaking the lentils, boil them for 15–20 minutes until tender, then strain to remove the liquid. Fry the meat and onions until brown. Add the meat stock and salt, and bring to the boil. Once boiling, add the lentils, noodles, cumin and black pepper. Cook on the stove for another 20–30 minutes.
- To prepare the garlic yogurt, mix 1 cup of yogurt with half a cup of water. Stir in two cloves of crushed garlic and half a teaspoon of salt.
- To serve the meal, slowly add the yogurt mix to the warmed meat broth. It is important to add the yogurt mix slowly to prevent it curdling in the hot broth. Serve in a large bowl, with the melted clarified butter poured on top.

Lentils are a popular dish in many parts of Anatolia. This dish can also be served with chopped tandoori bread or as a soup if more stock is added.

Molasses quince meal (Halıcı, 2015)

- **Ingredients** (cooking time 40–50 minutes): 500 g quinces, 2 cups of water, 2 tablespoons of butter, 2 tablespoons of rice, 1 cup of sugar or grape molasses

- **Recipe**: Peel and slice the quinces. Place in a pan of water and cook for 15–20 minutes until tender. Add the rice and oil, and simmer until the rice is cooked. Add the grape molasses or sugar, and cook for another 5–10 minutes. Remove from heat and rest for 10 minutes in the pan before serving.

Molasses fruit dishes were popular in Konya. Sugar can be used instead of molasses.

Şerid/lentil tirit (lentil paste) (Halıcı, 2015)

Ingredients (cooking time 30–40 minutes): 1 cup of black or green lentils (pre-soaked for 8 hours), 5 cups of water, 2 tablespoons of butter, half a cup of sugar (optional), bread

- **Recipe**: Boil the pre-soaked lentils with 5 cups of water until soft. Mash the lentils until smooth. Add two tablespoons of melted butter to the crushed lentils and mix on a low heat until it thickens slightly. Sprinkle sugar over the mix and serve with the bread.

Pot kebab (Halıcı, 2015)

- **Ingredients** (cooking time 50–60 minutes): 500 g of diced lamb, 500 g eggplant, 2 onions sliced into rings, 6–7 garlic cloves (optional), 45 sour plums, 1 cup of stock or water, 1 teaspoon of cumin, 1 teaspoon of black pepper, 1 teaspoon of salt
- **Recipe**: After washing the meat, place in a large oven dish and add the chopped eggplant, along with the onions, garlic, plums and stock. Add salt, pepper and cumin, and cook in the oven in for 50–60 minutes.

A pot kebab was a dish often mentioned by Rumi. Today, chopped tomatoes and green peppers are added and it can be cooked on the stove or in the oven.

Stew (Halıcı, 2015)

- **Ingredients** (cooking time of 1 hour): 500 g fatty mutton suitable for stewing, lambs' kidneys, 2 cups of water, 2 tablespoons of clarified butter, 2 onions sliced into rings, 1 teaspoon cinnamon, 1 teaspoon black pepper, 1 teaspoon spoon of salt.
- **Recipe**: Wash the meats and add them to a pan with water. After braising the meat, place the meat in a roasting pan. Fry the onion rings the clarified butter, and add to the meat once they are cooked. Add 2 cups of water, cinnamon, salt and pepper to the roasting pan, and cook slowly until the meat is tender. Another option is the fry the meat and then add yogurt.

Summary

Konya's historical background is home to many civilizations. As the birthplace of the Melvina order and the capital of the Seljuk Empire, Konya is now one of

the major destinations in cultural tourism. Konya also has a significant position in terms of gastronomy tourism, with influences from the Seljuk, Ottoman and Republican eras.

As stated by Maulana, one of the first disciples of material and spiritual training in the kitchen: 'I was raw, I was cooked, I burned' (Halıcı, 1982). During this period, the kitchen, stove and the sanctity of the meal was given great importance. The meals prepared and eaten in Rumi's Mevlevi kitchen are in danger of being forgotten in today's modern world. Although Konya dishes are quality, hearty meals, they can be quite labour intensive to prepare and cook.

Cuisine holds an important position in Anatolian culture. In this regard, there is good potential to promote Anatolia using gastronomic tourism as a point of focus.

Local cuisine culture has already become an important issue today. The local governments, associations, foundations, universities and other interested parties are attempting to revive the forgotten dishes and recipes of Konya region through food festivals, cooking classes, food tours, contests and academic conferences. Mevlevilik not only influenced the local and traditional taste of Konya with its cuisine, but also contributed to the cuisine culture, tableware, cooking methods, kitchen tools, kitchen architecture and service arrangements. The works of *Divan Kebir*, *Mesnevi* and *Fih-i Mafih* written by Mevlana Celâleddîn-i Rumi in Konya are considered to be sacred, providing guidance to novices entering the dervish convent kitchens. The *matbah*, or area where food is cooked and eaten, is the most important location in the dervish convent. This is the starting point of those who want to be a student of Mevleviyeh and Mevlana. Thus, the dishes cooked in the *matbah* are considered sacred to the people of Konya. It is important that these sacred foods are not forgotten and the traditions are passed on to the younger generations. Developing gastronomy tourism based on Konya cuisine is one way of keeping the history alive. Holy days (e.g. Ramadan) and ceremonies are also important in keeping tradition alive. Local tourist organizations can publicize local food festivals, seminars and educational panels, and open kitchens, encouraging active participation by tourists and local people.

Restaurants can offer sample menus of Konya cuisine to tourists and locals, for both sacred and general meals.

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15 The Halal Tourism: A Business Model Opportunity

Paolo Pietro Biancone* and Silvana Secinaro

Introduction

This chapter explores the issues and concepts associated with ethical tourism. By focusing on Halal tourism, which is rooted in the Islamic culture and religion, we demonstrate that the way to discover the world is changing and ethical tourism is moving forward. Ethical is based on environmental sustainability and respect for places and people. Tourism (in any form) is also an economic activity because there are organizations that offer a set of goods/services to the market and, in doing so, employs staff, invests financial capital, supplies other companies and targets consumer segments interested in that particular 'product'. The well-known stakeholder model also applies to the tourism industry – Freeman compares the management of an enterprise to that of wheel hub, where the spokes are composed of numerous legitimate stakeholders (Savoja, 2009).

In the stakeholder model, the enterprise is not a mere market operator, but takes on the role of a coordinator of the interests and energies employed to reach the customers (Bowie, 2002). In the case of tourism, a modified 'globally' responsible model should, in the opinion of the writer, include the 'implicit stakeholder' represented by collective goods (environmental, cultural, and artistic) that constitute the tourist attraction factor of a locality. The framework becomes more complicated because the implicit stakeholder is not only a bearer of specific interests, but is also the subject of the legitimate interests of other stakeholders. Thus tourism is 'globally' responsible for legitimate rights. Tourism is also an area where the various stakeholders have to measure their responsibility, reflected in the dimension of accountability, as a willingness to take on the consequences of their actions (Biancone and Radwan, 2015). Islam is not just a religion, but a true 'integral system of life': Islam is a moral, a lifestyle, a culture and a law, and thus embodies an integral conception of human existence and destiny. It means, in a very broad sense, not only worship and dogma, but also

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the associated life and its rules; in a word, ideology. Islam is not simply a set of beliefs and rituals, but is rather a complex and articulated ideology that aspires to permeate its humanity's life and, therefore, also the economic sphere.

The Islamic concept of religion, unlike that of Christianity, for example, is something all-encompassing that embraces and governs every aspect of human life by regulating not only the relationship between man and God, but also the relationship between men and women, and humans and nature. The term Halal is a Qurānic term that means 'permissable'. In the context of the Western world this term is associated primarily with food prepared in accordance with the precepts of Islamic law, but in Arabic, the word means everything that is permitted according to Islam, in contrast to Haram, which is forbidden. The concept relates to behaviour, the way of speaking, clothing and general conduct, not just to food standards (Biancone, 2012). According to religious doctrines arising from both sacred scriptures and subsequent interpretations, for any type of product to be termed Halal it must meet two essential conditions:

1. It must have a proven record of accomplishment. Not only should the product not be banned, but it must also be purchased legally, so do not take possession of it through theft or deception, for example.
2. It must be pure, good and healthy. In addition to being legitimate, any kind of product should be respectful of religious precepts and it must be of excellent quality and effective. In fact, the importance of the physical and spiritual ties of man is emphasized in the Qurān. If we take the example of a food product, it should be pure and not contain illicit ingredients, and it must also be pleasing and inviting to the view to be considered Halal.

The purpose of this chapter is to highlight ways to promote ethical and Halal tourism in the context of non-Muslim regions/countries. In order to respond to the objective, a case-study methodology will be used to present the case of Halal to Company, a university spin-off group that has ambitions to develop Halal ethical tourism.

The Market

According to the 'State of the Global Islamic Economy Report 2015/2016' (Dinar Standard, 2016), global Muslim spending on travel is estimated to be around 11% of the global market. If we consider the Muslim-friendly market as a single country, it would be the third-largest market in terms of volume, behind China and the US. It is estimated that by 2020 the market will be worth US$233 billion, or 13% of world tourism. The Muslim countries that spend the most in tourism are located in the Gulf region, with Saudi Arabia at the top of the list (US$17.8 billion annual spend).

Muslim tourists generally spend a lot when travelling, with tourists from Saudi Arabia spending between €10,000 and €100,000 every year on travel and holidays (Dinar Standard, 2016).

Europe's most popular tourist destination for Muslims is France, which can rely on well-equipped facilities. Italy, which despite the almost total absence of

Muslim-friendly facilities, is the second-most popular European destination for Muslim visitors, placing it in eleventh position overall. This shows the very high potential of Italy for developing Halal tourism. According to a survey by ANSA, 67% of Islamic travellers list Halal food as an indispensable requirement during their stay, followed by a fair price (53%) and being Muslim-friendly (49%), even towards families. They then appreciate suitable places for their prayers, and staff and guides who speak Arabic or at least English. Also in Italy, Muslim tourists want to visit the mountains and the lakes, which are a novelty to them; elite sports such as equine events and golf, shopping for luxury Italian designer brands, medical tourism, and beauty and spa visits are also reasons given for visiting Italy.

Destinations can to make a few minor adjustments to encourage Muslim tourists. These adjustments can be small changes that would not affect the organization's brand and working practices, for example, having of copies of the Qurān available, providing information in the rooms on the direction of Makkah, and supplying prayer mats. The offer could later become more complete with the introduction of kitchens exclusively for the preparation of Halal food, pools and spa areas for the exclusive use of female clients, and gaining overall Halal certification.

The SWOT Matrix

The SWOT matrix shown in Table 15.1 aims to analyse the strengths, weaknesses, opportunities and threats of the Halal-friendly tourism industry in relation to today's situation in Italy.

The best way to penetrate the Halal-friendly market is to accompany the product with a specific certification that ensures that all fitness features are respected and the product does not include banned products or is considered

Table 15.1. The SWOT matrix to analyse the Halal-friendly tourism industry in relation to today's situation in Italy.

Strengths	Weaknesses
• Natural and archaeological heritage • Strength of the Made in Italy brand • Weather conditions • Consideration and international fame	• Transport inefficiency • Poor English language knowledge • Quality/price ratio not always adequate • Facilities not suitable for halal-friendly tourism
Opportunities	**Threats**
• Spa and wellness • Promotion of destination such as southern Italy and islands that have cultural, folk and gastronomic affinities with Islamic countries • Focus on luxury tourism • Lakes and mountains as destinations	• European competitors attracted by the potential of the sector invest a lot on promotion • Eastern competitors (Thailand, Malaysia, and the Philippines) have a very high quality/price ratio • Poor awareness of the topic on online booking websites

to be illicit. Halal-quality certification is therefore of interest to all companies that want to increase their competitiveness in Islamic markets. Companies that export products to Muslim countries are usually required to apply this type of certification by the customs authorities of the destination countries in order to ensure that the products and production processes are compliant. This is the case for direct exports to Malaysia, Indonesia, Thailand, Singapore, United Arab Emirates and Saudi Arabia.

The Halal Certification

There is currently no international legislation on tourism certification, and therefore each country is different. The Arabic term Halal means everything that is lawful and permissible for the faithful Muslim. Therefore, it is important to ensure that the product respects Halal standards throughout the entire production cycle, that is, that they have not directly or indirectly used Haram products and materials.

The certification is one of the fundamental requirements for getting closer to the Halal goods market. It is a voluntary self-sufficiency of Islamic religious prescriptions, derived from the Qurān and the Sunnah. Halal certification declares to the consumer that the product in question has been verified in all its ingredients and at all stages of its work, and therefore absolves any uncertainty in the purchase. Certification is an indispensable customs requirement to export some products, especially foodstuffs, to some countries of Islamic faith such as United Arab Emirates, Saudi Arabia, Malaysia, Singapore, but it is increasingly demanded by importers to cope with strong demand of the world market.

Certification primarily applies to the food market, especially to meat, but the scope of the Halal is actually much wider: from pharmaceuticals, cosmetics and personal care products, to the most diverse sectors such as toys, clothing, cars, publishing, finance, tourism, chemistry and telephony, just to name a few. Specific Halal production roles have been established in recent years, for example, in Malaysia, conglomerates have emerged that are specifically reserved for companies producing Halal products, or roles have been established within companies that produce Shari'ah-compliant professional figures who are concerned with auditing and compliance certification standards. It is not only the ingredients or the final product that must be verified and declared to be Halal, but the entire production and supply chain must be monitored.

Not all Islamic countries require a Halal certification of goods; most of them only require it for meat, and some for all kinds of food. However, it is not enough for any Islamic centre to make its own logo. The certification body must be accredited by the authorities of the commodity market. An added complication is that each country has different requirements for the accreditation of the authorization entities.

The certification process is similar to a third-party quality assurance test such as the UNI and ISO 9000 quality certifications. However, unlike these certifications, Halal certification also presupposes non-normative knowledge

within business operations. Certification can be issued for the entire production plant, for the entire production process or for a single lot, with the aim of ensuring full correspondence of the product or individual process to Islamic religious pre-writings and complete traceability. The company's choice of certification is based on the foreign market that the company intends to enter, as each certification body has different partnerships and accreditations associated with particular countries. The stages are as follows:

- presentation by the selected body of the certification programme;
- creation of a project team;
- acquisition of the necessary business information by the project team;
- critical mapping;
- drawing up the certification specification;
- critical removal and periodic audits; and
- final audit and certification release.

If the company also produces Haram products in the same time frame as the Halal products, the Halal product line must use equipment that is specific and exclusively used for the Halal production process. However, if Halal production takes place at different times than the conventional product, the same equipment can be used but it must be cleansed according to Halal procedures in order to produce Shari'ah-compliant products.

The Halal To Company Case Study

The Halal to Company project is the result of intense university and business research and institutional activities, which has put forward suggestions along with those from the Italian Ministry of Foreign Affairs, the Ministry of Economic Development and the major Islamic universities internationally. The present project is the result of a number of activities carried out over the years that have led to emerging needs and new entrepreneurial endeavours. The first research activity that led to the project is the Turin Islamic Economic Forum: TIEF2015 has enabled more than 600 participants the opportunity to share ideas, learn from case studies, and examine the new trends in Islamic finance and its rapidly growing market. TIEF2015 was held for the second consecutive year in Turin on 19–20 October 2015, at the iconic seat of the University of Turin at Campus Luigi Einaudi, Aula Magna. It focused on the link between finance and production. The agenda was structured on three main themes – finance, food and fashion – expertly developed by 53 Italian and international speakers, divided into seven thematic sessions. Another important contribution came from partnerships developed with universities across the world, leading to the foundation of the *European Journal of Islamic Finance* (*EJIF*), an international scientific journal published by the University of Turin, with a board consisting of academics from fourteen different countries. *EJIF* is an online scientific journal where articles are published in order to deepen the banking, financial, business and management knowledge of the Islamic world. Journal readers are scientific practitioners, university professors, doctoral students and any other

interested parties. Spin-off research includes that carried out by the Department of Merchandise Science, which has for years been involved in the study of food production chains and certification activities, such as all those that are part of the ISO 14000 series. Related studies in Halal cosmetics and drugs have also been carried out in the Department of Science and Technology.

To attract the Muslim population for business and leisure, it is appropriate to have a network of receptions suited to their needs. The ability to attract investment is linked, in addition to attractive projects, to the surrounding environment and to the attention given to the culture of the countries concerned.

Halal-friendly compatibility does not involve a distortion of business processes in the hotel industry, but a rather careful revision to make them more appealing. In essence, the goal is to offer hospitality conceived in accordance with Islamic doctrine: from food to some facilities in the room. Tourism has always been a driving force of countries' economies, with the tourist boards often funding large advertising campaigns to attract visitors. A best practice model is provided by the City of Venice, which offers restaurants with menus that have Halal certifications.

To attain the Halal certification, the following assistance is available:

- Assistance to apply for Halal conformity certification of products and production lines with the aim of improving the qualitative standards present in the current Halal offer.
- Advice and services on the compatibility of Muslims' needs according to Islamic law in Italian society.
- Formation of a Turin entrepreneurs network based on the religious principles governing the requirements of Islamic doctrine in terms of hospitality and nutrition.
- Translation of these principles into operational procedures that also take into account the cultural and economic context of Italian companies for the purpose of issuing Halal certification.
- Promotion of Turin and the Piedmont region as a tourist destination to Muslim tourists, with guarantees of the compliance to international Halal standards (also through recognition of the brand by Islamic authorities) and European and national standards on the quality of products and production processes.
- Provide advice to companies on the needs of the Islamic world market and the correct approach to the sensibility of Islamic customers and support the process of internationalization of Italian companies through initiatives to promote business activities, partnerships and assistance in locating local distributors.

The project, in addition to having a positive economic impact on Italy's business system by increasing Halal sales both nationally and internationally, would promote the spread of Halal certification procedures in sub-Saharan Africa. Figure 15.1 lists the stakeholders involved in the project.

The Market Opportunities and Institutional Needs

Driven by growing demand, the Halal food market continues to increase its share of the global food supply. The Dubai Islamic Economy Development

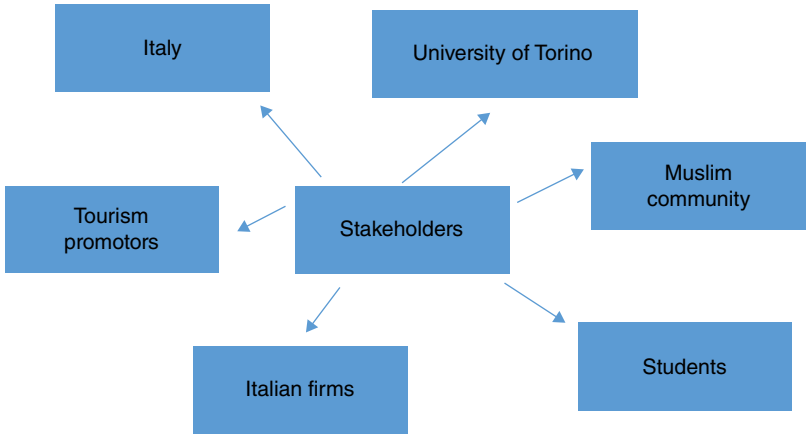

Fig. 15.1. The Halal tourism stakeholders.

Centre Report, 2015/2016, in collaboration with Thomson Reuters (Dinar Standard, 2016), estimates that global consumer spending for Halal food and beverages rose by 4.3% to reach US$ 1.128 billion in 2014. This means that the Halal food market accounts for 16.7% of global spending in 2014.

One of the strengths of this industry is that the success remains constant through different cultures and continents. In Malaysia, Nestlé Malaysia and its centres of excellence have become the largest Halal product manufacturers in the world. In the United States, Saffron Road with its Halal and biological products has become the model of success for both aspiring Muslim and non-Muslim entrepreneurs. From Asia to America, passing through Europe, the Halal food sector is becoming one of the main sources of growth in both the Islamic world economy and the global economy in general. Many food experts hypothesize that the Halal food industry will become one of the major market forces in the near future based on four prevailing trends:

- Islam is today the fastest-growing religion in the world. This growth will thus fuel the global demand for products in line with the Shari'ah dictates. Over the next 35 years, Islam will grow faster than any other major religion – a growth rate of 73% is estimated.
- There has been a recent trend in increased consumption of Halal foodstuffs for ethical and safety reasons by non-Muslim consumers. In the United Kingdom, for example, there are more than 2 million Muslims but there are 6 million consumers of Shari'ah-compliant products, which shows that Halal food is turning into traditional consumer goods.
- Muslim consumers have greater purchasing powers. In addition to population growth, the Muslim population can now rely on an increase in purchasing power, thanks to a higher disposable income.
- There is a greater awareness among Muslims to consume only Halal food. The Muslim population is predominantly young, uses the Internet and social media, and has a strong bond with tradition, believing religion to be an important aspect of life. To prove this, just think that up to a decade ago,

Halal products were offered purely in neighbourhood shops and butchers. Over the last few years, there has been a universal change in both supply and demand, as the world's leading distribution chains such as Tesco, Unilever and Carrefour now offer a wide range Halal products.

In the report on the global state of the Islamic economy, we can find an interesting indicator that takes into account not only the volumes of individual national markets but, in drawing up the ranking of the most deserving countries, it also takes into account the entire development of the Halal food ecosystem. Currency is a measure of purely dimensional growth, whereas infrastructure development is a more realistic measure of the potential of the market as it describes the integrated growth of the system. In addition, the report considers the dimensional variable of the country concerned, the regulations on the topic, the awareness of people on the subject and the social component, i.e. the food price index. The index is called the Halal Food Indicator.

Malaysia is the leading nation at this market, with US$25 billion of exports and US$23 billion of imports, and over 11,000 certified food businesses in its territory. In addition, the Malaysian government has promoted many contributions to the Halal sector in recent years, aiming to become the world hub for the production and marketing of Shari'ah-compliant food products.

To obtain Halal certification you must contact a certification body among the many present in both Italy and countries that have significant exchanges with Islamic nations. The standards referred to by certification bodies are, however, diverse and not all are accepted by consumers or the customs procedures of the countries of destination. To complicate the situation there is a substantial limitation, and in some cases an absence, of reciprocal recognition between institutions or between countries.

In order to be able to choose the most appropriate certification body and the consulting firm that can best support the Halal brand, consider these criteria:

- Identify the products to be certified according to the country of destination (or at least the geographical area), giving preference to bodies and consulting firms that may have a specific experience and recognition in the reference territory, also in relation to the existing Islamic school of law.
- Take into account partnership agreements with category associations.
- Consider the guidelines from the Italian Chambers of Commerce present in the countries of destination.
- Halal also aims to be a means of developing Islamic ethical tourism, creating innovative opportunities in the tourism sector.

Summary

This chapter explores issues and concepts associated with ethical tourism. By focusing on Halal tourism, based on Muslim culture and religion, we demonstrate that the way to discover the world is changing and ethical tourism is developing. Ethical tourism is based on environmental sustainability and respect for places and people. The chapter gives an analysis of the sector, highlighting

typical market and case studies. The best way to penetrate the Halal-friendly market is to accompany the touristic offer with a specific certification.

The Halal tourism industry is rapidly developing, particularly tourism that respects the principles of Islam. This trend is growing as operators in the sector are increasingly attentive to Halal standards in order to attract Muslim tourists. Some examples of such tourism include the availability of prayer rooms in shopping centres and tourist facilities.

The growth of this new tourist phenomenon has also led some non-Muslim countries to invest in the phenomenon, based on the increase in the Muslim population (which has led to a consequent increase in Muslim tourism). The use of Halal-certified products/services has the potential to increase the number of Muslim tourists visiting non-Muslim countries, thus increasing their economies.

Three different types of Halal services can be identified: (i) a Halal light, offered in many European hotels and among the most requested; this type includes simply restrictions on food and alcohol and the presence of a Qurān in the hotel room; (ii) a 'normal' Halal, which in addition to the 'light' services, also includes women-only rotas for swimming pools and spa services; and (iii) a 'strict' or 'conservative' Halal, which is very difficult to find in Europe, if not impossible, as it requires specially designed hotel facilities with all services separated by gender.

In any case, while some see Halal tourism as a service that provides for the needs of Muslims, the other side of the coin cannot be ignored: it is very profitable. Islam is currently the most widespread religion in the world by number of faithful: there are a total of 1.6 billion Muslims scattered around the globe, of which 1 billion live in Asia while only 60 million live in the 'Old Continent'. In other words, 20% of the world population is of Islamic religion and, as you can well imagine, this important slice of population funds new business models.

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16 Religious Practices and Performance in Syrian Shi'ite Religious Tourism

Shin Yasuda*

Introduction

Religious practices and rituals are considered to be the embodiment of individual and collective religious beliefs and solidarity among the followers. It is also recognized as a framework for people's religious experiences. Because pilgrimages to religious places are often accompanied by numerous religious practices, researchers have analysed the meaning and function of visitors' religious practices during pilgrimages in order to clarify their beliefs and religious dispositions.

The spread of mass tourism and the formation of the international tourism market have strongly influenced and transformed the activities at religious sites. The literature on tourism studies shows the influence of commercialization in religious activities by focusing on the change of religious practices from religious and traditional 'rituals' to touristic and contemporary 'performances'. People have started to consume these practices as 'fun' activities, which is frequently conceptualized as 'commodification of religion (or culture)' (Greenwood, 1989; Beckford, 1989; Featherstone, 1991). The increase in the number of 'tourists' in religious places raises concerns about the meaning of these places, and the decline of the 'liminality' and 'communitas' tradition in the ritual process, as Victor Turner indicates in his studies based on structural functionalism and symbolic anthropology (Turner, 1969, 1974; Turner and Turner, 1978). Instead, Eade and Sallnow (2000) note that the function of religious practices in contemporary religious places is ambiguous and even contested between pilgrims and tourists, or among visitors.

Researchers, therefore, have focused on the pilgrim–tourist dichotomy to clarify these two categories, through analysing how pilgrims and tourists mingle, and to illustrate the characteristics of the divisions between pilgrims and tourists that exist in contemporary religious places (Olsen, 2010). The categorization of these two types of visitors tends to focus on individual subjectivity

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such as motivation, discourse, behaviours and meaning of each visitor, rather than collective objectivity (Collins-Kreiner, 2010). However, the categorization of inner subjectivity prompts the endless segmentation of visitors (Olsen, 2013). Some literature, therefore, has tended to note that this dichotomy is an outdated argument because creating a polarity between these two categories becomes meaningless at the field level and lacks a holistic perspective (Olsen and Timothy, 2006; Collins-Kreiner, 2010; Olsen, 2010, 2013). Instead, some researchers have focused on 'religious tourism', which involves both categories and observes the mixture, bricolage and ambiguity between a traditional pilgrimage and contemporary tourism (Smith, 1992; Rinschede, 1992; Vukonić, 1996; Cohen, 1998; Raj and Morpeth, 2007).

These studies indicate that various practices in contemporary religious tourism do not split the value of religious places as to whether they are defined as 'religious' or 'touristic'; rather, they seem to include diverse practices, and create a collective experience and temporal ties among people in these places, which promote a contemporary way of creating religiosity and sacredness (Reader, 2014). Thus, religious practices in these places reflect shared 'common sense' through the result of communications with numerous actors in the field, and interactions with the surrounding environment. Noy (2008) describes the process of these practices as 'meaning-making aesthetic behaviours produced on the stages of tourism.' Noy feels that various practices in tourism can be analysed through a 'performance approach' that focuses more on the interactional process of tourism and how 'meaning is produced and sustained through moment-by-moment interactions' rather than the content itself (Noy, 2008).

This chapter, therefore, will examine the function of religious practices in contemporary religious tourism by introducing a performance approach in tourism studies, using Syrian Shi'ite religious tourism as the case study. Specifically, the characteristics of religious practices and the shared common sense among stakeholders in religious practices will be discussed.

The data discussed in this chapter is based on a literature review and the author's field research in the town of al-Sayyedah Zeinab and other Shi'ite religious places in Syria from 2007 to 2011. Religious practices for special events such as *ashura* (the anniversary of the death of Imam al-Husayn), *arabain* (40 days after the death of Imam al-Husayn) and other related Shi'ite events in 2010 and 2011 are examined in detail.

The chapter is divided into five sections. First, is a summary of the performance approach in tourism studies to clarify the observable points used to analyse religious practices in contemporary religious tourism and pilgrimages. Then there is an overview of the development of religious tourism and religious practices in Syrian Shi'ite religious places. After a general view of these two topics, the focus turns to the activities of practitioners and audiences in these places, before presenting the conclusion.

Performance, Audiences and Communication in Religious Places

The performance approach in tourism studies describes tourism activities using the Erving Goffman's metaphor of a 'performance' on a 'stage' to understand the

practices that constitute the process of tourism (Edensor, 2000, 2009; Harwood and el-Manstrly, 2012). Goffman (1959) emphasizes that performance is 'interpersonal communication based on the dramaturgic or performance analogy, where individuals and groups engage in individual and collective performances when and where they meet.' It is 'an approach that sees tourists' behaviors as meaningful social roles that are both carried out and evaluated publicly' (Noy, 2008). It also 'entails a holistic perspective whereby diverse social practices are viewed as sharing a common semiotic foundation'. Performances are, therefore, 'formative behaviours that conform to, confirm, or challenge social norms, as well as the institutions, power relations and identities that these norms support' in tourism activities' (Noy, 2008).

Tim Edensor (1998) shows in his research of the Taj Mahal in North India that diversity and differences abound in visitors' practices. Western and non-Muslim visitors prefer to consume Taj Mahal as the cultural heritage or tourist attraction by enjoying the panoramic view or taking iconic and symbolic photos. Muslim visitors, on the contrary, are more eager to walk around the site gazing reverentially at the mausoleum, the on-site mosque and the Qurānic calligraphy that adorns the walls (Edensor, 1998). However, these two types of visitors are not divided in the Taj Mahal. Edensor shows both visitors' practices in the place as meaningful activities to construct significance and value through Erving Goffman's concept of a 'performance on the stage' (Goffman, 1959; Edensor, 1998).

The performance approach focuses on tourists' habitual behaviours and the embodiment of sensibility in tourism activities. Despite the fact that tourists' activities are recognized as extraordinary experiences, their performances are frequently regulated by their habits such as mundane, routine practices and social norms in the surrounding environment. Edensor (2001) notes that 'rather than understanding tourism as a sphere in which motivations and activities are entirely separate from the world of work, it is necessary to consider the continuities with everyday life as well as the transformations that tourists perform.' Moreover, 'internalized rules and habitual routines embodying notions of "appropriate" disposition are equally likely to influence tourist behaviour' (Edensor, 2001). These habitual behaviours as performances reflect an 'individual embodied sensibility', which can be described as one's personal ability to receive a sensation.

In this approach, researchers stress that each person is described as 'an actor upon a stage, whose performance is viewed and judged by an audience consisting of other actors present' (Hyde and Olesen, 2011). In this environment, 'performance is an interactive and contingent process: it succeeds according to the skill of the actors, the context within which it is performed, and the way in which it is interpreted by an audience' (Edensor, 2009).

Edensor mentions that 'the efficacy of the performance relies equally upon the ability of the audience to share the meaning the actor hopes to transmit' (Edensor, 2001). Because much of social practice is an attempt to transmit meaning and identity, the effect of performance is contingent upon an audience that understands the message. Edensor describes this as follows:

> Although performances may be exclusive affairs, designed only to reinforce communal solidarity among the participants, it may be the case that onlookers,

> especially if they enact different forms of performance at the same site, either fail to understand the resonance of others' performances, or disparage their competence or the meanings they impart. (Edensor, 2001, pp. 77–78)

Hence, 'the appreciation of the performances, and of their relation to the stage through which they are performed, requires an examination of the ways in which their visual, aesthetic, material and rhetoric aspects and arrangements are consumed' (Noy, 2008, p. 513; see also Haldrup and Larsen, 2003). As the performance is dependent on the audience's response, the interaction encompasses 'common sense' by promoting a certain sharable sensibility with the audience (Edensor, 2001; Crouch and Desforges, 2003). This shared sensibility through the collective experience with the audience promotes the enactment and the actors as meaningful (Crouch and Desforges, 2003). It means that religious practices promote individual religious sensibilities that are often difficult to communicate to each other because of a sensual disconnect.

In a study on religious tourism and pilgrimages in the case of Meteora monasteries and landscapes in Greece, della Dora (2015) noted the importance of tourist practices at pilgrimage sites in order to 'enframe' the images, landscapes, visitor behaviours and experiences in a certain order. She mentioned that touristic 'enframing' in religious places such as chatting with friends, taking pictures and buying souvenirs is generally condemned due to a lack of religious motivation and respect (della Dora, 2015). However, she reveals that these 'touristic' practices also contribute to 'enframe' a 'religious' atmosphere and its importance in the relationship between actors and the surrounding environment through sensuous experiences.

Reader (2014) also indicates that the development of a 'marketplace' in contemporary pilgrimages has promoted religiosity as well as the commercialization of the religious places. Although the marketplace has encouraged various stakeholders in the field to commit to their own way of connectedness, whether they commit to the place with 'religious' motivation or not, the phenomenon which he calls 'democratization of contemporary pilgrimage' promotes familiar atmosphere with market principles.

In this sense, the performance approach reveals that the function of 'performance' in contemporary religious tourism and pilgrimages is to include various practices as meaningful activities, and to promote individual sensibilities as common sense. It is also effective to analyse the religious practices in Syrian Shi'ite religious tourism that are recognized as contested arenas for Shi'ite political ideologies, local traditions, popular culture and modernity in the previous studies.

Development of Religious Tourism in Syrian Shi'ite Places

Before 2011, the Shi'ite religious places in Syria were one of the major Shi'ite religious tourism destinations in the world. More than two million people have visited these religious places. Most of them were Shi'ite visitors from Iran and others were Shi'ites from Lebanon, Iraq, the Gulf States, Pakistan, Afghanistan,

India and Western countries. A small number of Sunni people and non-Muslims also visited these places (Mervin, 1996; Szanto, 2012; Yasuda, 2013).

Most of the destinations are related to the story of the Tragedy of Karbala, which is based on the historical event of the battle of Karbala in 680 AD; other destinations are related to events from early Islamic and Shi'ite history. The Sayyida Zaynab shrine, 10 km south of the capital city of Damascus, is the central visitor destination, and other related places are located throughout Syria: Mashhad al-Husayn (*al-nufara*) and other spots in the Umayyed Mosque, the Sayyida Ruqayya shrine and tombs in the Bab al-Saghir cemetery in Damascus city, the Sayyida Sukayyna shrine in Darayya, Mashhad al-Husayn (*al-nuqta*) and the tomb of Muhsin al-Husayn (*al-saqt*) in Aleppo, the Shi'ite mausoleum complex (tombs of Ammar al-Yasin and Uways al-Qarani) in Raqqa, and other related religious places such as the mausoleums of prophets (*nabi*), the companions of Prophet Muhammad (*sahaba*), and historical figures from Islamic history (Calzoni, 1993; Yasuda, 2013).

These Shi'ite religious places were maintained by both Sunni and Shi'ite locals until the middle of the 19th century (Mervin, 1996; Zimney, 2007). At the end of 19th century, local Shi'ite people in Damascus began to focus on the renovation of the Sayyida Zaynab shrine, the Sayyida Ruqayya shrine and the reconstruction of the Shi'ite-related tombs in the Bab al-Saghir cemetery. They initiated donation campaigns aimed at Shi'ite people within and outside Syria by asking Shi'ite scholars in Lebanon, Iraq, Iran and South Asian countries to participate in and promote the campaigns. Since the 1970s, Shi'ite political figures in Middle Eastern countries such as Musa al-Sadr from Lebanon, Hasan Shirazi from Iraq, and Ali Shariati from Iran have been actively committed to the Sayyida Zaynab shrine and other places, and anti-government figures and organizations have gathered to foster political ties among them, by the diplomatic policy of Syrian president Hafez al-Asad (Talhamy, 2009).

After the Iranian revolution in 1979, the Iranian revolutionary regime was eager to develop Shi'ite religious places by promoting active investments for the renovation of shrines and infrastructure related to specific religious places such as the Sayyida Zaynab shrine, the Sayyida Ruqayya shrine and the mausoleum complex in Raqqa (Mervin, 1996; Ababsa, 2001). The Iranian government also began to organize religious tours as a project for the families of the Iran–Iraq war victims (Yasuda, 2013).

The expansion of the project's scale demanded involvement from the tourism industry. Thus, the Syrian Ministry of Tourism and the tourism industry began to operate in cooperation with an Iranian counterpart. Since the 1990s, private tour companies from the various countries in the world known as 'Islamic tour operators' typically named '*hamla*', '*qafila*', '*karwan*', or 'Muslim travel agency,' with specialized management of religious tours (Hajj, Umrah and Ziyara), have actively promoted group package tours of religious destinations (Shaery-Eisenlohr, 2007; Adelkhah, 2009; Yasuda, 2013). These companies are profit-oriented organizations that benefit from organizing, selling, and operating packaged group tours to their customers. They also arrange personal religious tours and supply tourist services to them; however, almost all of their revenue is derived from packaged religious tours. Notably, Shi'ite

Islamic tour operators offer religious tours to Iraq, Iran and Syria as well as Hajj and Umrah tours to Makkah.

In their management, the companies cover two types of services: religious services (*al-khidma al-diniya*) and tourism services (*al-khidma al-siyahiya*) (Shaery-Eisenlohr, 2007; Yasuda, 2013). They have promoted marketing strategies and encouraged improvements in the quality and quantity of the provided services in order to fulfil customer demands and to satisfy their needs. They do so by segmenting their customers and investing their management assets in specific segments. For instance, some tour operators are more focused on customers with high economic status, which are called 'VIP *ziyara*' or 'five star *ziyara*', and provide luxurious services such as business class flights or private jets to holy destinations, five-star hotels near religious places, and private guides or servants to accompany them for a comfortable religious journey (Yasuda, 2013). On the other hand, others are more focused on economical tours with cheap fees and minimum services so that customers can save money. This encourages the participation of various social classes. For instance, some tour operators establish special services for women, seniors and children to broaden their customer base to sustain their management. Some tour operators even encourage non-Shi'ites and non-Muslims to experience the Shi'ite atmosphere in a Sunni majority country as a unique aspect of Syria (Yasuda, 2013).

The development of Islamic tour operators and their group package tours in Syrian Shi'ite religious places has fostered strong relationships among Islamic tour operators and has established a specific market known as the 'religious

Fig 16.1. Religious tour group from Iran in Umayyad Mosque. Source: Shin Yasuda (2007).

tourism industry' (*sina'a al-siyaha al-diniya*) (von Maltzahn, 2013; Yasuda, 2013). To improve tourism services, Islamic tour operators began to negotiate with the tourism industry and the administration to broaden the scope of their customer base for religious destinations. As for the religious services, they have also fostered strong ties with religious figures, organizations and administrations to promote their services in the market. In this market, therefore, Islamic tour operators function as the hub of the stakeholder network to shape the principles and norms with which market activities must comply in order to adjust the supply to meet every stakeholder's demands in tourism service management.

As Islamic tour operators gained power in the religious tourism industry, visitors' social status has dramatically diversified and their commitment to religious places has become multitudinous (Yasuda, 2013). In their management strategies, Islamic tour operators had to create new types of services in order to stimulate new customer demand and to differentiate themselves from other companies. As a result, visitor commitment to religious places in Syria has become individualized and this environment has promoted unique characteristics in religious practices in the Shi'ite religious sites in Syria.

Practitioners and Their Practices in Syrian Shi'ite Religious Tourism

The individualization and diversification of religious commitment towards holy places are strongly represented in religious practices (Mervin, 2007; Pinto, 2007; Szanto, 2013; Yasuda, 2013). Shi'ite Islam has various types of unique rituals that represent their religious norms and values. Shi'ite visitors in religious places prefer to practice these religious activities with assistance from Islamic tour operators and religious charitable organizations (*al-jam'iya al-khayriya*) located near the shrines. Moreover, some professionals, such as reciters (*radud*) and Shi'ite scholars from various countries, gather in these religious places for their religious sessions (Mervin, 2007). Adult men are dominant as practitioners but women, seniors and children also participate in the religious sessions.

Typically, these practices are held in open atmospheres such as inside a shrine, its courtyard, *husayniya* or *zaynabiya* (Shi'ite places of worship where sessions are held) near the shrine, Shi'ite scholars' offices and *hawza* (religious schools), mosques, hotels or even in buses at any time. Most of the practices do not have stage settings; rather, they are performed in public spaces by bringing their own equipment such as microphones, loudspeakers, musical instruments and floats according to the content and scale of the practices. For special events such as *ashura*, *arbain*, and other Shi'ite religious events, visitors also conduct religious practices in public spaces such as in streets and squares in al-Sayedah Zeinab town, Suq al-Hamidiyeh in Old Damascus, and public parks, with the permission of local administrators. The Syrian government and local administrators promote liberal policies toward Shi'ite individuals and small groups as well as large groups in these religious places and do not get involved in the content of the practices unless there are hazards or conflicts (Mervin, 2007; Szanto, 2013).

In this environment, religious practices in Syrian Shi'ite religious tourism are performed for individuals and small religious tour groups as well as large groups where many religious tours are combined. Crying (*buka'*), beating the body (*latm* or *matam*), storytelling (*qira'a* or *shabih*), recitation of martyrs (*rawda* or *marthiya*) and supplication (*du'a*) are commonly seen in the religious places. Oher practices such as beating the body with chains and flagellation (*zanjil*), cutting the body with sword (*tatbir*), theatrical re-enactment of the Battle of Karbala (*ta'ziya* or *ta'ziye*), mourning marches (*zahme*), soup runs and other charitable deeds can be seen by specific groups during certain religious events (Mervin, 2007; Szanto, 2013; Yasuda, 2013). Moreover, some political and social events are held inside shrines, especially in the Sayyida Zaynab shrine and the Sayyida Ruqayya shrine (Pinto, 2007).

The religious sessions (*majlis 'aza* or *munasaba*) are organized through a combination of these practices (Szanto, 2013). Though the content and timetable of the practices are roughly scheduled, they change depending on the time span and situation. In a typical scene, these sessions continue for one to two hours. Some sessions for special events take more time. Some are held in open spaces in the religious places and include both men and women, others are held by gender specific groups. In the mixed sessions, men and women are in different areas, and women act as audience members rather than practitioners. Some practices, such as *tatbir*, are held only by men in separate locations such as inside shrines and mosques under the supervision of local police.

Though religious practices are commonly seen in any residential Shi'ite area in the world, the huge variety of religious practices brought by each visitor from his/her own area has created a uniqueness here, in comparison with other Shi'ite religious places, in accordance with the area and social status of Shi'ite visitors (Szanto, 2013). Sabrina Mervin describes the Shi'ite religious places in Syria as 'shows' of religious practices or a 'Shiite melting pot, where it is possible for outsiders to watch the rituals' (Mervin, 2007, p. 147).

Despite the latitudinous environment for religious practices in Syria, Shi'ite religious tourism seems to promote more individualized practices that are promoted through their visualization and simplification. Some practitioners use Shi'ite religious symbols and slogans to visualize their practices or adopt dramatic body motions in order to reflect a discharge of emotion in their practices. Some men even slash their bodies publicly to show their lamentation. Shi'ites from South Asian countries and Iraq and some Iranians tend to go this route. Other practitioners, however, simplify their practices by omitting religious sessions and promoting the rational interpretation of religious thoughts. They prefer to practice in a well-ordered, tidy, and restrained manner, controlling their emotions. Shi'ites from Syria, Lebanon, the Gulf States and other Iranians prefer this latter route.

Although these two contradictory characteristics seem to seek different results on the surface, their intentions are similar – to convince numerous audience members in the religious places to respond to their activities. In fact, these practices eagerly seek audience involvement. In my field research, practitioners did not feel my presence as an audience member was a disturbance. They even encouraged me to watch their performances. Many practitioners noticed my

'foreign-looking face' (needless to say, I have a typical East-Asian look) and asked me to watch their practices. Some even noticed my digital single-lens camera and asked that I photograph their best scenes. Sometimes, female visitors asked me to take their photos, asking for nothing in return.

These examples can be described as an exhibitionistic desire for self-presentation, but their attitudes were more an eagerness to communicate with 'audiences' through their 'performances' rather than in a unilateral way. Hence, it is necessary to describe the characteristics and behaviours of audiences in the religious places.

Audiences, Sensibility and Communion in Syrian Shi'ite Religious Tourism

One of the unique characteristics of Syrian Shi'ite religious tourism is the variety of audience members in the religious sites. Most are Shi'ite people who are temporary visitors that utilize the religious tours organized by the Islamic tour operators from various countries. There are also a few Sunni locals in Damascus and non-Muslim visitors who enjoy the Shi'ite atmosphere as a 'spectacle' in a Sunni majority country (Mervin, 2007; Shaery-Eisenlohr, 2007; Adelkhah, 2009; Szanto, 2012; Yasuda, 2013). Most of the audience members come with their friends and colleagues in groups; some of them come on their own. Women and children as well as adult men participated in the phenomenon as audience members watching the religious practices.

Most of the audiences wander through the religious places without clear objectives and watch various types of religious practices one after another as if window shopping. They pause to watch practices that look interesting to them and respond to practices by repeating, chanting, taking pictures and communicating with practitioners and other audience members. Some even participate in the practices, joining and leaving freely.

Audiences often prefer to freely gather around the religious practices that are easy to understand and participate in. Because audiences want quick experiences with the religious practices in order to enjoy a 'window' into many rituals based on their capabilities, interests and resources, religious practitioners are eager to revise their religious practices into a quick-experience form. However, the reason why religious practices in Syrian Shi'ite religious tourism need audiences has not been clarified, in light of the fact that religious practices are generally based on personal relationships between the practitioner and God or within small groups.

During my field research, many audience members in the Sayyida Zaynab shrine spoke to me in Arabic, Persian or English, and expressed their feelings openly. Most told me that they were really struck by the global spread of Shi'ites and the tolerant coexistence among the practitioners and audiences in the religious places. On the other hand, some expressed their discomfort and strong disdain for the differences in the religious practice of other countries and condemned them because they were not in accordance with Shi'ite doctrine. Moreover, many non-Shi'ite visitors expressed their satisfaction (or sometimes

confusion) in witnessing this 'Shi'ite atmosphere', and some spoke of their surprise at the openness and familiar atmosphere of Shi'ites.

Previous literature also mentioned this contradictory situation. Sabrina Mervin (2007) noted serious disputes among Shi'ite scholars and people in searching for the 'correct' way to perform religious practices within and outside Shi'ite religious places in Syria. In her research, Shaery-Eisenlohr (2007) indicated that Lebanese Shi'ites felt awkward witnessing the Iranian religious practices during their religious journey to Iran and complained that Iranians frequently cry in public, assuring their self-identity by pointing out these differences. However, they also indicated the openness and familiar atmosphere of Shi'ites in Syrian Shi'ite religious places.

Whether they praise Shi'ite religious practices or condemn it, the numerous and temporal interactions between practitioners and audiences embody their individual Shi'ite sensibilities through these 'performances', as studies on performance approach indicate. In the response to the performances, affirmation of the embodied Shi'ite sensibility can inspire more active commitment to the practices, while rejecting the sensibility reflects a reluctance to commit to the field. These micro-level interactions with embodied performances, therefore, reflect a level of competition among the religious practices. This reflective communication creates 'inter-subjectivity' or 'common sense' based on individual sensibilities and creates a 'communion' that surpasses various boundaries such as nation, ethnicity, language, social, cultural, sectarian and other status, on a more global level. Therefore, religious practices in Syrian Shi'ite religious tourism are part of a public process to share individual Shi'ite sensibility into global common sense. In this regard, Syrian Shi'ite religious tourism is recognized as one of the important social practices for Shi'ites as well as non-Shi'ites to commit to a 'communion of cosmopolitan Shi'ite sensibility' in the contemporary world, which support contemporary Shi'ite 'existential authenticity' as Ning Wang conceptualizes it (Wang, 1999).

Summary

This chapter examined the function of religious practices in the case of Syrian Shi'ite religious tourism by introducing a performance approach to tourism studies. The characteristics of religious practices and the shared common sense among stakeholders were specifically examined.

There are three characteristics that summarize the religious practices in Shi'ite religious places: the effusion of individual sensibility; a fluid environment for both practitioners and audiences; and visualization and simplification of religious practices. The development of religious tourism in Syrian Shi'ite sites promoted a latitudinous environment for visitors, permitting each visitor to conduct and effuse their own commitment to the religious places. This situation also promoted the temporal and fluid relationship between practitioners and audiences. Though this environment seemed to promote the fragmentation of the religious atmosphere and destroy 'communitas', practitioners were encouraged to promote visualization by using intelligible religious symbols and

slogans, or by simplifying their practices to promote a rational interpretation of religious thoughts, in order to encourage ease of understanding and participation in the religious practices. These features come from the objectives of obtaining more audience members and developing favourable reputations. These characteristics promoted temporal communication between practitioners and numerous audiences.

As for the latter point, the rise of numerous and temporal interactions between religious practitioners and audiences resulted in competition based on the audience's responses, which encouraged a type of 'common sense' based on individual Shi'ite sensibility. Religious practices in the religious sites enhanced the visualization of the tacit aspects of individual religious sensibility by promoting communication and interaction with embodied performances, by adjusting individual sensibility through the modification of religious practices, and by disseminating a shared sensibility. In other words, the individual Shi'ite sensibility is sharing and cosmopolitanized through the process of religious practices.

To conclude, the function of religious practices in the case of Syrian Shi'ite religious tourism is described as a social process to transform individual Shi'ite sensibility into cosmopolitan common sense. In other words, religious practices in contemporary religious places are a 'communion of cosmopolitan religious sensibilities' through micro-level interactions and communications. This function has enhanced the reputation and value of Shi'ite religious tourism in Syria as well as its religious significance, which cannot be found in other Shi'ite religious sites.

As a result of the current unstable political situation in Syria, religious tourism activities in Syrian Shi'ite places have nearly ceased and some religious places were even intentionally destroyed by militia groups. However, there are stakeholders that provide a communication arena through virtual communion to continue connecting with other people and to link their individual Shi'ite sensibility to others.

Acknowledgements

This work was supported by the JSPS (Japan Society for Promotion of Science) Grants-in-Aid for Scientific Research, Grant Number JP 15K21381, and JP 18K18283.

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17 Constructs of Foot Pilgrimage in Islam: The Case of Arbaeen Ziyara

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Introduction

Pilgrimage structure entails how a pilgrimage is performed. Walking to the sacred place, that is, performing the pilgrimage on foot, falls in the premise of a pilgrimage's structure, as it indicates how the pilgrimage is performed (Bremborg, 2013). In order to realize foot pilgrimages, specific routes are developed for pilgrims to embark on the physical journey. Route-based pilgrimage involving 'foot pilgrimage' is increasingly becoming a subject of academic inquiry (González and Medina, 2003; Hayes and MacLeod, 2008; Kim *et al*., 2016). Other than tourism disciplines that by default deem pilgrimage to be part of tourism studies (a pilgrim is 'half a tourist', according to Turner and Turner [1978, p. 20]), foot pilgrimage studies have attracted interest from variety of disciplines such as business processes and models, sociology of religion, anthropology, physiology and other associated specialisms (Galbraith, 2000; Lourens, 2007; Bremborg, 2013; Oviedo *et al*., 2014; Raj and Griffin, 2015; Padin *et al*., 2016).

Various mainstream tourism journals and other cognate disciplines have largely focused on the Santiago de Camino and/or walking trails associated with various religious values. Even so, that empirical work done in the field has predominantly focused on Western pilgrimage sites. Inopportunely in the growing literature, the Islamic foot pilgrimage sites remain utterly absent, which reflects a shortcoming from the discipline's perspective, probably indicating the inability to emancipate its scope to study the Islamic foot pilgrimage. Authors such as Eade and Sallnow (1991, p. 3) assert that pilgrimage as an institution cannot be understood as a universal or homogeneous phenomenon but should instead be deconstructed into historically and culturally specific instances. Decades later, Warfield *et al*. (2014) emphasize that it is important to investigate how specific groups of people utilize pilgrimage journeys, making it even more important to open the deliberations on Islamic foot pilgrimage.

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©CAB International 2019. *Islamic Tourism: Management of Travel Destinations* (eds A. Jamal, R. Raj and K. Griffin)

This chapter will address the Islamic academic notions pertinent to route-based pilgrimage, particularly involving 'foot pilgrimage', and embrace scholarly deliberations on foot pilgrimage from an Islamic vantage point. This chapter will also investigate the reasons behind the lack of studies covering Islamic foot pilgrimages. Discussions will include a review of the focal concepts of 'sacredness' in route-based pilgrimage, and deliberations shall underline the notion of 'sacredness' from the Islamic perspective and its associated relevance in route-based pilgrimage.

To present the Islamic vantage point on foot-pilgrimage, this chapter focuses on the Arbaeen Ziyara which attracts 20 million people annually, making it the world's largest annual gathering in one place (Moufahim, 2013; Piggot, 2014). Arbaeen is the commemoration of the 40th day after martyrdom of Imam Hussain, grandson of the Prophet Muhammad (peace be upon him - PBUH) in the plains of Karbala (Iraq) [d. 680]) (Nasr, 2004).

Performing Pilgrimage on Foot – Islam's Viewpoint

Muslims are expected to attend the obligatory pilgrimage of Hajj at least once in their lifetime if the prerequisite conditions such as availability of various resources is met. The obligatory Hajj pilgrimage draws around two million pilgrims each year (Piggot, 2014). While declaring Hajj, the holy Qurān's verse uses 'coming on foot', alongside use of a camel ride as an expression denoting how pilgrims may be arriving to the pilgrimage site in Makkah

> And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass. (Qurān 22:27)

Correspondingly, narrations on undertaking the journey on foot and its associated blessing are found in Islamic literature. One of the Prophet's (PBUH) companions, Ibn Abbas, has advised: 'make Hajj on foot, for the walking pilgrim receives seven hundred blessings from the Sacred Sanctuary with every step he takes' (Ghazzali, 2009). Furthermore, practical examples of performing Hajj on foot, while the availability of camel and horse rides were an option, are available in Islamic history. Shabbar (2012) notes Imam Hussain, the grandson of the Holy Prophet, performed Hajj 24 times without a mount, i.e. by foot.

However, times have changed, and by-and-large today's Muslims use modern modes of transportation on the obligatory pilgrimage of Hajj and other religious journeys, thus restricting the opportunity of a foot pilgrimage experience. As a matter of fact, in today's era those who endure the Hajj journey on foot are exemplified as heroes. In 2013, Senad Hadzic, a 47-year-old Muslim from Bosnia–Herzegovina (Dhumieres, 2013) and Kharlzada Kasrat Rai, 37, from Pakistan (Ajbaili, 2013) took to Islam's holiest city in Saudi Arabia on foot.

In general, the reason for not partaking in foot pilgrimage is the change in pace of life and the obligatory nature of the pilgrimage. The rarity of such foot pilgrimages has constrained the availability of data to explore Muslim pilgrim's experiences, leaving a vacuum within foot pilgrimage studies from an Islamic perspective. Hence, resorting to the solitary focus of scholarly research on the

obligatory Hajj pilgrimage (Ahmed, 1992; Henderson, 2011), which is no longer undertaken as a walking pilgrimage, will not offer any significant insights into a compelling concept. However, by shifting the focus of study to other types of religious and spiritual journeys in Islam, other than the obligatory Hajj, the likelihood of exploring foot pilgrimages from an Islamic perspective is possible.

As per Islamic scholarship, religious and spiritual journeys are divided into three types, Hajj/Umrah, Rihla, and Ziyara (Bhardwaj, 1998; Timothy and Iverson, 2006). While Hajj is the most widely performed Islamic pilgrimage, religious visitation to other Islamic holy sites in Syria, Iraq, Turkey, Iran and Pakistan, which attract millions of visitors, are known as Ziyara (Bhardwaj, 1998). Ziyara is described as a Muslim's journey to visit the shrines, mosques or monasteries for spiritual growth and devotion towards the famous spiritual people (Kessler, 1992; Buehler, 1997). Scholars affirm that Islamic Ziyara pilgrimage attract millions of people who travel substantial distances to these centres (Bhardwaj, 1998; Shannahan, 2015). It is the Ziyara pilgrimage that also offers examples of pilgrims undertaking the journey on foot.

To begin exploring foot pilgrimages within the Ziyara category, it is important to understand the contemporary academic discussions on route-based pilgrimage.

Route-Based Pilgrimage: Place and Journey Sacredness

In contemporary literature, simplistic descriptions of a pilgrimage encompasses 'physical visit' to religious sites or events as the emphasized element (Digance, 2003). The focus of this visit is to a sacred/holy destination (Barber, 1993, p. 1; Gesler, 1996, p. 96; Rinschede, 2000, p. 37), a place or state that the pilgrim believes to embody a valued ideal (Morinis, 1992, p. 4) and a place to experience physical proximity, an embodied reference to God (Wynn, 2007). Eliade (1959) describes sacred spaces to be religious centres at which the heavenly and earthly meet, a means of access between the human and the divine world.

This sacredness of the holy space is well argued by Dubisch (1995, p. 38), who notes the holy space to contain two factors on which the pilgrimage depends: (i) a particular field of space and its association to a particular religious tradition of certain events and/or sacred figures; and (ii) the ability of the sacred places to manifest the invisible spiritual world within the material world. Hassner (2003, p.5) describes the functions that characterize a sacred place as places of communication with divinity through prayer, movement or visual contact with an image of the divine; places of divine presence often promising healing, success or salvation; and places that provide meaning to the faithful by metaphorically reflecting the underlying order of the world.

Within the physical visit aspect of the pilgrimage, it is prudent to note that the journey, as the characteristic of the pilgrimage, is a significant element. Physical mobility externally to a holy site (Barber, 1993), to and from the destination (Coleman and Eade, 2004; Frey 1998, 2004) is a fundamental element of conventional pilgrimage. Morinis (1992, p. 15) states that all pilgrimages must contain both a journey and a goal.

Intriguingly, with the revival of route-based religious tourism and subsequent foot pilgrimage studies, the element of 'sacredness' associated with a 'place of pilgrimage' is seen to shift to 'the journey'. The following sections will demonstrate the inference that route-based pilgrimage has made both the route and the journey sacred. Donato (2015, p.75) notes that for many pilgrims the route itself has become the 'holy place'; the '*axis mundi*'. Lois-González and Santos (2015) in their study on tourists and pilgrims on their way to Santiago, advocate developing a new interpretation of the elements that make up the pilgrimage by suggesting 'the way' takes centre stage over the motivation and the final destination. In *Reframing Pilgrimage*, Coleman and Eade (2004) seem to be convinced, on the basis of the empirical data, that spiritual and physical transformation is affected by the 'journey' to Santiago. They thus are seen to reduce the importance of the place-centred approach to the background, and concentrate on the blessing influence of forms of movement towards the religious site and at shrines.

The Distinctive Style of Binary Classification in Pilgrimage Studies

Religious tourism studies are widely seen to display a continuum approach, where pilgrims are classified as either religious or secular that then corresponds to spiritual or sacred tourism (Collins-Kreiner, 2010). Similar classification is also very common in scholarly debates under the banner of pilgrim and tourist divide (Stoddard, 1997; Fleischer, 2000; Lois-González, 2013). Within foot pilgrimages, some scholars have again taken to a diametrically opposed approach wherein the generic distinctive style otherwise evident in pilgrimage studies tends to be encaged in binary classifications. In the case of route-based pilgrimages, the opposite ends of sacredness are the 'journey' and the actual pilgrimage site, 'the place'; the element of deliberation asks which of these is sacred or more/less sacred. They are attributed to advocate this style because they underline the reduced importance of the destination and the augmented emphasis on the journey (Frey, 1998; Slavin, 2003). Murray and Graham (1997, p. 514), also emphasize the 'way' being the experience itself, not the destination.

The earlier work on route-based pilgrimages centres on the importance of arrival sites (Santos, 2002; Gonzáles and Medina, 2003). Nonetheless, researchers have likewise explored the flip side of the coin by demonstrating the significance of the route. Devereux and Carnegie (2006) go beyond the idea of pilgrimage as a journey to a sacred place, and concentrate more on the journeying itself, with the intention to see pilgrimage as a journey in which the liminal space of that journey, and not the arrival, is of crucial importance. Thus, the destination and the way itself can be experienced separately. Although none of the researchers have reached a typology specifying the continuum, it is nonetheless apparent that earlier work is focused on juxtapositions between the sacred site and the journey to it, and that the two can be mapped on opposite ends of the continuum, competing for the pilgrim's experience.

Route-based pilgrimages studied to date have only explored the walking routes and pilgrims other than those belonging to Islamic sites. To comprehend

the conceptual constructs of place/journey sacredness from the Islamic vantage point, the associated reasons of site-sacredness and significance of journey ought to be explored from the Islamic perspective.

Sacredness – The Theoretical Constructs from an Islamic Perspective

Eliade (1959) noted that religions have sacred centres that people desire to visit. In the Islamic viewpoint, 'sacred' has a larger spread and reach. In addition to places to visit, the scope of sacredness embodies objects, months and special nights of prayers. The underlying philosophy is that all entities that have any additional and supplementary potential of *Baraka* (blessings) from Allah (*Subhanahu Wa Ta'ala*) are considered holy and sacred. In Islam, there is a clearly defined conception of sacred geography or sacred centres that represent various points of access to a vertical and unmitigated connection between the divine and the human. Within Islam, the notion of the sacred as such – as well as sacred place – is connected with the Arabic word '*harm*', which denotes a sanctuary, a protected place, which in its sacredness should be free from all forms of violence and strife (Dakake, 2011).

Sacred months

The Qurān endorses the sacred places and months in pre-Islamic Arabia. Arabs living in the area had a shared history back to the times of Abraham (the Prophet Ibrahim – peace and blessings of Allah be upon him [PBUH]), who built the cubicle Ka'aba in Makkah following a command from Allah:

> Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. (Qurān 9:36)

The four months mentioned are regarded as sacred because the Qurān asserts that fighting during these months is considered a serious offence. The blessing of peace and harmony during the period of the four lunar months is what makes the declared period revered.

> They ask you about the sacred month - about fighting therein. Say, 'Fighting therein is great [sin]'. (Qurān 2:217)

Sacred nights

The sacred night of power (Laylat Al Qadr) is mentioned in the Qurān:

> The Night of Decree is better than a thousand months. (Qurān 97:3)

Laylat Al Qadr is considered to be the holiest night of the year for Muslims. This night is special for the Ummah of the Prophet Muhammad (PBUH). Worshiping

Allah during this night is equivalent to worshipping Him for 1000 months as revealed in the holy Qurān itself:

> Indeed, We sent the Qurān down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. (Qurān 97:1–3)

Sacred objects

The Qurān tells stories of healing blessings from sacred objects like the touch of Prophet Joseph's shirt curing Prophet Jacob's sight:

> Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together. (Qurān 12:93)

The holy Qurān narrates the sacredness of the stone, Maqam-e-Ibrahim, the stepping stone used by Prophet Ibrahim (PBUH) during the original construction of the holy Kaaba. The stone carries the imprints of his feet and is housed in a glass enclosure on the north side of the Kaaba.

> And take you (people) the Maqam (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers). (Qurān 2: 125)

Sacred places

> The first House [of worship] established for mankind was that at Makkah – blessed and a guidance for the worlds (Qurān 3:96–97)

The sanctuary surrounding the Ka'aba is referred to as 'the sacred mosque' (*al-masjid al-haram*), and the city of Makkah and its immediate environs are sometimes referred to as 'blessed' (*mubarak*) (Dakake, 2011). The Madinah is the second holy city to Muslims after the city of Makkah. The full name of the city is 'Madina-tul-Munawwarah' which means, 'The City of Lights'. It is also called 'Madina-e-Tayyaba' which means 'The City of Purity'. The Madinah is also the burial place of the Prophet Muhammad (PBUH) as per Raj and Rashid (2011).

Furthermore, sacred places can gain the revered status due to their proven association to a divine personality. These could be places they visited; for instance, Prophet Moses visited the valley of Tuwa (Qurān 20:12). Sacred places may well be the historical houses where the divine personalities lived their entire lives or visited for a short stint, mosques where they prayed or led prayers, or places of their martyrdom and burial.

Sacred water

The sacred water of Zamzam has a profound history that dates back to the time Prophet Ibrahim (*Alyahhis Salam*) had brought his eldest son Isma'il (*Alyahhis*

Salam) with his mother Hajirah (Hagar, in Hebrew) from Kan'an to a barren valley that was later known as Makkah. There was no water in the land when Isma'il and Hajirah were left there. The food and water available for the child and his mother were exhausted and the breast of Hajirah also became dry. In utter confusion she got up on her feet and walked to the Safa mountain. From there she saw the spectacle of a mirage near the Marwa mountain and ran towards it. The lamentations and uneasiness of her dear child made her run more fanatically in all directions. Thus she ran seven times between the mountains of Safa and Marwa to locate water, but eventually lost all hopes and returned to her son.

> However, at that very moment the prayer of Ibrahim was granted. The tired and weary mother saw that limpid water had begun gushing out from beneath the feet of Isma'il. (*Al-Majlisi,* Biharul Anwar, vol. 12, p. 100)

> The Messenger of Allah (blessings of Allah be upon him and his family) has said, 'The water of Zamzam is a cure for whatever (ailment) it is taken for'. (Majlisi, 1982) *(Al-Majlisi, Biharu 'l-Anwaar*, vol. 96, p. 245)

The above deliberations outline the theoretical constructs of sacredness from the Islamic perspective. In the same vein, the following section shall delineate on the site-sacredness associated to the pilgrimage in Karbala. This will be done in accordance to the paradigms described above.

The Site-Sacredness and Pilgrimage of Karbala

Karbala is located about 80 km (50 miles) south of Baghdad (BBC News, 2003). The city is best known as the location of the Battle of Karbala (680 AD). Karbala is the burial place of Imam Hussain, grandson of the Prophet Muhammad (PBUH) and is considered to be one of the most sacred cities of Iraq because of its historical and religious importance. It is considered sacred due to an unparalleled historical event: on the plains of Karbala in 680 AD, Imam Hussain, the grandson of Prophet Muhammed (PBUH) was slayed by the armies of Yazid. The day is commemorated every year on the 10th day of the first lunar month 'Muharram' as 'Ashura'; 40 days from then on the 20th day of the second lunar month '*safar*', Arbaeen (literal meaning 'forty') is observed. After the Imam's martyrdom in 680 AD, his son Ali Zain ul Abideen, and his sister, Lady Zainab (*Salamullah Aleh*), along with the noble ladies and children of the Prophet's household, were taken as captives to Damascus. Upon their release, before returning to Madinah (their home town), they arrived in Karbala. When they reached Karbala it was the 20th of safar, the anniversary of Arba'een in 62 AH, which is also when the Prophet's aged companion, Jaber Ibn Abdullah al-Ansari had arrived in Karbala to pay his respects at the grave of the Master of Martyrs (a well-known title of Imam Hussain). The Holy Prophet (PBUH) informed: 'The dust of Karbala has healing powers. And the 10th of Muharram (Ashura) and the 20th of Safar (Arbaeen) are regarded as the specific days of visiting Karbala to pay homage to Imam Hussain and the martyrs of Karbala' (Nuri, 1987).

After having understood the significance of Karbala as a sacred place due to its importance in the Islamic history and the associated historical event, the following sections shall deliberate on the other elements of holiness linked to visiting Karbala for Ziyara purpose.

The Karbala Ziyara

Visiting Karbala for the purpose of Ziyara is not an obligation like the Hajj pilgrimage; however, it is a highly recommended act and draws millions of visitors from different parts of the world. It is narrated by Imam al-Sadiq (*Alyahhis Salam*) that:

> Allah will register one thousand good deeds and erase one thousand bad deeds for every step taken by those who go to the visitation of the grave of Hussain (*Alyahhis Salam*) on foot. He will also increase their status one thousand times for every step taken. (Kamil al Ziyaraat, Chapter 49, Hadith 4)

There are certainly distinctive rewards narrated for those who undertake the physical journey. The presence of Imam Hussain and his companion's grave makes the land of Karbala sacred for Muslims.

Abdullah b. Mekaan relates from Imam Jafar Sadiq (*Alyahhis Salam*):

> One who performs the visitation of Imam Husain's (a.s.) shrine for seeking divine pleasure, Allah shall cleanse him of his sins and he is like a new-born. Divine mercy shall envelop him from all corners of the sky. The angels shall welcome him thus, 'Greetings to you! You have become purified and cleansed by performing the Ziyarat.' He shall then be safeguarded amongst his family members. (Ibn e Quluya Al Qummi, 2014, p. 145)

> One who visits Imam Hussain's (a.s.) shrine with recognition (of Imam Hussain's (a.s.) rights on the people), Allah will include him among the highest and loftiest station. (Ibn e Quluya Al Qummi, 2014, p. 147)

Although pilgrims visit Karbala all year round, the special lunar dates that correspond to the most momentous time to visit Karbala remain Ashura and Arbaeen (Davidson and Gitlitz, 2002). Visitations during these specific dates are termed 'Ziyarat Al Makhsoos', translated as 'specific time of Ziyara'. Although Arbaeen is seen as a distinctively Shia (the second largest sect of Muslims) ritual, because of the direct lineage of Imam Hussain to the Prophet of Islam (PBUH), it is equally popular in all sects of Islam. All Muslims share love and respect towards Imam Hussain. In addition, due to the universal appeal of Imam Hussain's message of 'fight against oppression', followers of other religions, including Hinduism and Christianity, visit Karbala in Arbaeen to pay homage to the Imam (Dawn, 2015; NDTV, 2015). Imam Hussain's tomb, with a gilded dome and three minarets, is the central building in the city and a place of pilgrimage for Muslims (BBC News, 2003). The pilgrimage was banned under the rule of Saddam Hussein and was only reintroduced in 2003.

Site-sacredness for Karbala is well established in Muslims. The precise visitation dates, the blessings associated to the dust of Karbala and the presence of

the holy shrine of Imam Hussain are all factors that accentuate the associated sacredness of the city.

An interesting feature related to visiting Karbala is the pilgrimage structure involving 'walking to the shrine'. There are certainly distinctive rewards narrated for those who undertake the physical journey. (Bin Quluya Al Qummi, Chapter 5, Hadith 5).

The next section will illustrate specifics related to the route-based pilgrimage to Karbala and deliberate upon the nature of the Arbaeen walk.

Route-Based Pilgrimage to Karbala – The Arbaeen Walk

The key elements in determining the sacredness of the journey is the outlook of the route and the foot pilgrim's experience. The sacredness of the journey would be discernible if pilgrims display a feeling of religiosity and subsequently report religious experiences.

The pilgrim's route to Karbala has been in existence for 1376 years and every year it experiences one of the most vibrant moments as millions walk along the refurbished Imam Hussain highway, known as the 'Ya Hussain Road'. Journalist and political analyst Jassem al-Moussawi told the Press, 'This may be the first religious road in the world'. Noting its spiritual importance, he said, 'This road unites people facing injustice and shows humanitarian solidarity through interaction between the poor and the rich and regular citizens and officials, because they all participate in this religious march' (Islam Times, 2014).

The Arbaeen era started the radical increase in numbers; now, millions of Muslims, comprised of both Iraqis and international pilgrims, recreate the Arbaeen walk. The most popular walking route is the Najaf–Karbala route spanning a distance of 55 miles, which takes on average three days to complete. Many pilgrims start their pilgrimage in the port of Basra, taking two weeks to walk the 425 miles to Karbala; others walk from Iran, crossing the border to walk hundreds of miles across dusty landscapes to reach the shrine of the Imam Hussain in Karbala.

Dearden (2014) noted that 20 million people from 40 countries took part in the pilgrimage in 2013, calling it 'One of the world's biggest and most dangerous pilgrimages'. The BBC reported up to '17 million made the pilgrimage in 2014' (BBC News, 2014), and the Mail Online (2014) quoted Iraqi Defence Minister Khaled al-Obeidi as stating the number of pilgrims in the city of Karbala to be a record 17.5 million in the same year. Iraqi state-run media said more than 22 million pilgrims visited Karbala in 2015, setting a record for the annual pilgrimage.

The historical existence of the route and subsequently the foot pilgrim being the central character of the journey can signify a feeling of sacredness. To be able to comprehend the foot pilgrim's stance, the author will illustrate the pictorial sketch of the foot pilgrim as viewed during her Arbaeen visit to Karbala for the purpose of commemorating Arbaeen four times in a row and subsequent participation in the 'meshaya' practice, thrice, making it an ethnographic study. Although studies exploring religious experiences have adopted a positivist methodology approach, this has been critiqued for reducing human experiences

to numbers and are deemed inadequate (Burrell and Morgan, 1979). The most essential element in this study has been the researcher's involvement and the in-depth conceptual comprehension of Arbaeen.

Sketching the On-foot Pilgrim

Nearing the 20th of the second lunar month, in radically increasing numbers, millions of Muslims recreate the Arbaeen walk from neighbouring cities in Iraq, some from Iran crossing the 'qasreshireen' border walking hundreds of miles, across the dusty landscapes to reach the shrine of Imam Hussain in Karbala. There is a single aim that governs each of the pilgrims; to pay salutations to the grandson of the Holy Prophet who was slayed in the plains of Karbala 14 centuries ago.

Calling themselves 'zawars' (those who have come for Ziyara), the women are cladded in black 'abayas' (the Islamic long dresses) and the men in their regular attire; the pilgrims are old and young alike, some carrying flags with slogans addressing the mother of Imam Hussain (Zahra) 'We promise you oh Zahra we shall not forget Hussain (*Abad wallah ya Zahra ma ninsa hussaina*)'. The sea of millions walk beside numbered poles marking the route, passing through the many lined 'mawakibs' (temporary tents and some built houses) set up by local Iraqis and some international charities to provide sleeping space for walkers; food stalls serving hot tea, juices, staple food, refreshments, snacks and much variety of food, *latmiyyahs* (poetry recitations in remembrance of Imam Hussain and the incident of Karbala) played at high volume; and healthcare dispensaries. Chairs are lined up to seat those who may feel tired, with both men and women eager to massage and caress the fatigued feet of the 'zawar', the foot pilgrims who choose to walk the stretch spanning hundreds of miles. These visitors to Iraq are part of a special phenomenon referred to as the *meshaya,* or the walk. The most popular starting point among the 'zawars' is from pole #1 in Najaf that starts after approximately 8–9 km from Imam Ali's Shrine; there is another about the same distance from the last pole to the Abul Fazl Abbas (*Alyahhis Salam*) shrine in Karbala and walking this route takes on average three days. Foot pilgrims from all over the globe fly to various Iraqi airports, attend the Ziyara in Najaf of Imam Ali and then make their way on foot to Karbala. Foot pilgrims from Iran and other cities in Iraq such as Basra could be walking for weeks before they reach their destination in Karbala.

The Arbaeen walk

During the walk it is a common sight to observe congregational prayers. A sketch of the route and the pilgrims on it clearly portray the foot pilgrims reminiscing about the historical Karbala incident along the journey; many pilgrims are motivated by the sacred figure of Imam Hussain. The importance of the sacred figure as the focus of their journey confirms the theory that the Arbaeen foot pilgrims are motivated by religious factors. The Arbaeen walk illustrates an emotionally demonstrative way to reach the sacred place.

Although along the route there are a host of facilities, illustrating the Iraqi hospitality towards pilgrims on a colossal scale, the presence of medical services treating blisters and giving out pain aids to foot pilgrims indicates the walking task as physically challenging. Nonetheless, instead of complaining about their own pain, pilgrims are seen to reiterate the purpose of the walk, in the form of slogans and continuing to relentlessly walk for a number of days.

There is an understanding that the Arbaeen meshaya is an endeavour made purely as a pilgrim on their way to a sacred shrine, with a religious purpose (Collins-Kreiner, 2010, p. 440). This differs from contemporary foot pilgrimages, according to Frey (1998), in that foot pilgrims to Camino de Santiago crosscut the categories of pilgrimage and tourism, citing the reason that were rarely motivated by religious concerns to undertake the pilgrimage.

Summary

To summarize the sacredness divide related to place and journey, the study on Islamic foot pilgrimage of Arbaeen underlines that the pilgrimage structure has an impact on the ultimate emotion felt towards the sacred place. Although the walk contains several experiential elements, it is an emotionally demonstrative way to reach the sacred place and connect to the divine personality of the Imam.

Linking the work on route-based pilgrimage to the Islamic foot pilgrimage study, the debate of sacredness divide has a distinct lean towards the sacred place: Karbala. The sacred figure of Imam Hussain and the historical Karbala incident act as the magnet towards both the place and the journey towards it. Hence, Karbala as a sacred place is imperative due to its association to the Imam and the elements deliberated above. The pilgrimage journey on foot, the Arbaeen walk, with all its grandeur, is pronounced to enhance the experiences at the sacred place's Ziyara.

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18 Tablighi Jamaat: A Multidimensional Movement of Religious Travellers

Abdus Sattar Abbasi*

Introduction

A group of around a dozen Muslims with backpack beds, medium-length beards, trousers (*shalwar*) ending above their ankles, walking with their eyes downcast through the streets and city centres is not an uncommon sight in South Asia, the Far East, Middle East and Central Asia. These dedicated religious travellers are part of a successful religious movement called Tablighi Jamaat, which has experienced consistent growth over decades. Devotees of Tablighi Jamaat form a unique organization of religious preachers who spend a significant part of their lifetime travelling with holdalls, spreading the message of prescribed Islamic persona among their fellow Muslims. Their extensive outreach in Muslim communities attracts the interest of many segments of society. In most parts of the world people respect them, greet them and extend support for their voluntary quest to reform lives of others by knocking on their doors and inviting them to join the movement and join travelling regimens for the development of self and the development of society according to principles set by the founder of the movement.

Religious tourism is normally defined as a subtype of tourism whereby people travel either individually or in groups for pilgrimage, missionary or leisure purposes. Taking this definition forward, this chapter aims to contribute to the religious tourism literature by discussing the transformative nature and role of Tablighi Jamaat within the context of Islamic tourism. To achieve this aim, the chapter provides a brief introduction to Tablighi Jamaat, briefly highlighting its history. It then provides an opportunity to the reader to understand the structure of this mass mobilization of human and other resources through religious travelling, the underlying principles and activities, mechanism of training and development of devotees, and the monitoring of performance and roles of both genders during practical involvements in activities of Tablighi Jamaat. In doing

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so, the chapter points to the significant transformative experiences that followers experience over an extended period of time. The summary section draws attention towards key factors contributing to the exceptional success story of this movement and presents implications for the Islamic tourism industry, including cultural and economic impact.

An Introduction to Tablighi Jamaat

Tablighi Jamaat is a voluntary mass movement that preaches Islamic teachings, mainly of the *Deobandi* school of thought, in the Indian subcontinent. The movement claims to be inclusive for all sects of Islam and there is a representation of other factions of Muslims within the Tablighi Jamaat. However, Tablighi Jamaat predominantly takes its lead from *Darul Uloom* Deoband, which was established in 1863 in Northern India. Tablighi Jamaat combines Sufi principles and reformist messages (Reetz, 2006). Followers of the Tablighi Jamaat believe that leaving home and embracing the hardships of travelling even to the most remote parts of the world for the betterment of other fellow beings, results in self-development and spiritual exaltation. Volunteerism in the movement results in absolute commitment to the structure and principles of Tablighi Jamaat as laid down by the founder. There is an abundance of followers of Tablighi Jamaat who have devoted their entire lifetime to further the mission of the movement.

The word '*Tabligh*' means spreading or propagating the Message of God or Revelation from God. In contemporary usage, it is interchangeable with *dawah* (propagation of the faith). '*Jamaat*' means a group of people. Thus, going by the literal meaning of the words, the Tablighi Jamaat is a preaching group, which invites and communicates with people to improve their Islamic faith. Tablighi Jamaat is also considered to be a 'faith renewal movement' (Siddiqui, 2018).

Tablighi Jamaat does not preach to people outside the Muslim population. Followers are explicitly directed not to preach among other religions. According to the Tablighi Jamaat, at the time when the Tablighi Jamaat began preaching among the Muslim community, substantial numbers of Muslims, in their view, had deviated from the original teachings of Islam. The founder of the Tablighi Jamaat, Moulana Muhammad Ilyas (1885–1944), initiated the Tablighi movement in 1920s in India with a desire to turn the Muslims of that time into 'true Muslims' (Siddiqui, 2018). His connections with *Darul Uloom* Deoband and relationship with Sufism (*tasawwuf*) through Chishti Order (*Chistiya Silsila*) led to a unique combination of puritan, reformist Islam, laden with Sufi-inspired rituals (Reetz, 2006).

Qureshi (1989) gave a detailed account of evolution of Tablighi Jamaat to the current structure of voluntary *dawah* journeys:

> Initially the founder laid out various routes for the Jamaat to travel all over the district of Gorgaon and the work began to spread in an organized manner all over Mewat. In this method of *dawah*, people were asked to contribute by devoting their time rather than just their money. When people went out in the cause of Allah, they experienced His help directly and indirectly, in the prosperity of their

affairs in their absence from their homes. This method of working, according to the leaders of the Tabligh movement, is on footstep of Companions of the Prophet (peace be upon him – PBUH) who, in the earliest days of Islam took their own food and arms with them to preach and fight in the way of Allah (SWT). This began to produce a visible change of atmosphere in the region of Mewat and gradually reoriented the thinking of the people, who began to adopt Islamic ways and gave up un-Islamic practices.

However, Moulana Muhammad Ilyas aim was to motivate people to adopt the work of *dawah* as a way of life. People should adopt the system of going out for Tabligh and *dawah* to various places for four months at a time as a part of their lives. The nation would not be able to enjoy the real benefits of Islam and faith; and if they did not thus protect themselves, they would fall prey to the machinations of nations inimical to Islam. He came to this conclusion after having tried a system of paid *muballighin* (preachers) at Delhi and a few other places for two to three years.

Dawah Journeys

There are various types of *dawah* journeys in Tablighi Jamaat according to *Taqadha* (requirements for preaching in any specific community). The second dimension of joining *dawah* journeys is an individual's eagerness for spiritual development and sacrifice to achieve the core objective of Tablighi Jamaat, i.e. to turn fellow Muslims into 'practising Muslims' and in doing so seek self-development and better practising of Islamic principles. Within a specific country, there are often four types of *dawah* journeys: *sehroza* (three days); *chilla* (forty days); three consecutive *chillas* (four months); and the entire year. Prerequisites to join a one-year *dawah* journey include the following:

1. A devotee has already been to *dawah* journey for four months.
2. The person has spent two forty-day journeys on two consecutive years after fulfilling the first condition.
3. The person should be married for more than a year.
4. The person is actively participating in five tasks (*Panch A'maal)*.
5. The person should have sufficient funds for the journey and appropriate reserves for the family they are leaving behind.

There are also two types of international *dawah* journeys: seven months and one year, each requiring the five above-mentioned prerequisites in order to join.

Women can also join Tablighi Jamaat and *dawah* journeys. However, they can travel only with their *mehram* (their husband or relation that they cannot marry, e.g. father, brother, son, etc.). Unmarried women can go only with their mothers and the accompanying *mehram* of the mother. Within their home country, women can join three types of *dawah* journeys: *sehroza* (three days), *a'shra* (ten days) and *chilla* (forty days). Unlike men, *sehroza* (three days) for women is recommended bimonthly. International *dawah* journeys can only be undertaken by married women, and for three months only.

In *dawah* journeys, an important tradition for devotees not from the subcontinent is to schedule their three consecutive *chillas* (four months) in all three

subcontinent countries, i.e. Pakistan, India and Bangladesh. When they return to their home country they will be able to preach among Muslims of any origin; this is how they can have maximum exposure to learn about traditions of *dawah* in these three countries.

Five Tasks (*Panch A'maal*)

Beside the journeys, followers of Tablighi Jamaat have to maintain the following five tasks (*panch a'maal*) according to the given guidelines (Siddiqui, 2018):

1. Undertaking two *gashts* (preaching visits) every week (one in a local mosque and the other in a mosque other than local community). *Gasht* (preaching visit) is considered to be the backbone of Tablighi Jamaat, which actually is the act of extending the teachings to the masses through door-to-door visits at grassroots level.
2. Undertaking two *ta'leems* (study sessions) every day (one in local mosque and other at home). *Ta'leem* helps to refresh individual's commitment to the basic teachings of Islam.

The spirit of *ta'leem* is to maintain higher commitment of all devotees with the teachings. The book usually followed for *ta'leem* is titled as '*Fazail-e-A'maal*' meaning 'worthiness of deeds'. It is believed that reading and listening of this selected collection of traditions of the Holy Prophet (PBUH) and verses of Qurān help devotees to keep themselves at higher pedestal of spiritual commitment to the teachings of Islam.

3. Spending at least *sehroza* (three days) in a *dawah* journey every month along with every *Shab-e-Jumma* (Thursday night) at a nearby *markaz*.

The word *markaz* refers to the mosque where the Tablighi Jamaat organizes the departing groups and convenes weekly sessions of religious speech known as *bayan*. The term *markaz* also refers to the headquarters overseeing all of the Tablgihi tasks (Siddiqui, 2018).

4. Attending daily *mashwara* (meetings) in the local mosque and at home with following discussion points:

- signifying importance of *mashwara* according to the tradition of Holy Prophet (PBUH);
- evaluation of the previous day;
- planning for the next day.

There is a chain of *mashwara* from macro to micro level. The weekly *mashwara* of committed devotees who have spent three *chillas* (four months) every Tuesday takes place in nearby *markaz* to execute *Taqadha* (requirements for preaching in any specific community), which are disseminated from the city *markaz* according to the directions given by the monthly *mashwara* at national *markaz* to accommodate both local and global needs of Tabligh.

5. Spending two-and-a-half hours each day in encouraging people to pray and join the Tablighi Jamaat.

The underlying purpose of five tasks (*panch a'maal*) is to keep every devotee on their toes for unwavering commitment to Tabligh to achieve two main objectives:

1. To make local mosques busy centres for fulfilment of all religious obligations.
2. To ensure that all adult men offer their prayers in the mosque with regular congregation and women at their homes.

The Six-Point Programme of Tablighi Jamaat

The founder of the Tablighi Jamaat identified a six-point programme that still serves as the principal guidelines for devotees (Gugler, 2010) on the basis of universal personal character of the companions of Prophet Muhammad (PBUH) (Putra, 2013) to inculcate the very spirit of the movement among Muslims in general and the devotees in particular:

1. The Kalimah – the complete belief that there is no God but Allah (*Subhanahu wa ta'ala* – SWT) and the Prophet Muhammad (PBUH) is the last Messenger of Allah (SWT); the fundamental requirement to becoming a Muslim.
2. Prayer (*salat*) – offering prayer five times a day is believed to be a differentiating line between Muslims and non-Muslims.
3. Knowledge (*ilm*) – knowledge of basic Islamic teachings and remembrance (*zikr*) – remembrance of Allah (SWT), the Prophet Muhammad (PBUH) and his companions to transform daily lives of devotees according to their teachings.
4. Honouring and respecting all Muslims (*ikram al-Muslim*) – extending respect breeds respect, additionally it may also inculcate confidence and harmony among Muslims.
5. Sincerity (*ikhlas i-niyyat*) – sincerity is an absolute value to exhibit a specific behaviour in life. According to the Qurān (39:14):

> Say: 'Allah I worship, making my religion pure for Him (only)'.

6. *Dawah* and Tabligh – every devotee should leave his/her home to motivate all fellow Muslims to be practising Muslims.

The six fundamentals concentrate on internalizing and understanding the spirit of Tablighi movement through continuous repeated preaching and propagating significance of the underlying philosophy of the Kalima; the seriousness of performing correct and regular five prayers (*salat*) a day; the importance of basic religious knowledge (*ilm*) and actively remembering Allah (SWT) (*zikr*); the implications of inculcating the culture of respect among all Muslims (*ikram-ul-Muslimeen*); the impact of purifying one's thoughts and intentions (*niyyat*); and the reward of preaching and investing time in the propagation of Islam (Gugler, 2010).

The Hybrid Organizational Structure of Tablighi Jamaat

Although there is no written organogram of Tablighi Jammat, the movement operates in quite a structured manner. A careful analysis of operations of Tablighi

Jamaat indicates a hybrid bureaucratic–matrix organizational structure. While this hybrid structure is informal, it operates quite religiously probably due to the admirable voluntary dedication of people who climb the ladder and are in charge of operations at different levels of this informal hierarchy. Tablighi Jamaat is operated, monitored and controlled vertically and horizontally both in local and international operations in every country of their presence around the globe.

In annual gatherings, devotees from all over the country travel to national centres and share their activities with senior colleagues to seek their guidance. Veterans give guidelines to their leaders (*amir*) of city centres in particular and all participants in general according to carefully accessed *Taqadha* (requirements for preaching) in a country. Annual gatherings in Pakistan, India and Bangladesh attract significant number of participants from other countries. According to estimates, around a million devotees participate in each annual gathering. Country representatives participating in these annual gatherings take all given guidelines to their respective countries and disseminate the same through city centres.

Horizontally at all levels (global, national and city), decisions are made by one person, the *amir*, in consultation with everybody else in the group through *mashwara*. According to Islamic teachings everyone is encouraged to give an opinion but cannot defend or argue strongly for the acceptance of his/her suggestion (Ismailbekova and Nasritdinov, 2012). This is because according to the traditions it is said that person who gives any suggestion is partner in the outcome (good or bad). Global *Shura* (consultative council) sets the direction of efforts for all countries, while National *Shura* gives guidelines for Tabligh within the country.

Tablighi Jammat follows rules and procedures like a bureaucratic organization would, with almost no deviation from given principles. With extensive teams travelling around the globe and decentralized authority, one wonders how there is flawless compliance by the entire operation of the movement to the given guidelines. Besides five tasks (*panch a'maal*) and six points, they follow the same books titled '*Fazail-e-A'maal*' by Muhammad Zakariya Kandhlawi and '*Riyadh as-Salihin*' by al-Nawawī for *ta'leem* (study session). They do not expand their discussion beyond six points; they focus on five tasks (*panch a'maal*) and do not use any other book for preaching apart from these two recommended manuscripts.

The Mechanism of Performance Evaluation and Feedback in Tablighi Jamaat

Performance evaluation in an informal hybrid-structured decentralized voluntary organization is a phenomenon that attracts attention. Even with no offices and no employment structure there is still an effective pattern of monitoring and appraisal. The tool that is used for this very purpose is called *Kaarguzari*. An account of the *dawah* journey is narrated orally in open gatherings at the relevant *markaz* (centre) at the end of a tour or submitted through letters (*khatoot*) during or at the culmination of prescribed *dawah* journey.

This is termed *Kaarguzari*. There is a dedicated department (*Shuba-e-Khatoot*) at the national centre (*markaz*) of Tablighi Jamaat that maintains a record of letters and shares important letters with devotees during *ta'leem* for motivation and learning.

Kaar means 'work', 'action', 'profession' or 'matter'. *Kaarguzar* is a person who undertakes a task or profession. *Kaarguzari* denotes the discharge of one's duty or business or service (Metcalf, 2003). There is a perpetual cycle of *tashkil* (formation and assignment of preaching groups) and *Kaarguzari* in city and national *marakiz* (centres). These *Kaarguzari* sessions have multiple benefits; the dominant aspect is the motivational side of the *dawah* journey. The reporter of the *Kaarguzari* primarily focuses on success stories of engaging Muslims with the five tasks (*panch a'maal*) and invisible support during the *dawah* journey to overcome difficulties. This enriched *Kaarguzari* unintentionally transmits hands-on experiences to the listeners about the dynamics of different parts of the country and the planet for future inspirers when they travel to these destinations. *Kaarguzari* also helps *amirs* (leaders) to develop their future strategies for Tablighi Jamaat according to *taqadhas* (requirements) of different parts of the country and the globe.

After *Kaarguzari* all participants informally and sometimes unknowingly help in feedback to improve performance, to eliminate difficulties and to adopt new techniques for challenges faced during *dawah* journeys. This informal discussion includes appreciations for sacrifices extended during the *dawah* journey, exchange of opinion about learning experiences and specific information about people, locality and other relevant details. *Karguzari* also helps veterans to determine the development needs of devotees and to keep an eye on promising preachers for demanding assignments.

Training and Development of Devotees

Tablighi Jamaat has an unintentional but very effective training and development mechanism of devotees to become impressive preachers. They expose the new entrant to public speaking through small announcements (*I'laan*) for *ta'leem* in local mosques. *Sehroza* (three days in *dawah* journey) is the first formal training to adopt traditions of Tablighi Jamaat. In the next step they engage new devotees to give *ta'leem* in local mosques on a regular basis. Engagement with daily *ta'leem* helps an individual to learn how to interact and communicate the basic message. The frequency of exposure builds confidence in devotees to take part in bigger gatherings.

During *dawah* journeys devotees are taught dressing, communication and interaction ethics. These values are so deeply rooted in Tablighi Jamaat that if you meet a devotee in any part of the world, it will not be difficult to recognize him as a practising follower of Tablighi Jamaat. These training and development traditions are not modern interventions; however, may be evolved over time, but provide learning opportunities to all devotees to attain and improve skills necessary for effective preaching as happens in sophisticated modern-day corporate sector.

Social and Psychological Implications of Tablighi Jamaat

Many Tablighi Jamaat followers describe joining Tablighi Jamaat as a life-changing experience. Do people join the Tablighi Jamaat purely to strengthen their faith or are there some other social and/or psychological factors involved that drive them to join Tablighi Jamaat? Involvement with the Tablighi Jamaat has a positive effect on their social status and psychological make-up as a result of their mixing with people from different social classes while carrying out *dawah*. Followers from the lower and lower-middle classes get an opportunity to mix with people from different classes by carrying out *dawah* journeys (Siddiqui, 2018).

The case of Dabir Uddin, who runs a small laundry business, was reported by Siddiqui (2018) and explains an important aspect of equality in Islamic teachings as mentioned in the Qurān (49:13):

> O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.

Equality is not to be mistaken for or confused with identicalness or stereotyping. Islam teaches that in the sight of Allah Almighty, all people are equal, but they are not necessarily identical. There are differences of abilities, potentials, ambitions, wealth, and so on (Islamweb.com, 2016).

The Prophet Muhammad (PBUH) said:

> O people, verily your Lord is One and your father is one. Verily there is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab, or of a red man over a black man, or of a black man over a red man, except in terms of *Taqwa* (piety). (Humbal, 2001)

Dabir Uddin said that people honour him because he keeps a beard and wears a cap; everyone addresses him with respect after joining Tablighi Jamaat. He narrated his feelings as follows:

> I am a poor laundry man. I wash and iron clothes for the people of my area. This is not a profession that is considered as honourable in the context of Bangladesh. However, after joining the Tablighi Jamaat, many people started to speak to me politely and with honour. I go to *dawah* and ijtema with other respectable people from my society. Many of them are engineers, doctors and first class government service holders. They respect me and value my opinion, which I believe happens because of the Tablighi Jamaat.

Devotees from affluent classes also find the Tablighi structure to be an opportunity for self-correction. Leaving all facilities behind by joining *dawah* journey, devotees are exposed to the hard realities of life and have to adjust to the meagre resources available during the trip. That inculcates thankfulness for the blessings one has, erodes arrogance and pride and thus teaches devotees to relate everything they have to be a favour of Allah (SWT).

Siddiqui (2018) declared Tablighi Jamaat to be a successful movement around the globe because of the ability to keep its followers (new and long-term) in a Tablighi-guided life. However, he also argued that:

> The positive image of the Tablighi Jamaat and its preaching activities, along with family and peer pressure and a variety of personal reasons explain why people join the movement. Once they have joined the practical advantages of belonging to the Tablighi Jamaat for living a life developing and nurturing an image of 'good Muslim' in the contemporary world encourages followers to remain dedicated to the Tablighi life.

Women and Tablighi Jamaat

Tablighi Jamaat is the biggest global Islamic religious reform movement. Its operations (large or small) exist in almost every country of the world. Predominantly, it is a male-centred organization; however, there is a noticeable participation of women in Tablighi Jamaat. Women contribute towards *dawah* through two means. One is to invite the women of the community at their residence for *ta'leem*, and the other is to join *dawah* journeys accompanied by their *mehram* in Jamaat mustura (a group with hidden ladies). Women in Tablighi Jamaat are much more active than other Islamic movements (Féo, 2009).

It is generally perceived that Islamic religious movements keep their women oppressed and men do not allow them to contribute to the development of the struggle (Amrullah, 2011). However, reasonably active participation of women from across all classes of society suggests that Tablighi Jamaat encourages and considers their contribution as a valuable resource to spread the message of the movement. Although reward in the life hereafter remains the mainstay of all *dawah* activities in Tablighi Jamaat, to be a devotee has several immediate advantages for women, such as breaking with daily life, expanding social networks, a sense of special care from their husbands, a break from domestic labour and more outdoor activities (Féo, 2009).

This escape from reality, as Féo (2009) explained, gives them an opportunity to learn how to preach to women, how to use gentle behaviour to convince the sisters to strengthen their faith. Now they are not only mothers and housewives, they can spend their time in a more valued activity: preaching to other women to follow the path of Allah. When women travel across borders for a *dawah* journey with their husbands or greet international votary during *nusrat*, they feel pride in becoming part of a global community, the *Ummah* (Nisa, 2014). In sleeping, eating and sitting all together during the *dawah* journey, they also gain a new experience of solidarity among women who do not belong to their family (Féo, 2009).

The entire experience of women being actively engaged with Tablighi Jamaat can be summarized by Féo (2009), as she describes:

> Living with the Tablighi women, I was able to hear about their conception of life, their idea of a perfect woman, and their dreams of the afterlife. I became convinced of their own choice to define this way of life as an ideal of Islamic womanhood and as a response, as they argued, to Western feminism. As of another way to reach freedom and equality, as women as men have the same duties in the mission.

Transformative Experiences During *Dawah* Journeys

I would like to discuss a delightful aspect of Tablighi Jamaat based on my personal experiences in interacting with followers of Tablighi Jammat. Usually in Muslim societies there is a segregation of tasks based on gender. Gender roles are changing rapidly in Muslim societies that are experiencing more women in employment and a high rate of exposure to global norms and consumer culture. Traditionally, men were expected to look after matters that are outside the home, for example, earning money, ensuring household amenities, business transactions and other major social obligations, and women had to take care of affairs within the home, such as looking after children, cooking, maintenance of the home, and so on.

One of my friends, a committed devotee, who serves as an academic in a leading higher education institution of the country once expressed his unease for not being able to go for a *chilla* for a long period of time. I said that probably he did not need to go to *dawah* journey as his life had already completely transformed according to Tablighi traditions. However, he replied:

> My habits have changed. I started expressing anger on little issues that I face at home every day. I think I am now becoming ungrateful for the blessings I have. I have to go to *dawah* journey to revitalize gratitude for what Allah (SWT) has bestowed me. I have to cook myself, I have to wash my clothes, I have to sleep on floor, I have to bear hardships of weather, I have to travel on difficult tracks, I have to meet people of different temperaments and handle their moods to make myself humble again.

The quote reveals a gender role reversal in the sense that he is frustrated for not being able to cook and wash while at home and hence feels the need to go out for a *chilla* again.

It is interesting to note that during *dawah* journeys, men cook, wash clothes and utensils and perform other identical duties, which they generally do not perform when they are not on *dawah* journey. On the other hand, the accompanying women remain actively involved in activities in the social domain such as meeting other women in the community, inviting them to *ta'aleem*, discussions, listening to the *bayaan* (a preaching sermon), and so on. Similar striking accounts have been reported by Féo (2009), expressing excitement of women emerging from role reversal during *dawah* journeys:

> Noor says, with strong emotion in her voice: 'When I go on *khuruj* (*dawah* journey), I feel like I am on honeymoon. I can see my husband only five minutes twice a day, but we are like a newly-married couple. I feel so excited!'
>
> 'My husband takes me by the hand as I am unable to walk by myself (due to the veil on even eyes). My husband takes care of me. He manages everything', says Rosezalina.

Accordingly, one can argue that the Tablighi Jamaat is playing an important transformative role when it comes to gender roles in typical Islamic collectivist societies. At the same time, one can also argue that the typical gender-based segregation practised in Islamic countries has little to do with real Islam as

the holy Prophet Muhammad (PBUH) used to wash his own clothes. This is reflected in the Hadith, which states:

> Ayesha (may Allah be pleased with her) was asked: What did the Messenger of Allah (blessings and peace of Allah be upon him) do in his house? She said: He (PBUH) was a human being like any other; he would clean his garment, milk his sheep and serve himself. (Narrated by Ahmad.)

Another narration says:

> He (PBUH) used to keep himself busy serving his family and when it was time for the prayer, he would get up for prayer. (Al-Bukhari)

Religious Tourism and Tablighi Jamaat

Dawah journeys are the main component of the Tablighi movement. The entire scheme of *dawah* journeys leads to extensive religious tourism generated through Tablighi Jamaat. According to Tablighi traditions a devotee has to spend one-tenth of his life for *dawah* activities. A devotee has to spend two-and-a-half hours every day for *ta'leem* or other *dawah* activities. It is recommended to travel for *sehroza* (three days) every month and *chilla* (forty days) every year, which makes it one-tenth of one's lifetime to be dedicated to *dawah* journey. *Dawah* journeys for three consecutive *chillas* (four months) is considered to be the minimum time to understand all pertinent dynamics of Tablighi Jamaat and to become a reliable devotee.

There are several fundamental aspects of these journeys, such as temporarily abandoning worldly matters, obtaining religious knowledge, building new perspectives and personal transformation. These journeys result in a threefold expansion of the social network of devotees. They socialize with people of the community where they travel to and stay for given number of days, they make new friends within the Jammat (group of people) they are travelling with and meet news devotees in gatherings at different levels and locations. When these *dawah* journeys cross boarders these social networks become transnational (Ismailbekova and Nasritdinov, 2012) and turn into a source of exchange of *dawah* customs across societies.

During national gatherings of Tablighi Jamaat, highways and motorways remain unusually packed with vans, buses and trucks. Interestingly, trucks are divided into two temporary compartments to utilize one for sleeping and the other for cooking purposes during the journey. This shows both the commitment and the excitement for travelling. Observing, participating and living apart from usual environment are all available for those who are engaged with Tablighi Jammat to make it a whole experience.

Tablighi Jamaat and Economic Impact

The impact of travel and tourism on the economic and social development of a society remains enormous. It opens up new opportunities for business,

trade and capital investment, creates new jobs and avenues for entrepreneurialism for the workforce, and protects heritage and cultural values (Scowsill, 2015). Widespread religious travel and tourism in Tablighi Jamaat is one of the successful examples of providing these benefits to a society. National and international travel of millions of devotees results in massive economic activity, especially during annual gatherings.

Travel and tourism provided 3.6% of total employment in 2016 (Scowsill, 2016). Religious tourism of Tablighi Jamaat is one of the important factors contributing to the national economy of some developing countries due to the massive mobility. Extensive mobilization of millions of people every year through religious tourism of this kind also has a very useful impact on the growth of domestic commerce, retail and cottage industries. Besides the transport sector, during national Tablighi *Ijtima* (gathering), the textile, leather, footware, retail and food industries all get maximum benefit. There are several other segments in the cottage industry that depend on the peculiar operational nature of Tablighi Jamaat.

Irada to *Nusrat*

Operational excellence is the hallmark of Tablighi Jamaat. This dedicated journey of preaching starts from recoding an individual's *irada* (intention) in a notebook to join Tablighi Jamaat at their local mosque at the end of *ta'leem*. It is believed that even recording the intention will be rewarded. The motivation to join the movement begins with showing merely an intention; devotees persuade potential community members to at least record their intention to give only three days (*sehroza*) in the path of the Creator (Allah SWT). Then every moment spent for Tabligh is counted for reward in the life hereafter. These teachings create a mesmerizing environment around every devotee to extend everything that is possible for the mission.

Nusrat (assistance or local help) is the act of visiting nearby mosques to greet and support visiting Jamaat. Devotees in the local community of the mosque become the host of the Jamaat and people from surrounding communities visit for the *nusrat* of visiting Tablighi Jamaat. An intention to join Tablighi Jamaat culminates upon *nusrat*, besides giving one-tenth of the lifetime for prescribed activities.

Summary

Today Tablighi Jamaat is the largest transnational Islamic movement with an estimated twelve million to fifteen million adherents. It was established to counter Hindu missionaries as a reaction against the Shuddi campaign in early 1920s (Gugler, 2010). These millions of followers of Tablighi Jamaat generate a perpetual system of religious tourism and penetrate deep into the society where there is even a single mosque (*masjid*). Besides extensive travelling, the success of Tablighi Jammat can be attributed to some key factors.

- **Selfless efforts:** Preoccupation with self is not unnoticeable in the society. The tacit question underlying a person's response to everything 'what is in

it for me?' is not uncommon. Selflessness in Tablighi Jamaat means mutuality and a need for interpersonal bonds (Lasley, 1987). Selflessness is not a lack of self-concept or an effacement of personal identity. Rather, selflessness occurs when an individual considers his or her behaviour in the broader context of the cultural group in which he or she functions (Lasley, 1987). The extensive acceptability of adherents of Tablighi Jamaat across cultures is probably because of the persona of selflessness they have developed due to the asceticism throughout their engagement with Tablighi activities. Their patience, persistence and commitment to engage their fellow Muslims to practice visible Islamic teachings, probably, is the reason of quite extensive growth of the movement.

- **Openness:** Increased frequency of contact between first-line devotees and the hierarchy in Tablighi Jamaat help the devotees to identify with the goals of the movement. Open communication between leaders (*umara*) of Tablighi Jamaat and devotees is an integrating mechanism to improve and maintain morale and productivity (Eisenberg and Witten, 1987) of all devotees. Everyone can participate, even at the national level of *mashwara*. *Kaarguzari* is explained to everyone and open for feedback from all devotees. These are the naturally inculcated values stemming from Islamic teachings, which are scientifically proven success factors in modern-day organizations according to the nature of their operations.
- **Discipline:** This is one of the extensively discussed topics in literature. There is abundance of proponents and opponents of this notion (Clark, 1994). However, one cannot deny the usefulness of discipline to promote coordination in any operation. In a voluntary movement such as the Tablighi Jamaat, discipline is probably one of the major factors of success of the movement. Devotees without any formal organizational structure comply with the given pattern religiously. As a result, a disciplined coordination at all levels knits all devotees as a smoothly functioning machine with required productivity in terms of both quality and expansion.
- **Volunteerism:** According to (Peloza and Hassy, 2006) volunteerism is motivated by a mix of altruistic motives, egoistic aspirations and citizenship behaviour. Volunteerism in Tablighi Jamaat is probably the most important factor of success. What actually drives it is of interest for all, because volunteerism of this kind is unique to Tablighi Jamaat only. Many researchers discussed different aspects of such dedicated unpaid efforts to spread the message. However, it is difficult to attribute this devotion to any single reason. There is indeed a mix of several aspects, which leads to devoting days and nights, spending from own pocket, abandoning families and bearing hardships for the good of others.

There are several criticisms on Tablighi Jamaat, such as narrow view of practicability of Islam, no emphasis on *Jihad bil Saif* (warfare) and not forbidding evil vigorously. The five tasks and the six-point programme, and the scheme of *dawah* journeys are innovations (*bid'ah*) in Islam, is a call of *tasawwuf* or Sufism.

However, one cannot deny the success and impact of Tablighi Jamaat in the subcontinent in particular, and around the globe in general. Success and acceptability of Tablighi Jamaat in Muslim societies is indicative of its impact. They can safely claim that the objectives originally set by the founder of the movement are being achieved gradually but successfully.

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Discussion Questions

Chapter 2

1. Discuss tourist types and assess tourist motivations relevant to each tourist type.
2. Using the stimulus-response model (see Fig. 2.1), discuss how and in what sense a tourist is likely to respond to marketing efforts within the halal tourism industry.
3. What is meant by religious commitment? What role does it play in motivating an Islamic tourist?
4. Identify and discuss cultural orientations relevant to explaining the tourist motivations within the halal tourism industry.

Chapter 3

1. Why have the authors made such strong reference to the term 'critical multilogicality'? How can this term help us understand Muslim populations?
2. The Taj Mahal was used in this chapter to illustrate how the narratives and symbolisms around a place/site/destination can be challenged and re-presented. Can you find another example of this happening within tourism?
3. Can Islamic tourism appeal to a plurality of Muslim population or must it be tightly targeted in view of the diversity within Islam?
4. Islamic versus Halal tourism: weigh up the arguments presented in this chapter and decide which term you feel is most appropriate to use for tourism targeted at Muslim populations.

Chapter 4

1. Is there a problem or discussion on Islamic destinations' marketing?
2. Do general marketing approaches in the Islamic world effect the tourism marketing approaches?

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3. What are the main marketing problems of Islamic destinations?
4. How can these problems be solved (if they can be)?
5. Can Islamic destination marketing efforts develop? Please suggest other kinds of marketing efforts?

Chapter 5

1. How and in what sense has Hajj travel experience changed over time?
2. How would massive developments in Makkah be of benefit to pilgrims?
3. What are the advantages and disadvantages of Hajj commodification in the eyes of Muslims?
4. In this secular world, what do pilgrims do to strengthen their Islamic religious commitment after undertaking Hajj?

Chapter 6

1. Discuss how social media platforms such as Facebook and Twitter can be applied to promote religious tourism.
2. Critically evaluate how Islamic tourism concept differs from traditional view of tourism.
3. 'The Muslim traveller industry has transformed from niche market to a mainstream.' Discuss this statement.
4. Critically analyse the Islamic perspective on photography and its use in sharing religious tourism experiences on social media platforms.

Chapter 7

1. Describe the Islamic (business/marketing) views on tourism (religious).
2. How would you relate the concept of CRM to the tourism industry? Explain.
3. How advantageous is the Islamic religious concept for the development of religious tourism industry?
4. Compare the conventional marketing concept and the Islamic customer relationship-marketing concept from the perspective of tourism.

Chapter 8

1. How would you evaluate the current situation of tourism industry in Saudi Arabia? Identify and discuss the key issues affecting it.
2. What are the main attributes (grouped dimensions) affecting the tourists' loyalty to Saudi Arabia as a tourist destination?
3. Critically evaluate the independent factors affecting the loyalty of religious tourists visiting Saudi Arabia. Discuss and explain if you agree with these results.

4. In the light of this chapter's findings, what are your recommendations for stakeholders of the tourism industry in Saudi Arabia?

Chapter 9

1. What is Sufism? What is Sufi Tourism?
2. How are themes of love, and beauty elaborated in Sufism? What can Sufism offer to promote religious tourism?
3. What are the similarities between religious and Sufi tourism, and what do they both have in common?
4. How can Sufi poetry be utilized to promote Sufi tourism?

Chapter 10

1. Can a mosque be visited as a tourist attraction?
2. What are the motivations of tourists to visit mosques?
3. How can a mosque define a country or a nation?
4. Can mosque tourism enable tourists to understand a destination's heritage and culture?

Chapter 11

1. What are the major potentials of Hajj that go unutilized or unexploited? Economic, political, cultural?
2. What are some of the problems one can observe during the pilgrimage that make life difficult for pilgrims?
3. What should be or could be done to improve the quality of the services provided when pilgrims visit the Holy Sites?
4. Consider setting up an international organization called "Arafat Prizes" similar to Nobel prizes to award cutting edge intellectual and scientific work across the Muslim World.

Chapter 12

1. How would you define Halal tourism? Which kind of benefits do you think the expansion of this market segment could provide?
2. How could the quality and adequacy of tourist services be conformed to the requirements of Halal tourists?
3. What could be done to reduce or mitigate Halal tourism entry barriers in Spanish destinations?
4. What would you suggest to public authorities or private companies to position Spain as a successful Halal (or Muslim-friendly) tourism destination?

Chapter 13

1. What is the link between heritage and battlefield tourism?
2. State some examples of battlefield tourism in Europe.
3. Discuss the significance of Badr, Uhud, and the Trench battles in the history of Islam.
4. Comment on how visits to Saudi Arabia can be stimulated by using the battlefield tourism resources.

Chapter 14

1. Discuss the development of gastronomic tourism in Konya.
2. Evaluate and describe the holy foods consumed in sacred times such as hıdrellez and şivlilik in Konya.
3. Reflect and discuss the rich culinary culture used during special occasions and sacred festivals.
4. Describe how Mevleviyeh influenced Konya sacred food culture.

Chapter 15

1. Discuss how ethical tourism might contribute to economic growth.
2. Consider why halal tourism might develop synergies with other areas of visitor activity such as heritage tourism, wildlife tourism, food tourism, etc.
3. Review the SWOT analysis (see Table 15.1) to consider the halal tourism introduction in European country.
4. Explore the halal tourism effects for the business development.

Chapter 16

1. Describe the common feature and difference between traditional ritual and contemporary religious practices in a specific religious place.
2. What kind of communication has emerged between practitioner and audience in the religious practices?
3. What kind of sensibility or value has emerged in the process of communication between practitioner and audience in the religious practice?
4. Discuss the function of religious practices in contemporary religious places.

Chapter 17

1. 'Presently, the obligatory Hajj pilgrimage does not offer insight into foot pilgrims' experiences.' Discuss this statement.
2. What are the various arguments in favour of the following statement: 'In foot pilgrimage studies, the element of "sacredness" associated to "place of pilgrimage" is seen to shift to "the journey"'?

3. Research a few more examples of sacred night, objects and place from an Islamic perspective. Discuss these with deliberations outlined in the theoretical constructs.
4. How do you think the Arbaeen walk draws parallels with journey sacredness?

Chapter 18

1. What is meant by Tablighi Jamaat? What are the key mechanisms through which this organization works?
2. Is Tablighi Jamaat a reformist movement? Provide examples from this chapter in support of your answer.
3. How is Tablighi Jamaat structured and what rules and regulations does it use to enhance religious commitment among its followers?
4. What are the implications of Tablighi Jamaat for tourism in general and for Islamic tourism in particular? Use examples from this chapter in support of your answer.

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Note: bold page numbers indicate figures; italic page numbers indicate tables.

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Islamic Tourism

Management of Travel Destinations

Edited by **Ahmad Jamal**, **Razaq Raj** and **Kevin Griffin**

Islamic tourism is not purely motivated by religion; it also includes participants pursuing similar leisure experiences to non-Muslims within the parameters set by Islam. Destinations are therefore not necessarily locations where Shari'a or full Islamic law is enforced.

Demand for Islamic tourism destinations is increasing as the Muslim population expands, with the market estimated to be worth over US$230 billion. This book explores the relationships between the religious, tourism, management and education sectors. It provides practical applications, models and illustrations of religious tourism and pilgrimage management from a variety of international perspectives, and introduces theories and models in an accessible structure. The book:

- Discusses motivations of Islamic tourists from both religious and cultural perspectives.
- Includes a range of contemporary case studies of religious and pilgrimage activities.
- Covers ancient, sacred and emerging tourist destinations.
- Reviews new forms of pilgrimage, faith systems and quasi-religious activities.

This book provides an engaging assessment of the linkages and interconnections between Muslim consumers and the places they visit. It provides an important analysis for researchers of religious tourism, pilgrimage and related subjects.