



Review

Halal tourism: Emerging opportunities

Asad Mohsin ^{a,*}, Noriah Ramli ^b, Bader Abdulaziz Alkhulayfi ^a^a The University of Waikato Management School, Private Bag 3105, Hamilton 3240, New Zealand^b Civil Law Department, Ahmad Ibrahim Kulliyah of Laws, International Islamic University Malaysia, Malaysia

ARTICLE INFO

Keywords:
Halal tourism
Muslims
New markets

ABSTRACT

The main purpose of this paper is to raise awareness about the growing Halal tourism market segment and identify the fundamental needs of this segment. What is Halal tourism? What are the sources that inform about Halal tourism? What is the potential of Halal tourism? How does one attract this potential segment? These are some of the questions to which a response is provided in the paper. The methodology is largely reliant on secondary information. The paper also makes some recommendations which have implications for the practitioners.

© 2015 Elsevier Ltd. All rights reserved.

Contents

1. Introduction	137
2. What is Halal tourism?	138
3. What sources inform the Halal tourism?	138
4. The holy Qur'an	138
5. The Shari'a law	138
6. Consumer protection in Halal tourism and hospitality services	139
7. Potential of Halal tourism market	140
8. Discussion and conclusions	141
9. Recommendations	142
References	142

1. Introduction

The tourism industry's uniqueness, dynamics and resilience are evident from data that show it continues to record growth despite adverse events like the Gulf War, terrorism attacks, flu scares etc. International tourist arrivals (overnight visitors) grew by 5% worldwide in 2013, reaching a record of 1087 million arrivals, after topping the 1 billion mark in 2012. International tourism receipts reached US\$ 1159 billion worldwide in 2013, up from US\$ 1078 billion in 2012. Forecasts prepared by UNWTO in January 2014 point to growth of 4% to 4.5% in international tourist arrivals in 2014 – above The Tourism Towards 2030 long-term forecast of 3.3% a year. The Tourism 2020 Vision forecasts of UNWTO shows that tourism is expected to generate 1.56 billion international

arrivals by the year 2020. This represents a growth rate of 4.1% during 1995–2020. In 1995 long-haul travel accounted for 18%, by 2020 it is expected to increase to 24% (UNWTO 2020 Vision). It is worth noting where the increase in number of tourists is being generated from and what is our level of preparedness to enter those markets? The forecast indicates that there will be 69 million outbound tourist arrivals generated from the Middle East in year 2020. This represents an average annual growth rate of 6.7% over the period 1995–2020 which is above the global average. Hotels worldwide are eager to tap Middle East travelers, as figures cited by the report showed that Arab Gulf countries spend \$ 20 billion on vacations every year, led by Saudi tourists whose expenditure tops \$ 8.5 billion. Europe and the UK are typically the most popular destinations for the Middle East travelers in the summer, but last year travel to these hot spots has fallen (UNWTO 2020 Vision). East Asia and the Pacific, Asia, the Middle East and Africa are forecasted to record growth at rates of over 5% year, compared to the world average of 4.1%. Europe will maintain the highest share of world arrivals, although there will be a decline from 60% in 1995 to 46% in 2020.

* Corresponding author.

E-mail addresses: amohsin@waikato.ac.nz (A. Mohsin), noriahr@iiu.edu.my (N. Ramli).URL: <http://www.mngt.waikato.ac.nz/> (A. Mohsin).

The tourism industry is highly dependent on guest experiences with respect to customer service and delight. In recent years, an increasing growth trend in numbers of international movements has been witnessed in the Halal tourism market in the world. According to a report by Thomson Reuters and Dinar Standard (2013) Halal tourism was worth US\$ 137 billion in 2013 and expected to reach US\$ 181 billion by 2018. With an aim to explore the huge potential of Halal tourism, hoteliers in some countries have started several initiatives to attract tourists seeking Halal services, by offering unique customized opportunities in accordance with the Islamic beliefs. Factors like ease of travel and affordability are contributing to an increase in the Muslim travelers thus providing substantial reasons for the rise of the Halal tourism (Harper, 2012; Pew Research Center, 2012). Typically, in the recent past, Muslim travel was limited to tour packages to pilgrimage centers like Mecca and Medina. Consequently, the Muslim travel market was dominated by travel agencies specializing in pilgrimage tour package to these religious centers (Suleaman, 2010). However, with an increase in an emergent outbound holidaying trend among Muslim travelers to explore the world, the current opportunities related to the Halal tourism have been created.

Today, Halal tourism and hospitality services in the airlines, hotels, food services, are new fast developing products related to the Halal tourism segment. Halal tourism is the type of tourism that adheres to the values of Islam. Henderson (2010) suggests that all the product developments and marketing efforts designed for and directed at Muslims are gaining attention from both the industry and academic researchers. Halal tourism is distinct from other forms of tourism because it is specifically supported by self-esteem based on Islamic values. Duman (2012) defines Halal tourism as the activities of Muslims traveling and staying in places outside their usual environment. The Halal tourism consumers are thus the end-user of goods and services which are expected to be Halal compliant, and hence their rights and interests should be respected by the industry if the needs of this market are to be successfully met.

2. What is Halal tourism?

Halal tourism refers to the provision of a tourism product and service that meets the needs of Muslim travelers to facilitate worship and dietary requirement that conform to Islamic teachings. Halal tourism is therefore the type of tourism that adheres to the values of Islam, and in that sense comparisons might be made with the growth of Islamic banking practices in that both permit members of the faith to successfully be part of the contemporary world in ways consistent with their values and practices.

Bon and Hussain (2010) propose that Halal tourism is a subtype of religious tourism. It is tourism that is undertaken by the followers of Islam; these followers live their lives by the Sharia Law. Following Sharia Laws is a way to become Halal. "Halal" is an Arabic word which means, "countenanced" for Muslims and therefore relates to approved and permitted forms of behavior. Thus, Halal tourism essentially deals with a Muslim oriented tour, designed to address the Muslim considerations and needs, where the tourists abide by the Sharia laws as facilitated by the hosts. Even though the global Muslim community is very much diversified on political, social and historical grounds; the core beliefs pertaining to the concepts of Halal (permitted) and haram (forbidden) remains the same. Different organizations such as the Jakarta Islamic Centre (JIC) and The Department of Islamic Development Malaysia (JAKIM), offer different comprehensive definitions for Halal tourism and offer Halal certifications based on compliance to the Sharia requirements. Several governmental and non-governmental organizations have ventured into this niche market of Halal tourism by offering premium hospitality services that facilitate a Muslim tourist to comply with Sharia laws. Based on their understanding of Halal and Islamic tourism, various tour packages, specially designed to cater to the emerging trend of Islamic tourism are offered by these hotels. These initiatives

are being copied and implemented world-wide and not simply in countries where those of the Islamic faith comprise the majority of the population. For example the Federation of Islamic Associations of New Zealand also provides lists of those supplying goods and services that permit both residents and visitors to New Zealand to comply with their religious beliefs.

The concept of Halal, meaning permissible in Arabic, is a generic word, not just being applied to food alone, but including all facets of life. Khalil (2010) explains that the idea of integrating the concepts of Halal in the area of tourism was introduced by the hoteliers after recognizing the success, popularity and acceptance of the Sharia laws in the banking and investment sector.

3. What sources inform the Halal tourism?

Hoteliers around the world realized the potential of Halal tourism, which comply, with the Sharia laws of Islam as described on Qur'an, as a promising market segment of tourism, catering to the requirements of traveling Muslim community. In order to get a better insight into Halal tourism, it is important to understand its relevance with Qur'an and Sharia law.

4. The holy Qur'an

A discussion of Halal tourism requires understanding the role of the Holy book Qur'an, which is comprised of the written words of Prophet Mohammad (PBUH) as guiding principles for Muslims. Islam is about leading a good life and the well-being of humans, and it stresses "socio-economic justice" and "brotherhood". It also stresses a need for a balance between the spiritual and material needs of human beings (Rice & Al-Mossawi, 2002). While the words of God were revealed to many such as Jesus, Moses, and Adam the Qur'an articulates the Islamic faith by the revelations made to the prophet Muhammad. In the Islamic world, the religion is an integral part of life and it is essential for the adherents to follow the rules described in Qur'an for gaining access to divine reality.

5. The Shari'a law

In Western society, religious beliefs are now generally considered separate from political and legal systems (although arguably this was not so prior to the Reformation), but this duality cannot be applied universally to other regions of the world. Specifically Islamic countries such as the Kingdom of Saudi Arabia, where Islamic law is the precept behind the concept of "church and state" in a Western Society. Muslims firmly believe in following the straight path of God's precepts – the Shari'a. The Shari'a is the sayings of the Prophet and it is derived from the Hadith (reported sayings of the Prophet) and the Qur'an (Esposito & Donner, 1999). Muslims believe that every human action has an ethical quality characterized by qubh (ugliness, unsuitability) versus husn (beauty, suitability) depending on divine revelations. In addition, there are five categories of subsumed human actions such as recommended, commanded, reprehended, those classified as 'legally indifferent', or else prohibited. Only the category of 'legally indifferent' has a scope for human intervention or choice otherwise Islamic law deals with all aspects of human conduct including food and drink, dress, entertainment, and way of living. It may be surprising for other religions, but Islam also determines which food or drink is Halal (permitted) or legal.

The Qur'an and the hadith are the primary sources of law, and address most human actions. However, there are many variants or differing contexts that are addressed by 'Fiqh' – a body of work developed by scholars. Fiqh covers various aspects of law, including civil, political, social, constitutional and procedural law as well as religious law. Fiqh enabled the development of a number of different thoughts, interpretations and traditions (Schacht, 1959). Therefore, while Shari'a deals with all aspects of human actions (Hodge, 2002), its interpretation and

Download English Version:

<https://daneshyari.com/en/article/1013566>

Download Persian Version:

<https://daneshyari.com/article/1013566>

[Daneshyari.com](https://daneshyari.com)