Tourism Management Perspectives 19 (2016) 150–154

Contents lists available at ScienceDirect

Tourism Management Perspectives

journal homepage: www.elsevier.com/locate/tmp

Review

Halal tourism: Concepts, practises, challenges and future

Mohamed Battour *, Mohd Nazari Ismail

Faculty of Business and Accountancy, University of Malaya, Malaysia
Faculty of Commerce, Tanta University, Egypt

ARTICLE INFO

Keywords:
Halal
Tourism
Muslim friendly
Destination marketing

ABSTRACT

Tourism recognizes the growing interest in Halal tourism from both the perspectives of industry and research. Halal tourism can be summarized by any object or action which is permissible to use or engage in tourism industry, according to Islamic teachings. Therefore, the success of developing and marketing Halal tourism destination must be guided by the adoption of Islamic teachings and principles in all aspects of tourism activities. This paper explores the concept of Halal tourism along with the components which constitute the industry. It provides worldwide examples of some of the current best practises. The opportunities and challenges in developing and marketing Halal tourism are also discussed.

© 2015 Elsevier Ltd. All rights reserved.

Contents

1. Introduction . . . 150
2. Halal tourism concept . . . 150
3. Current practise in Halal tourism . . . 151
4. Challenges and future of Halal tourism . . . 153
5. Conclusion . . . 153
References . . . 153

1. Introduction

Tourism industry recognizes the growing interest in Halal tourism from both the perspectives of practitioners and researchers. Those involved stress the fact that any strategy to develop or market Halal tourism products services must be guided by Islamic law (Shariah). This growing interest in Halal tourism could due partly to the growth of Muslim population worldwide. The paper explores the concept of Halal tourism along with the components which constitute the industry. The paper also discusses the opportunities and challenges in developing and marketing Halal tourism. Marketers and policy makers who are concerned with halal issues will understand the Islamic requirements related to tourism. This will help them choose suitable halal alternatives. The knowledge of Halal tourism concept and components are pertinent to industry players alike in developing Halal tourism infrastructure and facilities, halal travel packages, and halal travel activities. It will also help them design specific messages for marketing communication in order to attract Muslim tourists.

2. Halal tourism concept

It is recently noted that there is a challenge to identify the right terminologies as well as the proper clarification Halal tourism concept. At the moment the most commonly-used terms are 'Halal tourism' and `Islamic tourism'. Due to the multidisciplinary scope of the subject matter, there exist confusions regarding the two terms. As a result the terms are often used interchangeably by researchers in both conceptual and empirical papers as if the two concepts are similar (see, e.g., Battour, Battor, & Bhatti, 2013; Battour, Ismail, & Battor, 2011; Battour, Ismail, Battor, & Awais, 2014; Battour, Ismail, & Battor, 2010; Henderson, 2009; Jafari & Scott, 2014; Stephenson, 2014; Zamani-Farahani & Henderson, 2010). However, using 'Halal tourism' and 'Islamic tourism' as the same terms could be questionable.

According to one very authoritative book entitled 'The Lawful and the Prohibited in Islam', which was written by Sheikh Yusuf al-Qaradawi, a globally-respected Islamic scholar and chairman of the

* Corresponding author at: Faculty of Business and Accountancy, University of Malaya, Malaysia.
E-mail addresses: mohamedbator@gmail.com, mbattour@um.edu.my (M. Battour).

http://dx.doi.org/10.1016/j.tmp.2015.12.008
2211-9736/© 2015 Elsevier Ltd. All rights reserved.

International Union of Muslim Scholars, the term Halal is defined as "That which is permitted, with respect to which no restriction exists, and the doing of which the law-giver, Allah, is allowed" (Al-Qaradawi, 2013; p. XXV). Therefore, Halal term means 'permissible' according to Islamic teaching (Sharia law). Halal is also one of five action (al-ahkam al-khamsah) that categorizes the morality of human action in Islam, others being Fard (compulsory), Mustahabb (recommended), Makruh (disliked), and Haram (forbidden) (Faruki, 1966). From Islamic perspective, Halal as defined above refers to any practise or activity in tourism which is 'permissible' according to Islamic teaching.

The term 'Islamic' is precisely applied only to that which relates directly to the faith and its doctrines (such as Islamic law/Shariah, Islamic values, principles and beliefs, Islamic worship) (Douglass & Shaikh, 2004). It is therefore closer to the Arabic term 'Mu'minoon' (Ibn Kathir, 2000). This is because Islam indicates the faith as an ideal based on the core Islamic sources which are the Qur'an and the Sunnah of the Prophet (Arjan, 2014; Battour et al., 2010). It therefore follows that Muslim men, women, country may not necessarily be Islamic and that 'Islamic men' and 'Muslim men' have different meanings (Arjan, 2014; Khalifa, 2001). Moreover, another element needs to be present to make an activity 'Islamic' which is niyyah or intention. An action or activity is accepted by God becomes Islamic when the intention of the person who performed it is to seek the pleasure of God (Arjan, 2014; Olatoye, 2013). This is based on the very famous hadith by the Prophet Muhammed:

> "*Verily actions are by intentions, and for every person is what he intended. So the one whose 'hijrah' (migration) was to Allah and His Messenger, then his 'hijrah' was to Allah and His Messenger. And the one whose 'hijrah' was for the world to gain from it, or a woman to marry her, then his 'hijrah' was for what he made 'hijrah' for*" (Al-Bukhārī and Muslim).

The background to the above hadith was that the companions of the Prophet were discussing the actions of their fellow Muslims performing Hijrah (moving from the Holy city of Makkah to Madinah). The Prophet S.A.W divided the actions into two categories — those that are accepted by God and those that were not. The former is when the intention was to seek the pleasure of God, whilst the latter is when the intention or motives were for other than pleasing God (Arjan, 2014; Olatoye, 2013). Therefore, an activity that is accepted by God and deserving of reward from him is categorized as 'Islamic'. Based on the above argument, using the terms 'Islamic' and 'Halal' as if they have similar meaning is inappropriate. It would be better to use 'Halal' as brand name rather 'Islamic' for any related product and service in tourism industry.

It could be better to define tourism first to define Halal tourism properly. According to UNWTO definition, "Tourism comprises the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes" (Goeldner & Ritchie, 2006). Cook et al. (2014; p.3) defined Tourism as "the temporary movement of people to destinations outside their normal places of work and residence, the activities undertaken during their stay in those destinations, and the facilities created to cater to their needs". It is noted from the previous definition that the tourism include the movement of people (tourists) which represents the demand side and activities/facilities to cater to tourists' needs (destination) which represent supply side.

Some researchers have tried to define Islamic tourism and Halal tourism in tourism and destination marketing literatures (Battour et al., 2014; Carboni, Perelli, & Sistu, 2014; Din, 1989; Jafari & Scott, 2014; Timothy & Iverson, 2006; Zamani-Farahani & Henderson, 2010). However most have not taken into consideration the Islamic law (*Shariah*), the target customers (i.e. Muslims or non-Muslims), the location of activity (i.e. Muslim vs non-Muslim country), the product and service offered (i.e. food, facilities), and the purpose of travel. Most of these definitions are loosely defined and used interchangeably. In other words, Halal tourism and Islamic tourism are treated as similar concepts. For example, Jafari and Scott (2014) defined Islamic tourism as "The encouragement of tourists likely to meet the requirements of Sharia law". The definition focuses on Islamic law and its requirements to meet the tourist needs but ignored the religion of tourists (Muslims) and other dimensions. In our opinion, Jafari and Scott's definition is more appropriate for 'Halal tourism' rather than 'Islamic tourism'.

Carboni et al. (2014) defined Islamic tourism "*as tourism in accordance with Islam, involving people of the Muslim faith who are interested in keeping with their personal religious habits whilst travelling*". This definition takes into the consideration the Islamic law, the target customers (Muslim), and the location of activity, but the product and service offered (i.e. food, facilities) is ignored. However, Carboni et al. (2014) recommended that Islamic tourism is not restricted only for religious purposes and is not exclusively to or within Muslim countries.

Zamani-Farahani and Henderson (2010) considered that Islamic tourism and Halal tourism are same concepts and defined Islamic tourism as simply tourism mainly by Muslims who prefer to stay within their culture. This definition highlights the fact that Islamic tourism is for Muslims and the location of the activities is in Muslim country. However, the definition neglects the Islamic law requirements in tourism activities. Zamani-Farahani and Henderson (2010) in the same study reported that Islamic tourism could be extended to target non-Muslims which is against their definition of Islamic tourism. However, in line with Al-Hamarneh and Steiner (2004) Zamani-Farahani and Henderson (2010) highlighted the benefits of Islamic tourism for non-Muslim tourists visiting the Muslim world.

WTM (2007) explains Halal tourism as a type of religious tourism that is in conformity with Islamic teachings regarding behaviourisms, dress, conduct and diet. On the other hand, it is claimed that Islamic tourism attracts many travellers entirely interested in what is termed 'Islamic culture' (Henderson, 2009; Javed, 2007). Shakiry (2006) also claims that 'The concept of Islamic tourism is not limited to religious tourism, but it extends to all forms of tourism except those that go against Islamic values'. Therefore, the two concepts are vague and definitional ambiguities in terms of the Islamic law, the target customers (i.e. Muslims or non-Muslims), the location of activity (i.e. destination attributes), the product and service offered (i.e. food, facilities), and the purpose of travel.

To sum up, Halal tourism is "any tourism object or action which is permissible according to Islamic teachings to use or engage by Muslims in tourism industry". The definition consider the Islamic law (*shariah*) as the basis to deliver tourism products and service to the target customers who are mainly Muslims, such as Halal hotels (shariah compliant hotels), Halal Resorts, Halal restaurants, and Halal trips. The definition claims that the location of activity is not limited to the Muslim world. Therefore it includes services and products that are designed for Muslim travellers in Muslim and non-Muslim countries Furthermore, the definition considers the purpose of travel is not necessarily religious. It may be any of the general motivations of tourism.

3. Current practise in Halal tourism

It is noted recently that Muslim customers become sensitive to consume products and services that Shariah compliant (Battour, Battor, & Ismail, 2012; Battour et al., 2010; Jafari & Scott, 2014). Moreover, the awareness among Muslim increased to select Halal options for their needs from the common of options currently offered (Battour & Ismail, 2014; Muhammad, 1989, p. 24). Therefore, some non-Muslim destinations such as Japan, Philippines, and Brazil offered Muslim friendly solutions/options to scenario seen as problematic by Muslim travellers. For example, Chambers of Commerce in Japan and the Philippine Travel Agencies Association (The National, 2014; TTG Asia, 2014) organized seminars to train the tourism industry to satisfy Muslim tourist needs. Moreover, prayer rooms are allocated at major airports and restaurants offer Halal Food in Japan. Muslim friendly

Download English Version:

https://daneshyari.com/en/article/1013568

Download Persian Version:

https://daneshyari.com/article/1013568

Daneshyari.com