The Phenomenon of Islamic Tourism

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Review

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ABSTRACT

This review aims to examine how the concept of Islamic Tourism has been delineated and deployed in research themes, theories and methods. It contributes to what we already know about Islamic tourism from reviews of the qualitative, quantitative and conceptual research. A total of the number of 17 Islamic tourism-focused articles published in between 1998 to 2017 in 11 state-of-the-art journals are analyzed to assemble the phenomenon of Islamic tourism, encompassing the particular needs of Muslim tourists and available industry responses. In terms of *themes*, the meaning and philosophy of Islamic tourism, and Muslim travellers' need understanding in the contemporary global tourism advancement are highlighted in the selected articles, where respectively five types of *theories*, such as world views, testable opinions, empirical implication, statistical model, and grounded theory, and the application of literature review, qualitative and quantitative *methods* are identified. In addition to scholarly goals, this review article further reminds the practitioners to identify themes and areas for further research that is yet to be fully explored and proposed for the industrial implications.

Keywords: *Islamic tourism, halal tourism, Muslim travelers, types of theories*

1. INTRODUCTION

The tourism industry is increasingly on the search for new customer segments (Battour et al., 2017), and tourism focused on Muslim travellers, such as Islamic tourism is unquestionably one that has been attracting growing interest among the practitioners over the past decades (Gabdrakhmanov et. al., 2015). The rapid growth of the Muslim population in the world is one of the critical reasons for this increased attention (El-Gohary,

2016). That is why it is imperative to acknowledge the demographic position of the Muslim community, their thematic preferences as well as to understand ways in which services should be ready to be offered and managed according to Islamic/Muslim instructions/habit (Stephenson 2014).

On the other hand, understanding the genuine concept of this so-called concept of *Islamic tourism* would lead to discovering the existing phenomena of its business trends such as the halal market. The idea of halal is still undefined or not apparent to non-Muslim traders and often thought by them to relate only to food and what is allowed to be consumed under Islamic law (Jafari & Scott, 2014). Yet, although important, the perception of halal is much more extensive than just-food. The source of what constitutes halal (allowed) and haram (not allowed/opposite to halal) is derived from the Quran (e.g., the holy book of the almighty Allah), the Prophet Mohammed's teachings and sayings (e.g., Allah's messenger), for example (1) male and female guests prefer to be served by same-gender service employees, (2) the source of beef, chicken, mutton, while pork is not allowed due to its food habit, should be according to Quranic instructions, such as animal should be slaughtered/sacrificed in the name of Allah, and should not be killed by gunshot or electric shock (El-Gohary, 2016). Thus, many more things, such as cultural events, Ramadan service (e.g., compulsory fasting month), separate recreation zones for male and female tourists are involved with the halal market. Notably, for Muslim, the Quran guides all aspects of human activities; therefore, religion influences the direction of tourism choices by Muslim tourists (Stodolska & Livengood, 2006). As a result, many non-Muslim countries provide alternatives for Muslim tourists to choose by upgrading the tourism facilities for the comfortability of the tourists (Demirel &Yasarsoy, 2017).

Thus, this review further reminds the needs of this increasingly large travel Market while existing studies repeatedly emphasize the requirements for Halal food, Halal restaurants, religious practices, and Halal compliant accommodation, tours, and travels (Oktadiana, Pearce, & Chon, 2016). This review tries to detect whether there are interest, attention and further signs of openness towards these kinds of products in Islamic tourism., there is a need to appreciate how Islamic principles and practices are manifest within the context of themes, theories and methods. Therefore, this review aims to examine how the concept of Islamic Tourism has been delineated and deployed in research themes, theories

and methods drawing illustration from 17 Islamic tourism-focused articles published in between 1998 to 2017 in 11 state-of-the-art journals (McKercher, 2005).

2. METHOD

The author deploys systematic method of article selection (see Table 1) based on the implications of McCullough, Coverdale and Chervenak (2007), such as the article that has (1) focused questions, (2) a literature search for items that address one or two focused issues, (3) methodological adequacy of the articles, and (4) the position of the current author concerning the focused questions on Islamic tourism, such as in terms of this review

(1) What is Islamic tourism?

(2) What are the themes, theories and methods of Islamic tourism research?

In terms of identifying theories, the author follows the explanation of Smith et al. (2013) which is acknowledged as a reliable way to present a comprehensive view of positioning theories in existing knowledge in a specific field, such as hospitality, tourism, and leisure studies (Swanson & DeVereaux, 2017).

Table 1. *List of journals*

No	Name of Journal	Number of Articles
1	Annals of Tourism Research	2
2	Tourism Management Perspectives	4
3	Tourism Management	2
4	The Journal of North African Studies	1
5	Journal of Economics, Business and Management	1
6	Tourism in the Muslim World Bridging Tourism Theory and Practice	1
7	Current Issues in Tourism	1
8	Journal of Tourism and Cultural Change	1
9	Tourism Recreation Research	2
10	Journal of Vacation Marketing	1
11	International Journal of Culture, Tourism and Hospitality Research	1

3. RESULTS AND DISCUSSIONS

Table 2. *Summary of themes, methods, theories and findings*

No	Name of the Journal	Author(s)/ Year	Methods/ Regions	Themes	Type of Theories/ Justification	Key Findings/Suggestions
01	Annals of Tourism Research	Jafari and Scott (2014)	Literature review, Secondary information	Encouragement of the discussion of Islam and tourism, a topic that involves both religious and secular issues, of global significance and academic and practical importance in this field	Type 5 World views, questions are legitimate to ask, scholarly enquiry, interpreted a wide range of phenomena as supportive of the relevant application	"Recognizing the socio-religious principles in Islam and recalling the global magnitude and the increasing mobility of its 1.6 billion population, research on the structured and structuring influence of the Muslim world and tourism on each other would advance the boundaries of knowledge in this inherently multidisciplinary field of investigation" (p.15).
02	Tourism Management Perspectives	Oktadiana Pearce and Chon (2016)	Secondary data Literature review	Identification of the comprehensiveness of the research and commentary available concerning the needs of Muslim travellers	Type 1 Testable, transcended the researchers' own opinions or biases, its use is based on or is an extension of other applications of theory	Muslim travellers can be better understood by their distinct and distinguishable cultural norms, such as nonverbal communication along with verbal ones, lifestyle ordered by Holy Quran and upon the last Prophet's (Peace be upon him) instructions, and relationships domains.
03		Din (1989)	Secondary information	Pattern, issues and	Type 5	Tourism development in Muslim countries is not evident according

	Annals of Tourism Research		Malaysia	options of Islam and tourism	World views, questions are legitimate to ask, scholarly enquiry, relatively open-ended, interpreted a wide range of phenomena as supportive of the relevant application	to the influence of Islamic doctrines, while in the Islamic religion, tourism and hospitality are encouraged. Factually, tourism planning, strategy and management are mostly influenced by the development evidence of non-Muslim countries.
04	Journal of Vacation Marketing	Kim, Im and King (2015)	*t*-test Malaysia	Exploring emerging destination brand positioning typologies and to assess the competitiveness of Japan, Korea, and China in accommodating the preferences of Malaysian Muslim tourists	Type 8 Empirical research	Malaysian Muslim travelers perceived Korea as a superior destination brand to China, except in the case of 'access to Muslim culture'. In contrast, Japan was perceived as having a better destination brand than China, except in the case of 'access to Muslim culture'. In the comparison between Korea and Japan as brand positioning, Malaysian travelers perceived Japan higher brand than Korea.
05	Tourism Management Perspectives	Samori, Salleh, and Khalid (2016)	Library research Asia	Development of Halal tourism concept	Type 5 World views, questions are legitimate to ask, scholarly enquiry	While travelling, Muslim prefers and needs to maintain religious rules and regulations, such as five times prayer a day, prohibition for women to travel alone without company, taking foods according to Quran (The Holy Book) and words of Prophet (peace be upon him).

06	Tourism Management	Stephenson (2014)	Global perspective examination OIC (Organization of Islamic Cooperation) countries and non- OIC countries	Islamic hospitality and its developments, challenges and opportunities	Type 5 Expressed explicitly as essentially a broad worldview, scholarly enquiry	It is importantly asserted that Islamic products and services do not need to be developed and promoted just for the Muslim market, there are some non-Muslim market segments that are interested to consume Halal forms of hospitality services mostly in respect of safety, life style and social civility.
07	The Journal of North African Studies	Carboni, Perelli and Sistu (2017)	Semi-structured interviews, consultation of secondary source Nabeul–Hammamet, Tunisia	Stakeholders' opinions and perceptions of developing tourism to Islamic beliefs	Type 8 Empirical research	In Tunisia, the consideration of tourism in Islamic belief can be an additional plan, but not a full demand for Tunisia's tourism industry.
08	Journal of Economics, Business and Management	Chanin et al. (2015)	Questionnaire survey Observations and focus group discussions Andaman Gulf, Thailand	Guidelines on Halal tourism management	Type 8 Empirical research	Tourism activities within the framework of Islamic law and regulations.
09	Tourism in the Muslim World Bridging Tourism Theory	Maedeh and Mazhar (2010)	Literature review, secondary source	Prospects and challenges of Halal food and tourism	Type 5 World views, questions are legitimate to ask, scholarly enquiry	Initiatives are being undertaken and advanced by some Muslim and non-Muslim destinations to improve Halal delivery for Muslim tourists. Still, there remains a need for essential changes in tourism planning at

	and Practice					the global level to attract Muslim tourists.
10	Tourism Management Perspectives	Carboni and Janati (2016).	Semi-structured interviews Fez, Morocco	De facto views on tourism products in line with Islam prescriptions	Type 8 Empirical research	Halal tourism is not yet duly conceptualized or defined even in the juncture of its rapid growth, for which there remains a certain degree of vagueness regarding this concept because of loose definition and lack of full institutionalisation in the Fez case.
11	Tourism Management Perspectives	Mohsin, Ramli and Alkhulayfi (2016)	Secondary information	Awareness about the growing Halal tourism market segment and identification the fundamental needs of this segment	Type 8 Empirical research	Food and beverage facilities certified by Halal Certification authorities to ensure compliance and confidence in the Halal tourism segment, 'no alcohol' policy in mini bars in the rooms, Muslim guests prefer to see Islamic symbols across the hotels, for example, directional arrows towards Mecca for obligatory prayers, training arrangement for non-Muslim staff to serve and handle Muslim guests.
12	Current Issues in Tourism	Battour et al. (2017)	Partial least square Malaysia	Testing the relationship between tourism motivation and overall tourist satisfaction (OTS) with the availability of religion (Islam) as a moderating variable	Type 1 Testable, transcended the researcher's own opinions or biases, its use is based on or is an extension of other applications of theory	"Religion significantly moderates the relationship between pull motivation and tourist satisfaction. However, the moderating effect of Religion on the relationship between push motivation and tourist satisfaction was not supported" (p.50).

| 13 | Journal of Tourism and Cultural Change | Neveu (2010) | Secondary information

Jordan | Heritage and politics (utilization of patrimony, heritage and religious archaeology) in Islamic tourism development | Type 5

Questions are legitimate to ask, scholarly enquiry, interpreted a wide range of phenomena as supportive of relevant application | Jordan offers an interesting case study that offers lessons about the relationship between heritage and politics in the eye of Islamic tourism development, such as capitalizing mausoleums and pre-historic (Islamic) personality as well as promoting the tolerance and inter-cultural dialogues desired by Western powers. |
|----|------|------|------|------|------|------|
| 14 | Tourism Recreation Research | Henderson (2009) | Secondary information | Insights into the nature and significance of Islamic tourism as a human and commercial activity | Type 5

World views, questions are legitimate to ask, scholarly enquiry, interpreted a wide range of phenomena as supportive of relevant application | The nature of Islam "encompasses every facet of life and demands adherence to laws which extend their influence to individual tourists, the operation of the industry and functioning of government" (p.209). |
| 15 | Tourism Recreation Research | Henderson (2016) | Consultation of literature review and secondary information,

Case study Japan | The phenomenon of Islamic tourism, encompassing the particular needs of Muslim tourists and industry responses, the case of Japan | Type 8

Empirical research | The market segment keeps growing in Japan. It also foresees a potential challenge for service providers. Efforts must be made to understand the defining characteristics of Muslim tourists and take action to meet their expectations. |
| | | | | | | |

16	Tourism Management	Eid and El-Gohary (2015).	Structural equation modeling (SEM) UK, Egypt and the UAE	The evaluation of the symbolic consumption of the tourism package by incorporating Islamic beliefs and Islamic practice into Eid's model of consumer satisfaction (2013)	Type 3 SEM, viz, statistical model that were formulated and presented as theory	Six dimensions of Muslim customer perceived value, such as quality, price, emotional value, social value, Islamic physical attributes value and Islamic nonphysical attributes value are indicated to have positive effects on Muslim consumer satisfaction.
17	International Journal of Culture, Tourism and Hospitality Research	Shakona et al. (2015)	Semi-structured interviews South Carolina, USA	Exploration of the influence of Islamic beliefs and practices on leisure and travel behavior of Muslims in Clemson, South Carolina	Type 6 Grounded theory, inductive analysis and interpretation of data collected that was then presented systematically	The study identifies seven major themes that play an important role in determining the leisure and travel behavior of Muslims in Clemson, such as ✓ importance of mosques ✓ traveling with a Mohram ✓ Hijab and a dress code for men and women ✓ drinking alcohol ✓ being in places where alcohol ✓ eating pork ✓ Holy Month of Ramadan and Dabiha.

3.1 Themes

The themes of the 17 articles are centrally focused on the Islamic tourism, and specifically include some important topics, such as Halal food and beverage, Islamic hospitality systems, prospects and challenges of Islamic tourism, stakeholders opinions on Islamic tourism, guidelines and importance of Islamic tourism management in the rise of Muslim travellers' mobility, Islamic heritage and politics, comparisons of Muslim travellers' perceptions among destinations, the needs and demands of Muslim travellers. For the comprehensive and convenient understanding of the themes identified in the 17 articles, this study has categorized the above themes into two categories: *(1) Understanding Islamic Tourism, and (2) Understanding Muslim Travelers' Needs,* concurrently which have been the nucleus of the articles as well. Both categories are discussed below.

(1) Understanding Islamic Tourism

Islam means total submission to the will and commandments of Allah, and Allah (God) is the creator of all creatures, including humankind. Muhammad/Muhammed (peace be on him) is the final/last messenger of the almighty Allah. Muslim is a person who submits to the will of Allah wilfully, regardless of their race, nationality or ethnic background (Jameela, 1967, Stodolska & Livengood, 2006, Din, 1989; Jafari & Scott; 2014).

Muslims around the world believe that the holy book of the Al-Quran and the Sunnah or Hadith, containing the sayings and deeds of the Prophet Muhammad recalled by his companions and family, is what directs their life (Zamani-Farahani & Henderson, 2010). With this said, it is essential to know what is allowed (Halal) and forbidden (Haram) in Islam when it comes to travel and leisure and how it can influence an individual's travel behaviour. ''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'' (Mazrui, 1997, p. 118).

Jafari and Scott (2014), Samori, Salleh, and Khalid (2016) cited while to address the encouragement of tourism in Islam:

In the Quran where Allah says:

"Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts." (Surah al-Hajj:46).

''Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things'' (Surat Al-Ankabout: 20).

Surah Al-An'am (literally, The Cattle) urges people to roam about the earth to consider the destiny of those who preceded them, especially those who cast aspersions on God's Word:

Say: ''Travel through the earth and see what was the end of those who rejected Truth'' (Surat Al-An'am, 11)

"Islamic tourism is, thus, an interesting and powerful phenomenon in which religion and tourism are inextricably linked in a close and complex relationship. It describes both human activity and commercial products which are shaped by religious principles and practices. Such is the nature of Islam that it encompasses every facet of life and demands adherence to laws which extend their influence to individual tourists, the operation of the industry and functioning of government" (Henderson, 2009, p. 209).

(2) Understanding Muslim Travelers' Needs

Recently, research on Muslim travel management has drawn much attention of the academic community in the juncture of rapid expansion of Muslim travellers' volume and value, provoking the interest of the tourism industry worldwide. It is estimated that the Muslim population will grow to 2.8 billion, or 30% of the world's population by 2050 (Scott & Jafari, 2010). The outbound receipts from Muslim travellers amounted to US$ 140 billion (11.6% of the global market) in 2013. It is forecasted that Muslim travellers will reach 150 million and spend approximately US$238 billion by 2020 (The Business Year, 2016). Now, the essentials of sound knowledge on their demands and needs on products, leisure, recreation and social purposes that comply with Islamic teaching have been an urgent call to both Muslim and non-Muslim destinations to contemplate on the management and design on these issues. The selected papers have provided a series of guidelines for Muslim travel management, which are explicitly narrated below:

While travelling, Muslim prefers and needs to maintain religious rules and regulations, such as five times prayer a day, prohibition for women to travel alone without company, taking foods according to Quran (The Holy Book) and words of Prophet (peace be upon him), that is termed as Halal (allowed to take or prepared upon Islamic directions), e.g., beef, juice, and Haram (not allowed to take), e.g., pork, wine. The requirements include prayer rooms, especially for female tourists, stationed security guards at the beaches at night for the safety for tourists' wives and daughters; restaurant marked with Halal food logo; tourism activities within the framework of Islamic law and regulations; direction sign towards mosque (prayer house); separate restrooms for women, Arabic wording for direction or welcome notation; Islamic symbols across the hotels, for example, directional arrows towards Mecca for obligatory prayers, training arrangement for non-Muslim staff to serve and handle Muslim guests, so that they can understand the basis of standard Islamic practices; capitalizing Muslim festivals such as Ramadan (Fasting month), Eid (annual festivals) and developing carnivals in respect of Islamic law and Muslim recreational hypes (Samori, Salleh & Khalid, 2016; Chanin et al., 2015; Shakona et al., 2015; Mohsin, Ramli & Alkhulayfi, 2016; Maedeh & Mazhar, 2010; Chanin et al., 2015).

Despite the importance of Halal food for Muslims and the growth of Muslim visitation, most of the non-Muslim destinations still show their low scale of awareness to include this importance into their tourism planning and strategy. Initiatives are being undertaken and advanced by some Muslim and non-Muslim destinations to improve Halal delivery for Muslim tourists, but there remains a need for essential changes in tourism planning at the global level to attract Muslim tourists. Research works such as surveys at both national and international level to gather firsthand information, and the exploration of the potential of Halal food in development and promotion of tourism sector in both Muslim and non-Muslim countries have become an urge in the view of global tourism trend towards the rapid expansion of Muslim travellers' volume and value (Maedeh & Mazhar, 2010; Carboni, Perelli & Sistu, 2017; Chanin et al., 2015; Mohsin, Ramli&Alkhulayfi; 2016; Kim, Im& King, 2015; Henderson, 2016; Shakona et al.,2015)

However, Oktadiana, Pearce and Chon (2016) suggested precisely the following five future research agenda with factual new data to improve understanding of Muslim travellers, such as:

- ✓ the management of the separation sexes in everyday recreational activities
- ✓ the consideration of how to support cultural and religious Islamic occasions
- ✓ the meaning and power of travel for individual well-being in Islamic life
- ✓ the study of shopping preferences and needs, and
- ✓ the nuances of direct verbal and non-verbal interaction with Muslim guests.

3.2 Theories identified in the studies

Across the 17 papers, this study identified 5 types of theories used in the articles (see the explanation in Table 2), such as Type 1, 3, 5, 6, and 8 (Smith et al., 2013), which are examined below.

Theory Type-1

Battour et al. (2017); Oktadiana Pearce and Chon (2016) applied Theory Type 1 in their studies. Smith et al. (2013) narrated that Type 1 is "based on the belief that there is a knowable, objective reality that transcends the researcher's own opinions or biases. In other words, there is a reality outside an individual's mind that is accessible to other individuals, and that is testable by other researchers" (p. 881). The evidence of Type 1 is present in both studies of Battour et al. (2017); Oktadiana, Pearce and Chon (2016). For example, Battour et al. (2017) applied the theory of push-and-pull Motivation to test the relationship between tourism motivations and tourist satisfaction, and tested how 'Religion' moderates the relationship, and they found that Religion significantly moderates the relationship between pull motivation and tourist satisfaction. However, the moderating effect of Religion on the relationship between push motivation and tourist satisfaction was not supported; while Oktadiana Pearce and Chon (2016) identified the comprehensiveness of the research and commentary available concerning the needs of Muslim travellers by adopting the theory of Coordinated Management of Meaning (CMM). They found the need better to identify Muslim travellers' needs from the Culture norms, Verbal and non-verbal communication, Life Scripting, and Relationships domains.

Theory Type-3

Eid and El-Gohary (2015) utilized Structural equation modelling (SEM) to investigate the moderating effect of Islamic religiosity on the relationship between Muslim customer perceived value (MCPV) and Muslim customer satisfaction. They found that religiosity is one of the most important cultural forces that influence behaviour, along with; Islamic religiosity has an impact on the relationship between customer value and satisfaction. Smith et al. (2013) identified SEM as Theory of the third type, which "refers to statistical models that are formulated and presented as a theory but without a tested a priori conceptual model" (p. 883) as well as is "falsifiable in that an independent researcher can check the results or even replicate the study to determine whether the results are reliable using the data in question"(p.83), what Eid and El-Gohary (2015) exactly accomplished in their study.

Theory Type-5

Theory Type 5 seems silent but significantly plays a role in placing critical argument in the research. Across the study, theory Type 5 specifies what questions are legitimate to ask, how available data or deliverable information are to be analyzed and interpreted. It presents a worldview and identifies which queries and data are appropriate for scholarly enquiry and which are not. However, the light of theory Type 5 is available in 7 studies, for example, Din (1989) described the pattern of tourist arrival in Muslim countries and examined the extent to which the religious factor has bearing on policy and development strategy affecting tourism; Samori, Salleh, and Khalid (2016) explored and illustrated the concept of Halal tourism within the Islamic context with particular reference to Quranic verse and Hadith (primary sources in Islam); Stephenson (2014) examined the principles and practices of Islamic hospitality, outlining the diverse ways in which Islam intersects with 'hospitality' and the 'hospitality industry'; Maedeh and Mazhar (2010) investigated at both Muslim and non-Muslim tourism sites how availability of halal food has influenced the selection of a particular destination for vacation by Muslims; Henderson (2009) sought to afford insights into the nature and significance of Islamic tourism as a human and commercial activity; Neveu (2010) argued that Islamic

tourism is noteworthy for the way it reveals the politics heritage in Jordan, and Jafari and Scott (2014) encouraged the discussion of Islam and tourism, a topic that involves both religious and secular issues, of global significance and of academic and practical importance in this field.

Theory Type-6

Smith et al. (2013) ranked Grounded Theory in the 6th. They noted from Glaser & Strauss, (1967) that "Grounded theory concerns not just data collection, but also the inductive analysis and interpretation of data collected that is then presented as theory" (p. 885). In the same way, Shakona et al. (2015) used Grounded Theory to explore the influence of Islamic beliefs and practices on leisure and travel behaviour of Muslims in Clemson, South Carolina. Their results show that Islamic beliefs and behavioural practices influence leisure and travel behaviour of Muslims in the USA. The study identifies seven major themes that play an essential role in determining the leisure and travel behaviour of Muslims in Clemson. These are the importance of mosques, travelling with a Mohram, Hijab and a dress code for men and women, drinking alcohol and being in places where alcohol is served, eating pork, Holy Month of Ramadan and Dabiha.

Theory Type-8

Theory Type 8 is estimated as pure empirical research with no 'theoretical foundation', based on actual experience and can be analysed quantitatively or qualitatively, where a researcher can answer empirical questions, which should be clearly defined and answerable with the collected data (Alvesson & Sköldberg, 2017). If so, Here are six studies are purely empirical, for example, by employing Semi-structured interviews, Carboni and Janati (2016) explored locals' perceptions of tourism products in line with Islamic prescriptions to intercept and embrace the demand for halal tourism market so far, the same is followed up, and Carboni, Perelli and Sistu (2017) investigated the perceptions of a group of key informants in the Nabeul–Hammamet area concerning the possibility of developing tourism products in line with Islamic beliefs. Moreover, using questionnaire survey, observations and focus group discussions, Chanin et al. (2015) evaluated the potential of existing Halal tourist places and ranked them, and also examined (current)

Halal tourism management practices in the Andaman Sea coast of Thailand catering for travellers from Muslim countries, and finally proposed feasible guidelines on Halal tourism management in this area. On the other hand, Mohsin, Ramliand Alkhulayfi (2016) raised awareness, in adopting Secondary information and literature review, about the growing Halal tourism market segment and identified the fundamental needs of this segment, while Henderson (2016) reported the recent trends and underlying determinants, making specific reference to circumstances in Japan. Through *t*-test, Kim, Im and King (2015) explored emerging destination brand positioning typologies and assessed the competitiveness of Japan, Korea, and China in accommodating the preferences of Malaysian Muslim tourists.

3.3 Identified methods

3.3.1 Different methods but same points of results

Results: guidelines for managing Muslim Travellers

Method used

- ✓ Secondary information and literature review (Neveu 2010; Mohsin, Ramli&Alkhulayfi, 2016; Samori, Salleh& Khalid, 2016)
- ✓ Semi-structured interviews (Shakona et al., 2015)
- ✓ Questionnaire survey, observations and focus group discussions (Chanin et al., 2015)

All the above different methods have produced the same points of results, for example, how to cater to Muslim travellers, their needs and requirements while they are travellers, their liking and disliking during tourism activities.

Results: the nature and characteristics of Islamic Tourism

Method used

- ✓ Secondary information and literature review (Din, 1989; Jafari and Scott, 2014; Oktadiana Pearce & Chon, 2016)
- ✓ Partial least square (Battour et al., 2017)
- ✓ SEM (Eid & El-Gohary, 2015)

Though there are applications of different methods, they almost have produced the same points of findings, such as how Islamic tourism evolves according to Islamic law and

instructions, and what are the relationships between religious doctrines and Muslim travellers needs and demands, and what should the destination management take the initiatives against the nature and characteristics of Muslim travellers in the backdrop of catering the larger volumes of their travel mobility across the globe.

Results: perceptions of Islamic Tourism

<u>*Method used*</u>

- ✓ Semi-structured interviews (Carboni&Janati, 2016; Carboni, Perelli&Sistu, 2017)
- ✓ *t*-test (Kim, Im& King, 2015)

In the above different methods, the authors aimed to investigate the perceptions of Muslim travellers and stakeholders, what are their views regarding the destinations where there is a growth of Muslim travellers, whether there is a need of adopting halal tourism. The participants or population showed their perceptions regarding the call of Halal tourism, and the destination choice in the access points of service consumptions based on Islamic law and regulations.

3.3.2 Same methods and same results

Results: preparation, awareness and planning of Islamic Tourism

<u>*Method used*</u>

- ✓ Secondary information and literature review (Henderson, 2016; Stephenson, 2014; Maedeh & Mazhar, 2010)

Through the above method, the authors suggested how to receive and manage Muslim travellers while their tourism preferences are based on Islamic doctrines; such as along with Muslim tourists, non-Muslim tourists' perception can also be investigated regarding Halal services consumption in the eye of unified tourism management; moreover, halal airlines, Islamic village tourism, Islamic cruises can be planned and developed.

4. THEORETICAL ROBUSTNESS AND CONCLUSION

In general, the selected articles explored the phenomenon of Islamic tourism and suggested how to manage this especial phenomenon based on religious fervour as a matter of travellers' intention, demand, and requirements. To explore and understand the particular phenomenon of Islamic tourism, the authors of 17 articles employed six different types of methods through 5 different types of theories. This review observes more or moderate pieces of evidence of the theoretical robustness across the selected articles, but, specifically, studies of Oktadiana Pearce and Chon (2016); Din (1989); Eid and El-Gohary, (2015); Shakona et al., (2015); Stephenson, 2014; Neveu (2010); Jafari and Scott (2014) seem comparatively theoretically robust, in comparison with other studies (see Table 2), their research designs are controlled, rigorous, systematic, valid and verifiable, and critical, because their main characteristics are found as generalizable to other settings, logical rationale, and tied to theory and these studies generated new questions and cyclical in nature. They are found addressed directly or indirectly, some real problem in the world.

However, these studies (17 articles) regardless of theoretical robustness contributed to understating Islamic tourism and raised an urge why we should study and plan for what Muslim tourists want, and how to manage them while Muslim travel is a fast-growing market across the globe. Besides, these studies suggested that destinations striving to attract Muslim tourists should attend to multiple aspects of the Halal lifestyle, more precisely tourism and travel activities and services should be offered and designed in the light of Islamic doctrines.

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