

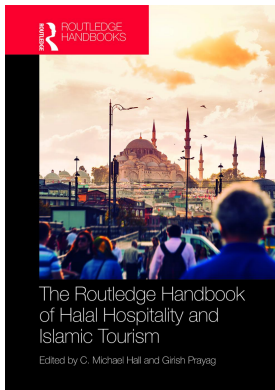
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3

ATTRIBUTES OF MUSLIM-FRIENDLY HOSPITALITY SERVICE IN A PROCESS-BASED MODEL

Teoman Duman

Introduction

A major market for all tourism businesses is the “Muslim Consumer” market (Izberk-Bilgin & Nakata 2016). As a category, this market is understudied in tourism academia. Muslim consumers constitute about 24 per cent of the world’s population, making them a significant target market for all tourism businesses (Lipka & Hackett 2017). Understanding needs and expectations of faith-based tourism consumers is becoming more important given the growing economic significance of the market (see Chapter 1, this volume).

Muslim-friendly hospitality is a growing research area within the domain of “Islamic tourism”. Earlier discussions focused more on describing the nature of the concept (Din 1989; Duman 2011), whereas more recent ones have come out as more market-specific studies (Izberk-Bilgin & Nakata 2016). By definition, Islamic tourism includes “tourism activities by Muslims that originate from Islamic motivations and are realized according to shariah principles” (Duman 2011: 6). With this definition, Duman separated the definition of Islamic tourism from halal tourism and gave a long description of why they differ from each other. Conceptual definitions and boundaries of Islamic and halal tourism have become clearer with recent publications on these topics (Scott & Jafari 2010; El-Gohary & Eid 2014; Battour & Ismail 2016; Ryan 2016). Table 3.1 outlines that Islamic tourism can be considered as a sub-domain of the religious/faith-based tourism where travel is taken for purely religious purposes whereas halal tourism covers the spectrum of all other travel activities acceptable by shariah law and Islamic teachings. For its followers, the religion of Islam is more than a philosophy, but it is a way of life that guides every aspect of personal and social behaviour. Therefore, for Muslims, all aspects of travel activities have to be according to the boundaries of Islamic teachings (i.e. halal). Table 3.1 also details the research agenda for two research streams: Islamic tourism studies focus on religious tourism markets and religiously oriented travel motivations and behaviours; and halal tourism research focuses on Muslim traveller markets and product characteristics toward these markets. Halal tourism is proposed as covering all tourism activities by Muslims that are realised according to shariah principles. As an academic

Table 3.1 Conceptualisations of Islamic and halal tourism

<i>Travel motivation</i>	<i>Type of tourism</i>	<i>Domain</i>	<i>Research agenda</i>	<i>Indicative literature</i>
Hajj, Umrah and all other travel for purely religious purposes	Islamic tourism	Religious/faith-based tourism	<p>Consumer specific: Psychology and decision styles of Islamic tourism consumers, Islamic travel motivations, cultural and religious aspects of Islamic travel</p> <p>Market specific: Nature and potential of Islamic tourism markets, destination and service characteristics of religious destinations</p>	Din (1989); Timothy and Iverson (2006); Duman (2011); Samori, Salleh and Khalid (2016); Battour and Ismail (2016)
All travel activities actualised for other purposes	Halal tourism	Leisure/business tourism	<p>Consumer specific: Psychology and decision styles of Muslim travellers, travel motivations of Muslim travellers</p> <p>Market-specific: Nature and potential of Muslim traveller markets, halalness of marketing mix components of tourism products and services, development of halal standards, properties of Muslim-friendly hospitality services</p>	Scott and Jafari (2010); Carboni and Janati (2016); Henderson (2016); Mohsin, Ramli and Alkhulayfi (2016); Razzaq, Hall and Prayag (2016); Stephenson (2014); Izberk-Bilgin and Nakata (2016); Marzuki, Hall and Ballantine (2014); Sumaedi and Yarmen (2015); El-Gohary (2016)

area, halal tourism is a study of Muslim consumer behaviour, Muslim travel markets, and products and services offered to Muslim consumers. The distinction between Islamic tourism and halal tourism was also well identified by Ryan (2016). Ryan (2016: 121) stated that “Islamic tourism appears to primarily refer to travel undertaken for religious and pilgrimage purposes and is associated with acts of faith relating to the Islamic religion” whereas “halal tourism is tourism undertaken for recreational, leisure and social purposes and members of the Islamic faith travel for the same reason that many of us wish to travel”. The terms ‘halal’ and ‘Muslim-friendly’ are more appropriate for tourism products and services whereas the term ‘Islamic’ is more appropriate for the domain area (i.e. Islamic tourism) or Muslim traveller motivations, markets, and destinations. The focus of the present chapter is on halal tourism.

The halal concept in Islam and implications for hospitality services

To understand the psychology of Muslim travellers, a brief description of the Islamic belief system and lifestyle is necessary. To start with, it should be noted that Islam is not only a belief system but also a complete way of life. To be considered a Muslim believer, the five pillars of Islam should be adhered to. The five pillars include

declaring one's complete faith that Allah (The God) is the only supreme being and Muhammad (Islam's Prophet) is the messenger of Allah; performing five prayers a day; donating 2.5 per cent of annual income through Zakat, a charity tax to help the needy; fasting (which includes no eating, drinking or intimacy during the daytime in Ramadan); and making a pilgrimage to Makkah at least once, if one has the financial capability and is physically able.

(Scott & Jafari 2010: 3–4)

The lifestyle of a Muslim is prescribed by two main sources of Islam: the *Quran* and *Sunnet* (*Hadith*—deeds and sayings of Prophet Muhammad narrated by others who witnessed these deeds and sayings). In situations where a ruling is not identified in these sources, then two other sources of knowledge are referred to: *Ijma* (consensus of scholars and community) and *qiyas* (analogy done by scholars to other similar situations). Islam categorises deeds and utilisation and consumption of things into five groups. These are *fard/wajib* (compulsory/obligatory), *mustahabb/mandub* (recommended), *mubah* (neutral), *makruh* (disliked/reprehensible), and *haram* (forbidden). Halal deeds cover the first three categories. Judgements about makruh deeds are given depending on necessity and situation. The conduct of behaviour in Islam therefore is named *Shariah* and the study of this conduct is termed *Fiqh* (Mohsin et al. 2016; see also Chapter 1, this volume).

There are many variations in fiqh rulings by different scholars. Therefore, understanding and application of shariah may differ among societies and individuals depending on the accepted source of the ruling. However, there are certain rulings of shariah that almost all Muslims would agree on. Therefore, tourism businesses that serve Muslim travellers can start with understanding these main rulings and try to serve Muslim travellers accordingly. Very often, it is difficult to categorise every single act as halal or haram for Muslims. Therefore, what is suggested is to follow the teachings in the Quran and the footsteps of Prophet Muhammad to understand what is permissible, what is suggested, and what is not. Therefore, the term “Muslim-friendly” seems to be a more appropriate term to use when describing behaviours of Muslims and characteristics of products that show halal nature.

Halal tourism and its implications

Muslims may travel for any purpose as long as these purposes are considered halal in Islam. Any travel activity is halal as long as it is taken for a beneficial purpose and actualised according to shariah principles. These beneficial purposes can be the *Hajj*, the *Umrah*, *sillaturrahim* (visiting relatives), *fi-Sabilillah* (acting in the cause of God), appreciating the greatness of God (through visiting places to see the natural beauties, cultures, learning about the divine experiences of past civilisations), health, education, and business (Din 1989; Duman 2011). Some travel activities in Islam are considered *fard* (compulsory) (i.e. the Hajj), whereas the others may be acceptable (halal) or unacceptable (haram).

The concept of haram and its implications

Just as a number of deeds and utilisation and consumption of things are considered acceptable, many others are considered makruh (disliked) or haram (forbidden) in Islam. The makruhs are the ones that are not openly ruled out as haram but rather they are disliked and recommended to stay away from. Haram ones, on the other hand, are clearly ruled out and considered definitely unacceptable. For example, deeds and consumption of products that will lead to

pure hedonism, permissiveness, lavishness, and servitude are considered haram in Islam (Din 1989). Islam openly “prohibits adultery, gambling, consumption of pork and other haram (forbidden) foods, selling or drinking liquor and dressing inappropriately” (Zamani-Farahani & Henderson 2010: 80–81).

The halalness or haramness of food and beverage and certain behavioural conduct, such as adultery, gambling, and interest, are clearly prescribed by shariah law and easily understood and adhered to by Muslims whereas some others (e.g. cleanliness of water and environment, dress code, gender roles, entertainment, art usage) create controversy. The roots of such controversy can be found in Islamic literature where interpretations of halal and haram conduct by Muslim scholars differ. Sociologically, such controversy is also due to lifestyle differences among Muslims in different parts of the world that are mostly culture based.

Muslims are bound with the commandments prescribed in the Quran and Hadith to sustain their daily lives in an Islamic way and conduct their prayers in a religiously acceptable way. What is acceptable and unacceptable in Islam depends heavily on the source of the ruling (as there may be a lot of differences among sects or mezhebs of Muslim populations) and a focus on the most commonly accepted rulings will be more practical in developing desired hospitality services for Muslim populations. Commonly accepted rulings of Islamic jurisprudence concern those areas that are related to the halalness of food and beverages, cleanliness in prayer areas, modesty in dress code, halalness of earnings and staying away from interest, and modesty in all other behavioural conduct that do not create controversy according to teachings in the Quran and Hadith. A number of tourism scholars have identified services and behavioural conduct that are necessary for acceptable (halal) hospitality and tourism services (Table 3.2). Although not exhaustive, Table 3.2 covers all core elements of acceptable hospitality services to Muslims, although it should be noted that it is difficult to set clear boundaries on the degree of halalness of some of the items identified above (i.e. dress code, presence of pets, consumption of some food and beverage items) due to interpretational differences among scholars of Islam and the cultural practices of different societies. The following section details Muslim-friendly hospitality service in more detail.

Process-based Muslim-friendly hospitality service consumption

In theory, every action of a Muslim should be according to Quranic teachings and hadith compliant. Muslims believe that all aspects of human life are covered by the teachings of Quran and Hadith. However, just like believers of other faiths, strength of devotion of Muslims varies according to personal preferences. Despite this, it can be said that almost every Muslim is raised by learning about the basic principles of his/her religion and knowing that not obeying these basic principles is binding before the God. Accordingly, those hospitality services that are designed according to teachings in Quran and Hadith will be appreciated and preferred more strongly by Muslim consumers. Therefore, the consumption of a typical hotel service can be analysed from this perspective (see also Chapters 1 and 2, this volume).

For this purpose, most prominent properties of a typical hotel service are identified in Table 3.3 and proposed compliance of these properties according to shariah rules and Islamic values are analysed in a decision process model (Figure 3.1). The attributes of hotel services in Table 3.3 were taken from Lai and Hitchcock (2016) and Ramsaran-Fowdar (2007). Four new items were added to the list to make the scale more inclusive for a Muslim-friendly hotel service. The stages of decision making from a Muslim customer perspective are discussed below.

Table 3.2 Halal attributes of hospitality services

<i>Service area/concept</i>	<i>Halal attribute</i>	<i>Source</i>
Management of the facility	– Islamic financial management (i.e. the facility should be run according to Islamic finance principles)	El-Gohary 2016; Razzaq et al. 2016
Physical facility	– Design and interiors (no picture of human part as display—in house religiously allowed figures)	El-Gohary 2016; Mohsin et al. 2016; Samori & Sabtu 2014
Room services	– Prayer rooms	
	– Checking marital status of guests	Din 1989; El-Gohary 2016; Samori & Sabtu 2014; Mohsin et al. 2016; Salleh, Hamid, Hashim & Omain 2014; Razzaq et al. 2016
	– Male/female staff for single male/female floors	
	– Female staff for women and families	
	– Separate rooms/floors for single males/females	
	– Position of bed and toilet not facing Qiblah	
	– Quran and prayer mats with identification of direction of Mecca in the room	
	– Bidet in the room	
	– Halal toiletries	
	– Pets not allowed in the facility	
Food and beverage	– Halal food and beverage (no alcohol; no ham or pork or similar products)	Din 1989; Mohsin et al. 2016; Salleh et al. 2014; El-Gohary 2016; Izberk-Bilgin & Nakata 2016; Razzaq et al. 2016; Marzuki et al. 2014; Samori & Sabtu 2014; Henderson 2016
	– Halal food and beverage (not serving unacceptable food and beverage described in Quran and Hadith; and food and beverage that include chemical substances, food additives and genetically modified foodstuffs)	
	– Iftar and sahoor services during Ramadan	
	– No drug dealing activities	
	– Islamic dress code for staff and customers	Mohsin et al. 2016; El-Gohary 2016; Omar & Jaafar 2011; Razzaq et al. 2016; Samori & Sabtu 2014
Hospitality	– Hospitality staff maintaining etiquette and morals	Mohsin et al. 2016; Salleh et al. 2014; Razzaq et al. 2016
	– Respect and hospitality toward guests	
	– Helping guests with prayer times and identification of mosque location	
	– Organisation of teraweeh prayer during Ramadan	

(Continued)

Table 3.2 (Cont).

Service area/concept	Halal attribute	Source
Recreation and entertainment	- Guest security	Salleh et al. 2014; El-Gohary 2016; Samori & Sabtu 2014; Razzaq et al. 2016;
	- Guest privacy	
	- Separate recreation facilities for male and female	
	- No adult entertainment, no night-clubs, acceptable TV channels without adult broadcasting content	
	- Halal tourism packages	

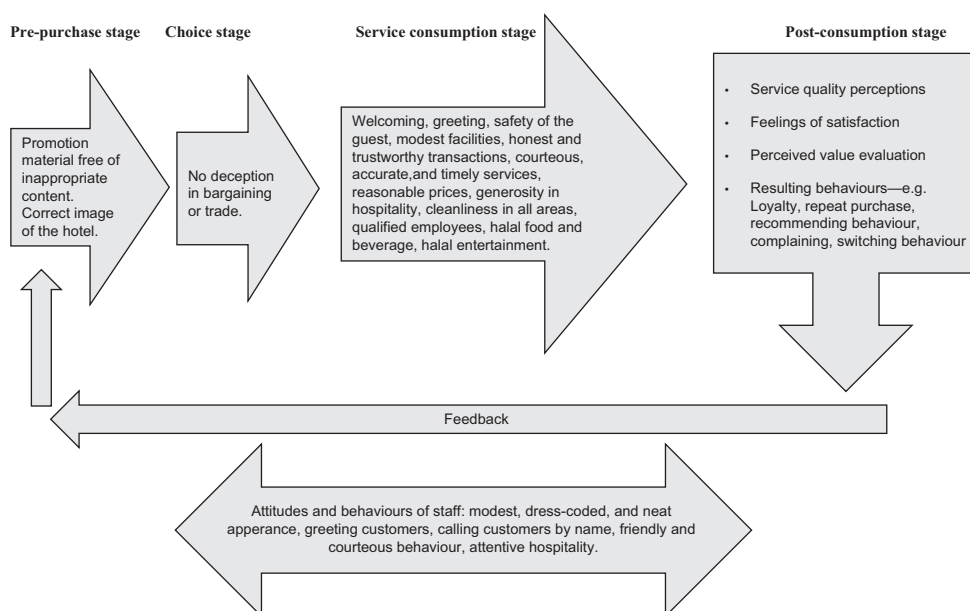


Figure 3.1 Decision-making process towards Muslim-friendly hospitality services

Pre-purchase stage

In this stage, a potential Muslim hotel customer becomes aware of the service (brand), starts searching for information about the service, and develops expectations toward the service. At this point, the Muslim traveller expects to come across promotional material that is free of inappropriate content and a correct image of the hotel should be created. In a hadith, it was stated: “The best of you are those best in conduct. And, the Prophet was not one who was obscene, nor one who uttered obscenities” (Jami` at-Tirmidhi: 27/81). True information should also be given to potential customers without hiding facts or exaggeration. It is well documented in hospitality marketing literature that creating false expectations has adverse effects on customer satisfaction and loyalty (Pizam & Milman 1993). Customer reactions

Table 3.3 A compliance scale of process-based Muslim-friendly hotel service

Item #	Process item	Process dimension	Proposed compliance according to shariah rules and Islamic values	Selected sources from Islamic literature
<i>Pre-purchase stage</i>				
1. Awareness, information search—Expectation formation				
	Visually appealing brochures, pamphlets, etc.	Tangibles	Visually appealing printed material with appropriate content	Nur/31; Jami` at-Tirmidhi: 27/81
	Image of the hotel	Tangibles	Providing a correct image of the hotel	Sahih Al-Bukhari: 34/32/2079
	Accurate information about hotel services	Reliability	No deception in bargaining or trade	Ibn Majah: 3/12/2224 Sunan Ibn Majah: 13/48/2355
	Advance and accurate information about prices	Reliability	No deception in bargaining or trade	Ibn Majah: 3/12/2224
<i>Choice stage</i>				
2. Evaluation of alternatives and choice				
<i>Service consumption stage</i>				
3. Arrival at the facility—Consumption and evaluation of services				
Arrival at facility				
	Availability of transport facilities	Reliability	Welcoming the guest	Sunan Ibn Majah: 33/21/3677
	Convenient hotel location	Tangibles	Safe and secure neighbourhoods and arrival areas	Sunan Ibn Majah: 33/21/3677
	Security and safety at the hotel	Environment	Safe and secure neighbourhoods and arrival areas	Sunan Ibn Majah: 33/21/3677
	Quality of parking—arrival areas	Tangibles	Safe and secure neighbourhoods and arrival areas	Sunan Ibn Majah: 33/21/3677
	Appealing interior and exterior hotel decoration	Basic—tangible	Modest decoration and furnishings	An-Nisa/38
Evaluation of reception areas and services				
	Attractive lobby/entrance	Basic—tangible	Modest decoration and furnishings	An-Nisa/38
	Modern and comfortable furniture	Basic—tangible	Modest decoration and furnishings	An-Nisa/38
	Comfortable, relaxed, and welcome feeling	Environment	Greeting someone/a guest to comfort them	An-Nisa/86 Sahih Al-Bukhari: 2/5/12
	Accuracy in billing	Reliability	Honest and trustworthy transactions	Ibn Majah: 3/12/2139

(Continued)

Table 3.3 (Cont).

<i>Item #</i>	<i>Process item</i>	<i>Process dimension</i>	<i>Proposed compliance according to shariah rules and Islamic values</i>	<i>Selected sources from Islamic literature</i>
	Reliable message service	Reliability	Accurately informing customers	Sahih Al-Bukhari: 34/32/2079
	Quick check-in and check-out	Reliability	Providing timely and prompt service	Sahih Muslim: 1/220/118
	Reasonable room rates	Environment	Reasonable prices and profit levels	Sunan an-Nasa'i: 44/57/4505
	Hotel technologies (online reservation, email, Internet, fax, international calling facilities, computerised-feedback form, special website promotions, acceptance of credit and debit cards)	Technology	Accurately informing customers	Sahih Al-Bukhari: 34/32/2079
	Complimentary items	Tangibles	Generosity in hospitality	Sunan Abi Dawud: 43/18/4790 Sahih Al-Bukhari: 63/131/3905
			Settling in rooms	
	Cleanliness and comfort of rooms	Basic—tangible	Cleanliness of rooms and prayer areas	Al-Baqara/125 Da'if: 5/41/2799
	Spaciousness of rooms	Basic—tangible	Accurately informing customers	Sahih Al-Bukhari: 34/32/2079
	Hygienic bathrooms and toilets	Basic—tangible	Cleanliness and hygiene of bathrooms and toilets	Hasan: 1/1/355
	Timely housekeeping services	Reliability	Providing timely and prompt service	Sahih Muslim: 1/220/118
	Quietness of room	Environment	Accurately informing customers	Sahih Al-Bukhari: 34/32/2079
	Room security	Environment	Safe and secure neighbourhoods and arrival areas	Sunan Ibn Majah: 33/21/3677
	Comfortable and clean mattress, pillow, bed sheets and covers	Environment	Accurately informing customers	Sahih Al-Bukhari: 34/32/2079
	Variety of basic products and services offered (toothpaste, soap, shampoo, towels, toilet paper, stationery, laundry, ironing, tea, coffee, drinking water)	Environment	Accurately informing customers	Sahih Al-Bukhari: 34/32/2079
	Room items in working order (kettle, air conditioning, lighting, toilet, fridge, etc.)	Environment	Accurately informing customers	Sahih Al-Bukhari: 34/32/2079

(Continued)

Table 3.3 (Cont).

<i>Item #</i>	<i>Process item</i>	<i>Process dimension</i>	<i>Proposed compliance according to shariah rules and Islamic values</i>	<i>Selected sources from Islamic literature</i>
	In-room technologies (Wifi, smart TV, telephone, voice mail, on-demand PC, television, Internet plug, meal ordering, email, wake-up system)	Technology	Accurately informing customers	Sahih Al-Bukhari: 34/32/2079
Food and beverage services				
	Quality of food in restaurant(s)	Environment	Providing quality and halal food	Al-Baqara/168/172
	Cleanliness of the food and beverage service areas	Environment	Cleanliness of all areas	Al-Baqara/125 Hadith: Da'if: 5/41/2799
	Availability of desired food	Basic—tangible	Availability of halal food options	Al-Baqarah/168/172
	Availability of desired beverages	Basic—tangible	Availability of halal beverage options	Al-Baqarah/168/172
	Accuracy of food order	Reliability	Employment of qualified staff	An-Nisa/58
	Prompt breakfast service	Responsiveness	Providing timely and prompt service	Sahih Muslim: 1/220/118
	Availability of room service	Empathy	Availability of halal food and beverage options	Al-Baqarah/168/172
Entertainment and other services				
	Provision of children's facilities (playground, baby-sitting, swimming pool)	Entertainment	Providing children with adequate facilities	Sunan an-Nasa'i: 31/16/3687
	Provision of evening entertainment	Entertainment	Modest and humble entertainment. No gambling, alcohol, drugs (anything harmful to the body). No obscenity or indecency. Gender segregation	Nur/31; Jami` at-Tirmidhi: 27/81
	Casino	Entertainment	Modest and humble entertainment. No gambling, alcohol, drugs (anything harmful to the body). No obscenity or indecency. Gender segregation	Nur/31; Jami` at-Tirmidhi: 27/81
	Variety show (e.g. a concert)	Entertainment	Modest and humble entertainment. No gambling, alcohol, drugs	Nur/31; Jami` at-Tirmidhi: 27/81

(Continued)

Table 3.3 (Cont).

Item #	Process item	Process dimension	Proposed compliance according to shariah rules and Islamic values	Selected sources from Islamic literature
			(anything harmful to the body). No obscenity or indecency. Gender segregation	
	Recreation and therapy (e.g. a spa)	Entertainment	No obscenity or indecency. Gender segregation	Nur/31; Jami` at-Tirmidhi: 27/81
	Shopping	Entertainment	Accurately informing customers	Sahih Al-Bukhari: 34/32/2079
	Acrobatic performances	Entertainment	No obscenity or indecency. Gender segregation	Nur/31; Jami` at-Tirmidhi: 27/81
	Convention and exhibition centre	Entertainment	Accurately informing customers	Sahih Al-Bukhari: 34/32/2079
	Tourist attractions	Entertainment	No obscenity or indecency. Gender segregation	Nur/31; Jami` at-Tirmidhi: 27/81
	Availability of swimming pool, sauna, and gym	Tangibles	No obscenity or indecency. Gender segregation	Nur/31; Jami` at-Tirmidhi: 27/81
	Variety and quality of sports and recreational facilities	Core hotel benefits	No obscenity or indecency. Gender segregation	Nur/31; Jami` at-Tirmidhi: 27/81
	<i>Post-consumption stage</i>			
	4. Service quality perceptions			
	5. Satisfaction feelings			
	6. Perceived value evaluation			
	7. Resulting behaviours—Loyalty, repeat purchase, recommending behaviour, complaining, switching behaviour			
	Customer loyalty program	Empathy		
	8. Feedback			
		Attitudes and behaviours of staff		
	Neat and professional appearance of staff	Tangibles	Modest and neat appearance of staff	Da'if: 5/41/2791
	Recognising the hotel customer	Empathy	Greeting someone/a guest to comfort them	An-Nisa/86
	Calling the customer by name	Empathy	Calling someone by their preferred name	Al-Adab Al-Mufrad: 34/9/819
	Staff performing services right the first time	Reliability	Employment of qualified staff	An-Nisa/58
	Performing the services at the time promised	Reliability	Providing timely and prompt service	Sahih Muslim: 1/220/118

(Continued)

Table 3.3 (Cont).

<i>Item #</i>	<i>Process item</i>	<i>Process dimension</i>	<i>Proposed compliance according to shariah rules and Islamic values</i>	<i>Selected sources from Islamic literature</i>
	Well-trained and knowledgeable staff	Reliability	Employment of qualified staff	An-Nisa/58
	Experienced staff	Reliability	Employment of qualified staff	An-Nisa/58
	Staff with good communication skills	Reliability	Employment of qualified staff	An-Nisa/58
	Willingness of staff to provide help promptly	Reliability	Providing timely and prompt service	Sahih Muslim: 1/220/118
	Availability of staff to provide service	Reliability	Providing timely and prompt service	Sahih Muslim: 1/220/118
	Problem-solving abilities of staff	Reliability	Employment of qualified staff	An-Nisa/58
	Friendliness of staff	Assurance	Friendly behaviour to guests	Da'if: 4/11/2494
	Courteous employees	Assurance	Courteous behaviour to guests	Da'if: 4/11/2494
	Ability of staff to instil confidence in customers	Assurance	Providing attentive hospitality to guests	Sahih Muslim: 1/83/48
	Giving special attention to the customer	Empathy	Providing attentive hospitality to guests	Sahih Muslim: 1/83/48
	Understanding the customers' requirements	Empathy	Providing attentive hospitality to guests	Sahih Muslim: 1/83/48
	Listening carefully to complaints	Empathy	Resolving customer complaints by mutual consent	Ibn Majah: 3/12/2185
	Hotel to have customers' best interests at heart	Empathy	Providing attentive hospitality to guests	Sahih Muslim: 1/83/48

towards false advertising have been discussed where hotels have advertised as being completely halal although they were not (Duman 2011). One effect of negative disconfirmation in hotel services for Muslim customers can be the effects on loyalty where repeat business rates can stay at very low levels due to the consequences of false advertising on customer stays.

Evaluation of alternatives and choice stage

At this stage, a Muslim traveller would expect to evaluate alternative hotels that are suitable not only in financial terms but also in terms of halal properties. During choice and transactions, both the seller and the buyer are expected to be honest and not deceive each other. In a hadith, it was stated: "The Messenger of Allah passed by a man who was selling food. He put his hand in it and saw that there was something wrong with it. The Messenger of Allah said, 'He is not one of us who cheats'" (Ibn Majah: 3/12/2224). Additionally, in Islam, the buyer has the right to return the product if he (she) is not happy with the product.

In the hadith, it was stated that: “The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost” (Sahih Al-Bukhari: 34/32/2079). In another hadith, it was stated: “When you buy something, say: ‘There should be no intention of cheating’ and for every product you buy, you have the choice for three nights. If you are pleased with it, keep it, and if you are displeased then return it” (Sunan Ibn Majah: 13/48/2355). Choice of hotel property is a significant decision for a Muslim consumer because of the sensitivity of the decision. Typically, Muslim consumers would look for hotels that have halal properties and an atmosphere suited to their belief system. Research shows the importance of affective (e.g. comfortable feeling and entertaining) and sensory (room quality and atmosphere) attributes of hotel choice in addition to cognitive ones (e.g. price, food quality) (Kim & Perdue 2013). It can be expected that Muslim consumers would evaluate all three aspects in their hotel choices and compare hotels on all aspects when they make their decisions.

Service consumption stage

Islamic rulings and traditions encourage service providers to welcome and greet the guests; provide a secure and safe environment; provide modest facilities and avoid extravagance; conduct honest and trustworthy transactions; promote reasonable prices; be generous in hospitality; work with qualified employees to provide courteous, accurate, and timely services; keep all areas clean; provide halal food and beverage with the guests and have acceptable (halal) means of entertainment for the guests. From an Islamic perspective, for a commercial or noncommercial purpose, a traveller coming to the host’s facility is a guest and s/he has rights on the hosts. In a hadith, it was stated: “and your guest has a right on you” (Sahih Al-Bukhari: 30/82/1975). Travellers and/or guests are given special status in Islam. In a hadith, it was stated: “Three supplications are accepted, there is no doubt in them (about them being accepted): The supplication of the oppressed, the supplication of the traveller, and the supplication of his father against his son” (Jami` at-Tirmidhi: 27/11). In another hadith, the Prophet said, “Traveling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family” (Sahih al-Bukhari: 70/57/5429), therefore demanding Muslim hosts relieve fellow travellers.

The host should welcome and greet the guest appropriately. As stated in a hadith: “The Messenger of Allah said: Putting up a guest for one night is obligatory. If you find a guest at your door in the morning, then this (hospitality) is (like) a debt that you (the host) owe him. If he (the guest) wants, he may request it, and if he wants, he may leave it” (Sunan Ibn Majah: 33/21/3677). From this perspective, the host is also responsible for the guest’s safety. Related to this is a hadith that “It is the Sunnah for a man to go out with his guest to the door of the house” (Maudu: 4/29/3358) indicating that the host is responsible for seeing the guest off from the house.

With respect to greeting, the Quran states: “And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant” (An-Nisa 86). In a hadith, “a man asked the Prophet, ‘What sort of deeds or (what qualities of) Islam are good?’ The Prophet replied, ‘To feed (the poor) and greet those whom you know and those whom you do not know’” (Sahih Al-Bukhari: 2/5/12). The role of welcoming in hotel services is integral to hospitality service quality. In Islam, welcoming means more than a commercial welcome but rather a welcoming of a guest.

Accordingly, Muslim customers would have high expectations from the hotels they choose in terms of being welcomed.

With respect to physical facilities (building, furnishings, decor), Islam teaches a balance between being nice and beautiful (*husn*) and modesty. Islam discourages vanity and show-off. In Sura An-Nisa it is stated: “And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion – then evil is he as a companion” (An-Nisa 38).

All transactions according to Islam have to be honest and trustworthy. Reasonable prices should be promoted because undeserved profits are forbidden in Islam. It was stated in the hadith that “the Prophet forbade artificially inflating prices” (Sunan an-Nasa’i: 44/57/4505). It was stated in another hadith praising the trustworthy merchant that: “The trustworthy, honest Muslim merchant will be with the martyrs on the Day of Resurrection” (Ibn Majah: 3/12/2139). Also, Muslim traders are expected to be generous in their trade dealings. The Prophet said in a hadith: “The believer is simple and generous, but the profligate is deceitful and ignoble” (Sunan Abi Dawud: 43/18/4790). Similarly, it was suggested by the hadith to “entertain guests generously” (Sahih Al-Bukhari: 63/131/3905).

An important element of service transaction process is the provision of services to customers with care. Providing hospitality to the guest is a praised deed in Islam. In a hadith, it was stated: “He who believes in Allah and the Last Day should do good to his neighbour and he who believes in Allah and the Last Day should show hospitality to the guest and he who believes in Allah and the Last Day should either speak good or better remain silent” (Sahih Muslim: 1/83/48). Another hadith on the importance of providing hospitality to the guest stated: “If anyone is a guest of people who provide no hospitality for him, he is entitled to take from them the equivalent of the hospitality due to him” (Abi Dawud: 28/69/3804).

Islam teaches hosts to be courteous to guests. In a hadith, the Prophet stated: “There are three (characteristics) for which whomever has them, Allah will expose His side, and admit him to Paradise: Being courteous to the guest, kind to parents, and doing good for slaves” (Da’if: 4/11/2494). Also, a part of being courteous is calling a guest by their preferred name. In the hadith, it was stated about this issue that: “The Prophet, may Allah bless him and grant him peace, used to like to call a man by the name that he liked best and by his favourite kunya” (Al-Adab Al-Mufrad: 34/9/819). In resolving complaints, hosts are expected to be reasonable and look for acceptable solutions by compromise. In a hadith, it was stated that: “Transactions may only be done by mutual consent” (Ibn Majah: 3/12/2185).

Service providers should also provide services in a prompt and timely manner. It was suggested in a hadith that good deeds should be hastened: “Be prompt in doing good deeds” (Sahih Muslim: 1/220/118). In general, all employees should be competent and appropriate people for their positions. This is a key human resource principle in Islam established by the famous verse in the Quran: “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing” (An-Nisa 58).

The host is also expected to portray a neat and clean appearance. The Prophet was known to wear modest clothes, and be neat and clean all the time. He used fragrance and promoted its use to his followers. In a hadith, the Prophet said: “When one of you is given some fragrance then do not refuse it, for indeed it comes from Paradise” (Da’if: 5/41/2791). Services and products provided by the service providers should be clean and acceptable for consumption according to Islamic standards. Cleanliness is urged and ruled for prayer in many verses in Quran and in hadith. In Al-Baqara 125, it is stated: “Purify My House for those

who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]”. In one hadith, it was stated that:

In [the mosque] are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure. ... the Messenger of Allah said: “O Ansar! Allah has praised you for your cleanliness”. “What is the nature of your cleanliness?” They said: “We perform ablution for prayer and we take bath to cleanse ourselves of impurity due to sexual activity, and we clean ourselves with water (after urinating)”. He said: “This is what it is. So adhere to it.”

(*Hasan: 1/1/355*)

As mentioned in the hadith, there are clear rules of cleanliness for acceptable prayers in Islam. In another hadith about cleanliness, it was stated that: “Indeed Allah is Tayyib (good) and he loves Tayyib (what is good), and He is Nazif (clean) and He loves cleanliness, He is Karim (kind) and He loves kindness, He is Jawad (generous) and He loves generosity” (Da’if: 5/41/2799).

All that is consumed by Muslims have to be clean and halal. This is stated in a Quranic verse: “O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship” (Al-Baqarah 172). In another verse it is stated: “O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy” (Al-Baqarah 168). The boundaries of halal food and beverage have been very well identified in the literature (Henderson 2016).

With respect to entertainment services in hospitality facilities, it can be said that all recreation and entertainment services must be designed according to Islamic standards where obscenity and inappropriate behaviours are not allowed. In Surah An-Nur (31), it is stated:

And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands’ fathers, their sons, their husbands’ sons, their brothers, their brothers’ sons, their sisters’ sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.

Finally, all services in a hospitality facility should be designed and provided according to the needs of the beneficiaries. Islam recognises every individual in his/her condition and status, and teaches to treat the person according to personal needs of the condition or status. Females, children, disabled, and elderly are given special status and should be treated with care. In a hadith, it is stated: “Treat your children fairly, treat your children fairly” (Sunan an-Nasa’i: 31/16/3687). Furthermore, the family is the building block of Islamic social life (Stephenson 2014) and all halal hospitality services should be designed according to the needs of family.

All the above-mentioned qualities of hospitality services are well researched in services marketing literature. Research on customer segments and the role of customer perceptions based on religious beliefs on service provision is still an emerging area (Jafari & Scott 2014; Oktadiana, Pearce & Chon 2016). Empirical research in this area is still relatively scarce and

future research can focus on customer markets to identify the effect of customers' religious beliefs on their hospitality service choice and evaluations. A further under-researched area pertaining to halal hospitality services is the perceptions of non-Muslims on these services. In a number of destinations, hospitality and tourism businesses that are designed to meet Muslim customer needs are increasing. A number of Internet-based travel operators (e.g. halaltrip.com; halalbooking.com; crestentrating.com; luxuryhalaltravel.com) have started operations to sell hospitality and tourism products and services to predominantly Muslim customers, although research on the profile and psychological characteristics of non-Muslim customers who consume such products and services is limited (Wibowo & Ahmad 2016).

Post-consumption stage and feedback

The final stage in the process model is the post-purchase stage and feedback on the consumed services. The resulting behaviours of Muslim customer segment can be expected to be more specific, focusing on evaluations that are based on their religious beliefs. Following the consumption experience, Muslim consumers' summary evaluations of service quality, satisfaction, and value will be based on their expectations which include requirements of their belief system. For example, it can be expected that those hotel services that are weak on properties listed in Table 3.3 will be evaluated as less acceptable and resulting future behaviours of loyalty and recommending behaviour will be less strong. However, this aspect of halal hospitality service consumption suffers from a lack of research.

Conclusion

The purpose of this chapter was to extend the discussion on attributes of Muslim-friendly hospitality services and bring evidence from reliable sources of Islam to clarify expectations of Muslim travellers from hospitality services. In a process model, different attributes of a hotel service were identified and these attributes were associated with shariah rulings and Islamic teachings so as to identify possible expectations of Muslim travellers from hospitality services stemming from the sources of their belief system.

As a sizable consumer market, the Muslim traveller market is still an unexplored market for many businesses. Recent literature indicates that consumer product retailing and food and beverage industries pioneered approaches to Muslim consumer markets and developed products and business strategies to meet the needs of this market (Stephenson 2014; Henderson 2016; Izberk-Bilgin & Nakata 2016). Halal standards are becoming common in many markets (Stephenson 2014; Izberk-Bilgin & Nakata 2016; Henderson 2016; Omar & Jaafar 2011; Marzuki et al. 2014), although services and especially the hospitality and tourism sector, lags behind other sectors (Samori & Sabtu 2014). Studies of the concept of Islamic tourism are still in their infancy and related sectors need guidance to decipher needs and expectations of Muslim travellers.

Future research on Islamic tourism can advance on two research streams. One is the travel taken for religious purposes, which can be called the study of Islamic tourism. Consumers of this type of travel activity are different in their needs and motivations and their demographic and psychographic characteristics should be studied in more detail. A second research stream is all other types of travel taken by Muslims for reasons other than pure religious purposes. Further studies are needed to identify the nature of this market (i.e. the halal tourism market) and the nature of service products that satisfy its needs and expectations. Research that explores the rich travel culture of Muslim populations in the past and present (Stephenson

2014) will also help product development and service advancements for companies that plan to serve Muslim travel markets.

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