

**MAQASID AL SHARIAH IN THE GOVERNANCE AND MANAGEMENT
STRATEGY OF ISLAMIC TOURISM BUSINESSES**

Nor'ain Othman, PhD, & Rozian Mohd Taha

Universiti Teknologi MARA, Malaysia

Norain568@salam.uitm.edu.my

&

Shaya'a Othman

Universal Crescent Standard Center

Abstract: *Islamic tourism can be seen from a different perspective as compared to the conventional tourism such as economic, cultural and religious perspectives. Travelling and exploring for the purpose of seeking knowledge, enriching one's experience and improve one's character has been encouraged by Islam. The development of Islamic tourism give rise to the various business components within the tourism industry which include tour operators, hotels, airlines and restaurants to restructure their products and services towards halal or syariah compliance or Muslim friendly to meet the demand of the growing market segment. According to the United Nations World Tourism Organization (UNWTO), international tourism continued its momentum with a 5% growth, or an additional 52 million international tourists, recorded a world total of 1.087 billion arrivals in 2013. The management of tourism businesses should look beyond profit and should adopt good governance from the Islamic perspectives to meet the demand of the Muslim travellers. This paper attempts to examine the management strategy of current tourism business such as hotels and tour operators in the light of their moving towards Maqasid al-Syariah or, in other words, 'the spirit of the Islamic Syariat'. Muslim scholars are of the opinion that the ultimate objectives [maqasid al-Syariah] which are a necessity [al-daruriyyah] for mankind to be able to live peacefully in this world, according to al-Quran and al-Sunnah, include five main areas – [1] protection of life, [2] protection of al-Din [Islam], [3] protection of human generation, [4] protection of intellect, and, lastly, [5] protection of wealth or resources. From a review of the related literature, little is mentioned or discussed about tourism businesses working towards achieving these ultimate objectives or Maqasid al-Syariah.*

Keyword: *Maqasid al Syariah, islamic tourism, tour operator, hotel.*

1.0. Introduction

Islamic tourism is new to most tourism scholars and there are few studies carried out by researchers that integrate the teaching of Islam and tourism theories. Travelling and exploring for the purpose of seeking knowledge, enriching one's experience and improve one's character has been encouraged by Islam. Hence Islamic tourism can be defined as *'tourism activities, development of product and services, marketing strategies according to Islamic values, principles and guidelines targeted to Muslim tourists for knowledgeable and holistic travel'*. The development of Islamic tourism give rise to the various business components within the tourism industry which include tour operators, hotels, airlines and restaurants to restructure their products and services towards halal or syariah compliance or Muslim friendly to meet the demand of the growing market segment. More than 50 Muslim countries and about 1.6 billion Muslims are the potential and lucrative market. According to the United Nations World Tourism Organization (UNWTO), international tourism continued its momentum with a 5% growth, or an additional 52 million international tourists, recorded a world total of 1.087 billion arrivals in 2013. Muslim tourism contributed \$141 billion that is more than 10% of the global tourism, 78% from 57 OIC Muslim –majority countries and 22% from Western Muslim minority countries. The Islamic tourism market provides a wealth of investment opportunities and currently gaining global popularity. In January 2011, Pew Research Center's Forum on Religion & Public life reported that the world's Muslim population will increase from 1.6 billion in 2010 to 2.2 billion by 2020 and Muslims will make up 26.4% of the world's total projected population of 8.3 billion in 2030 (Pew Research on Religion & Public Life Project, retrieved from www.pewforum.org). In 2011, it was estimated that the outbound expenditure of global Muslim tourist market (excluding Hajj and Umrah) was approximately USD126.1 billion, which constituted 12.3% of total global outbound tourism expenditure within the same year. This expenditure is expected to grow approximately 4.79% per annum an average from 2012-2020 (Global Muslim Lifestyle Tourism Market 2012 Report – Crescent rating & Dinar standard).

Tourism and Islam

Tourism from the Islamic point of view is integrated in the global vision of civilized interdependent tourism whose principal bases are: to respect for noble human values and ethics which preserve human dignity and pride; the respect for the natural and societal environment;

enhancement of social solidarity by ensuring local people profit from tourist activities; making effort to give the right of travel to all people by offering services at suitable prices to all the social classes; respect for the families of various religions and various people who want to preserve their values and the education of their children, respect for people who observe Islamic values (Muhammad, 2008; Yusuf, 2009). Tourism strategies need to be formulated to meet the demand of the new Islamic market.

Islam is pure and peaceful belief. The name Islam originated by the Arabic root word which means “peace” and submission. Islam teaches that people can only find peace in one’s life by submitting to Almighty God (Allah) in heart, soul and deed. It was proven by *surah Ali Imran* 3:19:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا
الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ
بِعَايَةِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Meaning: Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between them. And whoever disbelieves in the verses of Allah, and then indeed, Allah is swift in [taking] account (<http://quran.com/>)

In Arabic word, the term of *Siyahah* is used to explain about travel and tourism but then, in Al-Quran the term of *As-Saihun* similar with *At-Taibun*, *Al-Abidun* and *Al-Hamidun* which is refer to the people who are travelling. However, Aisyah R.A (*Radiallhuanha*) stated that, the *As-Saihun* is referring to the people who are fasting. Besides that, the term that been used to represent the tourism or travel such as *Safar*, *Ziarah*, *Rihlah* and *Sayr*. Syeikh Abdul Samad mentioned about *Safar* in his book *Sair al-Salikin* define *Safar* as the journey of three days and three nights with animal become mode of transportation (Sulaiman & Latif, 2011).

From the meaning above, it shows that Islam is the best belief for all people on the earth. As mentioned by Enan (2005) Islam is the comprehensive code for the new life, distinguished by its purity and solidity of its moral and social precepts. Travelling to the earth is one of the methods to

achieve the peaceful according to the Islamic perspectives as well as interact with people all over the world. Islam is a religion that allows and encourages the people to travel. Other than visiting friends and relatives, Muslims can learn and understand other cultures and tradition known as Islamic tourism. It is mentioned in *Surah Al-Mulk* 67:15 and *Surah Al-Ankabut* 29:20

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ
وَإِلَيْهِ النُّشُورُ

Meaning: It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ
النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Meaning: Say, [O Muhammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent."

Based on both *surah*, by reflecting on the vast and wonderful creation around us, every single human being can sit and contemplate about the world as well as come to the conclusion that there must be one creator of this magnificent universe. From the travelling activities, people may gain knowledge and experiences. It can be preserved to the children and other generation. More than that, tourism also part of observing the Islamic values. The term of observing the Islamic values in the purpose of gaining the knowledge and travel experiences clearly stated in the *Surah An-Naml* 27:69 and *Surah An-Nam* 6:11

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾

Meaning: Say, [O Muhammad], "Travel through the land and observe how was the end of the criminals."

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكْذِبِينَ ﴿١١﴾

Meaning: Say, "Travel through the land; then observe how was the end of the deniers."

According to this *Surah*, it is show that, Islam encouraged people to travel and observe about the world situation. The journey of travelling is to take a lesson from the remains of the past nations.

Previously, the Muslim Scholars mentioned about Islamic tourism in Arabic word so called as *Rihlah*. Ibnu Batuta discovered there are three definition of *Rihlah*. First, *Rihlah* is, at its roots, a work of devotion; its distinction from other works in the category lies in the vast sweep of the writer's secular accounts: He embraces geography, politics, personalities, natural history, local customs and his own exploits, all mostly very far afield from the Holy Cities and the established routes of pilgrimage. Ibn Battuta enlarged the scope of the *Rihlah* genre.

Second, the *Rihlah* is a memoir. There is no evidence that Ibn Battuta took any notes that survived his peregrinations. Indeed, writing the *Rihla* was not even the traveller's own idea: It was the brainchild of the Marinid sultan of Fez, who saw reason to record what Ibn Battuta had experienced—or, at least, what Ibn Battuta was able and willing to recall of his experiences. Given this fact, and the duration and complexity of Ibn Battuta's sojourns, his many gaps, inconsistencies and self-regarding embellishments are more understandable.

Third, the *Rihlah* is what we would today call an oral history, and Ibn Battuta is not so much its author as its source. He dictated it over the course of two years to the sultan's court poet, who claims, in an introduction, to have approached his assignment with due humility. However, most

scholars agree that Ibn Juzayy would have guided and edited Ibn Battuta's recollections, and that, in addition to his own insertions, he took interpretive liberties with some of Ibn Battuta's accounts, in all likelihood to bring them up to stylistic standards of the time and to make them more meaningful to his audience: the sultan in particular and educated gentlemen in general.

Concept of Islamic tourism

Islamic tourism can be defined as “tourism activities by Muslims that originate from motivations and are realized according *shariah* principles. These activities can be within the scope of the *Hajj*, *Umrah*, *silaturrahim*, *fi-sabilillah* (acting because of God), and others referenced by the Holy Qur’an and by the teachings of Prophet Muhammad. Other activities may comprise those that held “to appreciate the greatness of God through observing the sign of beauty and bounty of His creations which can be seen everywhere, both in the realms of past and present (Din, 1998). In this regard, travelling for such purposes as health (relaxation), education (learning-teaching-information sharing), realization of other culture, education and business are all considered within Islamic motivations to travel referenced in the holy Qur’an and in the *Hadith* (Duman, 2011).

In addition World Tourism Organisation (WTO) defines Islamic tourism as the activities of Muslims travelling to and staying in places outside their usual environment for not more than one consecutive year for participation of those activities that originate from Islamic motivations which are not related to the exercise of an activity remunerated from within the place visited.

In Islam, the activity in travelling and exploring the world may be considered as *ibadah* and *dakwah*. *Ibadah* is a noun (word) that includes everything that Allah SWT loves and accepts either from speaking or from doing. More than that, the definition of *dakwah* also refers to attract or preach a person into a right way. Tourism will become an *ibadah* if the purpose of travelling is for God’s blessing and to avoid wrongdoings. In order to preach in the right way, the preachers or *da’i* must have knowledge and have a good manner in order to deliver the message of Islam to the society (Laderlah, Rahman, Awang & Man, 2011).

Recently, the knowledge of tourism originated from the west. Some of the theories are not equivalent to Islamic teaching. Generally, the concept of Islamic tourism is related with the concept of business in Islam. The sacred goal of tourism and business in Islam are the submission

to Allah. In Islamic teaching, the purpose of travelling or any action should be necessity than any other purposes. The Prophet Muhammad says that “Action are (judged) by motives (*niyyah*), so each man will have that intended. Thus, he whose migration (*hijrah*) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain or for a wife he might marry, his migration is to that which he migrated” (Reported by Al-Bukhari and Muslim). But then, Din (1989) characterized Islamic tourism as ‘purposeful tourism’. It is due to the objectives tourists should be in line with the Islamic principle. Tourists are motivated to get the pleasure and blessing from God. As such, many Muslims scholars introduce the concept of Islamic tourism, which has its own characteristics. Islamic tourism is flexible, rationale, simple and balance.

Firstly, Islamic tourism is flexible because it is not fit into certain purpose only. Islam allows many purposes of travelling such as shopping, medical, sport, visit and religion. The most significant in Islamic tourism is the intention of travelling which is contrary with the Islamic law such as sex tourism, drugs, alcoholism, prostitution and suicide because these are harmful towards the tourist and society.

Secondly, Islam encourages Muslims to visits places and relatives. Islam loves peace and persuades to seek harmonization by looking at the beauty of creation as well as visit historic sites. The activity may increase the faith by thankful to Him as the Creator of the universe.

Third, Islam is a simple religion because it relieves human burden. For example, the Muslims responsibility to pray five times per day is not a burden, but it is actually may help human to feel calmness physically, emotionally, and mentally without spending much. In the same manner, it is a symbol for thankfulness to God. In other word, praying is a natural treatment for human. Furthermore, the obligatory of Muslims duties during travelling are same as usual, but there is some lightness (*rukhsah*) for tourist to perform the duties such as shortening and combining prayers (*Jamak* and *Qasar*), *Tayamum* and breaking fasting in Ramadhan. Lastly, tourism in Islam is balance for dual life, which is in the world now and hereafter. Travelling may strengthen the relationship among human and also relationship towards Allah. In other words, tourism may influence the happiness in the world and in the hereafter simultaneously. The exclusive of Islamic

tourism in Malaysia is very interesting because of the religious tourism, cultural and spiritual aspects of tourism.

Definitions of Islamic Tourism

Tourism studies were involved in various fields such as sociology, behaviour, economy, politics, culture, marketing and environment influencing in every aspect of life in modern societies. However, studies that relate tourism and its relationship with Islam are still in its infancy stage. A few notable writers that have contributed to the concepts related to tourism and Islam and elaborate on the definition of Islamic Tourism are presented in the Table below:

Table 1: Previous Definitions of Islamic Tourism

Authors	Definitions
Duman, T (2011)	<i>Tourism activities by Muslims that originate from Islamic motivations and are realized according to shariah principles.</i> These activities can be within the scope of the Hajj, Umrah, Sillaturrahim, Fi Sabilillah, to appreciate the greatness of God, health (relaxation) education (learning-teaching-information sharing), realization of other cultures, business and others referenced by the Holy Qur'an and by the teaching of Prohphet Muhammad (PHUH).
Ala-Hamarrneh (2011)	<i>The economic concept</i> for Islamic tourism is an extension and expansion oriented concept which focuses on the importance of intra-Muslim and intra-Arab tourism in terms of inclusion of new tourist markets and tourist destinations. <i>The cultural concept</i> for Islamic includes visions and ideas that outline the inclusion of Islamic religious-cultural sites in tourism programs with "pedagogical" and self-confidence-building elements. <i>The religious-conservative</i> concept for Islamic tourism has not yet been theoretically articulated. But various opinions and remarks in the discussions on the future of tourism in the Arab and Islam worlds as well as some practices of hotel's management indicate that articulations and implementations are just a matter of time.

Henderson (2010)	<i>All product development and marketing efforts designed for and directed at Muslims. Motivations are not always or entirely religious. Participants could be pursuing similar leisure experiences to non-Muslims, albeit within parameters set by Islam, and destinations are not necessarily locations where Shariah or full Islamic law is enacted</i>
Dogan (2010)	Islamic tourism covers <i>tourism activities by Muslims</i> in seaside destinations for the purposes of relaxation and entertainment in hospitality enterprises that apply Islamic principles.
Henderson (2009)	<i>Tourism mainly by Muslims</i> , although it can extend to unbelievers motivated to travel by Islam, which takes place in the Muslim world.
Hassan (2007)	In its narrow sense, it may mean “Religious Tourism” (Visiting shrines all over the Islamic World). But in its wide sense, <i>it is the type of tourism that adheres to the values of Islam. Most of these values are shared with other religious and non-religious beliefs (for example the ethical code promoted by World Tourism Organization). It calls for respect for local communities and the local environment, benefiting the locals, decency and learning about other cultures.</i>
Shakiry (2006)	The concept of Islamic tourism is not limited to religious tourism, but it extends to <i>all forms of tourism except those that go against Islamic values.</i>
Hassan (2004)	Islamic tourism means a new ethical dimension in tourism. It stands for values generally accepted as high standards of morality and decency. It also stands for the respect of local beliefs and traditions, as well as care for the environment. It represents a new outlook on life and society. It brings back value to the central stage in an age where consumerism is rife and everything is available for use and abuse in the most selfish way. It also encourages understanding and dialogue between different nations and civilisations and attempts to find out about the background of different societies and heritages.

Source: Duman, T (2012)

Duman, T (2012) proposed the motivational approach to the concept and use the term ‘Halal’ to describe the economy and the sector where halal goods and services offered to the markets. Islamic tourism represents the demand side (i.e. participant and his/her motivations) whereas halal tourism represented the supply side with sectors, goods and services offered for consumption

The Fundamental of Maqasid Al Syariah

Dusuki and Boutheraaouna (2011), compile a few definition of *Maqasid al Shari’ah*, even though some Muslim scholars have agreed that the main objective of *Maqasid al-shariah* is to serve the interest of all human beings and to save them from harm. Some of the definitions of *maqasid* from the different perspectives are tabulated below.

Scholar	Definition
<p>Anu Hamid al- Gahzali (d.1111) giving the five objectives stressing on the shari’ah’s</p>	<p><i>The main objective of the shari’ah is to promote the well-being of the people, which lies in safeguarding their</i></p> <ol style="list-style-type: none"> <i>1. faith (din),</i> <i>2. their lives (nafs),</i> <i>3. their intellect (‘aql)</i> <i>4. their posterity/future generation (nasl) and</i> <i>5. their wealth (mal).</i> <p><i>Whatever ensures the safeguarding of these five serves public interest and is desirable, and whatever hurts them is against public interest and its removal is desirable.</i></p>
<p>Al-Shatibi (d. 1388) emphasising the epistemological (‘aqidah) dimension</p>	<p><i>The primaty goal of the shari’ah is to free manfrom the grip of his own whimes and fancies, so that he may be the servant Allah by choice, just as he one</i></p>

	<i>with it.</i>
Ibn ‘Ahur (1973) in a broader dimension	<i>The all-purpose principle (maqsad amm) of islamic legistion is to preserve the social order of the community and ensure its healthy progress by promoting the well being and righteousness(salah) of human being. The well being and virtue of human being consist of the soundness of their intellects and the righteousness of their deeds, as well as the goodness of the things of the world where they live that are put at their disposal.</i>
Allal al-Fasi (d. 1974) stresses on the shariah within the concept of compassion and guidance, that seeks to establish justice, eliminate prejudice and alleviate hardship.	<i>The overall objectives of the Islamic Law is to populate and civilize the earth and preserve the order of peaceful coexistence therin; to ensure the earth’s ongoing well being and usefulness through the piety of those who have been placd there as God’s vicegerents, to ensure that people conduct themselves justly, with moral probity and with integrity in thought and action, and that they reform that which needs reform on earth, tap its resources and plan for the good of all.</i>
Four (4) Main Characteristics	
	1. Legislation: to serve the interest of all human beings and safe them from the harms.

	<p>2. Inclusive (Absolute), It encompasses all human acts whether they are related to ibadah (responsibilities to God) or mu'amalah (responsibilities concerning with other human being).</p>
	<p>3. Definitive. That is it has not been derived from one text or evidence, but from a multiplicity of text and different aspects of evidences.</p>
	<p>4. Universal: aiming to serve the interests of mankind and requiring the adherence of all human beings.</p>
<p>Categories of Maqasid</p>	
<p>1. General Objectives <i>(maqasid 'ammah)</i></p>	<p>2. Specific Objectives <i>(maqasid khassah)</i></p>
<p>Sub categories</p> <p>i. Darurayaah (necessities or essential) – interests of lives which people essentially depend upon comprising of the 5 objectives of the syariah i.e religion, life, intellect, posterity and wealth; additional are equality, freedom and protection of the environment</p>	<p>Islamic Legislation such as Islamic transactions or family law or private conduct. Ibn Ahur states that the specific objectives:</p> <p style="text-align: center;"><i>Consist of methods (Kayfiyyat) intended by the Lawgiver for realising the useful purposes of human being or preserving their public interests related to their private conduct. The aim is to prevent people's pursuit of their personal interests from leading to the undermining of their</i></p>

<p>ii. Hajyyah (need or complementary). Interest that are needed in order to alleviate hardship, free from distress and predicament. E.g. Economic transaction, such as lease, hire</p> <p>iii. Tabsiniyyah (embellishments) Interest whos realisation leads to refinement and perfection in the customs and conduct of people at all levels of achievement. E.g. charity, gentleness, pleasant speech, manner and fair dealing. Use of beautiful , comfortable things, eat delicious food, wear fine clothing.</p>	<p><i>established public interests, owing to carelessness, whimsical errors and vain desires.</i></p>
---	---

Source: Dasuki

Islamic Management Model

In the 20th century, non-Muslim management thinkers or scholars looking at management in different perspectives, namely, [1] Psychological Perspective, [2] Sociological Perspectives, and [3] Scientific. It is observed that these different management scholars defined management differently, according to their own background experiences in the industries as well as their background training. For example Ronald Fisher was a statistician, and both Frank and Lillian Gilbreth were industrial engineers. The search for better understanding of management is still going on, yet with more acceptable understanding of management, there is still a missing link and incomplete.

Today, it is generally accepted and practiced, that management is meant to involve activities which include *planning, organizing, leading, and controlling*. Griffin (1996) defined management as ‘set of activities that includes planning and decision making, organizing, leading and controlling, making, directed at an organization’s resources (human, financial, physical, and information, with the aim of achieving organizational goals in an efficient and effective manner’. This definition is more complex than what Taylor (1903) was trying to define management as knowing exactly what you want people to do, and then seeing that they do it in the best and cheapest way. Western scholars including management gurus, segregate knowledge and religion. The solution which is simple and being ignored, as always being reminded by God in several verses in our Holy Quran as follow:

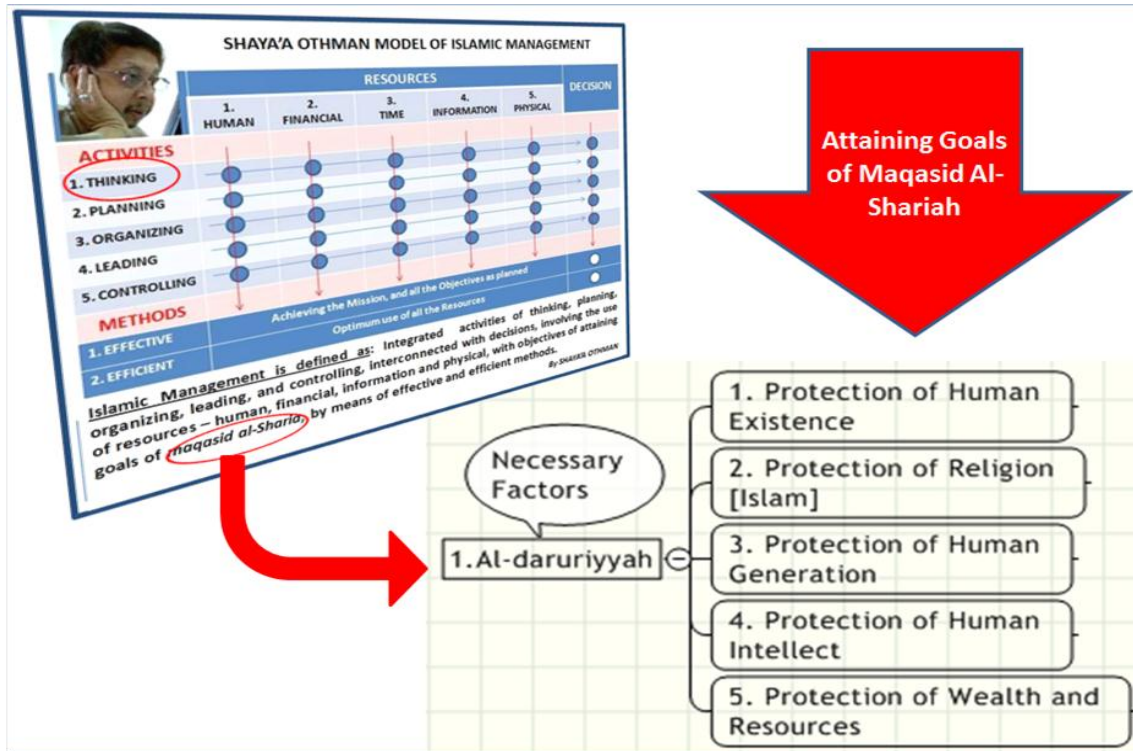
Quran 6:50 “Why you do not think”

Quran 23: 80 ‘Why you do not use your intelligent’

Since Islam gives special emphasis on “thinking” in whatever we do in life - in our private life, as well as, in managing a society or an organization, management can be redefined from the Islamic perspective and advocate Maqasid al-Shari’ah as the integrated goals of management. Islamic management can be defined as

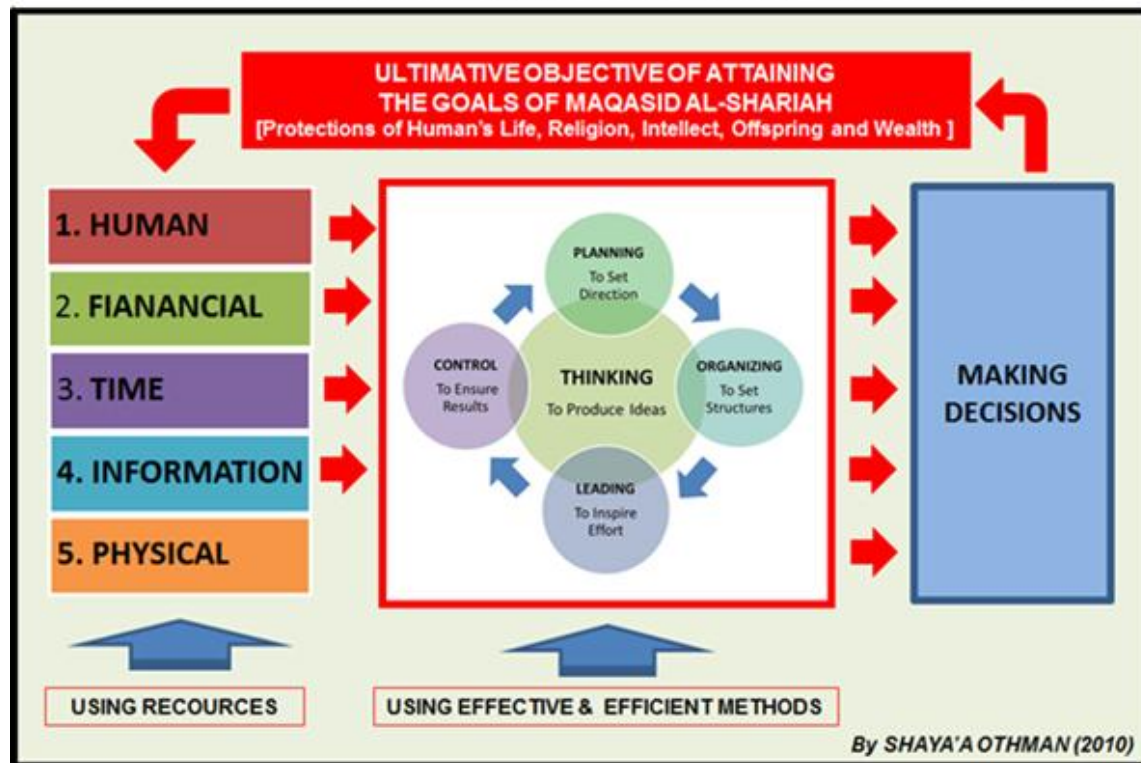
“Integrated activities of thinking, planning, organizing, leading, and controlling, interconnected with decisions, involving the use of resources – human, financial, information and physical, with objectives of attaining goals of Maqasid Al Shari’ah by means of effective and efficient methods.”

The definition of Islamic Management may be summarized in the form of the following matrix and the model advocate thinking as well as Maqasid Al Shariah can be further illustrated in the following diagram:



The Application of Maqasid Al Shariah in Islamic Tourism Business

SHAYA'A OTHMAN ISLAMIC MANAGEMENT MODEL



Shariah Compliance Hotel and Travel Agencies

Shariah or *Syarie* Law means Islamic as per *Shafi'e* jurist or laws from either one of the following jurists; *Maliki*, *Hambali* and *Hanafi* (JAKIM, 2010). Meanwhile, *Shariah* compliance hotel defines as the hotel that is governed by *Shariah* standard which go beyond the concept of dry and Islamic hotels. The core value of such hotel follows Islamic perspectives on everything; from cleaning to accounting practices. A *Shariah* compliant business is different from other conventional business only because of its philosophy where Islamic principles are unique selling point (Yusuf, 2009). In addition to that, Al-Hamarneh & Steiner (2004), stated that, Islamic resort and hotels as well as Islamic Destinations and programs will shapes the tourism activities; alcohol-free zone accommodation, in which gender segregation and the dress code strictly respected and controlled; available prayer rooms on site; Islamic transportation facilities; gender segregated sport and wellness facilities and Islamic entertainment program. Elements of this concept are already implemented in domestic tourism in Saudi Arabia and Iran. In contrast, luxuries hotel and resort

where the share of international tourism is significant are less controllable and have more liberal atmosphere.

Since Malaysia is still bringing in a new concept of *Halal* and Islamic Hotel Compliance, there are huge discrepancy between Halal hotel in Middle East countries and Malaysia itself. Malaysia's hotel operators who are franchised by overseas base in United States of America, Singapore, or United Kingdom totally do not have any opportunity or chance to run the business according to *Halal* and Islamic compliance. Most of four and five stars hotels in Malaysia do not belong to local operators but they are owned by outside operators. However, there are several hotels which claimed that they are *Shariah* Compliance hotels for example .PNB Darby Park, Kuala Lumpur; De Palma Hotel, Ampang, Grand Bluewave Hotel, Shah Alam, TH Hotels, Pantai Primula Hotel, Terengganu and Ansar City Islamic Hotel, Kota Bharu. Jabatan Kemajuan Agama Islam Malaysia (JAKIM) indicated that, there is only a *Halal* certificate on food and Beverage outlet not Halal Hotel

Islamic tourism is still new trend in Malaysia, but the demands from Muslim countries are increasing especially during the summer break period July to September every year. Malaysia has brought in *halal* and Islamic tourism concept to practice to their travel and tour packages, *halal* activities, *halal* food and beverage and *halal* in hotels in fulfilling demand and need among Muslims traveller. By implementing and launching halal or islamic tourism in Malaysia it creates better understanding not only for Muslims but also non Muslim especially on geographical aspect, historical, cultural differences, lifestyle and course on the concept of halal itself. In addition, some of the halal activities are created to fulfil demanding of Muslims travel while visiting Malaysia namely eco-tourism, agro-tourism, cultural heritage and health activities.

Relationship between hotel operations and Islamic compliance are created when hotel operators are concerning with the needs of Muslim who want to stay at the pure halal atmosphere which do not provide any alcohol on the premises, even mini bar or even night club, offers some business and leisure facilities, separate timings for men and women at its swimming pool, gym and spa facilities, provides a quiet environment for married couple who want something very quiet and very smooth and also compose donations events to charities.

Malaysian from diverse races and religion are looking for clean and wholesome food are convinced that halal is the choice. People are concern over their food and health nowadays trying to avoid from any diseases can be seen as the relationship between food and beverage operation

with halal and Islamic compliance. Manufacturer, entrepreneurs, premises operators, food producer distributors and hotel operators must have certification that bring the halal logo.. Furthermore, all aspects such as preparation, slaughtering, processing, handling and storage, transportation, cleaning, disinfection and management practices of food must fully follow the specification of halal that issued by JAKIM itself.

Islamic Quality Standard (IQS) for Hotel

The Islamic Quality Standards for Hotel was being introduced by Universal Crescent Standard Center (UCSC) and Universiti Teknologi MARA (UiTM), Shah Alam and launched at the 1st Islamic Quality Standard conference in December 2012 at Putra World Trade Center attended by 1,000 participants from all over the world. The keynote speaker was the Honourable Tun Dr Mahathir Mohamed, the former Prime Minister of Malaysia. The certification was awarded to 2 hotels in Turkey. Caprice Gold Hotel and Themal Palace Hotel, Didim, and 2 hotels in Malaysia namely Grand Blue Waves Hotel Shah Alam (IQS 3) and De Palma Ampang (IQS2). The formulation of this IQS-Islamic Quality Standard For Hotel, take the consideration of the quality of physical facilities provided by the hotel, and the quality of its services to the customers, it shows how the hotel conformed to the Islamic principles such as alcoholic beverage is not available or served in the hotel premises, and all foods served are “halal”. These basic requirements under Islamic principles are the perquisites for a hotel to be considered under IQS-Islamic Quality Standard. Other factors such as separate summing pools or spa for male and female, Muslims prayer facilities such as prayer rooms, and mosque are important measurements for IQS- Islamic Quality Standard. It is hope that IQS-Islamic Quality Standard for Hotel, will become useful guide line for those who wish to become a “Muslim friendly” hotel, and be considered under various classifications from IQS-1 to the very top of IQS-7 under this IQS-Islamic Quality Standard classification.

Travel Agency

Malaysia’s communities must provide multi business-related to halal activity in order to draw attention of Muslims tourist to come in Malaysia. Tour and travel package strategy should seek a wide range of partners to guide and support tourism related business development. Malaysia’s government or public sectors should developing one organization such as state’s Small Business

Development Centres to monitoring and providing technical assistant program for tourism related business just getting started. In addition, Malaysia government also revolving loan fund initiatives could be created to provide start up capital for fledgling tourism based business unable to obtain conventional bank loans such as to set up infrastructure for jungle trekking facilities, abseiling, agro-tourism, agriculture activities and renovates historical sites and mosque. Organising and utilising MATTA International Fair Selangor; Umrah and Travel Muslim (MASUM) fair throughout the countries not only focus in the premier city such Kuala Lumpur and Selangor. They have to spread their business over countries to attract more local people and tourist to travel through travel packages. Muslim own travel agencies such as Andalusia Travel, Triways and Poto Travel are providing services to their Muslim for their umrah and haj. They also provide Muslim travel packages to other countries such as Japan, Korea, Europe and Scandinavian countries. The adoption of the Islamic management in the governance and management of the company can ensure the ultimate goal of the stakeholder not just merely making profit but also beyond the happiness of the hereafter. There is a relationship between travel and tour package with Islamic compliance by those travel agencies nowadays provide not only just based on recreational alone, it has educational and religious value. Each Muslims travel and tour trips is composed of tour destination with Islamic heritage and in some sectors the tour include visitation to the local Muslim communities and mosque. In addition, Muslim tour packages have offer halal in terms of food serves or accommodation in that particular destination. A plus point here is that the tour educates on civilisation as well as the lifestyle of local communities. Furthermore, some travel agencies that participated in MASUM aggressively markets their packages to meet the recent demand on growth that fulfils their customer, spiritual, business recreational and personal needs with high degree of professionalism, integrity and reliability.

Recommendation:

(a) In Depth Research Work

Malaysia Association Hotel (MAH) could provide technical assistant and training initiatives for service providers' hotel operators and practitioner to develop and practice the Islamic concept in hotel. There is a need throughout the state for technical assistant and training on site development, management, providing adequate visitor services, facilities and amenities and marketing in hotel.

The state wide Malaysia Association Hotel (MAH) strategy should call for the development of model programs and management that could be widely disseminated. These include:

- Collaboration with others Middle East's hotel for sharing idea and opinion in marketing, management, financial and service provider also transferring ideas from their program and strategies.
- Making resources material such as a detail information and view Islamic hotel available in Malaysia over the internet and in paper form and also Malaysian Association Hotel (MAH) must provide Islamic and Halal hotel itself
- Providing training session for all employees in each division and levels how to correspond their task with Islamic compliance and also some selected employee will be send to the chosen Middle East's countries that have been practising Halal and Islamic Hotel by providing them attachment session within three months.

(b) Finance Assistance

Malaysia's government and corporate body must act as financial assistance that fully supported and provide rapid approval loan process to the individual or corporate companies who want to build new hotels that practices Islamic compliance or concept whereby include management, ambience, facilities, and amenities, finance, food and beverage. Islamic financing are looking into the implementation of syariah compliant products and services and how they can serve the customers.

(c) Brand Association

Creating the image will link Halal with Malaysia can be derived from brand association:

- i. Developing and utilizing a country of origin labelling campaign for Malaysia's halal products. All aspects of the initiatives for the development of the Halal hub under this new branding strategy will be coordinated including using the Halal logo and continuously making the association of Malaysia with Halal products and services in all promotion and trade exhibition overseas.

- ii. Developing a comprehensive campaign for the halal industry, similar to ‘Malaysia Truly Asia: initiatives for tourism’. The campaign for Halal food and beverage products will leverage upon the theme of Malaysia; The Taste of Malaysia whereby the concept is to showcase dishes that come from the various ethnic groups in Malaysia, promoting the idea that one can sample all types of Asian food in Malaysia.
- iii. Developing Malaysia as the centre for discourse and deliberations on issue related to halal products and services. Relevant expert from around the world will be brought together to make Malaysia the focus for halal related knowledge and information platform.

Conclusion:

Islam and tourism are multidisciplinary area and therefore a joint effort is needed to deepen the discussion on Islam and tourism. It is important to mention that tourism and hospitality management can incorporate the Islamic management of ‘*Maqasid al-Shariah*’. Muslim scholars hold the opinion that the ultimate objective (*Maqasid al-Shariah*) are necessary for mankind peaceful co-existence, according to the holy *Quran* and *Sunnah*, that includes the five main areas: 1) protection of life; 2) protection of religion; 3) protection of progeny or offspring; 4) protection of intellect or faculty of reason; 5) protection of material wealth or researches (Othman, 2010). To date there is little discussion on the application of *Maqasid al-Shariah* in formulating Islamic tourism management and Islamic marketing of travel and hospitality product and services. The concept of moderation that is ‘*wasatiyyah*’ should be adopted in all aspect of the management and operation of Islamic tourism. *Wasatiyyah* or the principle of moderation and balance is an important but somewhat neglected aspect of a moral virtue relevant not only to personal conduct but also to the integrity and self image of communities and nation. The significant of the study is the current emergence of new ideas from Islamic intellectual transformation on modern and western models with its emphasis upon the unity of Islamic tourism ideology and theories. Therefore this study will develop new expertise and approaches to establish in the study of tourism from the Islamic perspectives. The main output of the study will be the form of the development of marketing strategic plan-strategy formulation and implementation for Islamic tourism. It is to

recommend a system for the development of the knowledge base for Islamic tourism and to introduce the best monitoring system for the indicators of Islamic tourism. This is in line with the Tourism National Key Economic Area (NKEA) and the Tourism Transformation Plan that aims at attracting high yield tourist markets and contribute significantly to Malaysia's tourism roadmap in receiving 36 million foreign tourists and bringing in foreign revenue of USD54.3 billion in 2020

References:

- Butler, R.W.,(1999). Sustainable Tourism: A State-of-the Art Review. *Tourism Geographies: An International Journal of Tourism Space, Place & Environment*, Vol.1, Issue 1, February 1999, Pages 7-25
- Dusuki, A. W & Boutheraoua, S (2011) The Framework of Maqasid Al Shari'ah and its Implication for Islamic Finance. *Islam and Civilisational Renewal. A journal devoted to contemporary issues and policy research. Special Issue: Maqasid, Ijtihad, and the Prospects of Civilisation Renewal. Volume 2. Number 2. January 2011.* International Institute of Advanced Islamic Studies (IAIS) Malaysia.
- Euromonitor Report retrieves from <http://www.euromonitor.com/>
- Formika, S., & Kothari,T.H., (2008). Strategic Destination Planning: Analyzing the Future of Tourism. *Journal of Travel Research*
- Global Muslim Lifestyle Tourism Market 2012 Report – Crescent rating & Dinar standard
- Ibrahim, Z., Othman, N., & Isa, Z (2010). *A study on Middle East Tourists Services Expectation and Satisfaction Gap in Malaysian Accommodation Providers.* Islamic Tourism Center.
- Insights from Tourism Malaysia Middle East Study* (2014). Islamic Tourism Center.
- Jovicic., D & Ilic., T. (2010) Indicators of Sustainable Tourism. *Glasnik Srpskog geografskog drustva 2010. Volume 90, Issue 1, Pages 277-305*
- Muhammad, Z (2008) *Halal Tourism: Knowledgeable travel and Wholesome Fun.* The Halal Journal May/June pp 56-57
- Othman, N., Mohamed Norhisham, N.S., Roslan, B., & Mohd. Khalil, K.N (2013), Acceptance of Tourist Towards the Implementation of Islamic Quality Standard (IQS) at Hotels in Malaysia. March-July 2013, unpublished dissertation for BSc (Hons) in Tourism Management
- Othman, N., Taha, R., Ibrahim, Z., Isa, Z.,& Tarmudi, S., (2010) 'Formulation of Islamic Tourism Theory' Report Study. Fundamental Research Grant Scheme by Ministry of Higher Education of

Malaysia & Research Management Institute (RMI), Universiti Teknologi MARA (UiTM),
Malaysia

Othman, S (2010) Applying Maqasid Al-Shariah to Islamic Finance & Economics. Presentation at
Langkawi Finance & Economics International Conference (LIFE) on 13-15th December
2010. Langkawi, Kedah, MALAYSIA.

Pew Research on Religion & Public Life Project, retrieved from www.pewforum.org

Scott, N. and Jafari, J., (2010) *Bringing Tourism Theory and Practice: Tourism in the Muslim
World Vol 2.*

United Kingdom, UK: Emerald Group Publishing Limited.

Utusan Malaysia (2010, April 2). Formula Baharu Sektor Pelancongan. Dewan Ekonomi, 54-55

Yusuf, S., (2009) *The Real Sense of Shariah Hospitality Concept.* The World Halal Forum 2009,
Kuala Lumpur, Malaysia

World Tourist Organization (2004) Indicators of Sustainable Development for Tourism
Destinations: A Guidebook. World Tourism Organization, Madrid, Spain

World Tourism Organization's "Tourism 2020 Vision" Retrieves from

<http://www.unwto.org/facts/eng/vision.htm>

World Islamic Tourism Conference- Emerging Trends in Islamic Tourism, Travel & Hospitality
Sector, Karthika Expo Centre, Balai Kartini, Jakarta, Indonesia 23-26 October 2014