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## Exploring the Concept of Muslim Friendly Tourism

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# Exploring the Concept of Muslim Friendly Tourism

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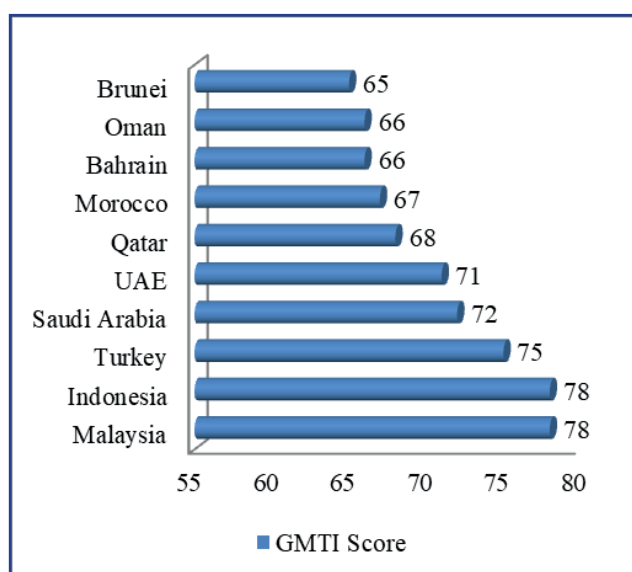
Most researchers face problems investigating Muslim-friendly destinations when they become confused with overlapping terms that seem to convey the same concepts, such as Islamic Tourism, Halal Tourism, and Muslim Friendly Tourism. This study discusses the concepts, purpose, target customers, destinations, products, and services to fill the gap in understanding the differences between the three terms from the perspective of Muslim and non-Muslim tourists. This study also applies a systematic literature review (SLR) method to filter and locate papers related to Muslim Friendly Tourism from 2015 to 2020. The analysis is based on the year the article was published, the publisher's name, research type and the country of study. Only three papers actually discuss Muslim Friendly Tourism concepts. This means that research of Muslim Friendly Tourism concepts is poorly explored and needs further investigation. Surprisingly, no researcher has discussed the differences between Islamic tourism, Halal tourism, and Muslim Friendly Tourism while the findings indicate the differences between these three terms.

**Key Words:** Muslim friendly tourism, halal tourism, Islamic tourism, Muslim tourists, non-Muslim tourists

## Introduction

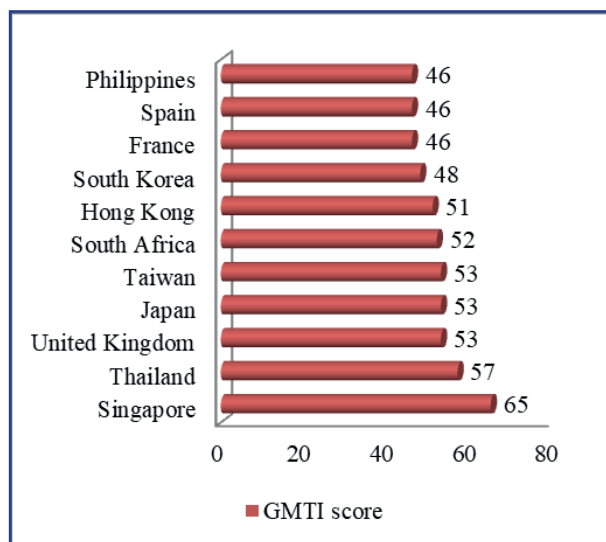
The Islamic market is a segment of tourism that is experiencing major development worldwide (Muslim, Harun, Ismael & Othman, 2020). Many countries have become more aggressive in attracting the Islamic market particularly since September 11, 2001. The 9/11 tragedy dramatically impacted the tourism sector's perception of Muslim tourists and their choice of travel destinations became limited due to security restrictions and cultural tensions (Salleh, Othman, Noor & Hasim, 2010). Further, the rise of Islamophobia in the media created misunderstandings about Islam, affecting Muslim tourists' preferences. Due to this, they increasingly travel to places with the same cultural and religious environment. These incidents mark the beginning of the term 'Islamic tourism' (Nurrachmi, 2018). Consequently, this has opened up enormous opportunities for Muslim countries to be the foremost destination for Muslim tourists (Suid, Nor & Omar, 2017). Malaysia, Turkey, Saudi Arabia, Egypt, and Morocco are among the countries which have taken the opportunities to attract Muslim tourists by offering Muslim-based tourism (Nurrachmi, 2018).

**Figure 1: Top 10 Muslim Friendly Destinations (OIC Destinations)**



(GMTI, 2019)

**Figure 2: Top 10 Muslim Friendly Destinations (non-OIC Destinations)**



(GMTI, 2019)

Many non-Muslim countries such as the United Kingdom, Germany, France, and recently Japan, Australia, and South Korea have begun providing goods and services for Muslim tourists (Eddahar, 2018). Supplying the goods and services essential to fulfil Muslim tourist demands is vital for Muslim Friendly Tourism (Bangsawan, Rahman & Razimi, 2019). Figure 1 highlights the top ten Muslim countries that provide Muslim Friendly Tourism. Meanwhile, Figure 2 illustrates the top 10 non-Muslim countries that provide Muslim Friendly Tourism. The ranking was analysed via four criteria: access, communication, environment, and services (Crescent Rating, 2019). Malaysia and Indonesia share the top

spot for Muslim countries. For non-Muslim countries, Singapore was at the top.

Generally, understanding Muslim Friendly Tourism is vital in examining its development and performance (Aziz, 2018). However, most practitioners and academics are confused when addressing this term. For example, Halal Tourism and Islamic Tourism are used interchangeably (Hasanah & Harun, 2018). The confusion of these terms is highlighted in Table 1.

According to Abd Hakim *et al.* (2017) study, the term Sharia Tourism has been renamed Halal Tourism. There are several other terms, such as Shari’a Tourism, Islamic Pilgrimage, al-Siyahah, al-Rihlah but not included in the focus of this study. Al-Siyahah and al-Rihlah are other terms for ‘tourism’ in Arabic (Rahman & Laderlah, 2018). Al- Siyahah refers to traveling from one location to another for tourism, entertainment, or new experiences (Aziz, 2018). Meanwhile, al-Rihlah is a term that refers to travel for the sake of education and commerce (Aziz, 2018).

The central concept of the term ‘Muslim Friendly’ tourism represents an effort to make the tourism experience pleasant to attentive Muslims (Battour, 2018). In the tourism industry, the term ‘Muslim Friendly’ is close to the concept of ‘Halal tourism,’ yet they are different (Battour, 2018). Battour (2018) in particular, calls for clarity in the differences between ‘Halal,’ Islamic,’ and ‘Muslim Friendly,’ in the tourism context.

**Table 1: Issues About the Term ‘Muslim Friendly Tourism’**

Issues	Authors	Year
Increase demand for tourism services that follow Islamic law entitled ‘Islamic Tourism,’ ‘Halal Tourism,’ or Sharia Tourism. The high demand produced ‘Muslim Friendly Tourism’ services. Among the academics, the use of these identical terms is questionable.	Cuesta-Valiño, Bolifa & Nuñez-Barriopedro	2020
It is crucial to establish the differences between concepts of ‘Islamic Tourism,’ ‘Halal Tourism,’ and ‘Muslim Friendly Tourism.’ However, there is no consensus on the fixed terminology from practitioners and academics.	Hasanah & Harun	2018
In the findings, there is no apparent difference between the terms ‘Islamic Tourism,’ ‘Halal Tourism,’ and ‘Muslim Friendly Tourism.’ There is a need in the future for consistent use of these terminologies across the industry.	Khan & Callanan	2017
There is a gap in currently available literature about the needs, definitions, and segmentation of Muslim Friendly Tourism.	Cetin & Dincer	2016
The previous literature is unsuccessful in conducting a study that offers a universal framework to define the importance of Muslim Friendly Tourism.	Cetin & Dincer	2016
Islamic Tourism is applied with different connotations in tourism theory and practice, e.g., ‘Halal Tourism,’ ‘Sharia Tourism,’ and ‘Muslim Friendly Tourism.’ None of these terms has a universal definition.	Crescent Rating	2015

Due to this confusion, this study aims to revisit the concepts of Muslim Friendly tourism based on the following research questions:

**RQ1** *Are there any differences between Islamic, Halal and Muslim Friendly Tourism?*

**RQ2** *What are the non-Muslim perspectives on Islamic and Halal Tourism?*

**RQ3** *What are the motivations among Muslim and non-Muslim tourists regarding Muslim Friendly Tourism?*

To address the research questions, this study reviews and reports from the relevant articles related to Muslim Friendly Tourism using a systematic literature review method. The articles are organised, and evaluated and then related to the concepts of Muslim Friendly Tourism. The differences between Islamic, Halal and Muslim Friendly

Tourism are explored based on concept, purpose, target customers, product and services, and destination.

The next section is the literature review which includes the ideas of Islamic, Halal and Muslim Friendly Tourism, the non-Muslim perceptions of Islamic, Halal and Muslim Friendly Tourism, and Muslim perceptions of Muslim Friendly Tourism. The following section outlines the methods and the next Section describes the data analysis and findings. The final section comprises the discussion, conclusion, and recommendation.

## Literature review

### *Islamic tourism*

Apart from reading the Quran and remembrance (zikr), activities such as resting, taking a tour, and traveling can

**Table 2: Definitions of Islamic Tourism**

Definitions	Authors	Year
Islamic Tourism is a new interpretation of Hajj Tourism where holidays and religious tourism are combined.	Jafari & Scott	2013
Islamic Tourism gives satisfaction to tourists looking for a destination that can meet their needs without offending them in any way.	Hamza, Chouhoud & Tantawi	2012
The characteristics of Islamic Tourism include flexible, moderate, balanced, and rational, which aim to obtain blessings and pleasure from God.	Laderlah, Rahman, Awang & Man	2011
Islamic Tourism represents a demand based on the motivation of tourists to choose the Islamic lifestyle during the holidays, while Halal Tourism reflects the economy and the sector offering halal goods and services to the market for consumption.	Duman	2011
Islamic Tourism is a way of conducting religious duties where Islamic and human values should be respected based on Islam.	Bhuiyan, Siwar, Ismail & Islam	2011
All product marketing and product development efforts are planned and specific to Muslims and non-Muslims as they experience similar leisure experiences. Motivation is not always or entirely religious.	Henderson	2010
The tourism of Muslims, in particular, can be extended to non-believers who are motivated to travel with Islam that happens in the Islamic world.	Henderson	2009
The Islamic concept comprises three concepts (economic, religiously conservative, and cultural).	Al-Hamarneh	2008
Islamic Tourism, from a narrow perspective, is described as religious tourism. In contrast, from a broad perspective, tourism applies religious values, and those values are shared between other religious and non-religious beliefs.	Hassan	2007
Islamic Tourism has a concept that is not limited to religious tourism only but extends to all forms of tourism except those contrary to Sharia principles.	Shakiry	2006
Islamic Tourism is a new ethical dimension with a new perspective on life and society. The values received symbolize high moral standards and decency in line with local beliefs and traditions that protect the environment, which leads to understanding and dialogue between the various races and efforts and civilizations to recognize different backgrounds of society and heritage.	Hassan	2004
Islamic Tourism is known as purposeful tourism. Tourists achieve goals based on the principles of humanity, seeking gratitude and pleasure. The purpose of the trip is to thank God for the extraordinary creation. Guests or hosts can repeatedly enjoy the trip with the intention of <i>Fi-Sabilillah</i> , and activities are controlled.	Din	1989

(Suid, Nor & Omar, 2017)

help people relax and de-stress. However, Islam suggests that there is more to travel:

*Say: Travel in the land, then observes what happened to the rejectors, Allah says.*

*Say: To whom does everything in the heavens and earth belong? (Surah Al-An'am, 11-12).*

(See also Surah Ali 'Imran: 137, Surah Nuh: 36, Surah Al-Naml: 69 and Surah Al-Rum: 42)

In this verse, Allah urges humans to travel the earth and observe the fate of those who deny Allah. Muslims are urged to travel to witness Allah's creation's magnificence, to improve mental health and spiritual significance, and appreciate Allah SWT's creations (Abdullah, Awang & Abdullah, 2020). Allah SWT asserts in this verse that everything in heaven and on earth belongs to Allah SWT. This implies that one of the roles of Islamic Tourism is to learn from the consequences of the abandonment of those who were harsh and disobedient to Allah SWT.

The concept of Islamic Tourism is when a Muslim moves from one place to another, intending to obtain blessings from God by avoiding mistakes along the journey. Sometimes, Islamic tourism is referred to as religious, cultural, or spiritual tourism. However, Nurrachmi (2019) mentioned that other connotations for Islamic Tourism are Halal Tourism, Shariah Tourism, and Islamic-Friendly Tourism. Table 2 illustrates the definition of Islamic tourism from numerous perspectives. To differentiate these terms, Battour (2018) clarified that it is crucial to discover why they are travelling. They perform Islamic Tourism when they travel solely for God's sake. Therefore, it is not Islamic Tourism when there are elements against Islamic teaching along the journey.

Travel can only be referred to as Islamic Tourism when all the activities, entertainment, food, and drinks conform to Islamic principles. According to Nurrachmi (2019), Islamic Tourism is an activity that involves visits to Mecca to perform Hajj worship, which is a practice performed by the Prophet Muhammad (SAW) and is one of the five pillars in Islam. Women and children who perform Hajj must travel with their Mahram (male companion: husband, brother, or father) for security purposes, and this is also in line with Islamic teachings. Thus this principle

is generally applied in Islamic tourism (Osman, Hussin, Yusof, Hashim, Aziz & Nezakati, 2015). During an Islamic tour, Muslim tourists usually want to explore the Islamic lifestyle, consume halal food, examine different mosques, pray five times, and increase their confidence in Allah with gratitude for his beautiful creations. Islamic tourism targets Muslims, but unexpectedly non-Muslims are also interested in Islamic tourism for several reasons. They choose Islamic tourism because of the fair prices, peace, family-friendly surroundings, and hygiene factors.

Islamic Halal tourism is an activity done to gain God's pleasure and strengthen one's faith while on vacation. The activities must be permissible in Islam. For example, Muslim visitors who visit the Malaysian Museum of Islamic Arts to learn about Islamic history and art for the sake of God can classify their visit as an Ibadah (religious act) that merits a reward from God. These travellers are engaging in Islamic Halal Tourism. The Malaysian Museum of Islamic Arts, which opened on December 12, 1998, at the National Mosque in Kuala Lumpur, Malaysia, is a tourist attraction that clearly practices Islamic Halal Tourism.

The purpose of creating the museum was to preserve Islam's legacy and history from antiquity to the present. Malaysians designed the Malaysian Museum of Islamic Arts, to showcase the grandeur of Islamic architecture. The erection of five domes is its most notable feature. The building's four domes can be seen from the outside, while the fifth dome is only visible from the inside. Up to 7,000 objects are housed in the Museum of Islamic Art, including Islamic metalwork and pottery specimens. It also contains an Islamic art book collection.

This and other Islamic products accessible in Malaysia excite visitors greatly. Muslim tourists are usually brought to the Malaysian Islamic Civilization Park in Terengganu, to see the architecture of structures in Putrajaya, the Petronas Twin Towers, and the Malaysian Museum of Islamic Arts.

### ***Halal Tourism***

In Islam, guidance has been given to offer clear and suitable consideration concerning lawful and forbidden things (Ambali & Bakar, 2014). A Hadith says:

**Table 3: Definitions of Halal Tourism**

<b>Definitions</b>	<b>Authors</b>	<b>Year</b>
Halal Tourism is a kind of travel based on religion; Halal Tourism is concerned with tourism that does not exceed legal boundaries.	Vargas-Sanchez & Moral-Moral	2019
Halal Tourism is a journey that includes recreation or social purposes. Muslims want to see the world and explore different points of view such as history and culture that suits their beliefs because they believe that travel can make them appreciate the wonders of God's creation.	Vargas-Sanchez & Moral-Moral	2019
Halal Tourism is an act of tourism or object allowed according to Islamic teachings and involves Muslims in the tourism industry.	Battour & Ismail	2016
Halal Tourism is an allowable concept based on Sharia law.	Chookaew, Chanin, Charatarawat, Sriprasert & Nimpaya	2015
Halal Tourism is a new concept in the tourism industry that can attract and open new opportunities to encourage economic growth.	Battour & Ismail	2016
Halal Tourism is a destination attribute that consists of products or services, facilities, and environments that are allowed or Halal based on Islamic principles called Sharia'.	Halkias, Pizzurno, De Massis & Fragoudakis	2014
Halal Tourism is a product or service that offers destinations or travel packages that meet the needs of Muslims and provides facilities to the maximum, there is value for money, and at the same time can fulfil religious obligations.	Halkias, Pizzurno, De Massis & Fragoudakis	2014
Halal Tourism is considered to meet the needs and requirements of tourists based on Sharia law.	Jafari & Scott	2014
Halal Tourism is of an Islamic nature adapted in a Halal package focused on Muslim tourists.	Rahman	2014
Halal Tourism can be associated with brands that symbolize Muslim identity in religious values and beliefs.	Haq	2014
Halal Tourism is considered a revolution to the hospitality industry where Muslim tourists are aware of the religious needs, and providers can take the opportunity to meet these religious needs.	Salleh, Hamid, Hashim & Omain	2014
Halal Tourism is valued as an approach that can promise an increase in tourists.	Sriprasert, Chainin & Rahman	2014
Halal Tourism is based on trade activities where products and services are offered, that refer to Islamic teachings and beliefs.	Namin	2013
Halal Tourism provides a Muslim Friendly environment where tourism complies with Sharia rules by providing prayer rooms, non-alcoholic drinks, swimming pools and spas separating men and women and food with Halal certification.	Islam & Chandrasekaran	2013
Halal Tourism is an attribute in destinations and focuses on Sharia laws related to halal food, gender segregation, entertainment, Islamic finance, alcohol-free, and organized tourism.	Kamali	2012
Halal Tourism can be associated with an Islamic compliance activity applied in the tourism industry.	Sahida, Rahman, Awang & Man	2011
Halal Tourism is an activity that complies with Islam and is applied to airlines, hotels, travel packages, and food.	Sahida, Rahman, Awang & Man	2011
Halal Tourism is a market that can provide a profit that can contribute to economic growth based on the growing number of Muslim tourists.	Sahida, Rahman, Awang & Man	2011
Early tourism in the early stages is associated with the journey of Hajj and Umrah. However, the growing demand and resilience make Halal Tourism applicable to other places. It is seen as a good potential in the growth of the tourism economy, so service providers should think of ways to facilitate travel to the maximum level, including providing facilities to complete religious obligations.	Zailani, Omar & Kopong	2011
Islamic tourism is a business opportunity organized by Sharia and needs to be embraced by players in the tourism industry.	Battour, Ismail & Battor	2010
Islamic Tourism must be beyond the limits of religion; meanwhile, Halal Tourism can be any tourism conducted as long as it is not against Sharia law.	Henderson	2009
Halal Tourism is religious tourism based on Sharia law, which is applied to any action in tourism in terms of behaviour, conduct, dress, and diet.	World Travel Market	2007

(Suid, Nor &amp; Omar, 2017)

*The Halal is that which Allah has made lawful in His Book and the Haram is that which He has forbidden, and that concerning which He is silent, He has permitted as a favor to you (see: Ibn Majah, No 3367).*

From this Hadith, it may be concluded that when a person consults the Al-Quran and Hadith, they will be aware of what is permissible or prohibited for consumption because both sources have provided explicit instruction on what is permissible for Muslims to consume. The notion of halal has been clearly addressed in the Hadith of the Holy Prophet Muhammad (SAW) where all types of meals, products, and drinks for human consumption are considered, regardless of race, colour, or nationality.

According to Ryan (2016), halal tourism is an emerging term in destination marketing, and it was first mentioned in academic literature around 2010. Halal tourism from an Islamic perspective can be defined as a practice or activity in tourism which follows Islamic Sharia. In other words, Sharia-compliant tourism or halal tourism refers to the same meaning and concept. Ahmed & Akbaba (2018) define it as a tourism activity such as behaviour, dress, and diet which is allowed under Islamic law. Halbase (2015) stated that halal tourism is a package or destination that is offered to cater to Muslim needs. These tourism products and hospitality conform to Islamic beliefs and practices. Contrary to previous views, Azam, Abdullah & Razak (2019) stated that Halal tourism is not meant for Muslim tourists only, but the primary target is Muslim tourists. Therefore, non-Muslim tourists can participate in this Halal tourism.

Several researchers such as Jafari & Scott (2014), Battour, Ismail, Battor & Awais (2017), Zamani-Farahani & Henderson (2010), Carboni, Perelli & Sistu (2014), Din (1989), and Timothy & Iverson (2006) have defined Halal Tourism. Most definitions assume that Halal Tourism and Islamic Tourism are the same. However, essential aspects of Halal Tourism such as Sharia law, targeting customers who are either Muslim or non-Muslims, locations of activities in either Muslim or non-Muslim countries, services, products such as food and facilities offered, and travel destinations are not discussed in their respective studies. Table 3 illustrates the definition of Halal Tourism from many different perspectives.

### ***Muslim Friendly Tourism***

According to Aziz (2018), the idea of Muslim-Friendly Tourism came into use after Islamophobia was introduced worldwide. Based on a study conducted by Saffinee, Jamaludin, Hashim, Ramli & Al-Baarri (2019), specific standards concentrating on Muslim Friendly Tourism were introduced in 2015 to build the confidence and certainty of tourists. Many Muslim and non-Muslim countries are interested in developing this specific Islamic tourism segment. However, in the Islamic related tourism industry general terms do not agree. For example, Japan, South Korea, Taiwan, and China use halal tourism or halal travel to promote their Muslim tourism market. At the same time, Malaysia, Indonesia, and Brunei fail to use any terms that are noticeable to the world. In Malaysia the term 'Muslim-friendly' has been proposed to provide Muslim tourists' needs during travel and the same products and services are offered to non-Muslims.

Based on a study conducted by Battour (2016), the term Muslim Friendly Tourism in the tourism industry refers to an effort to provide a pleasant experience to devout Muslims. The concept is somewhat similar to halal tourism. However, the broader context for Muslim Friendly Tourism allows Muslims to perform religious duties while travelling. Therefore, Muslim-friendly tourism offers halal services in their simplest form, such as halal food and drinks or separate pools, and offers comfortable places for Muslims to perform their daily prayers. For a clear understanding of the meaning behind the term 'Muslim Friendly Tourism,' several definitions of the term 'Muslim Friendly Tourism' proposed by previous researchers are presented in Table 4.

The list of Muslim Friendly Tourism definitions (Figure 4) indicates that the term 'Muslim Friendly Tourism' is in line with the concept of 'Halal Tourism.' It allows any activities as long as they follow Sharia principles. However, the term suits the new tourism and hospitality industry segments better without neglecting the faith-based needs of Muslim tourists to travel around the world - they are not leaving behind their religious duties and practice. There are three components highlighted in Muslim Friendly Tourism: supply-side key themes, demand-side vital themes, and faith-based needs. For the countries that have the intention to offer Muslim Friendly



**Table 4: Previous Definition of Muslim Friendly Tourism**

Definitions	Authors	Year
Muslim Friendly Tourism offers the same products and services to non-Muslims and is not limited to meeting the needs of Muslim tourism only.	Aziz	2018
The services or facilities provided consider the needs of Muslim tourists based on trust. Halal-friendly facilities or services have the same meaning, but the term Muslim-friendly services or facilities is more appropriate.	Crescent Rating	2018
Muslim Friendly Tourism has the primary purpose of meeting the needs of Muslim tourists, but this service is not limited to Muslim tourists only. Non-Muslims can also participate in this tourism activity.	Eddahar	2018
Any action or tourist object which is allowed by Islamic teachings and used or applied by Muslims.	Eddahar	2018
Muslim Friendly Tourism gives the impression of a destination that meets the needs of Muslim tourists.	Som, Masutani & Ahmad	2016
Muslim Friendly Tourism is when tourists are aware of halal, travel for whatever purpose, as long as it is halal or permissible.	Som, Masutani & Ahmad	2016
Muslim Friendly Tourism attempts to provide a pleasant tourist experience to devout Muslims to perform religious duties while travelling.	Battour	2016
Muslim Friendly Tourism includes the activities of Muslim tourists who do not want to compromise their faith-based needs when travelling with a permitted purpose.	COMCEC	2016

Tourism, they must comply with these components. Figure 3 shows the conceptual framework of Muslim Friendly Tourism.

**Supply-side vital themes:** The tourists’ perspective of the travel destination needs to be observed. Figure 3 is a CrescentRating Halal Friendly Travel (CRaHFT) model which analyses the vital supply-side elements. Particular areas that need to be evaluated are as follows.

- (1) Transport terminals, including airports, railway stations, cruise terminals, and long-distance bus terminals.
- (2) Transport services include trains, airlines, cruises, and long-distance car or bus travel.

- (3) Muslim Friendly Tourism has focused chiefly on accommodation services in providing Muslim-Friendly hotels, resorts, or other accommodations to comfort Muslim tourists during travel.
- (4) Shopping districts or malls are one of the main focuses of Muslim tourists’ motivation to travel. Thus the availability of prayer rooms, halal food outlets, and water-friendly toilets are needed.
- (5) Theme parks or attractions are selected when Muslims spend time outside their accommodation.
- (6) Tourists are also interested in spa and wellness centres. Thus, separate areas for males and females are essential.

**Figure 3: Conceptual Framework of Muslim Friendly Tourism**

Supply Side Key Themes	Demand Side Key Themes
Destination	Religious & Heritage Travel
	Leisure Travel
Travel Agents / Tour Operators / OTAs	Business Travel
Human Capital	Healthcare Travel
Faith based Needs	
Halal Food	Ramadan services and facilities
Prayer facilities	No non halal activities
Water usage friendly washrooms	Recreational facilities with privacy
(Crescent Rating, 2015)	

- (7) Healthcare Facilities and Services are essential for Muslim tourists.
- (8) Conference and Event Venues, which are used in business travel, are crucial for Muslim travellers.
- (9) Sports events and venues are important for Muslim travellers.
- (10) Travel agents or tour operators facilitate Muslim travellers.
- (11) Tour guides will have to be trained on Muslims' faith-based needs and understand Islamic etiquette and history.
- (12) Human capital is critical, especially in the hospitality segment, since most human capital serving this segment is non-Muslim.

**Demand-side key themes:** Four main reasons motivate Muslim tourists to travel. Most Muslim tourists travel for leisure purposes.

- (1) **Leisure** travel currently attracts middle-class Muslim tourists who love sightseeing, primarily Middle Eastern tourists, during the summer and school holidays. During their travels, Muslim tourists will spend on shopping and dining. Others visit their friends and relatives. Muslim honeymoon holiday packages are gaining interest. Educational trips, such as discovering Muslim History or Islamic Heritage, also attract Muslim tourists. Adventurous travel is still a minor segment, but there is a possibility of growth. Local cultural experience is another leisure travel option.
- (2) **Religious** travel can be classified into three areas (e.g., Hajj, Umrah, and visiting other Islamic sites). Hajj takes place in the last month of the Islamic calendar (Zulhijjah). Umrah is a religious ritual performed at any time of the year.
- (3) **Business** travel occurs when business opportunities in prioritise Muslim tourists, including meetings, incentives, conferences, or events.
- (4) **Healthcare** travel occurs when people need medical treatments outside their country. The development of Muslim Friendly Healthcare services attracts Muslim tourist operators to provide Halal treatment.

**Faith-based needs:** There are six faith-based needs for Muslim tourists. The level of acceptance towards the needs varies among Muslims.

- (1) Halal food is an essential service for Muslim tourists during travelling. If the restaurants they visit have received Halal certification from a legal authority, it means the food and beverages they order are safe to ingest. Most restaurants with the certificates cannot serve alcohol, but some restaurants violated this ruling. Local bodies usually issue halal certification.
- (2) Muslim tourists require prayer facilities because praying five times a day is compulsory for Muslims. A prayer room with a separate area between males and females is needed with Wudhu (ablution ritual) facilities.
- (3) Water usage-friendly washrooms are essential for Muslim tourists because physical cleanliness is essential. Some countries do not have taps in the toilet, bringing discomfort among Muslim tourists.
- (4) During the fasting month, Ramadhan, providing pre-dawn meals is a must for Muslim tourists in their travel.
- (5) Avoid non-halal activities. They prefer Muslim family-friendly environments during travelling.
- (6) Recreational facilities offered to Muslim tourists should consider separate males and female facilities (e.g., swimming pools).

These three components of Muslim Friendly Tourism (supply-side key themes, demand-side vital themes, and faith-based needs) are significant. The following section examines the impact of the three components on non-Muslim tourists.

#### ***The non-Muslim tourists' perceptions of Islamic tourism and halal tourism***

Even though the definition of Islamic tourism appears to be rigorous and limited to Islamic ideals, Islamic tourism is practiced in various ways worldwide, ranging from fundamentalist Muslim countries to less conservative Muslim countries to non-Muslim countries. In Saudi Arabia, for example, Islamic tourism refers to tourism conducted in an Islamic manner, such as the Hajj. Islamic tourism is also considered a product in less strict Muslim countries like Malaysia, where Islamic principles,

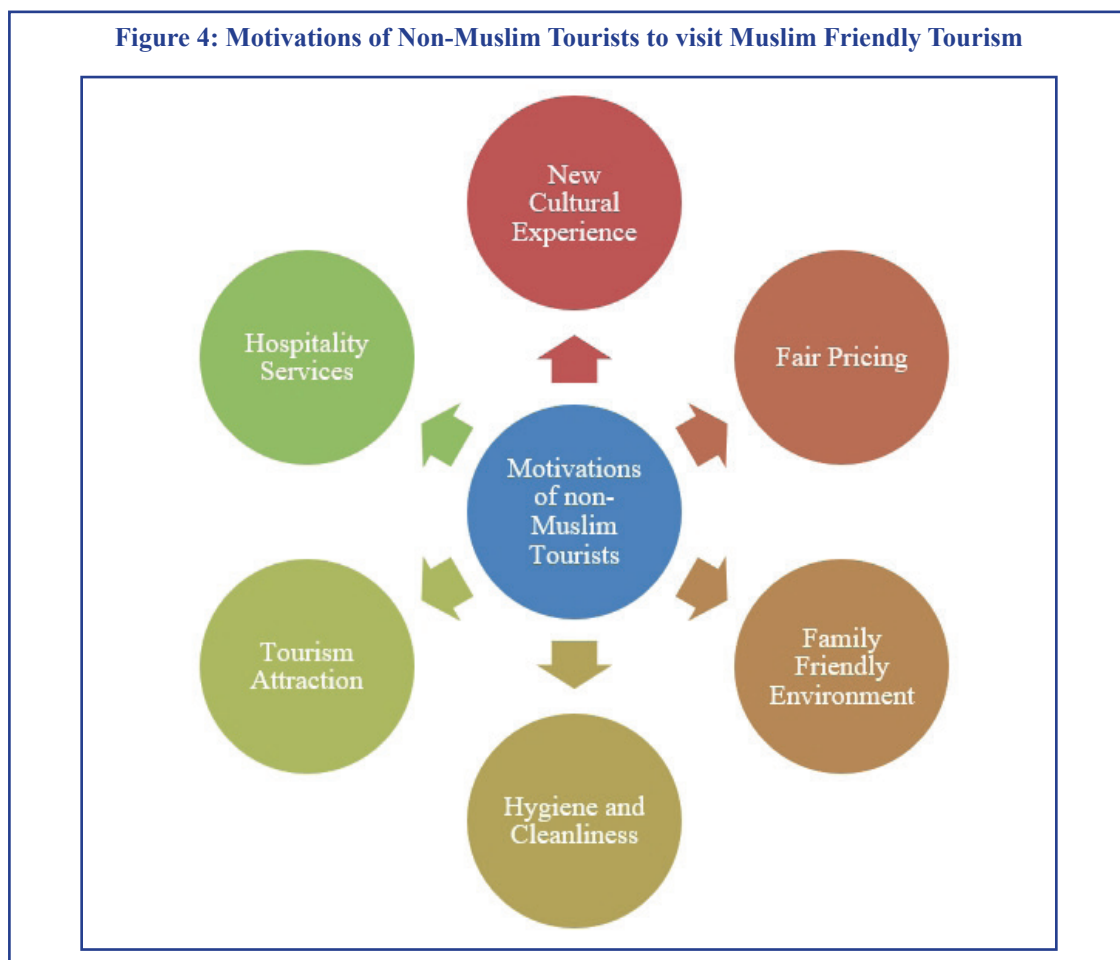
history, and culture are highlighted as distinctive features when presenting the tourism offering to potential visitors (Salleh *et al.*, 2019).

Non-Muslim tourists will visit a destination due to its specific characteristics. Some hotels advertise that they are Shariah-compliant, but this may turn off non-Muslim visitors (Battour *et al.*, 2011; Battour *et al.*, 2014). The term ‘halal’ provides a global definition that is accepted by all customers, including non-Muslims, causing them to develop a favourable attitude toward halal products and services (Azam, Abdullah & Razak, 2019). It is recommended to use ‘Halal’ rather than ‘Islamic’ for any related product or service in the tourism business. The literature highlights that only a limited number of halal tourism products and services are of interest to non-Muslim visitors (Battour, 2017), such as food safety, which means clean, healthy meals. Sanitary cuisine is one of the advantages of halal food, which encourages non-Muslim customers (Sultana *et al.*, 2020). The following section discusses non-Muslim tourists’ motivation to choose Muslim Friendly Tourism.

### ***Motivations that drive non-Muslims Muslim tourists to choose Muslim Friendly Tourism***

The focus of Muslim Friendly Tourism is to cater to the needs of Muslim tourists during travel. However, Muslim Friendly Tourism is not only meant for Muslim tourists. For example, in Malaysia, Muslim Friendly Tourism is also open to non-Muslims to experience the same services. There are no restriction for non-Muslims travelling to Malaysia because the Muslim Friendly Tourism concept can suit both Muslim and non-Muslim tourists. There are several studies (Khan & Callanan, 2017; Battour & Ismail, 2016; Battour, Ismail & Battor, 2010; Carboni, Perelli & Sistu, 2014; El-Gohary, 2016; Henderson, 2016; Ryan, 2016) on topics related to halal tourism, however, there are shortcomings in these works when discussing the motives of non-Muslim tourists in relation to halal tourism or Muslim Friendly Tourism and sharing their experiences about Islamic destinations. To close the gap that occurs in the literature, Battour and Ismail (2016), in their study, suggested future researchers should focus on non-Muslim tourist perceptions of Islamic

**Figure 4: Motivations of Non-Muslim Tourists to visit Muslim Friendly Tourism**



tourism destinations. A study conducted by Battour, Ismail, Battor (2010) confirmed that non-Muslim tourists are keen to try halal tourism experiences or buy specific non-Muslim tourists' experiences (Eddahar, 2018). Because Muslim Friendly Tourism is a new research area, the perception of non-Muslims about Muslim Friendly Tourism is a potential topic for study in both Muslim and non-Muslim tourism destinations. As a result, it is necessary to examine and comprehend what motivates non-Muslim tourists to choose Muslim-friendly tourism destinations. Figure 4 illustrates the motivations of non-Muslim tourists to visit Muslim Friendly Tourism.

Non-Muslim tourists are motivated to visit Muslim Friendly Tourism to observe new cultural experiences. Battour, Hakimian, Ismail & Boğan (2018) conducted a study to observe non-Muslims' perception of Halal tourism or Muslim Friendly Tourism in Turkey and Malaysia. Turkey provides Muslim Friendly Tourism. With a third place ranking from Crescent Rating in 2019, Turkey scored 75 in providing a Muslim-friendly destination. The score is close to Malaysia and Indonesia's top ranking with a score of 78. Based on the findings, the non-Muslim participants mentioned that choosing Muslim Friendly Tourism can be considered an excellent opportunity to experience Muslim culture. According to their perspectives, they need to be aware of new rules and adapt slightly to the new norms to respect Muslim culture and religion.

Based on a study conducted by Battour, Ismail & Battor (2010), Muslim culture is based on being Sharia-compliant. This is a business opportunities for the hotel industry, which can present a different cultural experience to by offering Muslim-Friendly Tourism - by adopting Sharia-based concepts. For example, Sharia-compliant hotel businesses prohibit the sale of alcoholic beverages to customers. Some non-Muslim tourists consider the concept as a new experience for them.

While the Muslim tourists are willing to convert their need for halal meat into fish and vegetarian food during their travels, non-Muslim tourists need to adapt their tastes and thus avoid consuming pork and alcoholic beverages during a Muslim-Friendly Tour. Therefore, a new cultural experience can be considered one of the motivations for non-Muslim tourists visiting Muslim

Friendly Tourist destinations. Other than that, non-Muslim tourists are fascinated with Muslim Friendly Tourism for many reasons, such as fair pricing, a family-friendly environment, and hygiene (Nurrachmi, 2018).

Jeaheng, Al-Ansi, and Han (2019) evaluated the influence of Muslim-friendly qualities in the hotel business. The participants stated that Muslim-friendly hotels give good value and reasonable prices compared to others. The fair pricing proposed by Muslim Friendly Tourism is seen in terms of cheap fares proposed by most Muslim Friendly Tourism countries (Battour, Ismail, Battor & Awais, 2017). In a further study conducted by Battour, Hakimian, Ismail & Bogan (2018), non-Muslim participants are also motivated to select Muslim-Friendly Tourism because of lower hotel fares.

Besides the hotel fare, Malaysia, as one of the countries that provide Muslim Friendly Tourism, also provides affordable prices for Medical Tourism. Malaysia is an excellent tourist destination offering Islamic services and medical procedures and services (Alserhan, 2010). The hospital rates motivate non-Muslim tourists to select Muslim Friendly medical tourism.

Based on the Standing Committee for Economic and Commercial Cooperation of the Organisation of Islamic Cooperation (COMCEC, 2016), a family-friendly environment and ethical positioning proposed by Muslim Friendly Tourism involves the exclusion of bars or nightclubs. Many families, including Muslim and non-Muslim families, would consider this a safer environment for leisure. Limits on nightclubs and casinos and alcohol prohibition are important elements of Muslim Friendly Tourism. A family-friendly environment also includes internet filters, prohibiting obscene artwork, and banning adult television channels; thus, creating a conducive environment for children and families. Therefore, a family-friendly environment can be considered one of the motivations for non-Muslim tourists visiting Muslim Friendly Tourist destinations.

According to Bangsawan, Rahman & Razimi (2019), hygiene and cleanliness are the most important factors for travellers. Based on a study conducted by Eddahar (2018), which focuses on the Muslim Friendly Tourism aspect, cleanliness of the bathroom and toilet, followed

by cleanliness of the room, are vital. Other than that, water-friendly toilets are highly preferred by Muslims to ensure cleanliness and hygiene and facilitate *Wudhu*' and prayer, and facilities for non-Muslim tourists who value cleanliness and hygiene. Therefore, hygiene and cleanliness are considered motivations for non-Muslim tourists visiting Muslim Friendly Tourism.

Tourism attractions also motivate non-Muslim tourists to take part in Muslim Friendly Tourism. For example, one of the latest Muslim-Friendly Tourism markets is Cruising. Turkey has successfully launched its first halal cruise. Turkey's Toaly Antalya-based Fusion Company has been responsible for launching this first halal cruise to Greece. There is no alcohol or gambling, and no pork is served on the cruise. Recently, Malaysia has also followed a similar step by offering Muslim-friendly Star Cruise. This is family-friendly and suitable for both Muslim and non-Muslim tourists. Based on non-Muslims' perspectives, the positive image of feeling safe is a motivator in choosing this Muslim Friendly Tourism (Wijayanti, Widyaningsih, Hakim & Fiyan, 2019). Therefore, tourism attraction can be considered one of the motivations for non-Muslim tourists visiting Muslim Friendly Tourism.

The following section will discuss the importance of Muslim Friendly Tourism for Muslim tourists.

### ***Importance of Muslim Friendly Tourism for Muslim tourists***

Muslim Friendly Tourism's primary importance is to meet Muslim tourists' needs (COMCEC, 2017). It is clear that Muslim tourist behaviour has changed in the last two decades as Muslim tourists are now seeking destinations that offer high service and consider their unique needs. Most Muslim tourists are now looking for a safe destination because security is a top priority. Muslims have a different priorities in choosing a tourist destination. However, most Muslim tourists adhere to requirements, such as halal food and drinks which are among the most important priorities when choosing destinations. It is common for Muslim tourists to ask for halal food and drinks when they visit non-Muslim destinations (Euromonitor International, 2015). Prayer is the second pillar of Islam, and it is an essential practice.

A study conducted by the Pew Research Center states that 63 per cent of Muslims pray five times a day. Muslims need to have sufficient prayer facilities during their travel time as the five daily prayers are compulsory. The purification ritual referred to as *Wudhu* also requires consideration. *Wudhu* is performed before Muslims perform prayer and suitable washrooms are needed because Muslims emphasise hygiene and cleanliness. Muslims also requires a destination that accommodates their intention during fasting months - where hotels can provide pre-dawn halal meals. The hotels should be able to provide Ramadhan services for Muslim tourists. Most Muslims prohibit themselves from non-halal activities during tourism and need privacy when participating in recreational activities. Hence, facilities and services, such as swimming pools and spas, must be offered separately to male and female tourists,

The next issue of importance in Muslim Friendly tourism is to fulfil travellers' expectations. Expectation seems to be a crucial element to evaluate a destination. It is assumed that when the visitor feels satisfied with their journey, they will revisit the destination. They will also share their experience with friends or relatives, so their friends and family can enjoy the same experience they did during their journey. The level of attraction towards the destination will then be increased. Since this is the era of Information and Communication Technology (ICT), most tourists have already been exposed to technology, such as social media. Therefore, travellers tend to have clear ideas about the destinations they want to visit from sharing information among social media users. Tourists depend on information shared on social media. A study conducted by COMCEC (2016) indicates that over 90% of the respondents STATED that local friendliness becomes the most significant factor in their travel. For example, Malaysia is consistently ranked as the most significant destination for local friendliness, fulfilling tourists' satisfaction. Muslim-friendly tourism implies being friendly with Muslim tourists. On the principle of value orientation, Muslim Friendly Tourism is not meant to be friendly merely to gain profit but follows a spiritual call to be friendly to human beings.

The improving attractiveness of destinations is another appeal of Muslim Friendly Tourism (Cetin & Dincer, 2016). Countries such as Malaysia, Turkey, and

Dubai have taken advantage of the changes in Muslim tourist behaviour. They have begun offering facilities, accommodation, and services to Muslim tourists that meet their specific needs and want. The of Muslim Friendly market is growing well above average, and was expected (pre-COVID-19) to increase rapidly from 108 million in 2014 to 150 million tourists in 2020. Destinations must meet several requirements to enter the Muslim Friendly Market - providing halal foods and services; other responsibilities include following Islamic dress code. In the West, countries are more lenient with their dress codes and the clothing codes can differ enormously, however, in Muslim Friendly Tourism, proper and decent dress code is essential.

Alcoholic-serving establishments and casinos are acceptable for Muslim tourists. Therefore, Muslim-friendly environments such as theme parks should be included for leisure activities instead. Muslim Friendly Tourism involves segmentation based on basic needs. Islamic tourism for example, refers to visiting a place to obtain blessings and pleasure from God. During the visit, it is obligatory that facilities and services are Sharia compliant. For example, the hotel must be Islamic financed according to Islamic rules. Halal tourism refers to travel with moderate rules and is offered with various customisations of a worldwide product. For example, providing optional food without serving pork could cater to the needs of Muslims. Therefore, for Muslims, Muslim Friendly Tourism is where the halal concepts are applied to the comfort of both Muslims and non-Muslims.

### Method

The objective of this study is to explore the concept of Muslim Friendly Tourism. Therefore, this study applied the Systematic Literature Review (SLR) method to filter and identify the relevant articles on Muslim Friendly Tourism via an internet database search. In undertaking a Systematic Review, the process of systematic literature review stages of planning, conducting, and reporting are used in this study (Figure 5).

The study started by proposing three research questions to answer the objectives of this study. The research questions include

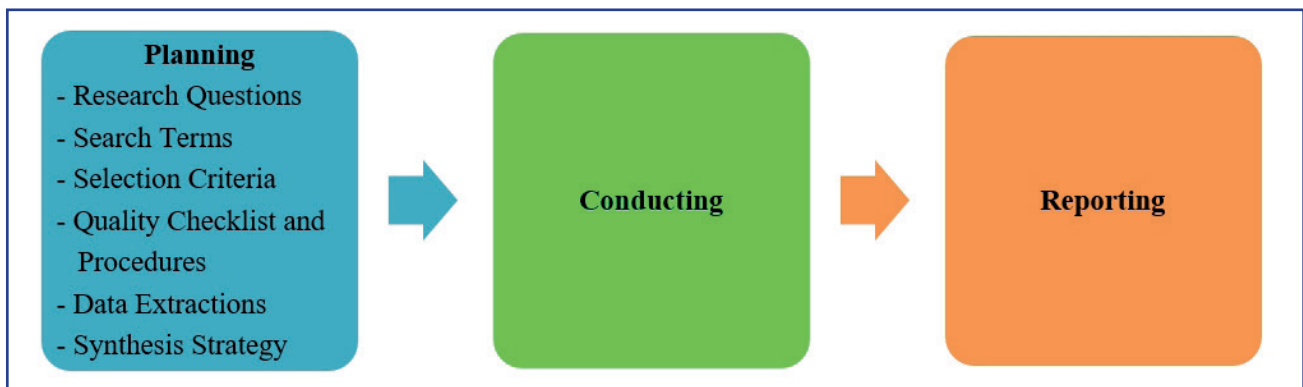
- RQ1:** Are there differences between Islamic, Halal and Muslim Friendly Tourism?
- RQ2:** What are the non-Muslim perspectives on Islamic and Halal Tourism?
- RQ3:** What are the motivations among Muslim and non-Muslim tourists on Muslim Friendly Tourism?

The strategy for the review is synthesised in Figure 6 which illustrates the flow from search terms, to quality checklist and procedures, data extraction and synthesis strategy (as per Hasanah & Harun, 2020).

The study chose three phrases (**search strings**) which were ‘Muslim Friendly Tourism’, ‘Muslim-Friendly’, or ‘Muslim-Friendly Destination’. These were used to find related articles.

The selection criteria included a focus on articles which were **published between 2015 and 2020**.

Figure 5: Systematic Literature Review for Muslim Friendly Tourism Research



The **publications** excluded e-books and books, conference proceedings, book reviews, book chapters, references, trade publication articles, magazine articles, and newspapers.

The final stage was determining **eligibility**. This phase allowed a thorough evaluation through titles and abstracts and removed any unrelated articles from the list.

The data for the systematic literature review are presented in Appendix A. 71 articles on Muslim Friendly Tourism were identified. The quality checklist is conducted based on the year the article was published, the publisher's name, research type, the country of the study, and the study focus. Only three papers were found that had discussed Muslim Friendly Tourism concepts and surprisingly, no researcher has gone into detail on the differences between Islamic, Halal, and Muslim-Friendly tourism, all of which are covered in the discussion section of the current study. This means that the research of Muslim Friendly Tourism is under-explored and needs further investigation.

Analysis and extraction of findings was undertaken by reviewing articles from 43 trustworthy publishers, which are listed in Appendix B.

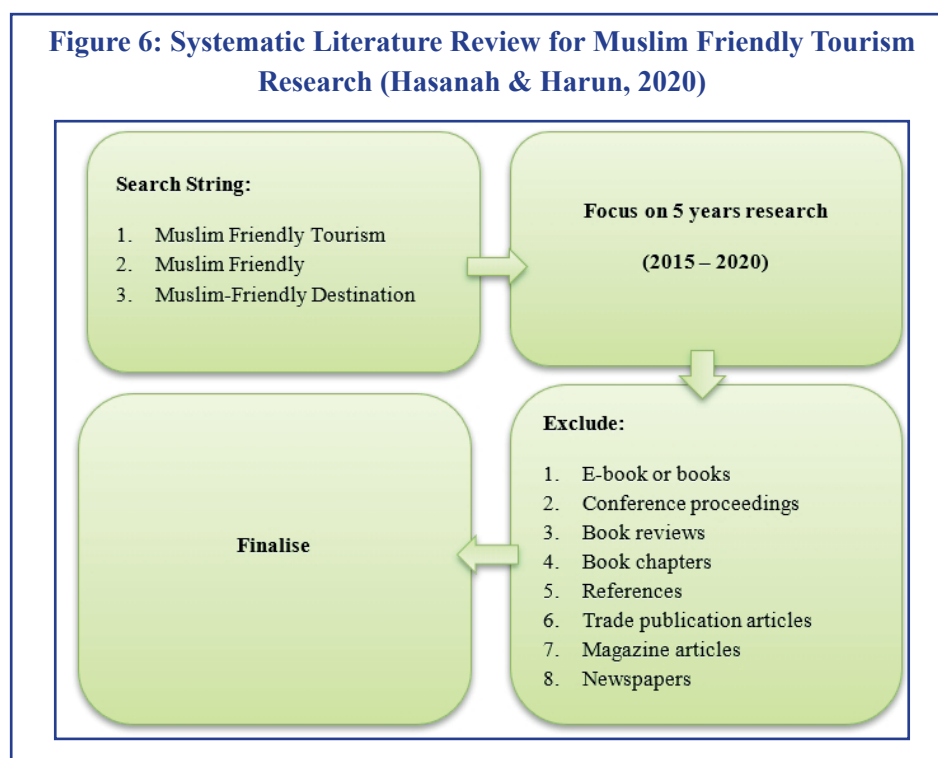
The outcomes of the data analysis and the subsequent discussion are presented in the next section, which in particular, discusses the differences between Islamic, Halal and Muslim Friendly Tourism.

## Data Analysis and Findings

The analysis explores the year the articles were published, the publisher, the type of research, the countries involved in the study, the target population, and the focus of study in relation to Muslim Friendly Tourism. Appendix B outlines the main data from the study.

There are 71 studies on Muslim Friendly Tourism in the five consecutive years from 2015 until 2020. Based on Appendix B, more articles were published in 2019 (n=17) and the lowest publication of Muslim Friendly tourism articles (n=3) was in 2015. The articles are from a wide range of sources as is evidenced in the fact that 43 publishers have published articles about Muslim Friendly Tourism. The most preferred publisher is the Human Resource Management Academic Research Society (HRMARS), with 9.86% of the papers (n=7). This is followed by Emerald Publishing and Springer with 7.04% (n=5), respectively. Atlantis Press, HH Publisher & Taylor & Francis Online share the same percentage with 5.63% (n=4).

**Figure 6: Systematic Literature Review for Muslim Friendly Tourism Research (Hasanah & Harun, 2020)**



Most researchers (67.61% - n=48) employ a Qualitative approach in their research, while 29.58% (n=21) utilise Quantitative methodologies. Only a minority of papers which study Muslim friendly tourism use a mixed-mode approach (2.82%, n=2).

A wide range of countries are involved in the research of Muslim Friendly Tourism. The most commonly chosen country for Muslim Friendly Tourism research is Malaysia, with 35.71% (n=40) of papers, followed by Indonesia (8.93%, n=10), Japan (6.25%, n=2), Turkey (4.46%, n=5) and Thailand (3.57%, n=4).

There study populations in the papers are many and varied when exploring Muslim Friendly Tourism. The highest targeted population is Muslim tourists, with 45.07% (n=32), followed by the second-highest sample which is general tourists (6.85%, n=5). Experts and authorities were examined in three studies (4.23%) with two studies (2.82%) examining hotel guests or hoteliers.

Fourteen main topics under Muslim Friendly Tourism are focused upon in the papers. The most popular topics were Muslim Friendly Tourism in general (35.21%, n=25), followed by Muslim Friendly Hotels (22.54%, n=16), Muslim Friendly Hospital Services (19.72%, n=14), and Muslim Friendly Facilities (4.23%, n=3). Appendix C illustrates the analysis of the papers based on these 14 major focal points.

## Discussion

According to a study conducted by Hasanah & Harun (2020), in order to have creativity in tourism related to the concept of Muslim Friendly Tourism, anticipating and participating are the elements needed. According to Eddahar (2018), Muslim Friendly Tourism concepts include any tourism activities that allow the teachings of Islam to be followed by Muslims in the tourism industry. However, based on Aziz (2018), Muslim Friendly Tourism concepts mainly focus on ensuring that Muslim tourists enjoy travel experiences and their requirements to perform their daily prayers can be fulfilled. However, Muslim Friendly Tourism does not only cater to the needs of Muslim tourists. Non-Muslims are also welcomed to participate in Muslim Friendly Tourism.

There is a gap between the concepts proposed by Islamic tourism, Halal Tourism, and Muslim Friendly Tourism, but unfortunately, no studies in the period under investigation have discussed the differences between the three terms; however, numerous concerns have been listed in Table 1 about the differences between the terms. Therefore, the next section will discuss the differences between Islamic tourism, Halal Tourism, and Muslim Friendly Tourism. This study has analysed the differences in concepts, purpose, target customers, product and services, and destination. Appendix D summarises the differences between the three terms mentioned.

There are differences between the terms 'Halal', 'Islamic,' and 'Muslim-friendly,' especially in defining different tourism products (Battour, 2018). One challenge academics face is identifying the correct terms and the appropriate explanations of the concepts (Nurrachmi, 2018). Researchers tried to define Islamic, Halal, and Muslim Friendly. However, they have yet to consider (i) the concepts (e.g., Islamic law), (ii) the purpose of travel, (iii) the target customers (e.g., Muslim tourists and non-Muslim tourists) (iv) product and services (e.g., facilities and food) and (v) destination (e.g., Muslim countries or non-Muslim countries). The terms used may look identical on the surface but according to the a recent study by Cuesta-Valino, Bolifa & Nunez-Barriopedro (2020), the uses of various terms are questionable among researchers. Therefore, this study will close the gap by identifying the differences of each term and focusing on the concepts, purpose, target customers, products and services, and destination.

### Concept

The first difference is the concept that is introduced by Islamic, Halal, and Muslim Friendly Tourism.

The type of travel is **Islamic Tourism** if a person moves from one place to another to obtain God's blessings and needs to follow religious prohibitions along the journey (Laderlah, Rahman, Awang & Man, 2011).

The concept of **Halal Tourism** is identified not specifically for Islamic-based activities to be blessed by God; it is related to any actions, objects or activities which are relevant to tourism that do not contradict Islamic law. Actions must abide



by regulatory body standards in the respective countries (Azam, Abdullah & Razak, 2019). According to Sharia's principles (see Battour, 2018), Halal Tourism involves activities, food, or entertainment.

The concept of **Muslim Friendly Tourism**, is similar to Halal tourism. However, Muslim Friendly Tourism's primary focus is to ensure that the tourism experience is enjoyed by observant Muslims (Battour, Ismail, Battor & Awais, 2017). It also offers Halal services and comfortable places for Muslims to perform their prayers (Battour, Ismail, Battor & Awais, 2017).

### **Purpose**

The second difference is the purpose of Islamic, Halal, and Muslim Friendly Tourism.

The activity in **Islamic Tourism** is accompanied by *Niyyah* or intention on the part of the travellers. If the intention is to seek the pleasure of God, i.e. to strengthen faith, then it will be classified as Islamic tourism (Battour, 2016).

The purpose of **Halal Tourism** is based on Muslim needs, which can also be accepted and consumed by non-Muslims but still needs to be permissible by Sharia' or Islamic law (Azam, Abdullah, Razak, 2019). In addition, halal tourism is more orientated towards supporting the economic activities of the supply chain in tourism to cater for Muslim needs, and at the same time, support Islamic tourism (Aziz *et al.*, 2015). Halal tourism can be religiously founded, e.g., Hajj or Umrah, but it could also be any other purpose such as business or leisure if the journey is not against Islamic law (Azam, Abdullah & Razak, 2019). This type of tourism may involve visiting friends and relatives, religious travel, businesses, or education purposes (COMCEC, 2016).

For **Muslim Friendly Tourism**, halal activities that Muslim tourists could enjoy must consider that their five daily prayers can be performed comfortably, including ensuring that *Qiblah* and *Wudhu*' facilities are provided.

### **Customers**

The third difference is in terms of the target customers.

**Islamic Tourism** is known to cater for Muslim activities (Suid, Nor & Omar, 2017).

**Halal Tourism** targets Muslim and non-Muslim tourists, even though there is still a misconception that Halal tourism is for Muslim tourists only (Ahmed & Akbaba, 2018). Azam, Abdullah & Razak (2019) clarified the issues and misunderstandings about Halal tourism by asserting that Halal tourism's primary target is Muslim tourists but not limited to only Muslims. Halal tourism should focus on Muslim tourists globally while also attracting non-Muslims (Azam, Abdullah & Razak, 2019).

**Muslim Friendly Tourism** should meet the needs of Muslim tourists (Nurrachmi, 2016). However, Muslim Friendly Tourism caters to Muslim travellers' needs and offers similar services to non-Muslims to experience the same services (Eddahar, 2018).

### **Products and Services**

The fourth difference is related to products and services which are supplied in tourism.

**Islamic Tourism** includes Umrah and Hajj, Rihlah, Ziarah and Siyahah (Kamarudin & Ismail, 2016). *Rihlah* means get-together activities in recreational areas, whereas *Ziarah* involves visiting people and holy places. *Siyahah* specifies activities of travelling around the world. Classifying the travelling activities as Islamic tourism requires very crucial elements – whether the activity is accompanied by *Niyyah* or intention on the part of the travellers. If the intention is to seek the pleasure of God to strengthen ones faith, then it will be Islamic tourism. For example, Umrah and Hajj are activities involving worship, requiring Muslims to visit Mecca and Madinah. Performing Hajj is one of Islam's pillars. Therefore, it is compulsory for healthy Muslims who have sufficient finances to perform Hajj; however, Umrah can be done at any time by anyone who can afford it.

For **Halal Tourism**, the product and services can be classified into three categories: food, lifestyle (e.g., cosmetic or textiles) and services (e.g., tour packages, finance, and transportation). When tourists access these products or services during travelling, if it is permissible, according to Sharia' or Islamic law, it can be considered halal tourism.

For **Muslim Friendly Tourism**, the products and services are divided in two (e.g., those for Muslim, and non-Muslim tourists). For Muslim tourists, any travel place must provide prayer facilities (prayer rooms at airports and public areas) and customised meal plans in Ramadhan (Cetin & Dincer, 2016). According to Bangsawan, Rahman & Razimi (2019), tourism providers should provide praying direction (*qibla*), praying mats, a praying room or mosque, and halal food. For non-Muslim tourists, the travel or trip should be less strict and suggest customisations in the global product for non-Muslims (serving non-alcoholic drinks) (Cetin & Dincer, 2016).

### Destination

The final difference is the focused destination to be used for Islamic tourism, Halal tourism, or Muslim Friendly Tourism.

The destinations for **Islamic Tourism** are Muslim and non-Muslim countries where Islamic services are available .

**Halal Tourism** destinations should not be limited to Muslim destinations, but they should include non-Muslim destinations because Islam encourages travelling (Azam, Abdullah, Razak, 2019).

The destination for **Muslim Friendly Tourism** is not exclusive and is promoted to both the Muslim market and to non-Islamic societies (Battour, Hakimian, Ismail & Bogan, 2018).

For clear understanding, the destination may not necessarily be in a Muslim country or in a religious location to facilitate Islamic tourism, halal tourism or Muslim Friendly Tourism. Suppose a person travels to London to visit the London Museum to study the history of British colonialism in the Muslim world for the sake of God. In that case, the travel can be classified for Muslims

as *Ibadah* (a religious act) deserving rewards from God, therefore it can be appropriately referred to as Islamic tourism. Non-Muslims can claim that they consume halal food and attend halal entertainment outlets if the activities related to their claims are genuinely permissible in Islam. However, to classify the travelling activities as Islamic tourism requires a very crucial element – whether the activity is accompanied by *Niyyah* or intention on the part of the travellers. If the intention is to seek the pleasure of God to strengthen ones faith, then it will be both halal and Islamic. During the journey, if prayer facilities (e.g., prayer rooms at airports and public areas), are provided alongside customised meal plans in Ramadhan (e.g., optional food without pork), or non-alcoholic drinks are provided, it can be considered as Muslim Friendly Tourism.

### Conclusion

In conclusion, from the Systematic Literature Review (SLR) analysis, this study closes the gap concerning the lack of research about differences between Islamic, Halal, and Muslim Friendly Tourism. This study examines the notions of purpose, target customers, products and services, and destination for these three terms. The concept of Islamic Tourism is when a tourist moves from one place to another, intending to obtain blessings from God by avoiding mistakes along the journey. Halal Tourism is any action, object, or activity relevant to tourism that does not contradict Islamic law. In contrast, Muslim Friendly Tourism provides a pleasant experience for obedient Muslims. Muslim Friendly Tourism is vital for Muslim tourists in meeting their basic needs; it fulfils travellers' expectations and maintains continuous standards.

It is crucial to understand what attracts non-Muslim tourists to Muslim Friendly Tourism. Based on this study, non-Muslims are attracted for several reasons: new cultural experience, fair pricing, family-friendly environment, hygiene and cleanliness, tourism attractions, and hospitality services.

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Appendix A: Systematic Literature Review of Muslim Friendly Tourism (2010-2020)							
No.	Publication	Year	Authors	Focus study	Type of Research	Country	Target respondents
1	MDPI	2020	Cuesta-Valino, Fado Bolifa & Estela Nunez Barriopedro	Muslim Friendly Tourism- Benefit of smart and Muslim Friendly Tourism	Qual.	Thailand, United Kingdom, Japan, Taiwan, Australia, Canada, Spain, New Zealand, South Africa	Muslim tourists
2	Taylor & Francis Online	2020	Saidun, Akhmetova & Awang Abd Rahman	Muslim Friendly Hospital- Development of Muslim Friendly Hospital nursing uniform (1984-2018)	Qual.	Malaysia	Retired or senior nurses and administrators
3	Springer	2020	Abdul-Latif & Adnan	Muslim Friendly Hotel- Effects of hotel image, brand image, employee performance on customer satisfaction	Quant.	Malaysia	Tourists in four prominent hotels
4	Human Resource Management Academic Research Society (HRMARS)	2020	Abdul Aziz	Muslim Friendly Tourism- Perceived value on satisfaction of Muslim Friendly Tourism	Quant.	Malaysia	Local Muslim tourists and foreign Muslim tourists
5	Atlantis Press	2020	Hasanah & Harun	Muslim Friendly Tourism- Concept of creativity in theoretical and empirical research of Muslim Friendly Tourism	Qual.	Western countries	Muslim tourists
6	Emerald Publishing	2020	Abror, Patrisia, Trinanda, Omar & Wardi	Muslim Friendly Tourism- Impact of religiosity (moderator) on destination performance (mediator), customer engagement and customer satisfaction of Muslim Friendly Tourism	Quant.	Indonesia	Tourists visited West Sumatra Indonesia
7	Taylor & Francis Online	2020	Suci, Junaidi, Kadaryanto & Van	Muslim Friendly Hotel- Formulate an instrument to assess the quantity and quality of halal items	Qual.	Dubai	Respondents who have won World Halal travel Award in 2015 and 2016. Experts active in international halal-tourism project.
8	Global Academic Excellence (GAE)	2020	Yusof, Jusoh & Hashim	Muslim Friendly Hotel- Introduce model which illustrate internal marketing strategy	Qual.	Malaysia	Muslim Friendly Hotel organisations and customers
9	International Research Association for Talent Development and Excellence (IRATDE)	2020	Yusoff & Hassan	Muslim Friendly Hotel- The implementation of Islamic Public Relations Practice (IBPRP) from basis, roles and functions as an Islamic based organisation	Qual.	Malaysia	Public relations practitioners and religious officers



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No.	Publication	Year	Authors	Focus study	Type of Research	Country	Target respondents
10	HH Publisher	2020	Yusof	Muslim Friendly Hotel-Importance of internal integration and external environment on quality services	Quant.	Malaysia	Employees and customers
11	HH Publisher	2020	Halim, Harum, Jamaludin & Muflih	Muslim Friendly Railway Services- Concept and challenges of Muslim Friendly Railways Services	Qual.	Malaysia	Muslim travellers
12	Elsevier	2020	Bogan, Batman & Yildirgan	Muslim Friendly Hotels- Predictors of job pursuit intention	Quant.	Turkey	Hospitality students
13	Redalyc	2020	Bangsawan, Rahman & Shahril	Muslim Friendly Hotel- Impact of customer review system on customer satisfaction	Quant.	Indonesia	Muslim tourists
14	International Journal of Human & Technology Interaction (IJHaTI)	2020	Azman, Rashid, Ismail & Samer	Muslim Friendly Hospital- Investigate equalize in service quality of MFH and establish conceptual framework of service quality, patient satisfaction and loyalty	Quant.	Malaysia	Patient
15	Human Resource Management Academic Research Society (HRMARS)	2019	Othman, Rashidi, Has-Yun, Hashim, Mahamod & Fadzillah	Muslim Friendly Spa- Determine element of Muslim Friendly Spa	Quant.	Malaysia	Experienced individuals from design background
16	Tourism Scientific Journal	2019	Rasyid & Dewi	Muslim-friendly Amenities & Lifestyle and Service Quality- Effect of factors on Halal travel intention	Quant.	Indonesia	Foreign tourists as well as archipelago tourists
17	LPPM Publishing	2019	Suryono, Istadi, Praptiningsih, Taufiq, Athoillah & Widiyanto	Muslim Friendly Institution- Create instruments to qualify level of security	Quant.	Indonesia	General public participants, academics and students with speakers
18	Taylor & Francis Online	2019	Duman	Muslim Friendly Hospital- Attribute of Muslim Friendly Hospital Services	Qual.	Turkey	Muslim tourists
19	International Conference in Tourism, Business, and Social Sciences	2019	Binprathan	Muslim Friendly Tourism- Readiness to become Muslim Friendly Tourism	Qual.	Thailand	Administrators from local businesses
20	HH Publisher	2019	Saffinee, Jamaludin, Hashim, Ramli & Al-Baarri	Muslim Friendly Ecotourism- Study based on secondary data, interviews, and field observation.	Qual.	Indonesia	Travel agents, homestay and fisherman

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No.	Publication	Year	Authors	Focus study	Type of Research	Country	Target respondents
21	Human Resource Management Academic Research Society (HRMARS)	2019	Yusof, Shariff & Omar	Muslim Friendly facilities- Importance of difference types of Muslim Friendly Facilities	Quant.	Malaysia	Muslim tourists
22	J-Stage	2019	Salleh, Nor	Muslim Friendly Tourism- Challenges providing Muslim Friendly Tourism in non-Muslim tourist destination	Qual.	Japan	Muslim tourists
23	IOPScience	2019	Tagoranao & Gamon	Muslim Friendly Ecotourism- Importance of policies	Qual.	Philippines	Expert and authorities
24	Redalyc	2019	Bangsawan, Rahman & Razimi	Muslim Friendly Hotel- Attributes of Muslim Friendly Hotel	Quant.	Malaysia	Hoteliers
25	SAGE Publications	2019	Wang, Oktawirani, Liou, Jaw & Tseng	Muslim Friendly Tourism- Muslim Friendly standards in non-Muslim society	Quant.	Taiwan	Indonesia's Muslim dietary situation
26	Human Resource Management Academic Research Society (HRMARS)	2019	Othman, Azman, Hashim, Radin, Adzhar, Mahamod & Fadzillah	Muslim Friendly Accommodation- Interrelationship between agro-cultural accommodation, spatial organisation, social interaction and landscape setting on Islamic Built Environment	Qual.	Malaysia	Experienced individual with design background
27	Emerald Publisher	2019	Asyafri & Sanawiri	Muslim Friendly Tourism- Perception tourists on attribute of Muslim Friendly Tourism	Qual.	Korea	Indonesia Muslim tourists visit South Korea
28	Taylor & Francis Online	2019	Carboni & Perelli	Muslim Friendly Tourism- Perception of key informants concerning possibility of developing Muslim Friendly Tourism product	Qual.	Tunisia	Tourism professionals, non-profit organisation representative, local administrators, owners of tourist accommodation facilities, local and national tourism-related agencies, and local academics.
29	Human Resource Management Academic Research Society (HRMARS)	2019	Razak, Yusof & Aziz	Muslim Friendly Hotel- Challenges implementing Muslim Friendly Hotel services	Qual.	Malaysia	Managers from three Shariah-compliant hotels

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No.	Publication	Year	Authors	Focus study	Type of Research	Country	Target respondents
30	ISSUU	2019	Jamaludin, Kartika, Ramli & Hamzah	Muslim Friendly Hotel- Concept and framework of Muslim Friendly Hotel	Qual.	Malaysia	Expert interviews from Sharia' & hospital management
31	International Journal of Science & Research (IJSR)	2019	Yuliawati & Marlina	Muslim Friendly Campaign- Public diplomacy through Muslim Friendly Campaign and implication of Muslim Friendly Campaign	Qual.	Indonesia	Indonesia Government (The Ministry of Foreign Affairs of Republic of Indonesia), Professional society in Indonesia and Korea, also Indonesia and Korean Students.
32	Science Publishing Corporation (SPC)	2018	Ma'asor, Mansor, Amin, Ibrahim & Bakar	Muslim Friendly Hotel- Influence of satisfaction on revisit intention	Quant.	Malaysia	Hotel guests
33	Springer	2018	Nordin & Abd Rahman	Muslim Friendly Hospital- Requirements accommodation of Muslim Friendly Hospital services	Qual.	Malaysia	Muslim tourists
34	EPrints	2018	Septianingrum	Muslim Friendly Tourism- Strategy to develop Muslim Friendly Tourism branding (2013-2017)	Qual.	Japan	Muslim tourists
35	European Centre for Research Training and Development UK	2018	Hamed & Elmoghazy	Muslim Friendly Tourism- Influence of place of residence on Muslim Friendly Tourism's choice between Muslim Friendly Tourism destination and others	Quant.	Egypt	International Muslims residing in Egypt
36	Journal of Shariah and Community Studies	2018	Gibtiah, Desiana, & Aryanti	Muslim Friendly Tourism- Influence of Muslim Friendly Tourism, living cost, culture and foreign exchange to interest to visit Muslim Friendly Tourism	Quant.	Japan	Muslim tourists who visit Japan
37	Human Resource Management Academic Research Society (HRMARS)	2018	Jamaluddin, Mokhtar, Hashim, Othman, Rosman & Fadzillah	Muslim Friendly Spa- General framework of characteristics of Muslim Friendly Spa and differentiate with conventional spa	Qual.	Malaysia	Muslim users
38	HH Publisher	2018	Harum, Halim, Jamaludin & Muffih	Muslim Friendly Airline Services- Elements of MFAS	Qual.	Malaysia	Muslim customers

Appendix A: Systematic Literature Review of Muslim Friendly Tourism (2010-2020)							
No.	Publication	Year	Authors	Focus study	Type of Research	Country	Target respondents
39	Scientific Press International Limited (Scienpress)	2018	Liu, Li, Yen & Sher	Muslim Friendly Tourism- What Makes Muslim Friendly Tourism? An Empirical Study on Destination Image, Tourist Attitude and Travel Intention.	Quant.	Taiwan	Muslim tourists
40	Construction Industry Development Council (CIDC)	2018	Eddahar	Muslim Friendly Tourism- Concept, current situation, standard, certificate and destination	Qual.	OIC: Malaysia, Indonesia, Turkey, UAE Non-OIC: Thailand, United Kingdom, Spain, New Zealand	Muslim tourists
41	Human Resource Management Academic Research Society (HRMARS)	2018	Aziz	Muslim Friendly Tourism-- Concept, Practices and Challenges	Qual.	Malaysia	Muslim tourists
42	African Journal Online (AJOL)	2018	Kamarudin & Ismail	Muslim Friendly Tourism Package- Roles of tour agencies in developing Muslim Friendly Tourism Package and implication.	Qual.	Malaysia	Tourism agencies
43	Atlantis Press	2018	Hasanah & Harun	Muslim Friendly Tourism- Muslim Friendly Tourism and social media	Qual.	Japan	Muslim populations
44	Inderscience Publishers	2018	Eum	Muslim Friendly Hospital- Current policies of Muslim Friendly Hospital to inbound Muslim tourists	Qual.	Korea	Korea Tourism Organisation, Korea Food Research Institute, Korea Health Industry Development Institute and the Korea Federation of SME
45	Springer	2018	Adnan & Abdul-Latif	Muslim Friendly Hotel- Effects of hotel image, brand image, employee performance on customer satisfaction	Quant.	Malaysia	Tourists in four prominent hotels in Kuala Terengganu
46	Islamic Tourism Centre	2018	Jais & Marzuki	Muslim Friendly Hotel- Framework for Muslim Friendly Hotel	Qual.	Malaysia	Muslim tourists
47	Malaysian Journal of Sharia Law	2018	Zain, Hasan & Finieli	Muslim Friendly Hospital- Hijaphobia in Muslim Friendly Hospital	Qual.	Malaysia	Customer services

## Appendix A: Systematic Literature Review of Muslim Friendly Tourism (2010-2020)

No.	Publication	Year	Authors	Focus study	Type of Research	Country	Target respondents
48	Emerald Publishing	2017	Wingett & Turnbull	Muslim Friendly Tourism-Expectation of Muslim tourists on Muslim Friendly Tourism	Qual.	Australia	Muslim tourists
49	International Halal Tourism Congress (IHTC)	2017	Ramli & Zawawi	Muslim Friendly Hospital-Core differences and similarities between Sharia' compliant HS and Muslim Friendly Hospital services	Qual.	Malaysia	Muslim tourists
50	Scientific and Literature Open Access Publishing (SLOAP)	2017	Komalasari & Afrizal	Muslim Friendly Tourism-Efforts to improve competitiveness advantage of Muslim Friendly Tourism between OIC countries	Qual.	Indonesia	Muslim tourists
51	Emerald Publishing	2017	Rahman & Zailani	Muslim Friendly Hospital-Effectiveness and viability of Muslim Friendly Hospital medical tourism supply chain practices	Qual.	Malaysia	Islamic friendly hospitals, Muslim friendly medical agencies, Muslim Friendly hotels
52	Emerald Publishing	2017	Rahman, Zailani & Musa	Muslim Friendly Hospital-Mechanism promoting Muslim Friendly Hospital medical tourism market, prospect and challenges	Quant.	Malaysia	Muslim medical tourists coming to Malaysia
53	Cooperation for Development (COMCEC)	2017	COMCEC	Muslim Friendly Tourism-Market landscape, conventional tourism quality standard and regulation, case study, basic principle for Muslim Friendly Tourism accommodation services and standards, policy recommendations	Quant. and Qual.	Malaysia, Turkey, Croatia	Muslim tourists
54	Journal of Contemporary Islamic Studies (JCIS)	2017	Saffinee, Hashim, Mahamod, Jamaludin, Muflih & Othman	Muslim Friendly Hotel-Elements of Muslim Friendly Hotel	Qual.	Malaysia	Muslim guests
55	SINTA Indonesia	2017	Hariani, Rahmanita & Ingkadijaya	Muslim Friendly Facilities-Influence availability of Muslim Friendly Facilities on revisit intention	Quant.	Japan	Indonesian Muslim tourists
56	Springer	2017	Samori, Rahman & Zahari	Muslim Friendly Hotel-Current legal and regulatory framework of Muslim Friendly Hotel	Qual.	Malaysia	Muslim tourists
57	Atlantis Press	2017	Noor & Ramli	Muslim Friendly Hospital-Adequacy and effectiveness of redress mechanisms in protecting consumers	Qual.	Malaysia	Muslim tourists
58	Malaysian Consumer and Family Economics	2017	Azmi, Ramli & Zaky	Muslim Friendly Tourism-Interesting cultural heritage as Muslim Friendly Tourism products as host community	Qual.	Malaysia	Relevant premises

Appendix A: Systematic Literature Review of Muslim Friendly Tourism (2010-2020)							
No.	Publication	Year	Authors	Focus study	Type of Research	Country	Target respondents
59	International Halal Tourism Congress (IHTC)	2017	Abas, Ramli & Zawawi	Muslim Friendly Hospital-Salient features of existing framework on Muslim Friendly Hospital	Qual.	Malaysia	Relevant premises
60	Atlantis Press	2017	Janis & Zawawi	Muslim Friendly Tourism-Relationship between media coverage of halal food and impacts to tourism industry	Qual.	Brunei Darussalam, Cambodia, Indonesia, Laos, Malaysia, Myanmar, the Philippines, Singapore, Thailand and Vietnam.	United Nation Statistical Division website
61	International Standard Serial Number (ISSN)	2017	Idris & Abd Rahman	Muslim Friendly Hotel-Influence of AIDA Model and social media marketing to customers' decision	Quant.	Malaysia	Customers who use social media
62	STP Publications	2017	Esna	Muslim Friendly Tourism-Extent to development tourism are friendly for Muslim tourists and supporting factors inhibits tourism friendly for Muslim Friendly Tourism	Qual.	West Lombok	Head of Section in Department Tourism, Head of West Lombok Regency Office, and Muslim tourists
63	Istanbul University Press	2016	Cetin & Dincer	Muslim Friendly Tourism-The importance of Muslim Friendly Tourism	Qual.	Istanbul	Muslim tourists
64	Springer	2016	Jaswir & Ramli	Muslim Friendly Hospital-Current research on Muslim Friendly Hospital includes legal and administrative framework, efficacy of management, legal and consumer's protection	Qual.	Malaysia	Ministry of Tourism and Culture Malaysia and academic experts
65	Cooperation for Development (COMCEC)	2016	COMCEC	Muslim Friendly Tourism-Current global landscape products and services, trends in marketing, government survey based input on behavior, decision making, preferences at different touchpoints in destination, countries case studies , policy recommendation	Quant. and Qual.	Saudi Arabia, UAE, Qatar and Kuwait, Egypt, Malaysia, Indonesia, Singapore, India , Turkey, United Kingdom, United States, Canada, Nigeria, South Africa and Kenya.	Muslim tourists
66	Elsevier	2016	Ghani	Muslim Friendly Tourism-Effect of Muslim Friendly Tourism country on number of tourist arrivals	Qual.	Malaysia	Tourists to Malaysia

Appendix A: Systematic Literature Review of Muslim Friendly Tourism (2010-2020)							
No.	Publication	Year	Authors	Focus study	Type of Research	Country	Target respondents
67	Macrotheme	2016	Som, Masutani & Ahmad	Muslim Friendly Tourism- Factors influence and constraints to the growth of Muslim Friendly Tourism in inbound and outbound market	Qual.	Far Eastern Countries	Tourists and religious experts
68	International Language and Tourism Conference (ILTC)	2016	Ayob, Amin & Ramli	Muslim Friendly Travel Agencies- Relevant framework includes relevant laws, regulations, guidelines, code of ethics	Qual.	Malaysia	Travel agencies
69	J-Stage	2015	Salleh & Nor	Muslim Friendly facilities- Challenges and hurdles provides Muslim Friendly Facilities in non-Muslim tourist destination	Qual.	Japan	Expert interviews from supply side
70	Ingenta	2015	Rashidi, Hanie, Saufi, Zubaidah, Zainul & Syakirin	Muslim Friendly Accommodation- Sharia' compliant and issues of Muslim Friendly Accommodation (homestay)	Qual.	Malaysia	The villagers and head of village
71	IGI Global	2015	Abdelkader	Muslim Friendly hotels- Size of gaps between Muslim visitors' perceptions and expectations also relationship between perceived service quality and behavioural intentions	Qual.	England	Muslim visitors in England

Appendix B: Muslim Friendly Tourism Data Analysis (2015-2020)			
Criteria	Category	Frequency	Percentage (%)
Year Published	2020	14	19.72
	2019	17	23.94
	2018	16	22.54
	2017	15	21.13
	2016	6	8.45
	2015	3	4.23
	<b>Total</b>	<b>71</b>	<b>100.00</b>
Publisher	African Journal Online (AJOL)	1	1.41
	Atlantis Press	4	5.63
	Construction Industry Development Council (CIDC)	1	1.41
	Cooperation for Development (COMCEC)	2	2.82
	Elsevier	2	2.82
	Emerald Publishing	5	7.04
	EPrints	1	1.41
	European Centre for Research Training and Development UK	1	1.41
	Global Academic Excellence (GAE)	1	1.41
	HH Publisher	4	5.63
	Human Resource Management Academic Research Society (HRMARS)	7	9.86
	IGI Global	1	1.41
	Inderscience Publishers	1	1.41
	Ingenta	1	1.41
	International Conference in Tourism, Business, and Social Sciences	1	1.41
	International Halal Tourism Congress (IHTC)	2	2.82
	International Journal of Human & Technology Interaction (IJHaTI)	1	1.41
	International Journal of Science & Research (IJSR)	1	1.41
	International Language and Tourism Conference (ILTC)	1	1.41
	International Research Association for Talent Development and Excellence (IRATDE)	1	1.41
	International Standard Serial Number (ISSN)	1	1.41
	IOPscience	1	1.41
	Islamic Tourism Centre	1	1.41
	ISSUU	1	1.41
	Istanbul University Press	1	1.41
	Journal of Contemporary Islamic Studies (JCIS)	1	1.41
	Journal of Shariah and Community Studies	1	1.41
	<b>J-Stage</b>	<b>2</b>	<b>2.82</b>
	LPPM Publishing	1	1.41
	Macrotheme	1	1.41
	Malaysian Consumer and Family Economics	1	1.41
	Malaysian Journal of Sharia Law	1	1.41
	MDPI	1	1.41
	Redalyc	2	2.82
	SAGE Publications	1	1.41
	Science Publishing Corporation (SPC)	1	1.41
	Scientific and Literature Open Access Publishing (SLOAP)	1	1.41
	Scientific Press International Limited (Scienpress)	1	1.41
	SINTA Indonesia	1	1.41
	Springer	5	7.04
	STP Publications	1	1.41
Taylor & Francis Online	4	5.63	
Tourism Scientific Journal	1	1.41	
<b>Total</b>	<b>71</b>	<b>100.00</b>	



Appendix B: Muslim Friendly Tourism Data Analysis (2015-2020)			
Criteria	Category	Frequency	Percentage (%)
Type of Research	Qualitative	48	67.61
	Quantitative	21	29.58
	Qualitative and Quantitative	2	2.82
	<b>Total</b>	<b>71</b>	<b>100.00</b>
Country	Australia	2	1.79
	Brunei Darussalam	1	0.89
	Cambodia	1	0.89
	Canada	2	1.79
	Croatia	1	0.89
	Dubai	1	0.89
	Egypt	2	1.79
	England	1	0.89
	Far Eastern Countries	1	0.89
	India	1	0.89
	Indonesia	10	8.93
	Istanbul	1	0.89
	Japan	7	6.25
	Kenya	1	0.89
	Korea	2	1.79
	Kuwait	1	0.89
	Laos	1	0.89
	Malaysia	40	35.71
	Myanmar	1	0.89
	New Zealand	2	1.79
	Nigeria	1	0.89
	Philippines	2	1.79
	Qatar	1	0.89
	Saudi Arabia	1	0.89
	Singapore	2	1.79
	South Africa	2	1.79
	Spain	2	1.79
	Taiwan	3	2.68
	Thailand	4	3.57
	Tunisia	1	0.89
	Turkey	5	4.46
	UAE	2	1.79
	United Kingdom	3	2.68
United States	1	0.89	
Vietnam	1	0.89	
West Lombok	1	0.89	
Western countries	1	0.89	
<b>Total</b>	<b>112</b>	<b>100.0</b>	

Appendix B: Muslim Friendly Tourism Data Analysis (2015-2020)			
Criteria	Category	Frequency	Percentage (%)
Target populations	Administrators from local businesses	1	1.41
	Expert and authorities	3	4.23
	Customer services	1	1.41
	Customers who use social media	1	1.41
	Employee and customers	1	1.41
	Experience individual with design background	1	1.41
	Foreign tourists and archipelago tourists	1	1.41
	General public participants, academics, students with speakers	1	1.41
	Head of Section in Department Tourism, Head of Regency Office, and Muslim tourists	1	1.41
	Hospitality students	1	1.41
	Hotel guests / hoteliers	2	2.82
	Government, Professional Society, Students	1	1.41
	Muslim tourists	32	45.07
	Muslim dietary situation	1	1.41
	Islamic Friendly Hospitals, Muslim Friendly Medical Agencies, Muslim Friendly Hotels	1	1.41
	Tourism Organisation, Food Research Institute, Health Industry Development Institute, Federation of SME	1	1.41
	Managers from three Sharia' Compliant Hotels	1	1.41
	Muslim Friendly Hotel Organisations and Customers	1	1.41
	Ministry of Tourism and Culture, Academic Experts	1	1.41
	Patients	1	1.41
	Public Relation Practitioners and Religious Officers	1	1.41
	Relevant Premises	2	2.82
	Respondents who have won World Halal Travel Award in 2015 and 2016, Experts active in international halal tourism project.	1	1.41
	Retired or senior nurses and administrators	1	1.41
	Villagers and head of village	1	1.41
	Tourism agencies	1	1.41
	Tourism professionals, non-profit organisation representative, local administrators, owners of tourist accommodation facilities, local and national tourism related agencies, local academics.	1	1.41
	Tourists and religious experts	1	1.41
Tourists	5	7.04	
Travel agencies	1	1.41	
Travel agents, homestay and fisherman	1	1.41	
United Nation Statistical Division Website	1	1.41	
<b>Total</b>		<b>71</b>	<b>100.0</b>
Focus study	Muslim Friendly Accommodation	2	2.82
	Muslim Friendly Airline	1	1.41
	Muslim Friendly Amenities & Lifestyle and Service Quality	1	1.41
	Muslim Friendly Campaign	1	1.41
	Muslim Friendly Ecotourism	2	2.82
	Muslim Friendly Facilities	3	4.23
	Muslim Friendly Hospital	14	19.72
	Muslim Friendly Hotel	16	22.54
	Muslim Friendly Institution	1	1.41
	Muslim Friendly Railway Services	1	1.41
	Muslim Friendly Spa	2	2.82
	Muslim Friendly Tourism	25	35.21
	Muslim Friendly Tourism package	1	1.41
	Muslim Friendly Travel Agency	1	1.41
	<b>Total</b>		<b>71</b>

<b>Appendix C: Study Focus of Muslim Friendly Tourism from Previous Research (2015-2020)</b>	
<b>Study Focus</b>	<b>Analysis</b>
Muslim Friendly Accommodation	<ul style="list-style-type: none"> <li>• The interrelationship between agro-cultural accommodation, spatial organisation, social interaction, and landscape setting on Islamic Built Environment</li> <li>• Sharia' compliant and issues of Muslim Friendly Accommodation (homestay)</li> </ul>
Muslim Friendly Airline	<ul style="list-style-type: none"> <li>• Elements of Muslim Friendly Airlines services</li> </ul>
Muslim Friendly Amenities & Lifestyle and Service Quality	<ul style="list-style-type: none"> <li>• Effect of factors on Halal travel intention</li> </ul>
Muslim Friendly Campaign	<ul style="list-style-type: none"> <li>• Public diplomacy through Muslim Friendly Campaign and implication of Muslim Friendly Campaign</li> </ul>
Muslim Friendly Ecotourism	<ul style="list-style-type: none"> <li>• Importance of policies</li> <li>• Study based on secondary data, interviews, and field observation.</li> </ul>
Muslim Friendly Facilities	<ul style="list-style-type: none"> <li>• Importance of difference types of Muslim Friendly Facilities</li> <li>• Influence availability of Muslim Friendly Facilities on revisit intention</li> <li>• Challenges and hurdles provide Muslim Friendly Facilities in non-Muslim tourist destination</li> </ul>
Muslim Friendly Hospital	<ul style="list-style-type: none"> <li>• Development of Muslim Friendly Hospital nursing uniform (1984-2018)</li> <li>• Attribute of Muslim Friendly Hospital services</li> <li>• Concept and framework of Muslim Friendly Hospital services</li> <li>• Requirement's accommodation of Muslim Friendly Hospital services</li> <li>• Current policies of Muslim Friendly Hospital to inbound Muslim tourists</li> <li>• Existence of Hijaphobia in relation to Muslim Friendly Hospital</li> <li>• Core differences and similarities between Sharia' compliant Hospital Services and Muslim Friendly Hospital services</li> <li>• Effectiveness and viability of Muslim Friendly Hospital medical tourism supply chain practices</li> <li>• Mechanism promoting Muslim Friendly Hospital medical tourism market, prospect, and challenges</li> <li>• Salient features of existing framework on Muslim Friendly Hospital</li> <li>• Current research on Muslim Friendly Hospital includes legal and administrative framework, efficacy of management, legal and consumer's protection</li> <li>• Current global landscape products and services, trends in marketing, government survey-based input on behaviour, decision making, preferences at different touchpoints in destination, countries case studies, policy recommendation</li> <li>• Adequacy and effectiveness of redress mechanisms in protecting consumers</li> <li>• Investigate equalize in service quality of Muslim Friendly Hotel and establish conceptual framework of service quality, patient satisfaction and loyalty.</li> </ul>
Muslim Friendly Hotel	<ul style="list-style-type: none"> <li>• Effects of hotel image, brand image, employee performance on customer satisfaction</li> <li>• Formulate an instrument to assess the quantity and quality of halal items</li> <li>• Potential attributes of Muslim Friendly Hotel services</li> <li>• Challenges implementing Muslim Friendly Hotel services</li> <li>• Influence of satisfaction on revisit intention</li> <li>• Elements of Muslim Friendly Hotel</li> <li>• Current legal and regulatory framework of Muslim Friendly Hotel</li> <li>• Influence of AIDA Model and social media marketing on customers' decision</li> <li>• Introduce a model which illustrates the internal marketing strategy</li> <li>• The implementation of Islamic Public Relations Practice (IBPRP) from basis, roles and functions as an Islamic based organisation</li> <li>• Importance of internal integration and external environment on quality services</li> <li>• Predictors of job pursuit intention</li> <li>• Impact of customer review system on customer satisfaction</li> <li>• Effects of hotel image, brand image, employee performance on customer satisfaction</li> <li>• Regulatory framework of Muslim Friendly Hotel</li> <li>• Size of gaps between Muslim visitors' perceptions and expectations also relationship between perceived service quality and behavioural intentions</li> </ul>
Muslim Friendly Institution	<ul style="list-style-type: none"> <li>• Create instruments to qualify level of security</li> </ul>
Muslim Friendly Railway Services	<ul style="list-style-type: none"> <li>• Concept and challenges of Muslim Friendly Railways Services</li> </ul>
Muslim Friendly Spa	<ul style="list-style-type: none"> <li>• Determine element of Muslim Friendly Spa</li> <li>• The general framework of characteristics of Muslim Friendly Spa and differentiate with conventional spa</li> </ul>

<b>Appendix C: Study Focus of Muslim Friendly Tourism from Previous Research (2015-2020)</b>	
<b>Study Focus</b>	<b>Analysis</b>
Muslim Friendly Tourism	<ul style="list-style-type: none"> <li>• The benefit of Muslim Friendly Tourism</li> <li>• Perceived value on the satisfaction of Muslim Friendly Tourism</li> <li>• Concept of creativity in theoretical and empirical research of Muslim Friendly Tourism</li> <li>• Impact of religiosity (moderator) on destination performance (mediator), customer engagement and customer satisfaction of Muslim Friendly Tourism</li> <li>• Readiness to become Muslim Friendly Tourism.</li> <li>• Challenges providing Muslim Friendly Tourism in the non-Muslim tourist destination</li> <li>• Muslim Friendly standards in a non-Muslim society</li> <li>• Perception tourists on the attribute of Muslim Friendly Tourism</li> <li>• Perception of key informants concerning the possibility of developing Muslim Friendly Tourism product</li> <li>• Strategy to develop Muslim Friendly Tourism branding (2013-2017)</li> <li>• Influence of place of residence on Muslim Friendly Tourism's choice between Muslim Friendly Tourism destination and others</li> <li>• Influence of Muslim Friendly Tourism, living cost, culture and foreign exchange to interest to visit Muslim Friendly Tourism</li> <li>• Interrelation Muslim Friendly Tourism, attitude, destination image and travel intention</li> <li>• Concept, current situation, standard, certificate and destination</li> <li>• Concept, Practices and Challenges of Muslim Friendly Tourism</li> <li>• Muslim Friendly Tourism and social media</li> <li>• The expectation of Muslim tourists on Muslim Friendly Tourism</li> <li>• Efforts to improve the competitive advantage of Muslim Friendly Tourism between OIC countries</li> <li>• Market landscape, conventional tourism quality standard and regulation, case study, the basic principle for Muslim Friendly Tourism accommodation services and standards, policy recommendations</li> <li>• Fascinating cultural heritage as Muslim Friendly Tourism products as host community</li> <li>• Relationship between media coverage of halal food and impacts on the tourism industry</li> <li>• The extent to development tourism is friendly for Muslim tourists, and supporting factors inhibits tourism-friendly for Muslim Friendly Tourism.</li> <li>• Importance of Muslim Friendly Tourism</li> <li>• Effect of Muslim Friendly Tourism country on a number of tourist arrivals</li> <li>• Factors influence and constraints to the growth of Muslim Friendly Tourism in the inbound and outbound market</li> </ul>
Muslim Friendly Tourism package	<ul style="list-style-type: none"> <li>• Roles of tour agencies in developing Muslim Friendly Tourism Package and implication</li> </ul>
Muslim Friendly Travel Agency	<ul style="list-style-type: none"> <li>• Relevant framework includes relevant laws, regulations, guidelines, code of ethics</li> </ul>

Appendix D: Summary of the Differences Between Islamic Tourism, Halal Tourism and Muslim Friendly Tourism			
Differences	Islamic Tourism	Halal Tourism	Muslim Friendly Tourism
<b>1. Concept</b>	Moves from one place to another to obtain the blessings from God and need to avoid mistakes along the journey (Laderlah, Rahman, Awang & Man, 2011).	Any action or object which is relevant to tourism and does not contradict Islamic law. The action must abide by the standards provided by the regulatory body in respective countries (Azam, Abdullah & Razak, 2019). Activities, entertainment or food, has been applied or used according to Sharia' principles (Battour, 2018).	An attempt to make sure that the tourism experience is enjoyable to observant Muslims (Battour, 2017). It does offer not only plenty of Halal services but also comfortable places for Muslims to perform prayers (Battour, Ismail, Battor & Awais, 2017).
<b>2. Purpose</b>	The activity is accompanied by <i>Niyah</i> or intention on the part of the travellers. If the intention is to seek the pleasure of God to strengthen his faith, then it will be classified as Islamic tourism (Battour, 2016).	Based on Muslim needs, which can also be accepted and consumed by non-Muslims but still needs to be permissible by Sharia' or Islamic law (Azam, Abdullah, Razak, 2019).	Visiting friends and relatives, religious travel, businesses, or education (COMCEC, 2016).
<b>3. Target customers</b>	Tourism activities that Muslims could practice (Suid, Nor & Omar, 2017).	Open for both Muslim and non-Muslim tourists, where there occurred misconception that Halal tourism is only for Muslims (Ahmed & Akbaba, 2018). Halal is not limited to Muslim tourists, but the primary target is Muslim tourists (Azam, Abdullah & Razak, 2019). Should focus on Muslim globally but also attract non-Muslim consumer (Azam, Abdullah & Razak, 2019).	It not only caters to the needs of Muslim travellers but also offers similar services to non-Muslims to experience the same services. (Eddahar, 2018). Meet the needs of Muslim tourists (Islamic Tourism Centre, 2016).
<b>4. Product and services</b>	Umrah and Hajj, Rehlah, Ziarah and Siyahah (Kamarudin, Lina & Ismail, Harun, 2016).	Classified into three categories i.e. (food, lifestyle (cosmetics, textiles) and services (tour packages, finance, and transportation) (Abdullah, Awang and Abdullah, 2020).	Focus on Muslim tourists, provided with prayers facilities (e.g., prayer rooms at airports and public areas), customised meal plan in Ramadhan (e.g. optional food without pork). Focus on non-Muslim tourists, trips with less strict rules with various customizations in the global product (e.g., serve with non-alcoholic drinks) (Cetin, Gurel, & Dincer, 2016). Praying facilities such as providing praying direction (Qibla), praying mat, praying room, mosques, availability of halal food (Bangsawan, Rahman & Razimi, 2019).
<b>5. Destination</b>	Muslim and non-Muslim countries (Battour, 2016).	Should not be limited to the Muslim world only as Islam encourages travelling (Azam, Abdullah, Razak, 2019).	Not exclusive and promotes only to Muslim market but also between Islamic and non-Islamic societies (Battour, Hakimian, Ismail & Bogan, 2018).