

Halal holidays: How is value perceived by Muslim tourists?

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Abstract

This study explored the perceived values considered by Muslims when undertaking a halal holiday. The data for the study were gathered via 21 semi-structured interviews conducted among Sri Lankan Muslims. Incorporating the theory of consumption values developed by Sheth (1991), thematic analysis was used to explore the key perceived consumption values that Muslim travelers associated with halal tourism. The findings of the study demonstrate that the perceived value associated with halal holidays is multi-dimensional, comprising both consumption and Islamic religious values such as Iman (faith), which refers to the conscience and suggest that “Muslims should act within the Shariah (Islamic Law), and only choose what is halal and remember Allah when making decisions” (Turnbull, Howe-Walsh & Boulanouar, 2016, p.5) . This study contributes to the body of knowledge on consumer perceived values by emphasizing that in the context of halal holidays, Islamic values captured by Iman play a significant role in customer expectations regarding perceived consumption values. Thus, tourism and hospitality organisations need to develop products and services that are Shariah-compliant. Such initiatives would enable tourism and hospitality firms to demonstrate their responsiveness to specific cultural needs.

Key words: Halal Holidays; Muslim Tourists; Perceived Value; Consumption Values;

Islamic Values.

1. Introduction

The Muslim population is comprised of about 30% of world population (Kim et al, 2015) and the share of halal tourism is 12%. (Kim et al., 2015). The halal tourism market is expected to be worth more than USD 200 billion by 2020 (Global Muslim Travel Index GMTI, 2016). The potential growth in this emerging sector has been recognized in the industry, with airlines, hotels and other tourism and hospitality providers responding to the demand for a greater range of halal tourism products (Mohsin, Ramli & Alkhulayfi, 2016).

Halal tourism involves tourism activities undertaken by Muslims for, “recreational, leisure and social purposes” (Ryan, 2016, p.121). A halal holiday is considered as, “one that allows Muslim tourists to go on a holiday while remaining true to their religion” (Wingett & Turnbull, 2017, p. 652). An important aspect of halal tourism is the need for products and services to meet the values of halal, who represent the, “end-user of goods and services which are expected to be Halal compliant” (Mohsin, 2016 et al., p.138). This requires an understanding that goes beyond the provision of halal foods and aspects such as clothing, facilities for prayers, the gender of the staff in hotels and entertainment to consider aspects such as sexual conduct and showing affection in public (Battour, Ismail, & Battor, 2011; Henderson, 2010a).

Prior research on perceived value and halal tourism (e.g. Eid, 2015; Eid & El Gohary, 2015a; Eid & El Gohary, 2015b) has considered perceived value dimensions such as; quality, price, emotions, social, Islamic physical attributes, and Islamic non-physical attributes. Additionally, most research into consumer perceived value and intentions have focused largely on, “individual

consumers in isolation of their cultural and religious identities” (Jamal & Sharifuddin, 2015, p.939). As the concept of perceived value is subjective and experiential in nature (Holbrook, 2005), consumers may use products or services to gain different types of consumption values comprised of functional, emotional and social values (Sheth, Newman & Gross, 1991). Hence, perceived value represents a much broader construct and it is essential to obtain a comprehensive understanding of perceived values associated with consumption situations. Moreover, there is limited exploration of perceived values associated with halal tourism from a qualitative perspective. Hence, an in-depth study of the perceived consumption values of Muslim tourists and how such values are influenced by their religious values would enable marketers to better understand the types of tourism products and services expected by Muslims and to develop marketing communications that are relevant and respectful. The consumption value theory developed by Sheth et al., (1991) suggests that consumption choices are influenced by five values, namely: functional, emotional, social, economic, epistemic and conditional values. In the context of tourism, it has been found that consumption values act as the antecedents of tourist destination choice (Phau et al., 2014) and consumption values have a significant effect on tourists’ satisfaction (Williams & Soutar, 2009; Prebensen & Xie, 2017). Thus, consumption value theory provides a promising avenue to conduct such an in-depth exploration on perceived values associated with halal tourism.

Building on the consumption value theory developed by Sheth et al.,(1991), this study explores the perceived consumption values considered by Muslims when making their travel decisions (e.g. selecting accommodation, airline services, food, entertainment) focusing on Muslims in an emerging market. This study contributes to the theoretical knowledge on tourism in two ways;

firstly, advancing the current understanding of Muslim consumers' perceived value by providing in-depth insights into the role played by consumption values in determining their choice of travel services (e.g. accommodation, airline) and destination. The findings of the study demonstrate that the perceived value associated with halal holidays is multi-dimensional, comprising both consumption and religious values. Thus, this study supports the views on the multi-dimensional nature of the perceived value construct suggests that current conceptualization of the consumption values (functional, emotional, social, epistemic and conditional) needs to be broadened to capture religious values such as Islamic values. Secondly, it aims to uncover the underlying effect of Islamic values and how these interact with perceived consumption values in a way that influences Muslim consumers' holiday decisions.

2. Theoretical background

2.1. Halal tourism

Halal is an Arabic word meaning permissible or things and activities permitted by the shariah or Islamic law (Olya & Al-Ansi, 2018; Wilson, 2014). "Halal is central to every Muslim's belief – falling under the umbrella of what is considered to be information that is known by necessity" (Wilson & Liu, 2010, p.107). Halal is considered as, "one of the most important cultural values for Muslims who live in western countries or where Muslims are considered to be a minority group" (Carvallo, Fazel, & Triffs, 2017, p.3).

Halal tourism is a subtype of religious tourism, undertaken by Muslims who abide by sharia law (Bon & Hussain, 2010). While tourism in Islam is mainly associated with Hajj and Umrah, Muslims are allowed to travel for other purposes, such as knowledge and learning and to see the creations of God and enjoy the beauty of the world (El-Gohary, 2016; Hussain, 2015). Muslims, like any other consumer segment prefer holidays but they demonstrate, “unique and identifiable homogenous traits” (El Bassiouny, 2016). Hence, the motives behind travel undertaken by Muslims may not necessarily be spiritual. However, they are expected to behave in a sharia-compliant manner in line with the holy book of the Quran, the Sunnah as well as in accordance with actions and teachings of the Prophet Mohammed (Henderson, 2016). Nevertheless, it is also important to note that not every Muslim will follow the Islamic Shari'ah law and not every Muslim may conform to Islamic practices. Hence, some Muslims may not consider Halal tourism principles as a key determinant that influence their travel preferences. For example, in their study Nassar, Mostafa, and Reisinger (2015) the travel decisions of Kuwaitis' were not influenced by Muslim-friendly amenities and aspects such as service quality.

Prior research has suggested that when selecting hotels, Muslim consumers consider aspects such as the availability of halal foods, conservative entertainment and provision of segregated facilities for men as prime factors (Mohsin et al., 2016). Other factors include provision of a halal compliant service in the accommodation, whereby a copy of the Quran will be available in rooms with facilities for prayers (prayer mats in each room) and with markers indicating the direction of Mecca (Alserhan et al., 2017; Battour et al., 2017; Battour & Ismail, 2016; El - Gohary, 2015; Samori, Md Salleh & Khalid, 2016; Md Salleh., 2014). It is believed that offering tourism products and services in a sharia-compliant manner will add significant value to Muslim

consumers due to the value generated through Islamic attributes and benefits (Eid, 2015; Eid & El Gohary, 2015a; Eid & El Gohary, 2015b).

From a methodological perspective, Battour, Ismail & Battor (2011) argue that the concept of halal tourism requires further studies incorporating in-depth quantitative and qualitative methods, particularly on aspects such as the needs and desires of Muslim tourists (Henderson, 2010b). Moreover, research that explores perceived value from Muslim consumers or an Islamic perspective remains scarce (Eid, 2015; Eid & El Gohary, 2015a). To fill this void, building on the concept of perceived value (Zeithaml, 1988) and consumption values (Sheth et al., 1991), this study explores the perceived value Muslim tourists expect from accommodation and travel service providers.

2.2. Tourists and perceived value

In the context of experiential consumption, such as that of culture, heritage, leisure, sports or tourism, perceived value is considered as an important antecedent to customer satisfaction (Cronin Jr, Brady & Hult, 2000; Gallarza & Gil Saura, 2006; Williams & Soutar, 2009). It has also been found there is a significant positive relationship between tourist perceived value and tourist satisfaction (Gallarza & Gil Saura, 2006; Mohd-Any, Winklhofer, & Ennew, 2014; Prebensen, Woo & Uysal, 2014; Williams & Soutar, 2009). Hence, perceived value has recently become a focal construct of interest among researchers in the hospitality and tourism field. The value tourists' attach to their experience differs according to their expectations, the context, and the resources available to them (Holbrook, 2006). In addition, the perceived value of a tourist is

dependent upon his or her feelings and attitudes towards a product or service purchased (Jamal, Othman, & Muhammad, 2011; Pandža, 2015). In the context of tourism, various studies have examined the effects of perceived value on different aspects of tourist behaviours, including: satisfaction (Lee, Yoon & Lee, 2007; Pandža, 2015; Petrick & Backman, 2001; Ryu, Han & Kim, 2008); post-purchase behaviour (Moliner, Sánchez, Rodríguez & Callarisa, 2007; Petrick, 2004), behavioural intention (Chen & Chen, 2010; Pandža, 2015; Ryu, Lee & Kim, 2012; Williams & Soutar, 2009), and loyalty (Gallarza & Gil Saura, 2006). Prior studies conducted within tourism have treated perceived value as a multi-dimensional construct (Al-Sabbahy, Ekinici, & Riley, 2004; Benkenstein, Yavas & Forberger, 2003; Bradley & Sparks, 2012; Dumand & Mattila, 2005; Gallarza & Gil Saura, 2006; Lee et al., 2007; Nasution & Mavondo, 2008; Petrick, 2002; Prebensen et al., 2014; Sánchez, Callarisa, Rodríguez & Moliner, 2006). In addition, most prior research has focused on the cognitive factors as the predictors of perceived value (Dumond & Mittila, 2005) and hence, the effect of affective or emotional factors has been largely neglected (Prebensen et al., 2014). This is surprising, as it has long been suggested that, “emotional benefits may also affect choices between instrumental alternatives that are functionally equivalent in other aspects” (Havlena & Holbrook, 1986, p. 394). Accordingly, tourist behaviour should not be considered only from a cognitive rational perspective, but also needs to be seen from an experience perspective, where both cognitive (quality, price) and affective factors (emotions, social value) play a significant role (Sánchez et al., 2006). In this regard, the theory of consumption values offers an interesting approach to determine the various consumption values that consumers associate with their decisions in a variety of consumption contexts (e.g. travel and tourism). Under the consumption values theory, it is held that consumer choice is driven by multiple consumption values, which play different roles in any given

situation (Sheth et al., 1991). Hence, understanding the perceived consumption values that Muslim consumers' attach to the travel decisions related to halal holidays would be advantageous as it would allow marketers to develop products and services that reinforce these perceived consumption values.

2.3. Consumption values theory

The theory of consumption values, as developed by Sheth et.al. (1991) suggests that consumption choices are influenced by five values, namely: functional, emotional, social, economic, epistemic and conditional values, which guide a consumer's decision to purchase/consume a particular product (Sheth et al., 1991). The functional value refers to the perceived utility of the product or service and is associated with the rational and economic valuations of the product and services (Sánchez et al., 2006). The emotional value pertains to the ability of a product/service to generate an affective or emotional response, such as; love, hate, joy, boredom, anxiety, pride, anger, disgust, stupidity, sympathy, lust, ecstasy, greed, guilt, elation, shame or awe (Holbrook & Hirschman, 1982). Such feelings could be positive or negative and could vary in terms of strength (Derbaix & Pham, 1998; Oliver, 1997; Peter & Olson, 1999). Social values refer to the ability of a product/service to relate to or associate with social groups. The conditional value pertains to the extrinsic utility of product/services rather than the intrinsic utility (Phau, Quintal & Shanka, 2014), and refers to the value obtained from an object/product through circumstance or through the situation of use (Sheth et al., 1991). Finally, the epistemic value refers to the value gained through curiosity, or value acquired in terms of novelty and through knowledge seeking.

Phau et al. (2014) found that consumption values are important antecedents of consumer choice in the context of destinations. Williams & Soutar, 2009; Prebensen & Xie (2017) also elicited that novelty value, emotional value, and social value significantly influence tourists' satisfaction. However, research that explores consumption values from a Muslim consumer or Islamic perspective remains scarce. Previous studies (e.g. Eid & El Gohary, 2015a; Eid & Gohary, 2015b) on Muslim consumers perceived value have only focused on six dimensions namely; quality, price, emotions, social, Islamic physical attributes, and Islamic non-physical attributes . These studies have ignored the effect of epistemic and conditional values associated with Muslim tourists. Therefore, understanding Muslim consumers' perceived value from a consumption values perspective suggested by Sheth et al., (1991) would enable marketers to obtain a more comprehensive understanding of the value-adding attributes of products and services associated with halal holidays. Accordingly, in this study the consumption values that Muslim tourists associate with halal holidays as well as related tourism products and services (accommodation, airline, entertainment, food and drinks and other facilities) are explored.

3. Research methodology

A qualitative research design was adopted and 21 semi-structured interviews were carried out among Sri Lankan Muslims to capture their expectations from travel service providers and perceived values attached to halal holidays. This study focused on Sri Lankan Muslims for several reasons. Sri Lanka is home for people from different religious backgrounds. While the majority of the Sri Lankans are Buddhists, about 9% are Muslims (DSSL, 2019).

Thus, understanding the expectations of Muslims would help local marketers to facilitate the requirements of Sri Lankan Muslims and could indirectly contribute towards reduction of the tension between peoples from different ethnic backgrounds. Additionally, the lead author of this study is a Sri Lankan native and there was a personal interest in the changing religious landscape and consumption practices in Sri Lanka, particularly in the tourism sector, where halal tourism has been introduced recently.

A qualitative approach was chosen, as it is more appropriate when exploring complex and sensitive issues (Figuerola-Domecq, Pritchard, Segovia-Pérez, Morgan & Villacé-Molinero, 2015). Use of semi-structured interviews was advantageous, due to their flexibility and spontaneity (Jones, Brown & Hollway 2013) and enabled the interviewee to respond, “freely within their own frame of reference” (Hankinson, 2009, p. 104).

An interview guide with a list of topics was developed based on the literature review (Turnbull & Wheeler, 2016). The appropriateness and comprehensiveness of the list of topics were tested in a pilot study with five potential participants prior to the primary data collection (Charmaz & Belgrave, 2002). The topics included the reasons for going on a Muslim-friendly holiday; Muslim consumers’ expectations from accommodation and airline service providers in terms of food and drink; personal hygiene; facilities for prayers, relaxation; and entertainment activities; participant views of how Islamic values influence their expectations; and how services provided to Muslim travelers can be improved.

Snowball sampling was employed to select information-rich Muslim travelers in Sri Lanka (Thompson-Whiteside, Turnbull & Howe-Walsh, 2018). Even though the majority of Sri Lankans are Buddhists, it has a fast-growing Muslim community. Sri Lanka's population of just under 21 million, is forecasted to increase to 24.5 million by 2050, with a rise in the Muslim population from 9.8 million in 2010 to 12.3 million by 2050. (Pew Research 2015). Hence, Sri Lanka represents a lucrative niche Muslim market for travel service providers.

The interviews were conducted in English or Sinhalese, at a time convenient to the participants. Even though these were second languages to the participants, fluency in these languages as key state languages is essential for Sri Lankans working in government and private sector organizations. All participants were fluent in these languages due to their educational and professional backgrounds. In general, an interview lasted from 30 to 45 minutes.

All the 21 participants were Sri Lankan Muslims aged between 23 and 56, 17 being male. The sample was limited to four Muslim female respondents due to issues associated with access. For example, when contacted for the interview, most Muslim women indicated that they are reluctant to take part in the interviews because the majority of the interviews were conducted during the normal working hours or straight after the work at which most Muslim women were either busy with their jobs, caring responsibilities daily household tasks. Additionally, in some cases, Muslim women's who were contacted initially to take part in the interviews felt it was inappropriate for them to take part in the interviews without the permission of their husband. Thus, the majority of the respondents who participated in this study were male. This reflected the Sri Lankan's and Muslim traditional norms which suggested that a Muslim wife must be

obedient and must not commit nushuz or rebellion of the wife against the authority of her Muslim husband's authority) (Mernissi, 1996).

Except for one participant, all were married. Most were educated up to degree level and were holding various executive level positions (e.g. senior manager, accountant, and marketer) in government and private sector organizations. All the participants had visited foreign countries (e.g. Dubai, Malaysia, Singapore, Qatar, UK) for leisure purposes and were enthusiastic to talk about their perceived consumption values associated with halal holidays. Of the 21 participants, the majority of the (n=13) provided their consent to audio-record the interviews. For the rest, extensive notes were taken.

It is commonly stated that for qualitative research, the sample size should be sufficiently large and varied to satisfy the research aim and objectives (Patton, 2015). To determine the sufficiency of the sample, the key themes and concepts were observed throughout the data collection process and it was felt that data saturation was reached after 21 interviews, as no new concepts or themes emerged and collecting further data appeared to be redundant (Patton, 2015). Moreover, Malterud, Siersma & Guassora (2015) argue that the sample size for qualitative research needs to be determined based on the information power, which can be achieved through the: (1) sufficiency of the sample to address the research objectives; (2) sample specificity; (3) use of established theory; and (4) the quality of the dialogue.

All recorded interviews were fully transcribed, as recommended by Spradley (1979). In cases where interviews were conducted in Sinhalese, key themes and concepts were translated into

English by an author of this study, who is bilingual in English and Sinhalese. In line with prior tourism research, such as that conducted by McIntosh (2004), Park & Santos (2017) and Ryan and Higgins (2006), which explored tourists' motivations, perceptions, and experiences, the transcripts and summary notes were analyzed using thematic analysis. This is a, "fast and convenient" analysis technique for discovering meaningful themes within a large amount of text (Granot, Greene, & Brashear, 2010). Following Park & Santos' (2017) recommendation, in order to ensure the inter-coder reliability and to facilitate in-depth discussion of the findings, two coders analyzed the data adapting the six-step procedure for thematic analysis identified by Braun & Clarke (2006), which involved: (1) familiarization with data; (2) generating initial codes; (3) searching for themes among the codes; (4) reviewing the themes; (5) defining and naming the final themes; and (6) producing the final report.

In the first phase, the transcripts and notes were repeatedly read to get an overview of the data to obtain an initial idea of the content and to create an initial list of ideas or areas of interest. In the second phase, these ideas were used to develop initial codes. The theory of consumption values (Sheth et al., 1991) was used as a framework to identify these codes. In line with Chen, Scott & Benckendorf (2017), NVivo (11 Pro version) was used to assist in the coding process, thus enhancing the effectiveness and efficiency of the data analysis process. This involved nodes being created in a way that represented key ideas, which were then grouped into themes. A theme, "captures some level of patterned response or meaning within the data set" (Braun & Clarke, 2006, 82), and during the third phase, the coders searched for themes associated with codes, which were in line with research objectives and thus, captured key perceived value-drivers associated with halal holidays by Muslim consumers.

The themes and concepts identified were independently reviewed by the two coders. Themes was examined against the entire data set to determine their appropriateness and distinctiveness. It was evident that the themes identified were sufficient to capture the key expectations of travel service providers and the values associated with them. No new themes emerged during this review process and the coders discussed their independent coding together. This resulted in 95% agreement between the coders, thus indicating a high level of inter-coder reliability. The remaining disagreements (5%) were resolved by consulting the interview transcripts and summary notes, with the coders subsequently coming to an agreement on the final themes. The fifth phase involved defining and naming the themes, where the coders jointly identified, defined and labeled what each theme represented as well as how it addressed the research questions. In the sixth phase, which involved producing the final report, themes were described along with a table capturing illustrative quotes for each theme and concept.

4. Findings

The purpose of this study is to explore the perceived consumption values that Muslim consumers attach to halal holidays. Overall, the findings of the thematic analysis revealed that Muslim consumers perceived values of halal holidays were related to consumption values (as identified by Sheth et al., 1991) and interestingly with several Islamic values stemming from Iman, (faith) which refers to the conscience and suggest that, “Muslims should act within the Shariah (Islamic Law), and only choose what is halal and remember Allah when making decisions (Turnbull, Howe-Walsh & Boulanouar, 2016, p.5). The following sections will describe the key findings in detail, focusing on the key value dimensions. The key consumption value categories found in this study with sample quotes are presented in Table 1.

Table 1 goes about here

4.1. Functional value

The findings of the thematic analysis revealed that Muslim consumers seek to gain a functional value from facilities offered by accommodation and travel service providers (see Table 1 for sample quotes and categories captured within functional values). Key perceived functional values comprised of service quality and good hospitality and visiting places with beautiful scenery and historic value.

For example, it was found that Muslim tourists expect hotel and resort staff to offer a high level of service.

“I expect a good quality service from hotels. They [hotels] should consider the Islamic requirements and should provide a good service for us for the money we spend”

(R5).

This suggest that quality and value for money are seen as key dimensions of functional value that Muslim consumers expect when they are on a halal holidays. This is in line with Eid & Gohari (2015) who conceptualised Muslim consumers functional values in terms of quality and value for money.

In line with Noypayak (2009) and Phau et al. (2014), visiting places with beautiful scenery and historical value was also emerged as a functional value that Muslim consumers' expect when they go for a holiday for leisure purposes.

I prefer to visit historical places and I love to see locations with nice scenery and beaches.

(R2).

Therefore, in this study it is posited that;

Moreover, good hospitality and the need for hotel and resort staff to understand Muslim's values was highlighted by many respondents as another functional value dimension which related to how welcome Muslim tourists were made to feel.

"Hotels should consider the basic requirements of Muslims. They should be trained to serve to Muslims, so that they can provide a good service and makes us feel good and respected" (R6).

"When we go to places, we expect the hotel staff to be friendly with us. Friendliness is very important" (R16).

Overall, the findings indicate that Muslims perceptions of functional value when making their travel decisions are attached with service quality, value for money, hospitality, imagery, and historical value of places. Thus, on one hand functional value is expected from services offered

by travel service/accommodation providers and through the value attached with the destination. These values also represent cognitive attributes that influence consumers travel decisions.

P1. Functional values related to service quality, hospitality and historical value of destination have a significant positive influence on Muslim consumers travel decisions regarding halal holidays

4.2. Emotional value

Emotional value emerged as a key consumption value that Muslim consumers associate with their travel decisions. The key themes that emerged within this value were; happiness and excitement; escaping from daily routine; and physical and emotional relaxation (see Table 1). For example, Muslim tourists discussed the happiness and excitement they derived from travelling for leisure.

“Travelling for leisure always makes me feel happy. I get very excited when I see new places, creations of the world”

(R15).

The respondents also spoke about the fun and enjoyment they experienced through shopping and being with family. For example, the respondents stated that

“I mostly enjoy shopping in luxury outlets. I can buy things for a good price and those not available here in Sri Lanka”

(R21).

“Shopping is a key factor. I look for items that are not available or expensive in Sri Lanka such as branded perfumes, chocolates”

(R6).

Enjoying time with the family seem to be important and it was apparent that Muslim tourists saw this value to be aligned with Islamic values,

“Travelling makes me feel good. I prefer to go to places where I can spend a good time and enjoy with my family”

(R3).

Escaping from daily routine was discussed by many respondents and it was apparent that Muslim tourists perceived that travelling for leisure helped them to get away from their busy lives and provided an opportunity for physical and mental relaxation

“I am a very busy person, so going for a leisure trip gives me an opportunity to relax and take some time off from my busy life”

(R6)

“I think travelling for leisure makes me feel relaxed and reduce my stress”

(R15)

Overall, the findings suggest that from an emotional perspective, Muslim tourists perceive halal holiday as a mean to escape from their daily routine, relax and reduce stress and provide them an opportunity to be with their family. This highlight that the perceived emotional values that

Muslims seek from a holiday are interlinked with several internal and interpersonal psychological benefits.

Therefore, in this study it is posited that;

P2. Emotional values derived through happiness, excitement, shopping, being with family, escaping from daily routine, relaxation and being surrounded by nature have a significant positive influence on Muslim consumers travel decisions regarding halal holidays

4.3. Social value

Social value emerged as an important value for Muslims which included aspects such as the friendliness of the local people, social acceptance and their need to be respected by others.

For example, the friendliness of the local people was an important consideration for Muslim tourists. Participants spoke about the need to ensure that the countries they visited and local people were friendly towards Muslims. Muslims looked towards destinations where they feel accepted and welcomed socially which make them feel that they are part of the visiting country.

“I prefer to travel to places where I can feel associated as a Muslim, where we Muslims are treated similarly to others. I want to feel like I am at home. That’s why we mostly prefer to go to countries with Muslims, it makes us feel we are part of them”.

(R4)

Some mentioned particular countries that they perceived to be more welcoming to Muslim tourists,

“I also visit Thailand and Malaysia. They are very Muslim friendly and we don’t have to worry about our values”

(R17).

Interrelated to this was the concept of fit with the culture and other Muslims. Halal tourists derived value from countries which had similar cultural values and where other Muslims lived. The Muslim tourists also revealed that it is essential for them to feel that their values are respected and therefore when travelling for leisure, they often consider to what extent their values, beliefs and self-dignity is respected.

“When travelling for leisure, I only visit places that value our religious and cultural values and respect our dignity”.

(R18)

These perceived social values demonstrate that Muslim travelers place a significant level of importance on interpersonal relations that leads to a sense of belonging, building warm relationships with others and social acceptance. Such social acceptance, or feeling of sense of belonging can therefore can be considered as a main influence of Muslim consumers travel decisions. For example, the Muslims may only choose to visit places that delivers a “social connection” to Muslims.

Therefore, in this study it is posited that;

P3. Social values derived through sense of belongings, friendliness of others, ability to develop warm relationships with others have a significant positive influence on Muslim consumers' travel decisions regarding halal holidays.

4.4. Epistemic value

Epistemic value is associated with novelty and curiosity. It has been found that a tourist influenced by epistemic value will make their travel decisions based on the ability to satisfy their desires to experience something new, different or fashionable (Phau et al., 2014). In this study, in the context of halal holidays, epistemic value also emerged as a perceived value of halal holidays. It was found that Muslim consumers seek to experience (1) something different and (2) novel. For example, the respondents mentioned that they prefer to visit places that enable them to experience something different from their home country.

“I prefer travelling to different countries to see the world and to visit places with a different environment to here in Sri Lanka”.

(R7).

Moreover, the respondents also indicated that while complying with Islamic values, they wish to experience new things or activities that are novel or arouse their curiosity (e.g. try new types of foods) when they go on a holiday for leisure purposes.

“We often choose places that provide us a novel experience in terms of food, entertainment and activities that are within Islamic boundaries”

(R19)

These findings indicate that provision of new and novel experience is important for Muslim travelers. All findings indicate that when on a halal holiday, Muslims seek to achieve a unique holiday experience reflecting the fact that halal holiday is seen as a mean to consumer need for uniqueness.

Therefore, in this study it is posited that’

P4. Epistemic values derived from novelty and uniqueness have a significant positive influence on Muslim consumers travel decisions regarding halal holidays.

4.5. Conditional value

The thematic analysis also revealed that Muslim consumers seek conditional values related to destination such as (1) safety and (2) proximity to home. For example, Muslim tourists mentioned that when going for a holiday they prefer to visit countries that are safe and hassle free for Muslims.

“When choosing destination, we prefer to visit countries where there is a safe environment”

(R10)

Additionally, most Muslims preferred to visit places that are closer to home when travelling for leisure due to cost and other concerns.

“Due to my busy life, I like to visit places nearby or countries that are not far away. I prefer to visit countries such as Singapore and Dubai, which are quick, less costly and convenient to travel”

(R6).

In contrast to the findings of prior research on conditional value associated with holiday decision making (e.g Phau, 2014), animosity emerged as a moderator to perceived conditional value where the animosity towards Muslims prevailed within certain countries prevented them from visiting certain countries for a holiday. For example, respondent thirteen mentioned that they avoid visiting some countries as they were seen as, “Islamophobic”. Muslim tourists also mentioned particular countries that they avoided.

“Sometimes countries such as Myanmar have an animosity towards Muslim. So prior to deciding where to go, we see whether it is safe for Muslims as sometimes it can be life-threatening. Iran is the same”

(R13).

Therefore, in this study it is posited that;

P.5. Conditional values have a significant positive influence on Muslim consumers travel decisions regarding halal holidays

P5a Consumer animosity towards destination act as an antecedent to conditional values that influence Muslim consumers travel decisions regarding halal holidays

4.6. Islamic consumption values

The findings of this study revealed that besides consumption values, Islamic values, directly and indirectly, influence the travel decisions of Muslim consumers. These Islamic consumption values acted as an antecedent for perceived consumption values of a halal holiday.

These reflected the key aspects of the halal holiday that are valued and considered by Muslim tourists and are drawn from Islamic ethics. Iman emerged as the key Islamic value that influences Muslim consumers' travel decisions associated with a halal holiday. As shown in Figure 1, Iman was found to be linked with several aspects related to provision of halal compliant physical facilities such as (1) halal food in accommodation and flights (2) no alcohol (3) halal compliant facilities (4) access to a mosque (5) Qibla direction and prayer location and non- physical facilities such as (6) separate facilities for men and women and women-only compounds for rest and relaxation (7) facilities for personal hygiene (8) nor being exposed to haram and (9) halal entertainment.

Figure 1 goes about here

Participants indicated that travel service providers should meet their religious expectations.

Aspects such as halal food were part of the halal compliancy expected for a halal holiday and

this extended to travelling as well as to the final hotel and destination. Halal food was mentioned as a key factor that Muslim tourists look for when they are on a halal holiday and the availability of halal food on flights was highly valued.

“When travelling for holidays, the first thing we look for is halal foods. We do not eat any meat unless we are 100% sure that it is halal”.

(R6).

Avoiding Haram was another key factor that determined the perceived value associated with a halal holiday. Participants spoke about not wanting to compromise their values by being exposed to Haram practices. This included avoidance of non halal food, alcohol, gambling and any entertainment activity that is prohibited by Islam. However, here was disagreement between participants on whether serving alcohol to others was acceptable or not. While some participants did not mind alcohol being served to non-Muslims, others felt that on halal holidays they did not expect to see alcohol being served at all.

“I don’t mind alcohol being served to others, but if the tour is marketed as Halal I don’t like to see liquor being served”.

(R20).

The participants highlighted that for Muslims, it is haram for them to get involved in dancing in nightclubs or gambling and hence the value for them was not to be exposed to these while on holiday.

“Normally we refrain from entertainment. As Muslims we avoid those things. Mostly, we should read Quran and repeat it”.

(R19)

Muslim tourists mentioned the value placed on separate facilities for men and women. In particular, the provision of separate swimming pools was highlighted.

“Some Muslims, especially the families, they like to bathe in swimming pools; they like to have privacy. Especially the ladies, they don’t like to mix with gents and ladies together. So, they prefer to have a separate time. Or we can have a partition or have a separate place for ladies. Even the moderate Muslims, they don’t like to mix”.

(R16)

The need to provide facilities for prayer and personal hygiene on halal holidays were discussed by participants. Participants expected hotels and resorts to be close to a mosque and highlighted the importance of Qibla direction. The expectation was that halal resorts and hotels would have their own room for prayer.

Personal hygiene was an important factor and participants revealed that it is essential for them to have access to water to purify themselves especially prior to prayers. Participants indicated that they were not satisfied with hotels and airports that only had toilets with tissue paper and did not have water available in the toilet. This was seen to be a prime concern when travelling to the countries within Europe or USA.

“Whenever I travel I look for clean toilets and bathroom and plenty of water both hot and cold. Especially in Europe and USA none of the hotels have washing facilities in hotel and even in the public places. Being a man I don’t mind cleaning myself with a piece of tissue. But for women, I think it is essential to have water”.

(R20).

Therefore, it is posited that

P6. Islamic consumption values (Iman) has a significant positive influence on Muslim consumers travel decisions regarding halal holidays

Based on these propositions, this study presents the following conceptual framework (Figure 2).

This is offered as a basis for further discussion validation.

Figure 2 goes about here

5.0. Discussion

Religiosity has a significant influence on humans’ behaviour (Eid & El-Gohary, 2015b).

Religiosity determines the way consumers live, impacting on the values and attitudes of those humans towards society (Fam, Waller and Erdogan, 2004). Religion also has a significant influence on tourism choices of individuals (Jafari and Scott, 2014). In the context of tourism, the effect of religion and religiosity is however, still under-researched, particularly with respect to Muslim consumers (Jafari and Scott, 2014; Wingett & Turnbull, 2017). This study seeks to fill

this void by exploring how Muslim consumers identify perceive value when making travel decisions and the role of Islamic consumption values in relation to halal holidays. The findings suggest that perceived value is influenced by consumption values comprising: functional; emotional; social; epistemic and conditional aspects and Islamic values play a fundamental role in explaining the perceived value dimensions associated with halal holidays. While prior studies (e.g. Eid & El Gohary, 2015a; Eid & Gohary, 2015b) on Muslim consumers perceived value have found that six value dimensions namely quality, price, emotional, social, Islamic physical attributes and Islamic nonphysical attributes represent Muslim consumers' perceived value, these studies have however, ignored the effect of epistemic and conditional values associated with Muslim consumers' perceived values. In line with Sheth et al., (1991) the findings of this study suggests that Muslim consumers' perceived value represent a much broader construct comprised of functional, social, emotional, epistemic, conditional and Islamic values that stem from Iman.

Concerning functional values, the findings highlight that Muslim consumers seek functional value from accommodation, airline service providers, in terms of quality of the service and hospitality. This is in line with Dumand & Mattila's (2005), who identified that quality and monetary value are considered as the key antecedents of perceived value of tourism services. Moreover, in line with Noypayak (2009) and Phau et al, (2014), visiting places with beautiful scenery and historical value emerged as a key perceived functional value. Thus, it can be argued that apart from quality and monetary value, Muslims also gain functional value through visiting places with natural and historic value.

Piet (2004) suggested that tourists are mainly concerned with pleasurable experiences and happiness. It has also been found that several emotional factors such as happiness and the need to escape from daily routine are considered as key motivating factors behind travelling (Phau et al., 2014). The findings highlight that Muslim consumers' seek to gain happiness, excitement, mental and physical; relaxation and escape from their daily routine. The findings of this study also identify that the perceived social values associated with halal holidays are derived through friendliness of the local people, social association, acceptance, and respect, which reflects core personal values such as the need for being well-respected and developing warm relationships with others.

Epistemic value is often gained through curiosity or novelty and through knowledge seeking (Sheth et al., 1991). Consumption experiences are often considered as unique, memorable and personal (Pine II & Gilmore, 1998). Phau et al. (2014) suggests that tourists influenced by epistemic value will choose destinations that deliver something new or unique. In line with this, the findings of the present study indicate that Muslim tourists prefer to visit places that offer something different, arouse their curiosity and enable them to experience new things. This suggests that novelty can be considered as a key selling proposition for attracting Muslim tourists, which offer such unique experiences.

The, “places, spaces and the movements of the members of the Islamic community have become vulnerable to public scrutiny, suspicion and dissemination” (Stephenson, 2014, p.162). The findings related to conditional values confirmed these views in that safety level of the destination emerged as a key theme. Muslims revealed their concerns regarding visiting certain countries

due to prevailing animosity towards people of their faith. The level of receptivity and hospitality towards Muslim consumers has had a significant effect on the development of Islamic tourism and hospitality across the globe (Stephenson, 2014). Hence, it is essential for marketers to look beyond provision of halal foods and address the requirements of Muslims so as to create a more Muslim-friendly environment. Moreover, in terms of conditional values, it was found that Muslims relish travelling to locations that are safe and closer to home, but provide a typically different experience from their home environment. Thus, geographical proximity can be considered as a unique factor, which can be used to attract Muslims to certain destinations.

Moreover, when consumers make purchase decisions, the availability of physical and non-physical Islamic attributes are considered as being important (Battour et al., 2011; Eid & El-Gohary, 2015a). Consistent with prior studies conducted by Eid & El-Gohary (2015a) and Wingett & Turnbull (2017), several reviews on halal tourism state that Islamic values have a significant effect on Muslim travelers (e.g. Battour & Ismail, 2016; Henderson, 2010a). These include the need for halal food (in accommodation and on flights), no alcohol, prayer facilities (easy access to a mosque, the qiblah direction). These findings support previous research, which suggests, it is compulsory for a typical Muslim to observe shariah principles, such as reciting regular prayers (Eid & El-Gohary, 2015a), refraining from the consumption of haram food and wearing inappropriate dress (Zamani – Farahani & Handerson, 2010).

Hence, the findings of the present study indicate that, in the context of halal holidays, Islamic values captured by Iman play a significant role in consumer expectations regarding perceived consumption values associated with the choice of accommodation, travel services and other

tourist purchase decisions. In summary, the findings support the view of Eid & El-Gohary (2015a, p.481), who suggested that, “although cognitive elements (quality and value for money) and affective elements (emotions and social recognition) play a fundamental role, it would not be possible to understand the behavior of Muslim tourists without incorporating the Islamic attributes”.

6.0. Conclusion

Halal tourism has gained increased popularity during the past few years. To take advantage of this growing tourism sector, destination brands and tourism policy makers need to consider the needs of Muslim travelers. Hence, research into the effect of perceived value associated with travel decisions of Muslims remains limited. To fill this void, this study has explored the values associated with halal holidays; focusing on Muslims from an emerging market.

The findings suggest that the perceived value Muslim consumers seek goes beyond the basic functional, emotional, social, epistemic and conditional values when choosing a halal holiday and it is clear that Islamic values such as Iman (faith) play a significant role. These values reflect the broader consumption values and are associated with a number of personal values, such as fun and enjoyment, sense of belongingness, respect, security, need for uniqueness etc. Aspects, such as halal food, segregated facilities for men and women, facilities for prayers and avoiding haram, have been elicited as being the main Islamic value drivers. Thus, it can be concluded that the travel decisions of Muslim consumers are driven by a number of inter-linked personal, consumption and Islamic values.

From a theoretical perspective, the findings of the study demonstrate that the perceived value associated with halal holidays is multi-dimensional, comprising both general consumption values and religious/Islamic consumption values. Thus, our study supports the views on the multi-dimensional nature of the perceived value construct and suggest that the current conceptualization of the consumption values (functional, emotional, social, epistemic and conditional) is not sufficient to capture the complexity of the perceived value construct in the context of halal holidays. Therefore, we argue that the consumption values needs to be broadened to capture religious values such as Islamic values stem from Iman (faith). Thus, from a theoretical perspective, this study contributes to the body of knowledge of perceived value by highlighting the need to consider religious values that may have significant effect on consumer expectations since the basic consumption values suggested by Sheth (1991) may not be sufficient to capture complex consumption situations.

From a methodological perspective, this work contributes to the limited empirical research on Muslim consumers' perceived value in the context of travel and tourism by being, to the best of our knowledge, the first in-depth qualitative study. By integrating the findings, we have been able to present a conceptual framework that could be tested and validated in future using a quantitative approach.

From a managerial perspective, the findings of this study offer valuable insights to marketers by providing an overview of key perceived value dimensions (consumption and Islamic) associated with the expectations of Muslim tourists. Thus, when developing tourism products and services, tourism and hospitality companies need to develop products and services that are shariah-

compliant. Such initiatives would enable tourism and hospitality companies to demonstrate their responsiveness to specific cultural needs. Moreover, the perceived value dimensions can be utilised to develop more appropriate and sophisticated marketing communication and positioning strategies to attract more visitors to both Islamic and non-Islamic destinations. By integrating the perceived values associated with halal tourists' expectations, destination marketers can also achieve competitive advantage by promoting a destination as a Muslim-friendly destination, which allows Muslims to enjoy their stay while complying with Islamic requirements.

This study has a number of limitations. Firstly, it was conducted with Muslims in an emerging Asian country. Secondly, the data was gathered from 21 participants by adopting a qualitative research design which may also restrict the generalisability of the findings. Thirdly, this study involved exploring the perceived value dimensions associated with halal holidays and ignored those that consumers may associate with other travel conditions, such as pilgrimage, medical matters or adventure tourism, where the perceived value dimensions and expectations could significantly differ. Fourth, of the 21 participants the majority (17) were male, which could have biased the findings from a gender perspective.

Hence, to overcome or to mitigate these limitations, integrating the proposed propositions and conceptual framework, future research needs to be conducted adopting a quantitative approach with a larger sample to determine the relationship between perceived value dimensions (consumption and personal) and Muslim consumers' travel decisions. As indicated in the methodology section, the number of Muslim female respondents participated in the study were limited as most potential female respondents refused to take part in the study due to their busy schedules and social norms which prevented them to take part in interviews without permission from their husbands. In their study, Brown and Osman (2017) found that there is a significant

difference in the female tourists' experiences and therefore, it can be argued that the perceived values of female tourists may differ compared to male tourists. Therefore, conducting a similar study with more female Muslim participants using in-depth interviews or focus groups would also be beneficial, to provide insights into the perceived values associated with halal holidays from a women's perspective. Such investigation would enable marketers to obtain more generalizable findings on the effect of Islamic values on Muslim consumers' expectations regarding halal holidays and how value is perceived by them.

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Figure 1. Key Islamic consumption values

Table 1 Key consumption value categories and sample quotes

Consumption values	Key themes	Example
Functional Value (The perceived utility acquired from an alternative's capacity for functional, utilitarian, or physical performance.)	High quality service and hospitality	<i>I expect a good quality service from hotels. They [hotels] should consider the Islamic requirements and should provide a good service for us for the money we spend (R5).</i> <i>We expect a good service from hotels that meets our expectations (R7).</i> <i>I expect the hotel staff to treat us well and understand our values (R14).</i> <i>When we go to places, we expect the hotel staff to be friendly with us. Friendliness is very important (R16).</i>
	Beautiful scenery and historical sites	<i>If I am travelling far, I will be travelling for sightseeing. Or otherwise I would like to see unique historic places and things of interest; man made things or others. (R1).</i> <i>I prefer to visit historical places and I love to see locations with nice scenery and beaches. (R2).</i> <i>I prefer to go to places with a historic value (R14)</i> <i>I prefer to go somewhere special that is full of natural beauty and historic value (R21).</i>
Emotional Value (value derived from feelings or affective states that a product generates)	Happiness and excitement	<i>I get very excited and happy when I see them [places of natural interest]. I often take pictures of them, so I can remember it forever (R8).</i> <i>When we are going for a holiday, I love to spend my time with nature. That is important for me as it makes me feel happy (R10).</i> <i>Travelling for leisure always makes me feel happy. I get very excited when I see new places, creations of the world (R15).</i>
	Escaping from daily routine	<i>I want to escape from this busy life and refresh my mind. (R4).</i> <i>I am a very busy person, so going for a leisure trip gives me an opportunity to relax and take some time off from my busy life (R6).</i> <i>I want to go away from my daily routine and have rest (R12).</i>

It helps me to get out of my normal routine and enjoy my time with my family (R14)

Relaxing physically and mentally
I prefer to visit places that makes me feel relaxed (R5)
I think travelling for leisure makes me feel relaxed and reduces my stress (R15)
I want to relax and refresh my mind. (R21).
I like to visit countries and places that help me to forget my stressful life and feel good (R9)

Social Value
(value derived from the social meaning of a product and its ability to enhance social self-concept)

Friendliness of locals
I prefer to visit Muslim friendly countries where people are nice to us (R12)
I like to visit places that are open to Muslims and their values (R16)
I also like to visit Thailand and Malaysia. They are very Muslim friendly (R17).

Social acceptance
I love to visit places that have similar cultural values and places where we can connect easily with people and the atmosphere (R9).
I prefer to travel to places where I can easily feel associated as a Muslim, where we Muslims are treated similar to others. I want to feel like I am at home. That's why we mostly prefer to go to countries with Muslims, it makes us feel we are part of them (R4).
I prefer to visit places like Malaysia as I can be with people who share similar cultural aspects (R11).
We prefer to travel to countries that welcome Muslims, where we can travel freely without any issues (R4).

Be respected
I prefer to visit countries that respect our [Islamic] values (R7)
I like to visit places where Muslims are treated with respect (R13)
When travelling for leisure, I only visit places that value our religious and cultural values and respect our dignity (R18)

<p>Epistemic Value (value derived from alternatives' capacity to provide novelty or satisfy a desire for knowledge)</p>	<p>Experience something different</p>	<p><i>We like to travel to places with something unique and special where we can engage in different activities (R1).</i> <i>I always want to visit places with something attractive and unique (R14).</i> <i>I prefer to visit countries with a different environment than that of my home country (R9).</i> <i>I often choose a new destination that I haven't been to before, so that I can see new things that are different to here (R20).</i> <i>I prefer travelling to different countries to see the world and to visit places with a different environment to here in Sri Lanka (R7).</i> <i>For holidays, we choose to travel to places with a different atmosphere that we cannot experience here [in Sri Lanka] (R21)</i></p>
	<p>Novelty</p>	<p><i>We would like to visit places where we can do a variety of things that are new (R 4).</i> <i>I prefer to visit countries that have lots of new adventurous things to see and experience (R16)</i> <i>We often choose places that provide us a novel experience in terms of food, entertainment and activities that are within Islamic boundaries (R19)</i></p>

<p>Conditional Value (Value obtained from an object/product through circumstance or</p>	<p>Safety and security</p>	<p><i>I prefer to travel to places that make me feel safe and secure (R3)</i> <i>When choosing destination, we prefer to visit countries where there is a safe environment (R10)</i> <i>I prefer to visit countries that are safe for Muslims and hassle free(R12)</i> <i>We avoid going into countries such as Burma, as there is a huge animosity towards Muslims.</i> <i>Instead we choose countries such as Thailand as they have a very safe and peaceful atmosphere (R17)</i></p>
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through the
situation of use)

Proximity to
home country

*Due to my busy life, I like to visit places nearby or countries that are not far away. I prefer to visit countries such as Singapore and Dubai which are quick, less costly and convenient to travel. (R6). I like to visit places that are closer but different to Sri Lanka (R8)
I prefer to travel to countries where we can easily travel and not that far away from Sri Lanka. They are good and affordable (R17)*

**Islamic Values
(Physical)**

Halal food in
accommodation
and in flights

*I expect the hotels to provide halal meals (R4).
When travelling for holidays, the first thing we look for is halal foods. We don't eat any meat unless we are 100% sure that it is halal (R6).
As Muslims, we only consume halal foods. That is the main thing I look for when visiting somewhere (R8).
First of all, we look for a place where we can eat halal foods and a hotel nearby a Mosque where we can perform our Friday prayers (R9).
But sometimes when we are in countries such as China, it is difficult to find hotels with halal certification. On such occasions, we manage it by avoiding eating foods such as meat and chose vegetarian options (R14).
Halal food is the first thing that we look for when visiting somewhere for a holiday (R15).
Halal food is the main thing that we look for (R21).*

*We expect the airline to provide halal food (R2).
I always check the availability of halal food on the flights (R6).
All snacks should be halal and no pork should be in any food (R7).
I expect halal foods from airlines or they should offer a good vegetarian option (R8).
Halal food is a must for us. If that is not available, we become temporary vegetarians (R20).
Halal food is the most important aspect we consider when making travel decisions. We don't eat any meat that is not halal (R21).*

No alcohol	<p><i>I don't like it when alcohol is being served in hotels. If it is marketed as halal, it should be free from alcohol (R5).</i></p> <p><i>Drinking alcohol is Haram. But I don't mind alcohol being served to others. We haven't got any right to stop others. It is a matter of their choice and freedom (R6).</i></p> <p><i>We don't drink alcohol, but we don't mind alcohol being served to others (R9).</i></p> <p><i>I don't mind alcohol being served to others. We don't consume it [alcohol] anyway. (R10).</i></p> <p><i>We don't drink alcohol. Hotels should provide non-alcoholic beverages to Muslims (R17).</i></p> <p><i>I don't mind liquor being served to others, but if the tour is marketed as Halal I don't like to see liquor being served (R20).</i></p>
Halal compliant facilities	<p><i>Value for money is key. We expect good quality foods that comply with halal standards, and other facilities in a way that meet our personal and religious expectations (R8).</i></p> <p><i>Cost and facilities are the factors I consider when I choose accommodation. There is no point spending money, if we cannot get what we want from the hotel. They should provide us with halal food and other facilities in a sharia compliant manner (R6).</i></p> <p><i>I expect the airline to provide halal food and don't expect alcohol to be served. We expect a good service in line with halal standards (R4).</i></p>
Access to a mosque	<p><i>Access to a mosque is essential for us to perform our prayers. So, we make sure that the hotel is located near a mosque (R3).</i></p> <p><i>It is better to choose a hotel near a mosque. It is convenient for Friday prayers (R5).</i></p> <p><i>First of all, we look for a place where we can eat halal food and a hotel nearby a Mosque, where we can perform our Friday prayers. On Fridays, we need a mosque as we can't perform the Friday prayers alone. (R 09).</i></p> <p><i>Normally, as a Muslim, I first check whether there is the possibility to access a mosque or I see whether facilities for prayers are available within the hotel (R11).</i></p> <p><i>As Muslims, it is compulsory for us to perform prayers in the mosque on Friday. So, it is extremely important for us to be able to go to a mosque when travelling (R13).</i></p> <p><i>We normally select a hotel very close to a mosque (R15).</i></p> <p><i>When choosing hotels, we first check whether we can easily access a Mosque (R 17).</i></p>

I always look for a hotel where I can easily access a mosque. It is very important for me as a devoted Muslim to conduct my prayers (R19).

Qibla direction and prayer location *Hotels should indicate the direction for prayers (R5).
It is very helpful if the hotels can provide qibla direction (R9.)
There is a direction that we pray, which is called qibla. It is essential that the hotels indicate this direction (R17).
At least the hotel should indicate the direction of prayers. We are praying towards one single point that is called qibla. That is not a big thing [for hotels to indicate this direction]. They just need to put a line and say this is the Kaaba's direction [R18].*

*We normally pray five times a day. It is great if hotels can provide a quiet place for prayers (R4).
It is good if we can have a calm and quiet place within hotels for prayers (R5).
I would expect the hotel to have a separate place for prayers where we all can pray together (R8).
As Muslims, we need to pray five times a day. As long as there is a space within the room, there is no specific need for a special place for prayers (R16).
We don't need a separate place often for prayers. We can do it in the room or in a small nook. Even on the bed. But if it is available in the hotel, it is a nice thing to have. It [Hotel] should be a conducive place, where we Muslims have a place to pray or a corner or nook where we can conduct our prayer (R20).
If there is a prayer room in the hotel, then it is more convenient. We feel very comfortable (R18).
It is better if we can have a separate location to pray (R21).*

Islamic values (Non –physical) **Separate facilities for men and women and women only compounds for** *Swimming pools need to be separated. My wife likes to wear the burkini, which is a full body covered swimming suit especially designed for Muslim ladies. She really enjoys swimming (R4).
I don't swim, but in general, swimming pools need to be separated for men and women and our privacy should be protected. So, others cannot see us (R7).
According to our [Islamic] values, both men and women cannot swim together. Also, we cannot wear the swimming suit often worn by others [as it is too revealing], so we often avoid using swimming pools (R13).*

rest and
relaxation.

Nabi has said that we should teach our children two main sports. One is swimming and the other is horse riding. That is because it is really good for the health, as the whole body works when you do swimming or horse riding. So, we normally expect the hotels to provide separate swimming facilities for men and women (R17).

Some Muslims, especially the families, they like to bathe in swimming pools; they like to have privacy. Especially the ladies, they don't like to mix with gents and ladies together. So, they prefer to have a separate time. Or we can have a partition or have a separate place for ladies. Even the moderate Muslims, they don't like to mix (R16).

I think it is convenient if there are separate areas for women to sit back and have a good rest while enjoying the nice weather in hotels (R3).

It is also better to have separate resting areas for women (R4).

It is better if they have a ladies compound to rest and relax. (R8).

When travelling, Muslim women have to cover their face when in public places and therefore, Muslim women need a separate place for their relaxation (R15).

Facilities for
personal
hygiene

We need clean toilets and access to water- we must clean ourselves well before prayers, so water is essential. Just toilet paper is not enough (R2).

I don't feel comfortable in using just toilet paper. It is essential to have water in toilets (R5).

Water in a toilet is a must. Just the toilet paper is not sufficient for us clean ourselves properly (R6).

Water is a must. Toilet paper is not enough. So we first use the tissue and then clean ourselves properly as soon as possible (R13).

We expect water in toilets at the airport and in hotels. We are not happy to use toilets with only tissue paper as it is not enough and we can't clean ourselves properly (R15).

Water is a must. Before we pray, we should purify our body. So, it is very essential that we have water in toilets (R19).

Whenever I travel, I look for clean toilets and bathroom and plenty of water, both hot and cold. Especially in Europe and the USA, none of the hotels have washing facilities in hotels or even in the public places. Being a man, I don't mind cleaning myself with a piece of tissue, but for women I think it is essential to have water (R20).

Not being exposed to haram practices	<p><i>We don't feel comfortable when we see foreigners kissing in public or wearing bikinis (R1).</i></p> <p><i>I don't like to be with people who are drunk and dancing in discos or people kissing in public.</i></p> <p><i>That is not the way we Muslims behave. So, if halal holidays can assure us we will not be exposed to those things it would be great (R3).</i></p> <p><i>I don't want my kids to see people drinking in clubs or behaving badly in public. My kids should learn what is allowed or prohibited for us as Muslims. So, it is important that I make sure they don't have any bad influence by seeing drunk people in hotels or seeing people kissing in public (R6).</i></p> <p><i>It is strictly prohibited or Haram in Islam to get involved with adultery, have alcohol and non-halal foods. Halal holidays ensure that we don't get exposed to those things (R17).</i></p>
Halal entertainment	<p><i>I normally don't go for outdoor entertainment. I don't like heavy music or discos. In the hotel I would like to watch movies at night. I don't want to be in places where drunk people are dancing with ladies (R4).</i></p> <p><i>I don't want the hotels to have discos, casinos or anything to do with drinking or gambling. I love music-classical music especially and like to watch family movies which we can enjoy as a family (R7).</i></p> <p><i>I listen to music or play some indoor games. We are not allowed as Muslims to play in casinos or partake in other gambling games. So, I avoid those (R9).</i></p> <p><i>I don't like gambling and it is prohibited for Muslims to do such things (R12).</i></p> <p><i>We don't go dancing. If there are some people dancing, it does not bother us, but we don't participate in those things (R18).</i></p> <p><i>Normally, we refrain from entertainment. As Muslims we avoid those things. Mostly, we should read the Quran and repeat it (R19).</i></p> <p><i>As Muslims, we don't engage in entertainment activities, such as casinos, dancing etc.</i></p>

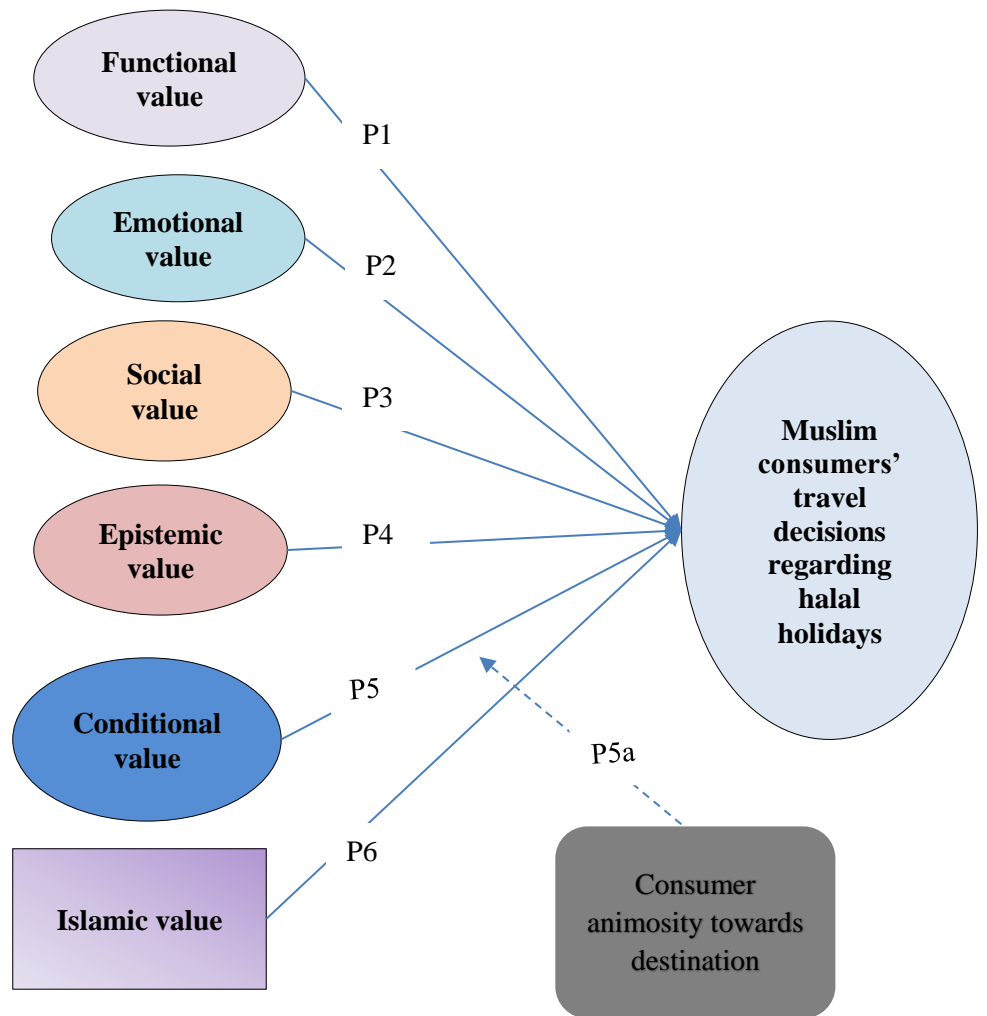


Figure 2. Proposed conceptual framework

