

**2000'Lİ YILLARDAN SONRA TÜRKİYE'DE MÜTEDEYYİN
SINIFIN TATİL ANLAYIŞI VE KONAKLAMA SEKTÖRÜNE
ETKİLERİ: ARZ KAYNAKLI BAKIŞ**

**THE HOLIDAY CONCEPT OF CONSERVATIVE PEOPLE IN
TURKEY AFTER THE 2000S AND ITS EFFECTS ON
ACCOMMODATION SECTOR: OVERVIEW FROM SUPPLY
OUTLOOK**

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ÖZET

Bu çalışmada İslami turizmin değişen ve gelişen şartların sonucunda ortaya çıkan bir talep olduğu açıklanmaya çalışılmıştır. İslami kesimin modernleşme çabaları olarak da açıklayabileceğimiz bu taleplerle beraber bu kesimin dünya nimetlerinden daha fazla yararlanma isteği beraberinde mütedeyyin müşteri profilini ortaya çıkarmıştır. Bu durumun doğal bir sonucu olarak Türkiye'de son dönemlerde hızla artmaya başlayan İslami turizm kavramı gelişmiştir. İslami turizmin tüm boyutlarını ele almak yerine sadece deniz – kum – güneş üçgenini içeren kıyı turizmi ve kaplıca turizminin İslami turizme evirilme çabası incelenmiştir.

Anahtar Kelimeler: Turizm, İslami Turizm, Mütedeyyin Müşteri

ABSTRACT

In this study it is tried to be explained that Islamic tourism is a demand which has emerged as a result of changing and developing conditions. Conservative client profile has emerged with these demands, which can be explained as modernization efforts of Islamic section, and the desire of more utilize from world's blessings. As a natural result of this situation Islamic tourism concept has developed rapidly in Turkey. Instead of handling all dimensions of Islamic tourism, only inversion efforts of coastal tourism, including sea-sand-sun triangle and thermal spring tourism to Islamic tourism is analyzed.

Keywords: Tourism, Islamic Tourism, Conservative Client

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1.INTRODUCTION

Tourism is the set of activities made to meet the needs during travel to a place except residence. According to another definition, "Tourism is a complex phenomenon and it is a challenging task to offer a succinct definition of this concept" (Goeldner and Ritchie, 2006:12). According to Duman (2011), "Tourism is a complex phenomenon with sociological, behavioural, economical, political, cultural and environmental dimensions influencing every aspect of life in modern societies."

It is known that tourism activity depends on disposable income, enough free time and desire for this need. Besides transportation, accommodation, nutrition, tourism covers activities that serves people to spend enjoyable and different time. In the ongoing process it has been seen that social dimension of tourism has come to foreground in addition to economic dimension. In this context, tourism is known as recreational activity.

Today tourism sector can be in many different ways. According to the World Tourism Organization (WTO), "Tourism comprises the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited." (Medlik, 2003). Tourism shouldn't be defined as only rest and enjoy, it also covers sports, culture, religion, business and politics. But the most common tourism activities are for rest and enjoy. For this reason when someone says tourism, places that serve sea-sand-sun, which are the basic triple of this sector, first come to peoples' minds. These places can vary upon needs, client profile and demands.

As a result of this situation, recently Islamic tourism is developing rapidly in tourism sector too. Especially Islamic tourism provides holiday opportunities appropriate to Islamic rules and traditions to conservative clients. All facilities including sea-sand-sun triple are provided to conservative clients like other kinds of tourism.

It is known that interest in Islamic tourism in Turkey has been increased especially in recent years. There may be many reasons for this increase. We will leave these reasons to sociologists and will discuss the economic dimensions of these reasons. Islamic section tended to benefit more from world blessings with the increase in their income. While doing this, a holiday demand and expectation is occurred which is appropriate to their religion. For this situation, it can be seen that individuals make their choice by taking into account their lifestyle.

It is not possible to ignore this demand. If we consider that there are 1.5 billion people in 57 countries which form the Organization of the Islamic Conference, it is obvious that the expectations from this sector are very high.

Turkey is coming to an important place at Islamic tourism. The most important reason of rapid development of Islamic tourism in Turkey is the

claim that the recent government, which is the winner of the 2002 elections, represents this Islamic section. The government's collecting the political and economic power on itself contributes the development of this sector. This new formation occurs as an alternative tourism outside the usual concept of holiday. This shows that Islam Religion is not unaware of the needs of people like entertainment, rest and travel. Thus, Islamic modernization concept has gained a different dimension.

Islamic modernization has started first with outfits, especially hashemas, then veiling fashion shows have been organized, Ala, Hesna, Enda, Aysha, Şemsi Tuba (Yılmaztürk, 2011: 4), have started fashion magazine publishing related with Islamic section, especially veiling fashion. This modernization ring has continued with veiled doctors, announcers and nurses. This ring has expanded and Islamic modernization has come to an important place by spreading all around hotels, thermal springs, resorts for conservative families (Demir,2005).

In this study, it is aimed to analyze accomodation establishments that serve "Islamic or veiled Hotel" and "conservative holiday" concept. The quantitative status and development dynamics of these accomodation establishments, which are the determining factors of Islamic tourism, are analyzed as well as the legal status of these establishments. Facilities which include coastal and thermal tourism are analyzed in this study. These facilities are limited with hotels, thermal hotels, boutique hotels and resorts. There is a lack of literature in this study due to limited statistical data and academic studies.

2.ISLAM AND TOURISM

Generally there is a negative approach to holiday concept in Islam (Doğan, 2011). However, travel has a legitimacy compared with holiday. There are two approaches about holiday. First approach says, holiday is the opposite of working and there is no concept about holiday in Islam. Muslims can't go on holiday (Doğan, 2011). The basis of this approach is the 5th, 6th and 7th verses of Quran: "Without doubt with every difficult, there is relief. Then get started to another work right after finishing one (Quran, Al-Inshirah 5, 6, 7th. Verses). This verses define that there is ease in every work and rest will be obtained by changing the busyness. As stated here, in the light of Quran verses and hadiths it is recommended that not to spend leisure time. Working, which is defined as active recreation is brought to forefront.

According to second approach, holiday is identified as rest instead of the opposite of working. So rest, sports, swimming, crafts have been legitimized (Doğan 2011). Holiday is accepted as a term when a person, who is tired at work life or course period, relaxed, renewed. Muslims need holiday and rest to get rid of tiredness and to provide motivation to work more effective(Onay, 2003).

In Quran which is the holy book of Islam, there are lots of verses advising people to learn by travelling and take lessons from old communities. Al-Imran (The Amramites): 137; Al-An'am (Livestock): 11; Al-Nahl (The Bee): 36; Al-Naml (The Ant): 69; Al-'Ankaboot(The Spider): 20; Al-Room (The Romans): 42/9; Saba' (Sheba): 18; Yousuf (Joseph): 109;Al-Hajj (The Pilgrimage): 46; Faater (Initiator): 44; Ghafer (Forgiver): 82/21; Muhammad:10; Yunus (Jonah): 22; and Al-Mulk (Kingship): 15' (Pickthall, 1976; Yusuf Ali, 2005). In Islam, travel is a purposeful activation. To avoid stress, to relax physically, to be healthy, to come over with other muslims which are accepted as brothers, to meet personal development like education can be the purpose of a travel in Islamic sense (Mustafayeva, 2012:1837).

Travel affects health positively by reducing stress, so it enables Muslims to serve God better. Travel is also a test of patience (Zamani-Farahani & Henderson, 2010).

According to Henderson, Islamic tourism covers all product development and marketing efforts designed for Muslims while non-Islamic tourism covers product development and marketing efforts designed for non-Muslims.

3.LITERATURE

The development of Islamic tourism in the world and Turkey are discussed in some studies. Some of the definitions of the concept of Islamic tourism found in literature are presented in Table 1.

Table 1: Studies on Islamic tourism in the literature

Writer	Study	Definitions
Hassan (2004)	Islamic tourism: The concept and the reality	"Islamic tourism means a new ethical dimension in tourism. It stands for values generally accepted as high standards of morality and decency. It also stands for the respect of local beliefs and traditions, as well as care for the environment. It represents a new outlook on life and society. It brings back values to the central stage in an age where consumerism is rife and everything is available for use and abuse in the most selfish way. It also encourages understanding and dialogue between different nations and civilizations and attempts to find out about the background of different societies and heritages".

Shakiry (2006)	The academy of Islamic tourism Project	“The concept of Islamic tourism is not limited to religious tourism, but it extends to all forms of tourism except those that go against Islamic values”.
Hassan (2007)	Islamic tourism revisited	“In its narrow sense, it may mean "Religious Tourism" (Visiting shrines all over the Islamic World). However in its wide sense, it is the type of tourism that adheres to the values of Islam. Most of these values are shared with other religious and non-religious beliefs (for example the ethical code promoted by World Tourism Organization). It calls for respect for local communities and the local environment, benefiting the locals, decency and learning about other cultures”.
Henderson (2010)	Islam and tourism. In Bridging Tourism Theory and Practice	“All product development and marketing efforts designed for and directed at Muslims. Motivations are not always or entirely religious. Participants could be pursuing similar leisure experiences to non-Muslims, albeit within parameters set by Islam, and destinations are not necessarily locations where Shariah or full Islamic law is enacted”.
Doğan (2011)	The development of Islamic Tourism in Turkey 2002-2009.	“Islamic tourism covers tourism activities by Muslims in seaside destinations for the purposes of relaxation and entertainment in hospitality enterprises that apply Islamic principles”.
Ala-Hamarnneh (2011)	Islamic tourism: A long term strategy of tourist industries in the Arab world after 9/11.	“The economic concept for Islamic tourism is an extension and expansion oriented concept which focuses on the importance of intra-Muslim and intra-Arab tourism in terms of inclusion of new tourist markets and tourist destinations. The cultural concept for Islamic tourism includes visions and ideas that outline the inclusion of Islamic religious-cultural sites in tourism programs with ‘pedagogical’ and self-confidence-building elements. The religious-conservative concept for Islamic tourism has not yet been theoretically articulated. But various opinions and remarks in the discussions on the future of tourism in the Arab and Islam worlds as well as some practices of hotel’s managements indicate that articulations and implementations are just a matter of time”.
Duman (2011)	Value of Islamic Tourism Offering: Perspectives form Turkish Experience	“The aims of this paper are twofold. One is to propose a framework to better understand the term Islamic Tourism and “value” for its offering. A secondary aim is to provide an overview of halal tourism market in Turkey. Current developments in the Turkish halal tourism market and the value of Turkish tourism offering are discussed in detail. Current issues and proposals for future studies are overviewed through

		the end of the paper”.
Mustafayeva,ao. (2012)	Developing Islamic Tourism in Kazakhstan: A Result of a Religious Revival or a New Trend of Tourism	“Considering that Islam is more widespread religion in the region, Islamic industry is developing sector of Economy. There are some new sectors of Halal (Islamic) industry, which have importance for state developing on the whole. One of the youngest sectors of Halal industry is Islamic tourism, which became an object of disputes and led to dilemma, such as Islamic tourism is a result of a Religious revival and Islamic tourism is a new trend of Tourism. The paper was written under the research project “Islam in modern Kazakhstan: the nature and outcome of the religious revival”.
Tekin (2014)	Islamic Tourism: An Investigation on General Situation in The World and in Turkey	“The aims of this research are to; determine the relationship between Islam and tourism, share knowledge about Muslim tourist profile, indicate the structural features of Islamic tourism establishments and investigate the situaiton of Islamic tourism in the world and in Turkey”.

Note: The table is edited by the writers.

4.THE DEVELOPMENT PROCESS OF ISLAMIC HOTELS

It can be seen that the formation of the Islamic hotels in Turkey has recently begun to develop. Although it is known that there are lots of reasons for this delay, one of the top reasons is Islam’s negative outlook to holiday concept.

Islamic tourism serves tourists who live with Islamic rules. In the accomodation establishments which are at this sector there are no products like alcohol, pork which are forbidden in Islam and opportunities are performed to help individuals’ act of worship. Some of the services are seperated for men and women (Pavlova, 2011:120). More attention is given to guests’ satisfaction in businesses which serve Islamic tourism norms because, within Islamic culture and law framework it is underlined to show hospitality for satisfaction of the guests (Henderson, 2002:447).

Tourists, who live in accordance with Islamic procedures, demand different motivations like entertainment, leisure, avoid from stress, tour, explore... Many facilities have been built near sea shores, thermal sources

by tourism businesses which try to answer these demands. These businesses must be in accordance with world standards.

Important works have been done for Islamic tourism businesses' standardization and certification in worldwide. First "Islamic Tourism Congress" has been made in Malaysia in 2011. "World Islamic Tourism Forum" has been organized in 2011 and "First International Islamic Tourism Standards Conference" has been arranged in 2012 in Malaysia. There are various standardization efforts and certificate programs about halal tourism in Turkey too. But there isn't any generally accepted work about definition of the standards of accommodation establishments serving in Islamic norms.

Works about this are recently being done. Turkish Standards Institute (TSE) has said that the terms of "Halal Hotel" are defined (guras@milliyet.com.tr). So many rules about foods and activities are set out for businesses which want Halal Hotel certificate. Some of these rules are:

- ❖ There must be both squatting and european style toilets in public men and women toilets.
- ❖ Precautions must be taken for privacy in urinals.
- ❖ There must be hardware for lustration with water in all of the toilets in the hotels.
- ❖ Hairdresser, SPA, massage should be served by fellow and be appropriate to Islamic values.
- ❖ Publications on pay tv should not be contrary to Islam and family filter should be applied on the internet.
- ❖ Employees should be informed about halal applications and their clothes and behaviours should not be contrary to Islamic morality.
- ❖ If there is one indoor or outdoor swimming pool, precautions must be taken to use it alternately.
- ❖ Mosques should be isolated from music and noise.
- ❖ Enough service for transportation should be provided to mosques for Friday prayers.

After looking these standards, first appropriate hotel to Islamic section was the "Caprice Palace" which was opened in Aydın-Didim in 1996. The number of these hotels has been increased rapidly until present day. Unlike other hotels there are separate pools and sunbathing areas for women and women employees serve to women in these hotels which provide holiday opportunities appropriate to conservative clients. Physical environment are prepared considering the requests of the clients. For example, the pools are covered with high walls or they are placed on the terraces out of sight. Also alcohol is not sold and there are mosques.

In fact, for a long time it is known that there is a potential for Islamic tourism but supply to this existing demand is occurred in recent years. There is risk for these hotels, because they are built for an unusual segment. So, slogans for gradual transition are chosen to minimize this risk.

“Alternative tourism” slogan is developed for marketing these hotels. Because if it is called conservative or veiling hotel, it can be perceived as discrimination by some segments of society and these hotels may lead to fragmentation in society. Also there are thoughts that Islamic hotels can harm the image of Turkish tourism in Europe.

Despite all these concerns, this sector has become an industry that has made its name with the support of the government. There isn't any official statistics about hotels serving in Islamic tourism norms. So, the data are obtained by searching on the internet and interviewing with travel agencies. The places and the numbers of the hotels and resorts are given below on table 2.

Table 2:Active Islamic Tourism Facilities and numbers

Place	Number
Alanya/Antalya	13
Yalova	9
Çeşme/İzmir	7
Afyon	6
Kozaklı/Nevşehir	4
Bodrum/Muğla	4
Selçuk/İzmir	3
Kumluca/Antalya	3
Fethiye/Muğla	3
Side/Antalya	2
Didim/Aydın	2
İstanbul	2
Kuşadası/Aydın	2
Ankara	2
Altınoluk/Balıkesir	2
Edremit/Balıkesir	2
Gönen/Balıkesir	2
Karaburun/İzmir	1
Kemer/Antalya	1
Erdek/Balıkesir	1

Şile/İstanbul	1
Kalkan/Antalya	1
Kaş/Antalya	1
Yoncalı/Kütahya	1
Emet/Kütahya	1
Uludağ/Bursa	1
Antakya/Hatay	1
Tuzla İçmeler/İstanbul	1
Akyazı/Sakarya	1
Manyas/Balıkesir	1
Güre/Balıkesir	1
Denizli	1
Çanakkale	1
Akçakoca/Düzce	1
Anamur/Mersin	1
Kartepe/Kocaeli	1
Kandıra-Kerpe/Kocaeli	1
Marmaris/Muğla	1
TOTAL	89

Note: Table is edited by the writers.

Eight of the facilities on table 2 were opened before 2002 and other 81 facilities were opened after 2002. The number of hotels has increased in 2014 eleven times more than in 2002. This increase shows that there is a big demand. 25 of these facilities are thermal facilities and the others serve for sea tourism. 12 of these facilities are resorts. 21 of these facilities are in Antalya and its towns. Most popular holiday places are in Mediterranean and Aegean region. So Islamic tourism facility investments are the most intense in these regions.

Tourism Facility Regulations are changed with the increase of Islamic hotels. For example the condition of having a pub in 2-star and higher hotels is removed. Besides business owners had to make some changes too. For example discos were converted to mosques in hotels, which were used to serve general clients. Also mysticism nights, conversations with religious content are organized instead of animation shows (Doğan 2011).

Recently, new moon icons started to take place of star icons except the classification of ministry of tourism in these hotels. While marketing these hotels, same number of new moon icons are put near the star icons of the hotels.

It is known that the investors of Islamic hotels in Turkey have emerged under the leadership of different associations formed by people who have Islamic thoughts. It is claimed that the caring function of the recent government has an important effect on increase of these hotels.

These hotels have entered into a search because of the Ramadan is coincided with the summer. Some of these hotels dropped their number of facilities. Some of them try to increase their occupancy rate of thermal facilities by increasing their service time from 3 months to 12 months. The search for new markets is inevitable because the potential of the alternative tourism is certain.

According to 2013 statistics of the Ministry of Tourism and Culture, there are 4038 registered facilities in Turkey. This study covers 3548 facilities (hotels, resorts, thermal hotels, boutique hotels) (www.kultur.gov.tr/reached:31.07.2014). If we accept the number of facilities that serve in Islamic norms at least 89, the rate is 2,5 %. The price in Islamic hotels are higher because there are separate swimming pools, beaches, healthcare centers, for men and women, and all kinds of entertainment is prepared appropriate to Islamic norms. The statistics show that the supply is not enough to meet the demand.

5.CONCLUSION

This sector which is known as Islamic tourism is spreaded rapidly and created its own values. The most important value is Islamic hotels. The number of Islamic hotels, which are the main veins of Islamic tourism, is increasing not only in Turkey, but also in the world.

The expansion of this sector in Turkey is criticised by the proponents of conventional tourism. It was alleged that Islamic tourism might affect European tourists negatively and it might classify the Turkish society.

Despite all these negative criticism, investment has been made to this sector by another segment who think this new situation has to be evaluated. This formation is fed with political, economic and ideologic sources and want to evaluate this opportunity with considering the commercial concerns. Because it is obvious that the demand will not be limited with Turkey and other Muslim countries will demand from this sector too.

The acceleration of Islamic hotel formation has increased the investments of Islamic investors. This has introduced the concept of Islamic holiday to society. If people put aside the political preferences and think this

newly emerged kind of tourism as a product, an important economic and social space will be filled.

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