Halal tourism: Definitional, conceptual and practical ambiguities

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ABSTRACT

Halal tourism becomes the most dynamic and fast-growing niche in the tourism industry. However, the lack of consensus on the definition, concepts and implementations of halal tourism has pollarded its development. Academics in scientific researches, destination marketers and practitioners in the industry widely employ the phrases "halal tourism" and "Islamic tourism" interchangeably to denote tourism products and services addressing halal conscious travelers' needs. These ambiguities pose challenges and practical problems in the academic literature and in the industry. The main purpose of this study is, therefore, to appraise the conceptual and practical usage of the phrases halal tourism and Islamic tourism in academia and in industry, and recommend the appropriate position of these terminologies. This paper also seeks to propose cogent definitions of halal tourism and Islamic tourism. The study begins by analyzing the distinctions between halal tourism and Islamic tourism. In the course of the study, firstly, the definitions and concepts of tourism, Islamic tourism, and halal tourism were well examined. The difference between Islamic tourism and halal tourism is emphasized at second. The existing literature was consulted. On top of that, the opinions of tourism experts were gathered through Delphi Technique. The data were extracted from a theoretical review and experts' view within the realm of qualitative research methods. A critical literature review was conducted based on the journal article found in Elsevier, Web of Science and Scopus databases. Moreover, to probe propose definitions for halal tourism and Islamic tourism, tourism experts were also consulted. The finding of this study reveals that there are ambiguities and misunderstandings over these two terminologies among both the academics and practitioners. Despite the fact that they have commonalities especially in using halal products and services, Islamic tourism and halal tourism have unequivocal differences. Their difference lies in the objective and intention of the visitations. Besides the conceptual complications, challenges practically facing the industry are also assessed in the study.

Keywords: *Definition, Halal, Halal Tourism, Islamic Tourism and Tourism*
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Introduction

Let alone on the definitions of halal tourism and Islamic tourism, there is no consensus among academics on the definition of tourism per se. Since halal tourism is an emerging concept, theories of halal tourism are yet to build and there are ambiguities and a lack of clarity over the concepts and definitions of halal tourism.

Scholars in their academics works, destination marketers and practitioners widely used the phrases "Halal Tourism" and "Islamic Tourism" interchangeably to denote tourism products and services addressing Muslim travelers' needs (Battour et al., 2010; Fakir & Erraoui, 2019; Henderson, 2010b, 2016; Vargas-Sanchez & Moral-Moral, 2018). According to Vargas-Sánchez & Moral-Moral (2019), in the last couple of years, researchers have used both the concepts "Islamic Tourism" and "Halal Tourism" to refer to the act of traveling to a foreign destination while respecting Islamic requirements and values. Battour et al. (2018a); Boğan and Sarıışık (2019) Vargas-Sánchez & Moral-Moral (2019) argue that identifying the proper terminologies and understanding the very concepts of halal tourism remain a conceptual and practical challenge for both academicians and practitioners. According to Henderson (2016); Vargas-Sánchez & Moral-Moral (2019) the

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concept of both halal tourism and Islamic tourism has been surrounded by definitional ambiguities. Therefore, on the one side, there are definitional ambiguities on both concepts, on the other side, halal tourism and Islamic tourism are the most interchangeably used phrases as far as sharia-compliant tourism is concerned as if the two concepts are similar but they are not. Using the two terminologies interchangeably is not only a misconception but it is also misleading. As Boğan and Sarıışık (2019) states, given the very terminologies halal and Islamic are different; undoubtedly halal tourism differs from Islamic tourism both conceptually and practically. The researcher of the thesis under consideration also alleges that Islamic is automatically and strongly connected with religion but halal is not necessarily Islamic or religious. As far as religious intention is not a prerequisite for making travel, halal tourism does not mean Islamic tourism. Duman (2020) also states that Islamic tourism is taken place for purely religious purposes whereas halal tourism may include other types of tourism activities that are acceptable by sharia law and Islamic teachings. Therefore, this study seeks to appraise the conceptual and practical usage of the phrases halal tourism and Islamic tourism in scientific researches and in the tourism industry and evaluate the difference between the two terminologies. The paper also will try to single out the limitation of the existing definitions of tourism, halal tourism, and Islamic tourism. In the end, new definitions are proposed for halal tourism and Islamic tourism.

Methodology

The study employed qualitative research methods. The data were collected through extensive literature review and interviews. Experts' opinions over the definition of halal tourism and Islamic tourism were collected. The Delphi technique is used to gather experts' opinions. Delphi technique is a subset of qualitative research methods that rely on the judgments and opinions of professionals and experts in the subject under consideration (Botterill & Platenkamp, 2014). According to the authors, this technique helps researchers dig out issues and tap into expertise and insight that would otherwise be unavailable to the researcher. Among others, the iterative and interactive nature of the Delphi technique is believed to reduce the potential of hasty generalization. The opinions of tourism scholars were collected to reach on consensus on the definitions of halal tourism and Islamic tourism. The respondents were allowed to make their judgments again based on informed reflection. This is believed to increase the accuracy and reliability of the study under consideration. The Delphi method is well suited for organizing feedback from experts. It also helps to collect opinions of geographically dispersed experts (Brady, 2015).

Through the convenience sampling technique, seven qualified experts were solicited. Experts were accessed in a way that the initially identified experts have recommended further experts in the field. Having achieved a participation agreement from the desired number of panelists, the researcher provided questions that allow the experts to begin commenting on the issue. Mail, WhatsApp and telegram have been used to send the questions to a pre-selected group of experts. Given the group interaction in Delphi is anonymous (Brady, 2015), comments and opinions are not identified as to their originator but are presented to the group in such a way as to suppress any identification. The anonymity in the iteration process helped panelists not be influenced by peer pressure and to avoid socially induced bias. Experts are then given the option of revising after received others' opinions. Information on the answers was fed-back to the panelists for comments and/or as a basis for the next round. The iteration and controlled feedback process were continued until saturation has been achieved.

Originally Delphi method used pen and paper-based and returned to the research team via mail. Since this approach is an outdated approach, email. WhatsApp and Telegram were used as means of communication. These ways of communications provided a turnaround that helps keep interested alive and participation high. Further, electronic mail use provides raw data in a digital format, thus eliminating transcription responsibilities.

Table 1. Delphi Design Types

Design Type	Aim	Target Panelists	Administration	Number of Rounds	Rounds Design
e-Delphi/ Online	To elicit opinion and gain consensus	Experts were selected based on the aims of the research	Administration of Delphi via email, WhatsApp and Telegram	Three rounds	Open qualitative first round to allow panelists to record responses

Source: Authors

Defining Tourism, Halal Tourism and Islamic Tourism

This paper seeks to provide a thorough theoretical discussion on the definitions of tourism, halal tourism and Islamic tourism, and to propose new definitions to halal tourism and Islamic tourism. It also provides a brief discussion on major types of halal tourism.

Defining Tourism

Definitional paradoxes and complexities of tourism have continued until these days because a universally accepted definition of tourism has not existed yet (Goeldner & Ritchie, 2012; Lohmann & Netto, 2016; Theobald, 2005; Tribe, 2009; Weaver & Lawton, 2014). However, scholars have tried to define and redefine tourism at a different time as per their understanding. Before directly proceed to these definitions, it is important to highlight the etymological origin of the terms tourism and tourist. Terminologies such as tourism and tourists are derived from the stem word "tour" and there are about four assumptions regarding the etymological origin of the term tour. According to Theobald (2005 p:9) ; Tribe (2009, p:31) the term 'tour' has been derived from the Latin root *tornare* and a Greek word *tornos* both mean 'round off' or 'to turn on a lathe', rotating or a circular movement. Accordingly, the term tour implies go and back, rounded and a circular temporal movement. Some scholars connect the term tour to the French term *tourner* meaning to 'turn-about', outdoor activity, and touring trip. In English, terminologies such as *tyrnan* and *turnian* (old English) and turn (modern English) are believed to have been the genesis of the term tour. All three terms refer to go or pass around by turning or taking a short walk and come back (Tribe, 2009). All the above terminologies infer the act of going and coming back. The key point here is that a tour in all cases implies that the starting and ending points are the same and the travel is not a permanent one. The simplest definition given to tourism, according to the aforementioned terminologies is, therefore, `the action, the desire, and the art of traveling only for recreation to return to the place of origin within a specified time (Scorțe et al., 2013; Theobald, 2005; Tribe, 2009). Medlik (2003) defines tourism, as "traveling for pleasure and spending at least one night in different places and it tends to be synonymous with holidays".

Hanziker and Krapf (1946) defined tourism broadly as the "sum of the phenomenon and relationship arising from the travel and stay of non-residents in so far as they do not lead permanent residence and not connected to any earning activities." According to Goeldner & Ritchie (2005) "tourism can be defined as the science, art, and business of attracting visitors, transporting them, accommodating them, and graciously catering to their needs and wants." The World Tourism Organization [UNWTO] also tries to define and redefine tourism. The UNWTO is expected to generate and update a universal definition of tourism. Most

organizations including universities use the definitions given by UNWTO though many scholars criticize the definitions thereof. The definitions given by UNWTO at different times have presented below. As cited by Veal (2008: p.79), in the Rome Tourism Conference of 1963, UNWTO defined Tourism as […] "temporary staying of visitors at least 24 hours in the country visited for leisure (recreation, holiday, health, study, religion, sport); business, family, mission, meeting […]." This UNWTO's definition of tourism has ignored visitors who do not spend 24 in the area visited also called excursionists. In 1993, the UNWTO redefined it as the activities of people traveling to and staying in the area other than their usual place of residence for not more than one consecutive year for leisure, business, and other purposes (Goeldner & Ritchie, 2012). According to the definition of UWTO (1993), tourism excludes travels such as home-to-work commuting trips, migrations, trips with an intention to stay more than a year but does include travel for pleasure, private official government business, religious pilgrimage, education, and medical treatment and so on. In 2007, UNTWO revised the definition of tourism as a socio-cultural and economic phenomenon that involves the movement of people outside their usual palace residents or work to other places for personal business or professional purposes. The people involved in such travel are called visitors (they may be either tourists or excursionists, residents or non-resident (United Nations, 2008).

There are also some confusing terminologies concerning tourism such as leisure and recreation. According to Veal (1992), leisure refers spare time or free time obtained due to the cessation of routine activities or it is discretionary time when people are not obliged to do and when people are free to rest or to do what they want. Whereas, recreation is an activity carried out during free time to refresh one's physical and spiritual needs. Therefore, leisure refers to the availability of free time whereas recreation is activities engaged in the available free time. Recreation is dependent on the availability of free time also called leisure. Tourism is part of reaction but not all types of reactions can be tourism. Recreations that involve travel are tourism. Therefore, travel is not always necessary for the reaction but tourism necessarily includes travel.

It is also important to define some typologies such as tourists, visitors, and excursionists. According to the definition of UNWTO visitors are travelers taking a trip to a destination outside their usual environment for less than one consecutive year for business, leisure or other private tasks without earning any remuneration in the country or destination visited. Camilleri (2018a) defines tourists as temporary visitors staying at least 24 hours but for less than a year in a destination. Excursionists are temporary visitors who stay in a destination for less than 24 hours.

Based on the purpose of traveling, Camilleri (2018a) classified visitors into two broad groups: business and private travelers. Business travelers have little chance to choose where and when to go. The business trip is arranged for specific and brief periods and the purpose of the trip is other than enjoying the destination's attractions and facilities. There might be some visitation after the given mission is accomplished. Business travelers are less concerned about the cost of travel, as the institutions they represented could pay for them and the demand for business visitors is predominantly inelastic (Camilleri, 2018). Private visitors are free to decide over their travel. They are price-sensitive, and such travel is highly elastics. Destination marketers, therefore, should deploy different ways of promotion and marketing. As noted by Weaver and Lawton (2014), in order for travelers to be tourists, they must concurrently meet certain spatial, temporal and purposive criteria. However, Theobald (2005, 2012); Tribe (2009) raise several questions on the definitions of tourism, tourist and visitor. For instance how far from home a person should travel to be considered a tourist and visitor; and

what types of travel qualify tourism are questions not well addressed yet. Especially the minimum distance thresholds are unspecified in the most definition of tourism, tourist and visitors.
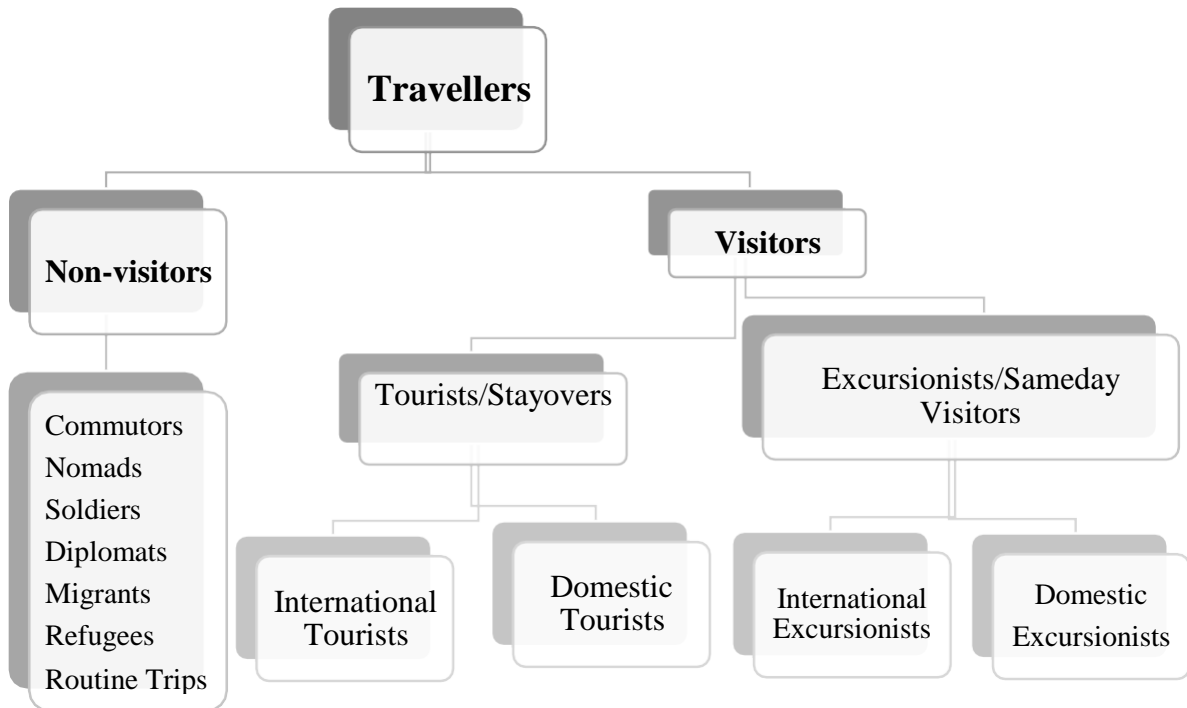

Figure 1: Classification of Visitors

Sorce: Adopted /modified from Weaver and Lawton, 2014, p: 30

Since tourism is relatively a new discipline, there are continuing debates and contradicting concepts in its definitions. Both an unavailability of universal definition and the availability of contradictions between theoretical definitions and practical activities of tourism are issues of tourism academics to be solved. Based on the foregoing definitions, one can say that the general acceptance of tourism activities linked to going away for less than one consecutive year other than the place of usual residence and work without earning any remuneration. However, it is often difficult, if not impossible, to conclude that all people engage in tourism do not earn any remuneration. For instance, some organizations of the visited places may pay per-diem for participants of some special meetings and conferences. Moreover, participants in some sporting events such as the Olympics earn some prize money. These things disqualify the phrase "without earning any remuneration" which includes many definitions of tourism. Moreover, almost no definitions dare to specify a minimum distance between the origin region and destination. There is no general agreement between countries that try to specify how long a visitor must go away from his home and place of residence (Theobald, 2005). This issue arises the question such as "who is a visitor?" especially for domestic visitors. Different countries have tried to put their own cutting points. For instance, for the USA visitors must travel away from their home for a distance of at least 50 miles (one way) for business, pleasure, personal affairs, or any other purpose other than to commute to work, whether they stay overnight or returns the same day while Canada reduces the distance to 25 miles. In Australia, a visitor is a person visiting a location of at least 40 kilometers away from his usual place of residence (Theobald, 2005). Even there is no disagreement within one country's organizations regarding how many kilometers/Miles one should be travel to be called a visitor or a tourist. For

instance, the U.S. Census Bureau and the U.S. Travel Data Center propose that a tourist must travel at least 100 miles away from his/her home whereas U.S. National Tourism Resources Review Commission reduces the minima to 50 miles. Canada quantified a tourist is one who travels a minimum of 25 miles away from his place of residence or work (Theobald, 2005).

Defining Halal Tourism

Despite attracting a large number of visitors across the globe, halal tourism is relatively a new concept in both tourism theory and practice (Statistical Economic and Social Research and Training Centre for Islamic [SESRIC], 2018). Therefore, it is not unprecedented that definitional, conceptual and practical challenges have been experienced in the field. Various terminologies and connotations such as Islamic tourism, Sharia Tourism, Muslim-friendly tourism, Halal hospitality, and Halal-friendly travel have been used interchangeably with Halal tourism throughout the literature (Battour, 2019a; Boğan & Sarıışık, 2019; El-Gohary, 2016; Vargas-Sánchez & Moral-Moral, 2019). However, despite some commonalities, halal tourism is a different concept from all of the above terminologies.

Before venturing further into the concept of halal tourism, it is imperative to consider what exactly the term halal means and scrutinize the etymological origin of the term "halal." The term Halal is derived from the Arabic root word *Halla* which is equivalent to terms such as legal, lawful, legal, legitimate, permissible, allowable and admissible (Al Jallad, 2008). As Al-Qaradawi (2013); Battour et al. (2010); Eid & El-Gohary (2015); El-Gohary (2016) state that the Arabic term Halal refers to anything permitted, allowed and approved according to Sharia. Borzooei and Asgari (2013) also argue that the term halal is an Arabic root equivalent with the English term "permissible" or "allowable". Al-Qaradawi further explains it as a permitted concerning which no restriction exists and the doing of which is allowed by the law-giver, Allah"(Al-Qaradawi, 2013: xxv). Evans and Syed (2015) define that halal is an Arabic term meaning permissible or lawful. It is the opposite of haram, the later means prohibited or unlawful. Al Jallad (2008) further defines the term halal as [...] "permissible behavior, speech, dress, conduct, manner, dietary and services and facilities". Al Jallad claims that the halal-haram dichotomy usually applies to aspects of Muslim life. Jamal and El-Bassiouny (2018) define the word halal as a comprehensive concept that has a wide cultural and social connotation and encourages Muslims to use goods and services that promote goodness and welfare in all aspects of life. They further illustrate that halal encompass goods and services such as foods, beverages, clothing, cosmetics, pharmaceuticals, entertainment, finance, and financial services. Western academics have mainly considered halal from the narrow perspective of Islamic dietary laws (Al Jallad, 2008) and the large areas of halal such as halal tourism, medicines, and cosmetics, halal insurance and loans untapped yet (Ambali & Bakar, 2014). This implies that halal must be studied from the broader context in terms of its practicability and suitability to secular businesses as well. Halal in the tourism context according to Battour et al. (2017) is a practice or activity in tourism that is permissible according to Islamic teaching. Al Jallad (2008) stated the domain of halal goes beyond food and drinking and is not limited to purely a religious issue but is in the realm of business and trade. According to Suleman & Qayum (2018) there exist a widely held understanding to connect the term halal and haram only to dietary requirements. Particularly non-Muslims try to confine the term only with dietary system and law, specifically with meat and meat products. Eid and El-Gohary (2015); El-Gohary (2016) argue that even though the term halal for so long connoted to refer to food and beverages, the very concept of halal is, however, not confined only related to food or food products, it includes all aspects of Muslim life. In the 21st century, it is no longer possible to confine halal merely to food and beverages because other businesses

including the halal tourism and hospitality industry become an attractive area of halal tourism. As El-Gohary, (2016, p: 126) states the concept of halal is built around the need for any Muslim to have products that are allowable, acceptable and permissible from a religious point of view that starts with food and beverages and covers other many aspects such as banking and finance, tourism, cosmetics, jobs, travel and transport services and so on. There are also similar concepts in Islam such as *makruh* (disliked) and *haram* (forbidden). According to Duman (2020), *makruh* refers to activities that are not prescribed halal or *haram* but they are disliked and discouraged whereas *haram* foods, beverage, and behavioral conducts are prescribed and unacceptable in Islam. For example, Islam openly categorizes activities and actions such as adultery, gambling, consumption of pork, selling or using of alcoholic products and dressing inappropriately to be *haram* (Duman, 2020). Islam has universal values that are not bounded by place, race, color, creed, or social status. It is believed that the principles of halal are among these universal values of Islam. Muslims, irrespective of their social classes or nationalities, race or place, should obey and practice the sharia law. The direct opposite of halal is haram, which refers to prohibited, unlawful and forbidden according to Sharia law (El-Bassiouny & Jamal, 2019). Therefore, according to Evans and Syed (2015), the defining parameter of the concept of halal is eventually evolving and expanding. Traditionally, halal was used to refer only to meat and poultry and/or food and beverages. With the passage of time, however, halal is growing to include halal tourism, medicines, cosmetics, halal insurance, and the financial system (Battour et al., 2018b; Evans & Syed, 2015). In recent decades, halal has grown to include all the aspects of Muslim life including travel and tourism.

Battour et al. (2010); Battour et al. (2017, 2018a, 2018b); Battour & Ismail (2016); Battour et al. (2012); Vargas-Sánchez & Moral-Moral (2019) define Halal tourism as any tourism phenomenon that is allowable for Muslim according to Sharia. The preceding definition is misleading because it excludes non-Muslims from halal tourism. This definition is not acceptable within the scope of the present study because the present study considers halal tourism from the secular point of view whereas the definition given by the above authors excludes non-Muslim visitors. Jamal & El-Bassiouny (2018) define halal tourism as tourism activities and behavior geared towards individuals and families that abide by the rules and principles of Sharia. They further explain that halal tourism is a kind of tourism that offers solutions and options for Muslim visitors by allocating prayer spaces, offering halal foods and beverages, provide separate swimming pools and avoiding alcoholic beverages. According to Battour et al. (2018b), halal tourism is defined as tourism activities that are permissible under Islamic law in terms of behavior, dress, conduct, and diet. Battour et al. (2011) define it as the act of offering tour packages and destinations that are particularly designed to cater to Muslim considerations and address Muslim needs. It refers to tourism products that provide hospitality services per Islamic beliefs and practices. This involves providing halal meals and beverages, assigning separate swimming pools with Islamic swimming etiquette for men and women, arranging alcohol-free dining areas, arranging prayer specie and ablution facilities (Elasrag, 2016: 25). World Travel Market (WTM, 2007) describes halal tourism as a type of tourism that complies with Islamic teachings in the area such as behaviorisms, dress, and diet. Jeffery, Chairman of World Travel Market, defined Halal tourism as a type of religious tourism that denotes sharia-compliant activities in terms of behavior, dress, conduct, and diet (WTM, 2007). (World Travel Market, 2007). Aji (2019) defines halal tourism as "a trip for leisure or business undertaken by Muslims to tourist objects or at transaction either Islamic or non-Islamic countries except those countries that have been banned by Sharia." The preceding definition considers Muslims as the only customers of halal tourism and it denies the role of non-Muslim as customers which affects the "secularness" of halal tourism. Aji argues that halal tourism is not Islamic tourism but he fails to differentiate the peculiar behavior of Islamic tourism clients

from halal tourism clients. Nor does he specify whether the products and services consumed by travelers while traveling are halal. These issues are the central point as far as halal tourism is concerned.

By thoroughly reviewing previous definitions given to halal tourism by various authors from the extant literature and conducting an interview with tourism experts, the gaps of each definition have been identified and discussed earlier. Therefore, the author of the study under discussion proposes the following definition of halal tourism.

Halal Tourism comprises the activities of any person (Muslim or non-Muslim) who obeys Sharia law and consumes only halal products and services principles traveling to and staying in places other than his/her usual place of residence or work for not more than one uninterrupted year for secular and /or religious purposes.

Defining Islamic Tourism

UNWTO defined Islamic tourism as "the activities of Muslims traveling to and staying in places outside their usual environment for not more than one consecutive year for the participation of those activities that originate from Islamic motivations which are not related to the exercise of an activity remunerated in the place visited" (Laderlah et al., 2011, p: 186). Duman defined Islamic tourism as "tourism activities by Muslims that originate from Islamic motivations and are realized according to sharia principles" (Duman, 2011, p: 6). According to Jafari and Scott (2014, p: 13), Islamic tourism is " a new 'touristic' interpretation of pilgrimage that merges religious and leisure tourism. Mohamed (2018) defined it as … travel involves exploring Islamic history, arts, culture and heritage and enjoying the Islamic way of life, in conformity with the Islamic faith. It could be also seen as any activity, event, experience or indulgence undertaken in a state of travel that is per Islam. Tourism per Islam, involving people of the Muslim faith who are interested in keeping with their religious habits whilst traveling (Carboni et al., 2014, p: 2). According to Din (1989), Islamic tourism is the touristic activity that obeys Islamic principles undertaken by tourists with Islamic motivation. The definition given by Din is rather close to the definition of halal tourism. Because even though he mentioned the motivation properly, he had to define who the traveler is as well. As to me, to be called Islamic tourism, the visitors or tourists must be Muslims and he had to express so. The organization of Islamic Cooperation (2011) defines it as "Muslims tourists traveling to destinations where Islam is an official or dominant faith, often for reasons connected to religion." This definition excludes non-Muslim countries as a destination for Islamic tourists. However, Islamic tourism could be conducted towards non-Muslim destinations. For instance, Muslims may travel towards non-Muslim countries for Islamic business and preaching purposes. For Henderson (2010a), Islamic tourism is generally describing tourism primarily undertaken by its followers within the Muslim world. This definition also misses the point that Islamic tourism could be carried out towards non-Muslim countries and destinations. Muslims may travel to non-Muslim countries to preach Islam for business or leisure. Even the very purpose of halal tourism is to meet the religious needs of Muslims in the non-Muslims destination. Because it is supposed that Muslims may face more challenges in non-Muslim countries with a lack of halal products and services because these countries have no experience of halal products and services. In Muslim destinations, halal products and services are already available for the everyday life of the locals. Boğan and Sariisik (2019) define Islamic tourism as "a tourism type which has emerged as a result of individuals' preferences to travel to gain the consent of Allah." Boğan and Sariisik mainly focus on travel motivation especially the intention of visitors has been considered as a sole variable to

distinguish Islamic tourism from halal tourism. They have overlooked other important variables such as the behavior of the travelers and the kinds of products and services going to consume. Therefore, the current study argues that this definition missed two important issues. Firstly, they did not indicate whether travelers are Muslims or not. The term Islamic per se may not indicate the faiths of the travelers. As far as Islamic tourism is concerned, the travelers must be Muslims. Secondly, they have failed to postulate the type of products and services visitors would rely on. Hence, to fill such gaps, the current researcher proposes the following definition for Islamic tourism.

> *Islamic tourism comprises the activities of practicing Muslims who strictly abide by Sharia law and principle, and consume only halal products and services traveling to and staying in places outside their usual environment for not more than one consecutive year for sacred or religious purposes.*

Halal Tourism Vis-à-Vis Islamic Tourism

Various scholars have researched halal tourism and Islamic tourism (Azam et al., 2019; Battour et al., 2010; Battour, 2019b; Battour et al., 2011, 2018b; Battour & Ismail, 2016; Battour et al., 2010, 2012; Bhuiyan et al., 2011; Boğan & Sarıışık, 2019; Din, 1989; Duman, 2011, 2020; El-Gohary, 2016; Hassan, 2015; Jafari & Scott, 2014; Scorțe et al., 2013). Most of these did not clarify the difference between halal tourism and Islamic tourism sufficiently. Among others, Boğan and Sarıışık (2019) in their article entitled "Halal tourism: conceptual and practical challenges Boğan and Sarıışık (2019) tried to see the difference between halal tourism and Islamic tourism. However, they also missed some important points. Firstly, they consider all people who engage in halal tourism as "Muslim tourists". They suggest [...] hotels that provide sharia-compliant services as "halal hotels" and visitors who involves in halal tourism as "Muslim tourists". However, some of the travelers who engage in halal tourism may not be Muslims. Practically some non-Muslims also participate in halal tourism.

Therefore, the tourist who engages in halal tourism could not be necessarily Muslim. They could be Muslim and/or non-Muslims who agree to use halal products and services. Consequently, I recommend that tourists who engage in halal tourism to be called "halal-conscious tourist." Boğan and Sarıışık predominantly focused on the motivation of Islamic tourism while the concept of halal tourism seems ignored. Secondly, the authors did propose a new definition of Islamic tourism but they did not suggest halal tourism. The current study tries to propose "inclusive and cogent" definitions for both. One of the most significant differences between the current paper and the previous studies is that the present study tries to see "halal tourism" from the secular point of as a business of Muslims and non-Muslims. The previous studies considered Muslims as the only customers of halal tourism. In this thesis, I strongly argue that halal tourism is secular tourism that relies on halal products and services where both Muslims and non-Muslims are equally welcomed. Moreover, the present study tries to demonstrate the classifications and interrelations of Muslim-friendly tourism. This study also tries to incorporate the opinions of tourism scholars through a new Delphi technique.

Boğan & Sarıışık (2019) point out that both academics and practitioners have not designated the cogent terminologies for sharia-compliant tourism. Therefore halal tourism and Islamic tourism often used interchangeably until now. Battour & Ismail (2016) conclude that the term Sharia-compliant tourism and Halal tourism have a very close meaning if not necessarily the same. However, Battour latter in 2019 proclaims the difference between Halal tourism and Islamic tourism. He claims that the term Islamic is used only to the

Islamic faith and Islam's doctrines related issues. Nonetheless, several academicians and practitioners still consider Halal tourism and Islamic tourism as synonymous phrases; this is however inaccurate, misleading and faulty generalization. Halal tourism and Islamic tourism have entirely different meanings and each one holds different roles. For a proper understanding of the science of halal tourism, therefore, it is necessary to appraise the difference between Halal tourism and Islamic tourism precisely. I also argue that people engage in Islamic tourism to accomplish the religious mission and please their God under any circumstance where their ultimate goal is Islamic. Therefore, it is purely religious and deserves to be called Islamic tourism. According to Duman (2020), the purposes of Islamic tourism include Hajj, the Umrah, visiting relatives and friends (VRF), contemplating the greatness of God through visiting the natural beauties and other creations, cultures, learning about the divine experiences of past civilizations, to impart Islamic education, preaching, and sermon. Boğan and Sarıışık (2019) emphasize the intention of the visitation to discuss whether Islamic tourism differs from Halal tourism. According to them, if the intention of the visitation is other than pleasing God, it could not be said Islamic tourism even though they use only Halal products and services throughout their trips. In Islamic tradition, it is believed that action could be Islamic only when the intention of the person who performed it is to please Allah. For example, the traveling of Saudi Arabian tourists towards the Halal destinations of Thailand Philippines, Singapore, Japan and so on cannot be Islamic tourism but it could be halal tourism as far as they consume Halal food, beverages, and services while traveling. If the Muslims in any destination relies on non-halal products and services, it is neither halal nor Islamic tourism.

El-Gohary (2016) considers halal tourism a subcategory of religious tourism but halal tourism cannot be necessarily grouped under religious tourism because the activities of those travelers who travel for other than religious purposes such as for pleasure and business can be considered as halal tourism as far as these visitors consume halal products and services while traveling. Halal tourism is both within and beyond the realm of religious tourism. Therefore, it is important to note that halal tourism gets out beyond the boundary of Islamic tourism or religious tourism. Mohideen and Mohideen (2008) also argue that the term "Islamic" is used to refer to the religious practices of Muslims as per the rule of their religion. Islamic tourism considers some variables but not halal tourism. For instance in Islamic tourism, the following points have been taken into consideration: the target customers (i.e. Muslims or non-Muslims), the location of activity and the purpose of travel (Islamic or secular) and the product and service offered (i.e. food, facilities halal or not). However, halal tourism concerns only the last variable the product and service offered (i.e. whether food, beverages, facilities, and services are halal or not). El-Gohary (2016) argues that practicing Muslims want to be honest for their religion wherever they are. They consume only products that are permitted by Sharia and fall under the jurisdiction of Islamic Sharia. The only difference between traditional (conventional tourism) and Halal is that the latter consumes Sharia-compliant accommodations, food and beverages, activities, facilities and actions. If the visitors consume only halal products and use only halal services in the destinations, they can be both Halal tourism and Islamic tourism. If the intention of their traveling is religious only to please Allah or to strengthen his/her faith either by training, learning, attending sermon or contemplating what has been seen is said to be Islamic Tourism. Furthermore, in Islamic tourism, Muslims may travel to perform the pilgrimage, for teaching and learning religious causes, preach or sermonize, to pray, to recite Quran and strengthen Muslim fraternity (Din, 1989). Visiting relatives and friends for the sake of pleasing Allah is highly encouraged in Islam. There is some evidence in both the Quran and Hadith about the value of maintaining ties of kinship for it has a great role in achieving social cohesion, cooperation, and love among the Muslim brethren and sistren.

Allah says the following about maintaining ties with relatives. "*[…]* do not break off the relations of the kinship *[…]*" (The Holy Quran, 4:1).

The following Hadith also stated about the value of visiting relatives

"He does support kinship because he maintains his relationship with his lineage. What really supports these relationships is that they do so even if they break up" (Al-Bukhari, 2009).

Therefore, visiting relatives and friends (VRF) for the sake of pleasing God will be also another main intention for the participant of Islamic tourism. Moreover, people may also visit various wonders of natural resources, landscapes and historical sites for the religious purpose of contemplating the ultimate power of the Almighty God. Islamic tourism can be classified into two broad dimensions. Firstly, there is a religious tour to perform some religious duty in the place visited or transit routes such as pilgrimage towards shrines or saints. Haji and Umra could be the best example in this regard. Secondly, there is also a tour for the sake of seeking and/or imparting Islamic knowledge. For instance, Muslims may travel for training, Islamic education, Islamic meeting and preaching. During this kind of visitation, knowledge is recorded and quoted for wider dissemination. As we learn from Islamic history, books of literature, history, and geography, which have never been written before by any historian and geographer, have emerged after the beginning of travel and tourism. These days, there is a *Tebligh* movement that exemplified this dimension. There are Muslims Jamaa known as *Tebligh* who travel for preaching, teaching and spreading Islam accordingly. They mainly traveled for less than four-month (Abbasi, 2019; Haq & Wong, 2010).

Table 2. Characteristics of Halal Tourism and Islamic Tourism)

Types of Tourism	Travel Motivations and purposes	Type of visitors	Type of Destinations	Activities in the visited areas	Consumption preference
Halal Tourism	Secular & Religious	Muslims & Non-Muslims	Muslims and Non-Muslims countries if Halal products and services are available	Any halal activities	Halal Products and Services
Islamic Tourism	Purely Religious	Only Muslims	Muslims and Non-Muslims countries if Halal products and services are available	Religious activities such as performing pilgrimage, Venerating, preaching, teaching, learning, sermonizing, etc.	Halal Products and Services

Source: Author, 2020

Based on the intention of the travelers, halal tourism can be also divided into two dichotomies: Secular halal tourism and sacred halal Tourism (Islamic tourism). Both secular and Islamic tourism are similar in that both use halal products and services. At the same time, there is a distinction between secular halal tourism and sacred halal tourism in that the intention of the former customers is not religious whereas the latter can have only a religious purpose. It is must be understood that Muslims have also secular life and they want to enjoy it without transgressing Islamic principles. Over several years, only religious sites were considered as the only destinations of Muslim tourists (Fakir & Erraoui, 2019). However, in the second decade of the twenty-first century, this assumption does not work any longer and does not make sense. Muslims start to engage in tourism in a halal way. Halal tourism allows Muslims to enjoy their worldly life without compromising the principles of Islam. El-Gohary (2016) El-Gohary (2016) believes that branding sharia-compliant tourism as "Islamic

tourism" might give rise to undesired consequences because tourism products that are designated only for Muslim customers could deter non-Muslim customers who might also consume Halal tourism products and services. El-Gohary, therefore, recommends "Halal tourism" to be the main and the only terminology to brand and describe sharia-compliant tourism products and activities. I also argue that halal tourism is semantically and conceptually located both within and beyond the realm of Islamic tourism as it has the same inward direction but it invites secular and non-Muslim visitors as well. This desire to distance oneself from traditional religiosity among halal-conscious visitors gives rise to the new typologies better known as halal tourism.

The following diagram shows the relationship and interconnections between Conventional tourism, Halal Tourism, and Islamic Tourism.
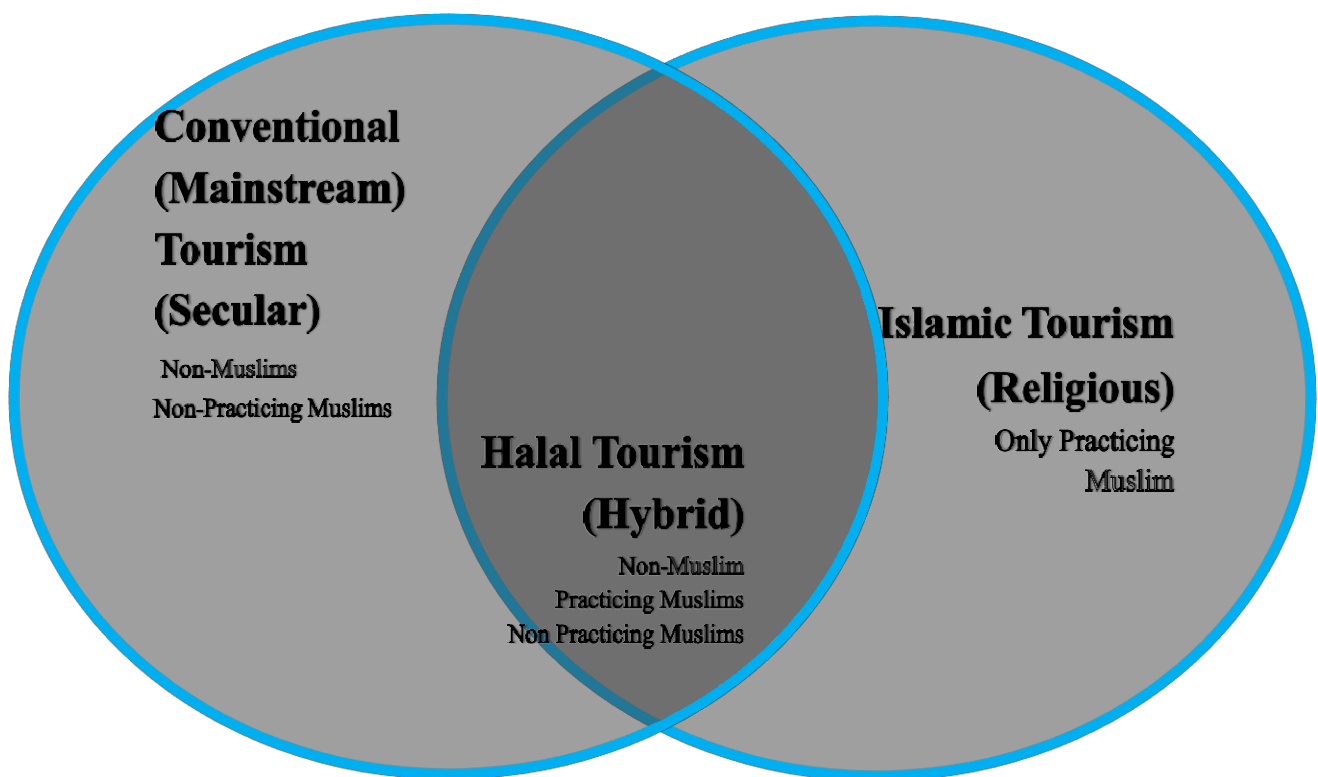

Figure 2:Relationship between Conventional Tourism, Halal Tourism, and Islamic Tourism
Source: Authors

Suleman and Qayum, (2018b) also argue that the term "Islamic" excludes any non-Muslim customers but halal is an inclusive one. They further describe that Islamic tourism has a strong connection with divine guidance and worship. Another essential point what Battour Battour (2019b) raised in the case of non-Muslims' traveling to destinations in Muslim countries or Islamic destination such as Islamic sacred place palaces, ancient mosques, and shrines to visit Islamic historical religious and cultural sites. Though this issue seems very debatable, it is very easy to learn that it is not Islamic tourism. In other words, given these travelers are non-Muslims, this kind of tourism will not be Islamic tourism. However, this kind of tourism can be Halal tourism if they use halal foods and halal services while traveling and staying there. As Battour suggests, the travel of non-Muslims to those areas could be termed "Islam-related tourism". However, we argue that if these tourists are used halal products and services it can be said halal tourism. Therefore, it is possible to conclude

that Halal tourism is a subcategory of tourism and Islamic tourism is a subcategory of halal tourism. Pilgrimage also one branch of religious tourism. By definition, all Islamic tourisms are part and parcels of halal tourism but it does not necessarily mean that all halal tourisms are Islamic tourism and therefore, mainstream tourism subsumes halal tourism subsumes, halal tourism subsumes Islamic tourism and Islamic tourism is a branch of halal tourism.
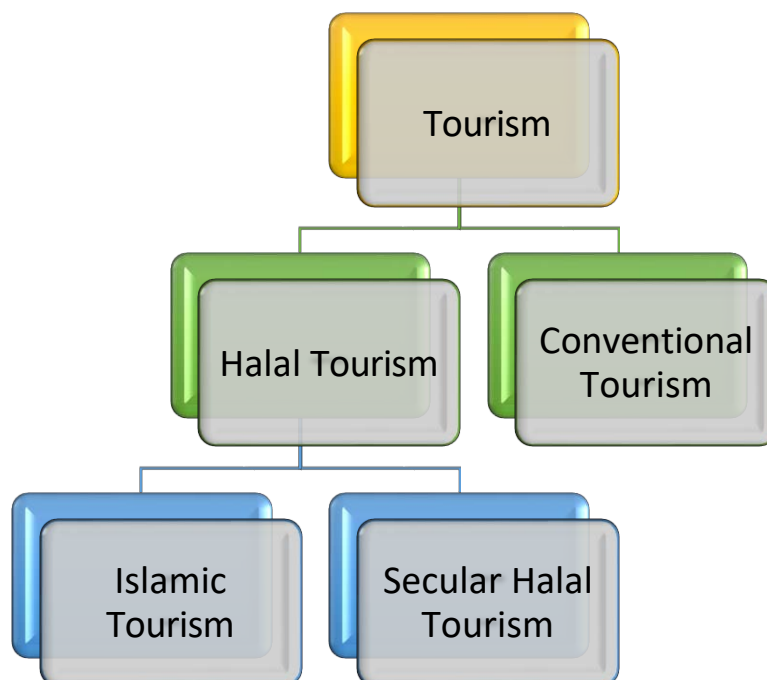

Figure 3: Classification of tourism based on types of Customer

Sorce: by the Author, 2020

There is also similar terminology known as Muslim-friendly in tourism. The term Muslim-friendly refers to the tourism experience that fits practicing Muslims. As such, this concept is more close to the concept of 'Halal tourism' but the two are not the same (Battour, 2019b). We argue that the term Muslim friendly is not advisable from the marketing perspective to market halal tourism because it seems exclusive against non-Muslims. It drags halal tourism towards a spiritual dimension. The term Halal is a wider and broader context than Muslim-friendly. For the success of halal tourism, We earnestly recommend that the spiritual dimension of halal tourism should diminish and it must excel as responsible tourism in terms of ecological, social and health dimensions. This perspective makes halal tourism sustainable and acceptable among all parties (Muslim and non-Muslims). For a destination to be recognized as a halal tourism destination, it should be fully halal and not be allowed to provide non-halal products and services. However, Muslim-friendly companies could provide both Halal and non-Halal products and services but not in the same place or section. Muslim-friendly destinations provide halal services, products, and spaces for prayer but they are in the realm of trade.

Tourism Experts' Opinions

In addition to the extensive literature review, the opinions of seven experts have been incorporated in this study by using the Delphi method. As has been discussed, although the field is increasingly attracting the interest of tourism experts, there is an ambiguity and lack of clarity over the concepts of halal tourism and Islamic tourism. Therefore, we have consulted tourism experts in order to learn whether the extent the experts' opinions match with literature regarding the definition and concept of halal tourism. Therefore, the views of

the seven tourism experts have been incorporated into established knowledge in the field and propose definitions for halal tourism and Islamic tourism. Though there was no big difference between the literature and the experts' onion, the panel of experts generates significant input to the study under consideration.

The experts were asked for a personal and synthetic definition of halal tourism and to clarify the difference between halal tourism and Islamic tourism. Initially, the majority of the panelists considered Islamic tourism and Islamic tourism as if they are the same but after iterations, the consensus was achieved on the availability of difference between halal tourism and Islamic tourism. First, a series of questions were sent to each member of the panel and asked to explain each question briefly. Accordingly, in the first round, the participants were asked to:

- • To argue whether there is a difference between halal tourism and Islamic tourism.
- • To explain the difference between halal tourism and Islamic tourism (if any).
- • To justify whether there are universally accepted definitions for halal tourism and Islamic tourism.
- • To propose cogent definitions for halal tourism and Islamic tourism.

These questions were designed to elicit and develop individual responses to the problems under consideration and to enable the experts to reflect and refine their views as the group's work progresses. In the second round, they have been asked the same questions but also provided summaries of the overall panel responses on the previous round and a summary of the reasons offered for each question. The third round questionnaire provides panelists with information from the second round, and so on. When responses begin to stabilize across iterations and group consensus seems archived, the results of the final round are used as input for this study.

It seems that iteration and feedback cause members of the panel to shift their former answer and to deeply analyze the questions and come toward a consensus. For instance, in the first round, four out of seven respondents had believed that there is no substantial difference between halal tourism and Islamic tourism and they recommend using these terminologies interchangeably. There rest three argued that there is an unequivocal difference between halal tourism and Islamic tourism. However, they all believed that there are no universally accepted definitions for both halal tourism and Islamic tourism. Since consensus had not been reached during the first round, we proceeded to the second round. In the second round, the summaries of the overall panel responses have been sent to each panelist and they have been asked to reconsider their previous answers accordingly. In the third and final round, all panelists have reached the consensus that there is a distinction between halal and Islamic tourism. They also propose their own definitions. Therefore, their opinions and suggestion have been synthesized and incorporated into this paper.

Based on extensive literature review and the suggestions of these experts, the aforementioned new definitions have been proposed for both halal tourism and Islamic tourism.

Concluding Remarks

To conclude, despite the fact that the commencement of tourism lapsed more than a half-century, the universally accepted definition of tourism has not been adopted yet. The academic and practical ambiguity is very deep in Halal tourism and Islamic tourism. Therefore, not only the definition but also the parameters of halal tourism and Islamic tourism have not been well defined yet. In this article, the existing definitions of tourism, halal tourism and Islamic tourism were reviewed, evaluated and appraised. The study tried to reveal

the limitation of the existing definitions and propose new ones for halal tourism and Islamic tourism. The study approves that there is an unequivocal difference between halal tourism and Islamic tourism though people still use these terminologies interchangeably. The point of difference between halal tourism and Islamic tourism mainly lies in the intentions and actions of travelers. If the visitors set out a journey by shouldering a religious mission to please Allah and rely on halal products and services, there is no doubt that this kind of tourism could be said Islamic tourism. Whereas if visitors consume only halal products and services this kind of tourism can be called halal tourism irrespective of the intentions of the visitation. By considering these differences, the following definitions were proposed for halal tourism and Islamic tourism respectively.

> *Halal Tourism comprises the activities of any person (Muslim or non-Muslim) who obeys Sharia law and principles and consumes only halal products and services, traveling to and staying in places other than his/her usual place of residence or work for not more than one uninterrupted year for secular and /or religious purposes.*
> *Islamic tourism comprises the activities of practicing Muslims who strictly abide by Sharia law and principle, and consume only halal products and services traveling to and staying in places outside their usual environment for not more than one consecutive year for sacred or religious purposes.*

Halal tourism is semantically and conceptually located both within and beyond Islamic tourism. In other words, though halal tourism seems to the tourism of Muslims it has also rooms for non-Muslims. Despite the fact that all Islamic tourisms are part and parcels of halal tourism, it does not necessarily mean that all halal tourisms are Islamic tourism and therefore, halal tourism subsumes Islamic tourism and Islamic tourism is a branch of halal tourism.

Therefore, this study suggests that academics should use appropriate terminologies in their academic writing about Sharia-compliant tourism. The difference between halal tourism and Islamic tourism should be well noted in both academic writing and the industry. Destination marketers are also advised to use the term halal tourism while promoting sharia-compliant tourism. This term relatively secular and acceptable by both Muslims and non-Muslims who are interested to use halal products and services. Practitioners, policymakers, hoteliers and tour operators need to identify the difference between Islamic tourism and halal tourism and respond as per the peculiar interests of the customers. For instance, Islamic tourists may not such interested in worldly entertainment rather they may focus on religious sites and religious issues whereas halal visitors may prefer to have more entertainment. For the success of halal tourism, we earnestly recommend that the spiritual dimension of halal tourism should diminish and it must excel as responsible tourism in terms of ecological, social and health dimensions. This perspective makes halal tourism sustainable and acceptable by all parties (Muslim and non-Muslims).

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