

CHAPTER II LITERATURE REVIEW

2.0 Introduction

Consumer behavior is a very broad area. It includes multiple layers, stages which are related to consumption. It is also influenced by various, tangible and intangible elements. Religion, as a cultural factor, affects behaviors of each individual believer. An important part of those is consumption behavior of people. The main objectives of the research are to explore the relationship between religiosity of Muslims and their hotel selection preferences, as well as, to examine differences between highly religious and less religious customers in the hotel selection.

This chapter presents the review of literature related to the research objectives. It starts with past studies associated to consumer behavior and the factors affecting on consumer behavior. The next section explains religion and religiosity. This is followed with discussion on the impacts of religion on consumer behavior and the Islamic way of consumption.

Furthermore, the review includes a range of literature about the secular and religious attributes which are provided by hotels to seize the marketing opportunities.

2.1 Consumer Behavior

Human behavior is very complicated and unpredictable by nature. In business researches, therefore, the area of consumer behavior has been continuously being studied. Consumers are users of the products and services, at the same time; they are the one who making the decision to choose products and services. Consumer behavior is a study about how they buy, how they pick one brand while numerous of brands are out there, how often and from where they buy, as well as, the reason why the consumer buy a product instead of another. Engel, et al., (1986, p. 5) defined consumer behavior as “those acts of individuals directly involved in obtaining, using, and disposing of economic goods and services, including the decision processes that precede and determine these acts”. Behavior can be done by an individual, by a group of people who can influence each other’s action or by an organization (Solomon, 1995).

Kotler and Armstrong (2001) explained consumer’s buying behavior is the behavior of consumers who actually buy the goods and services. In the original theory of planned behavior, intention was described as trying the behavioral action rather than relating to actual purchase (Ajzen, 1985), which means intention to purchase may not result real purchase. However, in another study a correlations were found between “trying to perform a given behavior” and “actual performance of the behavior” (Ajzen & Madden, 1986).

People have different reasons to buy a same product, for instance, trying with interest or satisfying actual needs (Grunert, 1988). Predicting intention is one way of the

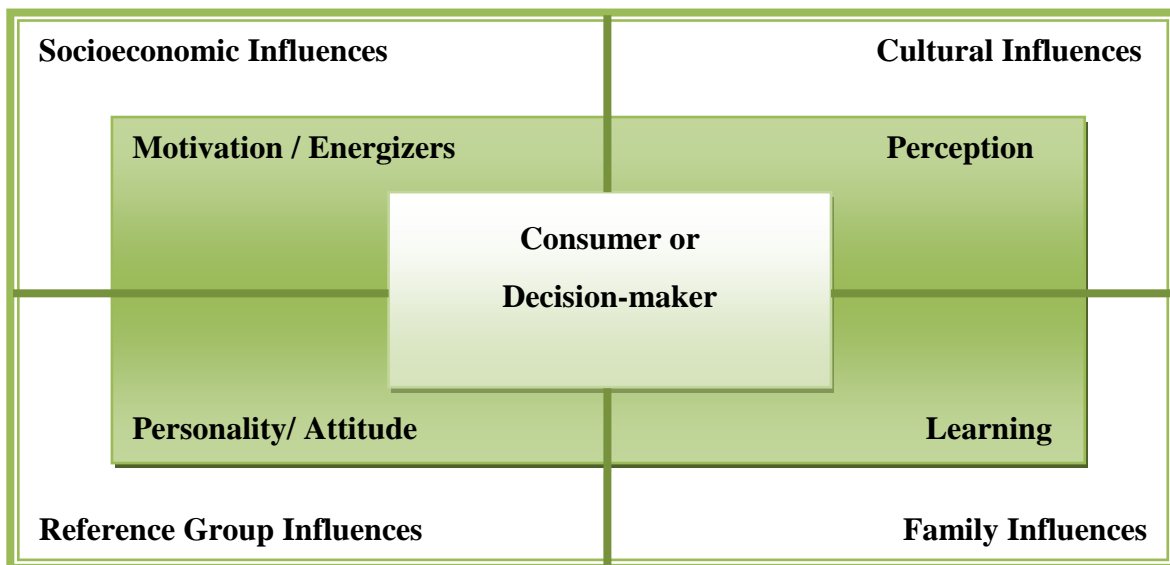
measurements that are used in segmenting the market (Sewall, 1978). For new product launching, purchase intention assists the managers to choose the location and the target population (Sewall, 1978; Silk & Urban, 1978), and it is applied to predicting demand for current products (Juster, 1966; Morrison, 1979). However, Bemmaor (1995) argues that intention can be used to predict behavior towards the products which already exist in the market for some time, but it is not appropriate to plan new product launching. Furthermore, applying purchase intention can also help to measure the effectiveness of promotions (Sewall, 1978).

2.1.1 Factors Influencing Consumer Behavior

Many purchase decisions are, most of the times, made by automatic reaction of the mind without much efforts and serious thinking, which is considered as the outcome of habitual process (Alba & Hutchinson, 1987). Gilbert (1991) pointed that consumer's decision is affected by two levels of factors. The first level is about psychological influences which are motivation, perception, personality and learning. The second level is made up of socioeconomic, cultural, reference groups and family influences. It indicates that consumer behavior includes variety of key activities that influences decision making. Consumers come with different age, characteristics, educational background, income level, and taste preference. Everything around and within them may influence their choice on product or service.

Kotler (2003) also suggested that cultural, social, personal and psychological elements are the most influential factors for consumer buying behavior.

Figure 2.1 Consumer Decision Making Framework



Source: Gilbert (1991)

Culture

Culture is a complex concept (Manrai & Manrai, 1996); it is needed to be “un-packaged”, in order to understand its influences (McCort & Malhotra, 1993). Culture has many components that shape life style of people. Therefore, the purchased goods are identification of buyers’ cultural values and indication of what they are (Mowen, 2000). Solomon, et al., (1995) stressed that consumer behavior and culture may have two-way relationships. The goods and services that correspond to culture have better chance to be accepted by the consumer. On the other hand, successful, innovative goods or services may create new culture. Marketing is a channel through which transfers the culture into the goods (McCracken, 1987). Cultural changes bring new opportunities and threats (Lancaster & Massingham, 1993); hence, knowing cultural trends is essential for companies (Baker, 2000).

Social Factors

Behavior of a consumer is also affected by social factors, such as reference group, family, and social roles and status (Kotler, 2003). “Reference groups are groups serve as direct or indirect points of comparison or reference in forming a person’s attitudes or behavior” (Kotler, 2003, p. 196). Family, friends and neighbors can be considered as indirect or direct reference groups. Bearden and Rose (1990) pointed out that reference group not only show a new direction for an individual’s behaviors but also have effect on individual’s attitude and self concept, which in turn influence actual brand preference and choice.

Walters and Paul (1970) suggested that family is important due to two reasons: multiple consumers may purchase many products as a family entity; other family members may greatly influence the buying decision of the individual even when a single person makes purchases.

Personal Factors

Past literature indicates that personal factors including age, sex, income level and occupation, produce direct effect on consumer behavior. For instance, Blattberg and Golanty (1978) found that consumers’ buying behaviors are significantly influenced by gender, income level, employment, property. The age of the buyer as one of the major factors influence individual’s purchases (Cole & Siva, 1993). Moschis (1992) studied age, employment status, and household as demographic information of customers that would have effect on their reaction towards the stores’ voucher promotions. Moreover, “lifestyle

is a person's pattern of living as expressed in his or her activities, interests and opinions" (Kotler, 2003, p. 183).

Psychological Factors

A number of complex behavior factors lie in psychological factors including perception, motivations, attitudes and learning (Kotler, 2003). "A motive is a learned needs that sufficiently pressing to direct the person to seek satisfaction" (Kotler & Keller, 2006, p. 184). In other words, it leads consumers to follow particular goals because they are socially valued (Buchanan & Huczynski, 1997). Psychographic variables are very powerful that can be used to create psychographic profiles and typologies of luxury brand consumers, distinguish their segments and significantly differentiate those segments from each other (Schewe & Calantone, 1978).

Situational Factors

Situational factors which consist of social environment, location of the purchasing, time elements and etc. can influence decision making when purchase is about to occur, for example, long waiting hours may make costumers feel bored (Taylor, 1994) and they may not come to shop there again. Stressful environment is one of the important situational factors that could have an effect on consumer behavior (Lee, et al., 2001). Unexpected consequences may change or discourage consumer's original motivation and target, for example, favorite brand being sold out leads them to buy substitute brands or products (Engel & Blackwell, 1982).

Figure 2.2 Black Box Model

Environmental Factors		Buyer's Black Box		Buyer's Response
Marketing Stimuli	Environmental Stimuli	Buyer Characteristics	Decision Process	
Product Price Place Promotion	Economic Technological Political Cultural Demographic Natural	Attitudes Motivation Perceptions Personality Lifestyle Knowledge	Problem recognition Information search Alternative evaluation Purchase decision Post-purchase behavior	Product choice Brand choice Dealer choice Purchase timing Purchase amount

Source: Sandhusen (2000)

Black box model summarized the influential factors and its effect on consumers. The model includes environmental factors, buyer's black box (consumer's mind) and buyer's response; in the model, the whole process of decision making is explained that marketing stimuli and environmental elements affect buyer's characteristics and decision making process, then the buyer's response is obtained (Sandhusen, 2000).

2.2 Religion

Religion is an internal process (Lenski, 1963; Allport, 1966) deep moral and ethical messages which are present in religious teachings helps to advance understanding of one's relationship and responsibility to others (Zinnbauer, et al., 1999). As a "constituent of dynamic forces" (Thrower, 1999), religion is flexible enough to deal with any kind of circumstances.

Religion has been defined as:

“Souls, supernatural beings, and supernatural forces” (Wallace, 1966, p. 52)

“A system of beliefs in divine or superhuman power, and practices of worship or other rituals directed toward such a power”. (Beit-Hallahmi & Argyle, 1975, p. 65)

“A socially shared set of beliefs, ideas and actions that relate to a reality that cannot be verified empirically yet is believed to affect the course of natural and human events”. (Terpstra & David, 1991, p. 73)

“An organized system of beliefs, practices, rituals and symbols designed (a) to facilitate closeness to the sacred or transcendent (God, higher power or ultimate truth/reality), and (b) to foster an understanding of one’s relation and responsibility to others in living together in a community”. (Koenig, et al., 2001, p. 18)

“A social arrangement designed to provide a shared, collective way of dealing with the unknown and un-knowable aspects of human life, with the mysteries of life, death and the different dilemmas that arise in the process of making moral decisions”. (Johnson A. G., 2000, p. 59)

“... a cultural subsystem that refers to a unified system of beliefs and practices relative to a sacred ultimate reality or deity”. (Arnould, et al., 2004, p. 517)

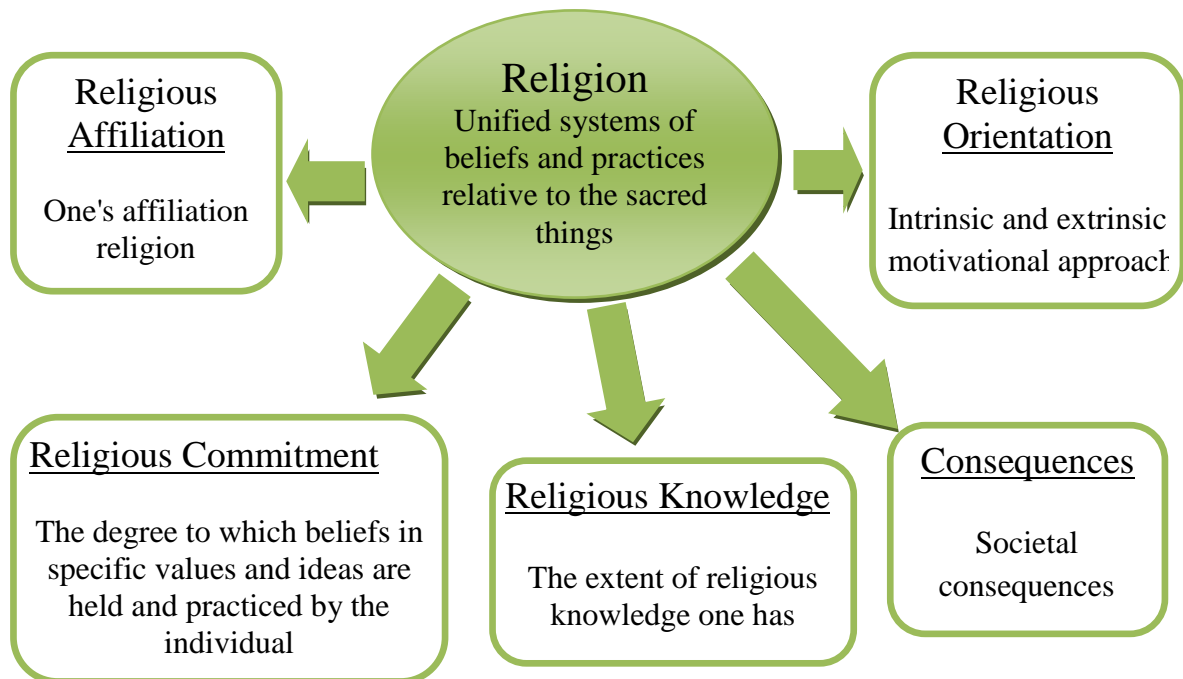
“Religion is (a) the feelings, thoughts, experiences, and behaviors that arise from a search for the sacred and/or (b) a search or quest for a non-sacred goal such as identity, belongingness, meaning, health, or wellness in a context that has as its primary goal the facilitation of (a), and (c) the means and methods (e.g., rituals or prescribed behaviors) of the search that receive validation and support from within an identifiable group of people”. (Hill, et al., 1998, p. 21)

Though numerous definitions were used to describe religion (Kucukcan, 2005), religion has different meanings for different people. Believers from various beliefs have great discrepancy on knowledge, attitude and practice of the religion. The inconsistent understanding towards religion may be the result of cultural and ideal differences make. Therefore, it exists that believers of same religion also may understand and accept the religion in different ways. As Thrower (1999) elaborated, the meaning of religion and its

relations to life have been defined with many different explanations, even in the same religious culture.

Durkheim (1915) highlighted that religion can only be explained by truly understanding and practicing it which indicates that one may have to experience the truth lay behind a religion in order to explain it. The people who do not believe in any religion may not be able to find sufficient models from their environment that gives as part of the sense of their identity (Walker, 2008). They might not have enough chance to consider about their thoughts and nor they control their action without a serious belief.

Figure 2.3 Components of Religious Influences



Source: Muhamad and Mizerski (2010)

Muhamad and Mizerski (2010) presented that one's religious affiliation, religious commitment, comprehension and knowledge about the religion and understanding of the

social consequences of believing and practicing the religion are the components of the religion which may have effect on behavior of the person as consumer. Religious commitment, the level of believing and practicing of the religion, is main concern of this study. Therefore, the topic is discussed in the following section by reviewing more literature about religiosity.

2.2.1 Religiosity

Religiosity is the importance of religion in one's life. Religiosity which is also known as religious commitment or religiousness is defined by Johnson, et al. (2001) as "the extent to which an individual's committed to the religion he or she professes and its teachings, such as the individual's attitudes and behaviors reflect this commitment". Worthington, et al. (2003) stated: "the degree to which a person uses adheres to his or her religious values, beliefs and practices and uses them in daily living. The supposition is that a highly religious person will evaluate the world through religious schemas and thus will integrate his or her religion into much of his or her life."

Being religious not only implies strong belief but also the action which are required in the religion. The stronger the beliefs, the greater the likelihood the individual will follow the principals of religion in daily life (Booth, et al., 1995). Therefore, religious people have strong belief on its principles as well as they are more likely to faithfully obey the rules, for instance, praying five times a day, fasting during fasting month, eating Halal foods and so on for Muslims. Conversely, if the faith is not strong, they might ignore the rules, and action has no difference between non-believers of the religion.

In Allport (1950)'s understanding religious motivation is differentiated by intrinsic religiousness and extrinsic religiousness. The "extrinsically motivated person uses his religion whereas the intrinsically motivated lives his religion" (Allport & Ross, 1967, p. 434). Internalized behavior is intrinsic religious acts (Batson, 1976) and that exist for its own sake; extrinsic religiousness is adopted to accomplish some other goal (Gorsuch, 1994). Ellison, et al. (1989) suggested three different aspects of religiosity: (1) individual belief and/or personal religious experience; (2) level of participation of organized religious activities; and (3) type and strength of personal identification with a religious community.

Lenski (1963) argued that religiosity is expressed by religious orientation which is being guided by prayer or through talking to God, and these practices show direction in the individuals' lives. Allport (1966) hypothesized that the process of being faithful to a religion motivates and gives meaning for one's life (Allport, 1966; Morgan, 1983). Strong religiosity may indicate moral standards (Wiebe & Fleck, 1980). For example, it's believed that religious people are less materialistic because material objects are considered as obstacles to spiritual transcendence by many religions (Smith, 1991). Watkins (2003) also emphasized that highly religious people seem to be non-aggressive in life. To the extent that religious people are less likely experience stress (LaBarbera & Gurhan, 1997). They had consistent findings on a negative association between religious involvement and psychological distress (Lindenthal, et al, 1970; Stark, 1971). It can be concluded that strong religious belief may lead one to be more positive, less aggressive in their lives.

2.3 Religion and Consumer Behavior

Religion appears to have impact on one's behavior, well-being, and life in general (Ebaugh, 2002; Francis & Kaldor., 2002). As an example, a study on students' behavior during spring vacation, done by Mattila, et al. (2001), proved that casual sex and drug use was less common among the students who believe in a certain religion than those who do not have religious belief. The followers are guided, directed and observed by the scale and influence of religion in all circumstances. As said by Thrower (1999), "dynamism and fluidity of religion allows it to survive on personal and societal levels".

Religion has a huge influence on consumers' behavioral outcomes (Essoo & Dibb, 2004). Poria, et al. (2003) mentioned two main sources which are related to effects of religious belief on behavior. First is from the do's and don'ts in the religion, in other words, requirements and prohibitions. Examples consist of the religious rules prohibiting Muslims from consuming pork, or Hindus from consuming beef. The second is that religion shapes the culture, attitudes and values of society (Grigg, 1995).

Haron, et al. (1994) studied factors affecting bank selection of Muslim and non-Muslim customers in Malaysia. Findings presented that about 39 per cent of the Muslim participants chose Islamic bank only because of religion. Siala, et al. (2004) studied the role trust and religious affiliation in electronic commerce. Respondents of the study were selected among students from different religious group. Their findings showed that customers' trust towards web sites is different according to religious affiliations which the web-site and the students belong to. The study indicated that Muslim customers

express more trust and positive attitudes for the Muslims' web sites than the web sites belong to Christians; and they more likely to buy from Muslims' sites comparing to other web sites. Moreover, Essoo and Dibb (2004) identified the differences in consumer spending between Muslims and Hindus and found the influence of religion on consumer behavior.

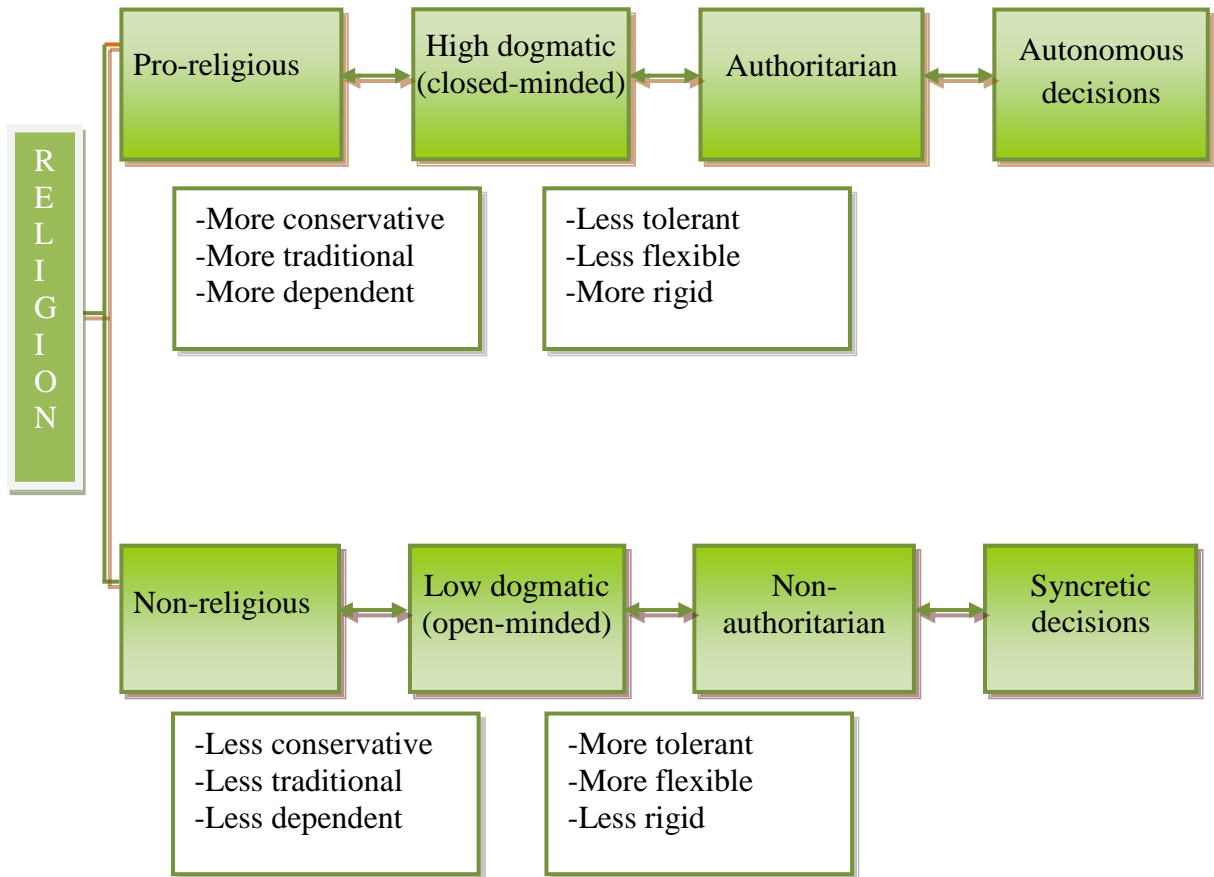
It has been proved by previous studies that religiosity level of a consumer determines the influences of the religion on consumer's decision making. According to findings of John, et al. (1986) there is a relationship between religiosity and willingness to try new products and perceived risk. A study on geographic subcultures in the U.S. which was done by Gentry, et al. (1988) reported that greater levels of risk with new products were perceived by people who residence in areas with higher levels of religiosity. Delener (1989) emphasized that religious consumers give impression as searching less information about the product comparing to non-religious consumers. Religiosity affects perceived risks and uncertainty when it is coming to decide purchasing durable goods as proven by Delener (1990). He studied the purchasing behavior on new cars and microwave ovens of wealthy Catholics and Jewish families in the Northeast of United States. The results of the study showed that Catholics seem to be more sensitive to any potentially negative consequences when they are shopping. The higher the religiosity the more obvious this sensitivity appeared. This attitude can be explained by trend of less secure and lower self-confident among highly religious individuals compared to individuals with lower sense of religiosity.

Not only has religion different impact on purchasing decision among people followed various levels of religiosity, but it also has impact on diverse buying processes, especially in those who are more practical. As explored by LaBarbera and Stern (1990) that religiosity also influences on repeat buying behavior. The study examined the possibility that the involvement of repeat buying behavior is more among highly religious Jews comparing with their less religious Jewish. Moreover, McDaniel and Burnett (1990) have done a research about the effect of religiosity on various attributes of department store. According to their study result, sellers' personnel friendliness, shopping efficiency, and product quality are more important in selecting a retail store among highly religious consumers than those have lower level of religious commitment. Rodriguez (1993) studied the relationship between religiosity and the purchasing patterns of consumers in Peru. The degree of religiosity was associated with the purchasing patterns of the middle and lower socioeconomic groups of the Peruvian population based on the study. In Delener (1994)'s research on pro-religious and non-religious automobile buyers found that role of husband has more influence in decision making among pro-religious buys than non-religious automobile buyers.

Because of religious restriction, people have different choices on goods or services, especially in those more practical religions. Battour, et al. (2010) studied the attributes of *Halal* tourism destinations which are provided to attract more Muslim tourists. The study results obtained through two focus group study and fifty three interviews in Malaysia. It was concluded that religiosity level of Muslim tourists has influences on their needs, consequently, products or services which are suitable for *Shariah* may give satisfaction to

Muslim tourists and the satisfaction level differs among the tourists with different religiosity level.

Figure 2.4 Religious Influences and Role Structure Paradigm



Source: Delener (1994)

In conclusion, the above review specified that religion has been believed as a crucial factor which influences customers' behavior, more importantly, the studies stressed that religiosity of consumers has effect on their consumption behavior. The discussion in this section provides strong supporting evidence to build up hypotheses for this research. The hypotheses are presented in chapter Three.

2.3.1 Islam and Consumption

'Islam' is an Arabic word which means 'submission', and derives from a word meaning 'peace'. In a religious context it means complete submission to the will of “*Allah*”, the Arabic word for God. Muslims believe in one God; in the Angels created by Him; in the prophets through whom His revelations were brought to mankind; in the Day of Judgment and individual accountability for actions; in God's complete authority over human destiny and in life after death. Muslims believe in a chain of prophets starting with Adam.

The Quran is the prime source of every Muslim's faith and practice. The “*Sunnah*” is the next important source of Islam; it is the traditions and customs of Prophet Muhammad (PBUH). Islam teaches that God revealed through all His prophets to every people; this life is a life of worship; mankind are placed on this earth in order to worship *Allah* and obey His command; this earthly life is a series of trials.

Any commercial activity from an Islamic perspective should be guided by the following two principles. First is submission to the moral order of God, second is sympathy and mercy to God's creations which implies refraining from doing harm to others and thus preventing the spread of unethical practices (Niazi, 1996). Essoo and Dibb (2004) stated that because Muslims believe in their behaviors are resulted by God's will; therefore, they might be willing to take higher risk when they shop. However, practicing Muslims can only dare to take the risk of trying the new, innovative goods and services that are permissible in Islam.

Consuming harmful goods and services, which have negative effect on either individual or society, or have danger to health, social stability, or economic resources, are forbidden in Islam. Muslim consumers have no significant difference with other consumer segments in demanding healthy and quality products, except *Shariah* requirements. “*Shariah*” means law, refers Islamic law. “*Shariah* is far from human limitation and imperfection” (Battour, et al., 2010), the rules and principals of *Shariah* are very detailed.

Different religions have different rules on food consumption; hence, the impact of religion on consumers’ food selection cannot be ignored (Dindyal, 2003). For Muslim costumers the concept of *Halalness* is one of the most central issues. *Halal* food means the sort of food that can be lawfully consumed through Islamic food preparation. Food and drinks that are prohibited by Islam include pork, pork-derived foods including lard, bacon and flesh, and other products from carnivorous animals or from those that feed on carrion, as well as, alcohol (Dugan, 1994). Slaughtering the animals within Islamic law or in other word, by the name of *Allah* is one important distinguishing characteristic of the *Halal* label, only after this process, Muslims are allowed to eat the food. *Halal* and *Haram* are mentioned in Holy Quran with following verses: “Forbidden unto you (for food) are: carrion, and blood, and swine flesh, and that which hath been dedicated unto any other than *Allah*, and the strangled, and the dead through beating, and the dead through falling from a height, and that hath been killed by the gorging of horns, and the devoured of wild beasts saving that which ye make lawful and that which hath been immolated to idols, and that ye swear by the divining arrows...”. (5:3)

Food is just one aspect of *Shariah*. Apart from *Haram* food, drinking or selling alcohol, gambling and being involved in the gambling industry are also not allowed for Muslims. Therefore, visiting the places which are involved in alcohol consumption and gambling is practice is not acceptable for Muslims (Din, 1989; Al-Hamarneh & Steiner, 2004; Hashim, et al., 2007). It is stated in the Quran: “O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan’s handwork: eschew such (abomination), that ye may prosper.” (Quran, 5:90).

In accordance with *Shariah*, Muslim women must wear clothes which do not expose their hair and body. The Holy Quran states: “O Prophet, tell your wives and daughters and the believing women to draw their outer garments around them (when they go out or are among men)” (33: 59). Men also should cover their thighs (Timothy & Iverson, 2006). Because of that, attires that are not designed according to dress code of *Shariah* may not attract practicing Muslim consumers.

In addition, appearance of sexually stimulating images in marketing tourist destinations to Muslim customers is also frowned upon. *Shariah* prohibited to use promotion techniques with sexual appeal in international marketing (Saeed, et al, 2001). Female images are therefore not featured in tourism promotion in some Malaysian states like Terengganu (Henderson, 2003).

To sum up, as mentioned in the literature, Islam has huge influences on practicing Muslim’s consumption behavior.

2.4 Hotel Attributes

According to Alpert (1971) the attributes which directly affect preferences are named 'determinant attributes', they may arouse intention of purchase and bring competitive advantage. Hotel attributes are defined as the degree of importance which the traveler place on the various services and facilities provided by hotel to increase traveler satisfaction (Wuest, et al, 1996).

Numbers of studies carried out to identify the travelers' preferred hotel attributes that may have impact on their choice. Service quality, safety, security (Atkinson, 1988; Cadotte & Turgeon, 1988), convenient parking (Saleh & Ryan, 1992), well-maintained room, cleanliness, convenient location (LeBlanc & Nguyen, 1996) have been highlighted as important attributes.

After analyzing 66 hotel attributes to find out the way of business and leisure travelers' hotel selection, Lewis (1984; 1985) concluded location and price as the key factors for both, business and leisure travelers. Atkinson (1988) stressed that cleanliness, security, value for money, courtesy and helpfulness of staff are important. Similarly, in a survey conducted by Cadotte and Turgeon (1988), the attitude of employees, cleanliness and neatness, quality of service and employee knowledge of service were found the most frequent mentioned hotel attributes. Ananth, et al. (1992) studied 510 hotel guests' choices on importance of 57 hotel attributes; as a result, price and quality were listed as the most important attributes, security and location were placed next important. LeBlanc and Nguyen's (1996) study illustrated that physical environment, corporate identity,

service personnel, quality of services and accessibility tend to have more influence on travelers' perceptions towards the hotel image. In addition, Lau, et al. (2006) stressed that providing free internet connection in the hotel is an important step to offer high quality experience to hotel guests.

It is extremely valuable for hospitality industry to understand those attributes which influence hotel selection behavior of travelers. Hoteliers may achieve higher satisfaction by offering right attributes to the right customer segmentation.

2.4.1 Hotel Attributes and Needs of Religious Customer

“... For almost a century, the Christian men's group, The Gideons, has distributed millions of Old and New Testaments in 76 languages. Now, spirituality is spreading out, and more hotels are making efforts to serve a variety of faiths” (Hotels reach out to variety of religious faiths, 1997). Providing religious facilities and services in hotels may attract new markets and improve hotel rates, such as, adding Christian symbols in the hotel room to satisfy Christian traveller (Weidenfeld, 2006). It indicates that hotels that are targeting Muslim travellers, also, would be able to attract more new Muslim customers and increase regular customers' satisfaction by adding Islamic related facilities in the hotel.

Almulla Hospitality is a good example of hotel that has applied religious attributes in servicing its guests. Almulla Hospitality, a Dubai-based hospitality group, launched the world's first *Shariah*-compliant hotel portfolio which operates under universal *Shariah* rules (**Table 2.1**).

Table 2.1 Almulla Hospitality Shariah Rules

No alcohol to be served on the premises
No entertainment such as nightclubs
Halal food served, no pork allowed
Male staff for single men and female staff for women and families
In-house religious figures that host seminars and preaching sessions
Traditional uniforms
Al-Quran, prayer mats, tasbi (rosary beads) in each room
or at the front desk
Markers indicating direction of Makkah
Staff to be predominantly Muslim
Separate wellness facilities such as gyms
Gender-segregated prayer rooms
Conservative TV channels
Plumbing considerations—toilets not to be facing Makkah
Art should not depict the human form
Beds not to be placed in the direction of Makkah

Source: Almulla Hospitality Corporate Culture (2008).

Past studies have provided experiences of non-*Shariah* compliant hotels on religious attributes and suggested that giving a corner for *Shariah* helps the hotels to attract more religious Muslims.

Halal Certification

Muslims are more demanding on the *Halal* logo for foods products while being more involved with the rest of the world (Riaz & Chaudry, 2004) because *Halalness* is not a problem in Muslim community. Mansfeld, et al., (2000) suggested preparing *Halal* foods that are made according to the Islamic law for Muslim tourists. Henderson (2003) mentioned that some western firms which involved in hospitality industry are also paying attention to preparing *Halal* food for Muslim guests. However, Muslims are still worry

about ingredients even they are provided *Halal* food, “the *Halal* certification gives them more confident” (Abu Bakar, 2010).

According Lee (2010), after years of trying in Muslim’s market, Philippine tourism industry failed to attract Middle East and other Muslim tourist to visit Philippine because of *Halal* certification request of the travelers. In March, 2010, Manila Hotel got the first *Halal* certification among competitors in order to welcome Muslim customers.

Prayer Room in Hotel, Mosque Close to Hotel

Hotels which have worship houses are preferred by religious tourist (Weidenfeld, 2006). Mosques, prayer rooms are very essential for Muslims to perform prayers (Al-Hamarneh & Steiner, 2004), hence, mosques near to hotels may become the hotels’ advantage when Muslims’ booking hotel (Weidenfeld, 2006). Syed (2001) presented that the traveller destinations which are near to mosques may more satisfy Muslims. Moreover, uniquely designed mosques also attract tourist attention (Henderson, 2003). Findings of Din (1989) indicated that hotels in Kuantan, Malaysia, provide prayer rooms with prayer rugs, the Quran, sign showing *Qibla* in first class hotels to meet Muslim guests’ needs.

Qur’an, Qibla Direction, Prayer Mat and Prayer Times

Previous studies about Christian traveler and hotel satisfaction have recommended that providing a bible in hotel rooms along with providing information on religious activities and institutions improve the religious friendliness of hotels (Weidenfeld, 2006).

Praying five times a day is one of the five pillars of Islam, an important part of religious Muslims' daily life. Therefore, to consider Muslim travelers' needs, hotel rooms should have signs that showing the *Qibla*, prayer mats and prayer time table (Shakiry, 2008). Mansfeld, et al. (2000) suggested indicating *Qibla* direction and providing Quran in Muslim guests' rooms. Hashim, et al. (2007) also presented that hotels which are targeting Muslim travelers should place *Qibla* direction markers in the bedrooms and give information about nearby mosques and local prayer times on their websites.

Additional Facilities

For creating Islamic environment, studies have mentioned some other additional services can be offered. Mansfeld, et al. (1995) emphasized employing Muslim staffs in the hotel, Timothy and Iverson (2006) also recommended training staffs on cross-cultural communication to serve Muslim tourists and hiring religious employee. Furthermore, free mixing between men and women is prohibited for Muslims and they should wear according to Islamic dress code in public, therefore, hotels may consider offering separate swimming pools and entertaining facilities for men and women (Henderson, 2003; Timothy & Iverson, 2006). Starting from 2002, the Terengganu state government has offered an 'Islamisation' program which includes men and women separated hotel swimming pools (Henderson, 2003).

2.5 Conclusion

Overall, this chapter reviewed the extant literature related to objectives of this research. The extant literature indicates that religion is one of the most influential factors in followers' daily activities; furthermore, the evidences suggested that religiosity level of consumer has effect on their decision making which provides support and justification to develop hypotheses for this study. In addition, the conventional and Islamic hotel attributes explained different needs of customers more specifically.

In the next chapter, the variables of this study, sampling, data and data collection methods are discussed; research framework and hypothesis are developed. The final section of the chapter presents the data analysis methods employed in this study.