

## Chapter 1: introduction

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (العنكبوت، ٢٠)

Decision making is part of mankind life; this can be individual or group in decision. Human kind is facing to making decision every day. Decision makers are influenced by the surrounded environment; this environment ranges from personal characteristics and belief to the influence of friends and society. Thereby this integrated and complex environment has some impact on the decision maker preferences and tastes. One of these decisions is travelling.

### 1.1 Overview

Tourism and traveling is recalled among the oldest industries. It is good to point out that, during the last decades this industry has been growing dramatically and it is twisted with the individual and social behavior in our modern community (Mokhlis, 2009). As a matter of fact when this phenomena face decision making process it might be affected by many factors from the earlier stages like motivational factors to its latest stages such as preferences and satisfaction; not to ignore that this decision making process has been also influenced by factors like culture and religion. Religiosity plays an important role in decision making process especially in the traveling (Mokhlis, 2009). Different religions have provided different and even sometimes similar rules on decision making process even for traveling.

From the Islamic point of view, travelling only did not forbidden, but also it has been encouraged by Allah to pursue. There are a few verses in Quarn which have mentioned about practicing Islamic rules such as praying, fasting, and so on while a Muslim is not in his or her hometown temporarily (4:43, 5:6, 5:106, 10:22, 12:94, 16:80, 18:71, 34:18, 36:42, and 39:21). These verses have been mentioned indirectly to travelling either for business and fun or Pilgrimage purpose. Meanwhile, there are also some verses in Quarn which encourage

travelling directly for some especial purposes such as observing the fate of those who contradicted (3:137), observing the punishment of criminals (27:69), and finding out how Allah created this world (29:20). Meanwhile, we have been advised by prophet Muhammad and other scholars as well as Quarn to travel for Jihad, Tabligh and other Islamic purposes.

By the above consideration, it can be concluded that travelling is considered as an acceptable norm in Islam. But, any activity in Islam should be for the sake of Allah; travelling such as other activities in Islam has been formed in a way that leads travelers to the Allah. So travelling should be conducted regarding to the Sharia compliant. Sharia provides us with a valuable guideline for dos and don'ts from the earliest stages of decision making for travelling which is motivation and intention to the latest ones such as preferences and goals. These rules sometimes very specific and clearly mention to some factors that a Muslim traveler should avoid them. Sometimes they give choice to Muslim traveler to think and make decision regarding to the existing situation.

Many studies were conducted to examine the effect of motivational factors on travel decision making (Mansfeld, 1992). But rarely studies tried to categorize these motivational factors in an Islamic point of view and relate it to the travel preference in an Islamic perspective. Islamic perspective refers to the presence of Islamic norms and values which are encompassed from Sharia during the whole process of decision making toward the travel preference.

Finally, the importance level of Islamic religiosity in the modern community in a borderless world would be an interesting issue for scholars in both Malaysia and Iran to discuss.

## **1.2 Problem statement**

Everyone would travel for different reasons. Battour (2010) mentioned that travel motivation differ from one person to another. Travelers' behaviors which are constructed

form their motivations have been studied several times by different researchers (Kotler and Amestrong, 2010; Bowen and Makens, 2003; Goeldner and Ritchie, 2003; Park and Yoon, 2008); most of them differentiate these motivations into the push and pull factors (Tolman, 1959; Yuan and McDonald, 1990; Dann, 1977; Kozak, and Kim, 2002; Lee, 2002; Yoon and Uysal, 2005; Battour, 2012, Devesa, Laguna, and Palacios, 2010). Also, the influences of demographic characteristic on travel decision making have been studied as well (Plangmarn et al., 2012). Furthermore, some studies are conducted to categorize the motivation factors in extrinsic and intrinsic factors (Alberto et al., 2007; King and Crowther, 2004).

However, among of all these studies the impact of religiosity has been rarely considered, while religiosity plays an important role in decision making process especially for Muslims. One of the exception is, Sandikci (2011) who mentioned that religiousness is an important factor which influences consumers to make decision on purchasing their product and services. Followed by Sandikci findings Duman (2011) proposed a new categorizing for motivational factors.

Duman (2011) constructed motivational factors into the Islamic point of view and differentiate them from hedonistic factors which are forbidden by Sharia, generic factors which do not have Islamic sensitive, and Islamic factors which are for the purpose of Sharia. The following research attempts to provide a theoretical framework for Islamic tourism by considering the religiosity as an important factor to influence consumers on their purchasing behavior (Sandikci, 2011) and as an important factor to motivate consumer to make decision (Duman, 2011).

Notable writers have made valuable contributions to approaching the concepts of Islamic tourism but as an academic field it seems that it is still in its infancy stage (Ala-Hamarneh, and Steiner, 2004, Scott and Jafari, 2010). In a study by Farahani and Ghazali Musa (2010) the direct relationship between Islamic religiosity and perception of the social

culture has been measured. But the influence of Islamic religiosity as a moderator factor on the relationship between motivation and travel decision making has not been studied widely and in depth. With regards to this issue, Pearce (2005) claimed that the Islamic attributes and issues pertaining to Islamic culture were not sufficiently covered by researchers. Besides, Duman (2011) and Battour (2011) highlighted that the role of religiosity is an important factor to form the attitudes and influence of the relationship between motivation and decision making. Hence, this study will discover the Islamic religiosity as a moderator factor which influences the relationship between motivation and travel preference. The need of Islamic religiosity role on travel decision making process by considering it as an influential factor has also been accounted for.

In fact, all concepts which have been mentioned in this section will be more meaningful when they will be used for the comparison purpose. This comparison provides a yardstick for measuring different areas such as motivational factors for traveling and their importance for decision makers, the level of religiosity and its role on decision making process, the preference and attitudes in an Islamic travel between two group of people. Rarely studies can be found that compared the decision making process of traveling from the earlier stages which is motivational factors toward the latest stage which is preferences (Asadi and Daryaei, 2011; Pew Forum on Global restrictions on religion, 2009).

### **1.3 Significance of the study**

This research is different from the available literatures and studies on tourism in terms of concept. The significance of this study would be summarized in four pillars. First, studies are rarely constructed motivational factors in an Islamic point of view, because the importance of religiousness in forming an attitude and motivating the consumer to make a decision has been studied in many papers (Sandikci, 2011), such as in science, motivational factors are categorized to extrinsic and intrinsic dimensions (Alberto et al., 2007; King and

Crowther, 2004) or in demographic characteristic (Plangmarn et al., 2012) and in marketing push and pull factors to name a few (Battour, 2010; Devesa et al, 2010; Kim and Lee, 2003; Xinran et al., 2000; Uysal and Jurowski, 1994; Yuan and McDonald, 1990).

Second, while many studies concentrated on the direct relationship between Islamic religiosity to an impressive factor such as social cultural impact (Farahani and Ghazali Musa, 2012), this study focuses on the importance role of Islamic religiosity on the relationship between motivations and travel preference. As it is mentioned earlier, the religiosity is an important factor which influences the relationship between motivational factors and decision making process (Battour, 2011).

Third, recent studies such as Duman (2011) only served the differences between Islamic preferences and hedonistic preferences in tourism. But this study provides cohesive preferences items for Muslim who travels. Muslim travelers can be differentiated by considering these preferences which have been derived from their attitudes and behaviors.

Finally, this study compares the motivational factors, the level of religiosity, and traveler preferences between Malaysia and Iran as two Muslim countries in tourism industry.

In a nutshell, providing a yardstick to differentiate Muslim travelers' preferences from the other travelers' can be very important for business owners especially in the field of tourism in order to help them make strategic decisions. Due to the fast growth of tourism industry the new phenomenon of Islamic tourism provides substantial business opportunities for investors. In fact, the variety of products and services from transportation and accommodation to entertainment, food, and beverages which are involved in this eco system along with the concept of globalization have made Islamic tourism an attractive business opportunity. However, categorizing motivational factors in the form of Sharia compliant provide a new perspective for consumer segmentation. These Islamic segments which need

different products and services from the other segment have its own characteristic influenced by Islamic norms and values.

#### **1.4 Research questions and objective of the study**

This research identifies the factors in an Islamic perspective that motivate the Muslim Malaysian and Iranian University Students to travel; then it evaluates the influence of motivational factors to an Islamic preference for travel; it continues to gear the role of Islamic religiosity to travel preference; and finally, it elaborates the differences and similarity in motivational factors, the level of religiosity, and the travel preference among the Muslim Malaysian and Iranian University Students. This study is intended to answer below questions:

1. What are the motivational factors which influence on Muslim Malaysian and Iranian University Students to Islamic travel preference? This study endeavors to address the factors which motivate Muslim Malaysian and Iranian University Students in an Islamic travel.
2. How does each travel motivational factor (generic, Islamic, and hedonistic) affect on Islamic travel preference among the Malaysian and Iranian Muslim university student? This study tries to identify the real motivations for a Muslim to travel.
3. How does Islamic religiosity influence the relationship between travel motivational factors and Islamic travel preference among the Malaysian and Muslim Iranian university student? This study tries to specify the importance role of Islamic religiosity in decision making of Muslim travelers.
4. What are the differences and similarities between Muslim Malaysian and Iranian University Students in Islamic travel? This study attempts to identify the differences and similarities in travel motivations, level of Islamic religiosity, and preferences in Islamic travel between Muslim Malaysian and Iranian University Students.

This study has been conducted to address below issues:

1. To examine travel motivation among Muslim Malaysian and Iranian University Students.
2. To identify the level of Islamic religiosity between Muslim Malaysian and Iranian University Students.
3. To determine the preference in Islamic travel between Muslim Malaysian and Iranian University Students.
4. To examine the influence of travel motivation on Islamic travel preference among Muslim Malaysian and Iranian University Students.
5. To determine the moderator effect of Islamic religiosity on the relationship between Muslim Malaysian and Iranian University Students.

### **1.5 Organizing of the study**

This study has been organized in five chapters to address the influence of motivational factors and Islamic religiosity on Islamic travel preferences.

In chapter one, introduction has been started by quotes from holly Quarn to mention about the travel in Islam, and it continues with problem statement and the significance of this study; it also included research objectives and questions as well.

To cover literature review in chapter two, first, tourism industry has been explained. Then it was related to religious tourism as a type of tourism; the differentiation of this kind of tourism has been elaborated in detail; thirdly, religious tourism was narrowed down to Islamic tourism as a part of religious tourism; in this section related literatures were critically analysis and their findings and gaps have been explained in detail.

In chapter three, research methodology, starts with the illustration of conceptual as well as theoretical framework; then a detailed definition of variables and measurements and their content has been described; hypotheses of this study have been derived from the literature review. Finally, the population of this study was clearly defined and it continues

with sampling and sample design; the data collection process and data analysis techniques are the final part of this chapter.

In chapter four, by referring back to the techniques which acquired to analysis the data, the results of this study have been elaborated in detail.

Chapter five is a comprehensive summary of all findings; suggestion and recommendations have been stated in this chapter; limitation and proposed future studies have been argued here; implication of this study in this chapter is the final part.



## **Chapter 2: Literature review**

Tourism is a complex phenomenon with sociological, behavioral, economical, political, cultural and environmental dimensions influencing every aspect of life in modern societies and scientists have difficulties in drawing its borders (Din, 1989). However, it seems that it is hard to make the same conclusion for studies related to tourism and its relationship with the religion of Islam and Islamic consumption (Duman, 2011).

### **2.1 Introduction**

Firstly in this chapter, tourism has been explained as an old and multidimensional industry; in this part a brief history of tourism and its definition were provided; secondly, the relationship between tourism and tourist behavior has been reviewed; thirdly, this part finishes with the terms which provide satisfaction for tourist; fifth, critically literature review continues by considering the integration between tourism and religion; the motivational role of religion on social behavior as a pillar for forming the tourist attitudes was reviewed. Sixth, the concept of Islamic tourism as a specific form of religious tourism has been defined; seventh, this section continues with related literature about the Islamic norms and values called Sharia to provide a scale for religiosity measurement; and eighthly, the confliction between tourism and Islamic tourism were debated at the end.

### **2.2 Tourism**

This part explores a brief history of tourism and defines tourism from different literatures and also explains the characteristics of tourism and tourist as well. Then it elaborates the behavior of tourists which derived from their social norms and values. Finally, tourism satisfaction as a yardstick to measure the quality of product and services was explained; however, satisfaction in tourism industry will not gain unless the preferences of tourists were consider by service providers.

### ***2.2.1 History and definition of tourism***

Tourism is a complex phenomenon and it is a challenging task to offer a succinct definition of this concept. Tourism consists of short term movement of people to destinations outside their usual environment and their activities (Medlik, 2003). According to the Page and Connell (2006) tourism is inherently related to three types of activities travelling away from one's home for 24 hours, using one's leisure time to travel and take holidays and travelling for business. Furthermore, there are three aspects which provide a necessity in tourism included “the movement of people”, “a section of economy or industry”, and “a wide interaction between people”; these requirements for traveling outside the community attempt to reply by providing products and services (Page and Connell, 2006).

Moreover, tourism is called as one of the oldest industry. Any travelling around the world can be considered as tourism. Marco Polo in the 13<sup>th</sup> century, the “grand tour” of the British aristocracy through Europe in the 18 century, and the journey of David Livingstone to Africa in the 19th century are all examples of early tourism (The World Travel Market).

World Tourism Organization also, identified a variety of different type of tourism. The huge difference between tastes and preferences as well as the purpose of travelling led to categorize the tourism in different categories such as sport tourism, ecotourism, cultural or creative tourism, educational tourism, medical tourism, recession tourism, sex tourism, dark and doom tourism as well as religious tourism (Gibson and Yiannakis, 2002; Poria et al., 2003). These service industries include transportation services, such as airlines, cruise ships and taxicabs; hospitality services, such as accommodations, including hotels and resorts; and entertainment venues, such as amusement parks, casinos, shopping malls, music venues and theatres (World Tourism Organization).

Tourists behave in the different ways and they have a variety of taste and preferences. They travel for many different reasons. Even though the globalization plays a convergent role

in tourism industry, but it is clear that to fulfill this variety of tastes, preferences, needs, and wants such a diversified product and service is required (Mishara, 2000).

From the other point, due to comprehensive and direct effect of tourism on the social, cultural, education and economy sectors of the host countries, tourism considers more important than a leisure activity. The pervasive effect of tourism creates opportunities in a variety of goods and services and productions includes infrastructure and affects on the economy. In some countries tourism considers as the vital sources of income so it is more than a leisure activity in many countries (The World Travel Market).

Therefore, tourism comprises as “the activities of persons traveling 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” by the World Tourism Organization. In the other words, tourist defines as “people who travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes” (World Tourism Organization).

In terms of international business opportunities, World Tourism Organization reported that tourism has become a global phenomenon when international travel has emerged as a major revenue generating industry for many countries. It continues, in the ten years from 1989 to 1998, arrivals worldwide grew at an average annual rate of 4.3 percent while international tourism receipts increased by 8.1 percent annually over the last ten years. As international travel markets increase in importance to destination countries, understanding international travelers' preferences and behaviors has become a prerequisite for successful marketing programs. Tourism marketers are confronted with the dilemma of whether the standardization or the tailoring of services, products and marketing programs for specific markets is more effective and efficient (Gautam, 2012).

### ***2.2.2 Tourists' behavior and preference***

Hofstede (1980), Ritter (1987), and Cho (1991) found that tourists from different countries have always shown evidence of differences in travel behavior patterns such as trip arrangement, recreation activities, expenditures, and so on. For example, the English travelers have been described as stiff, socially conscious, honest and dependable and Japanese travelers were stereotyped as group travelers, short duration trip takers, heavy spenders and indefatigable photographers and risk avoiders.

Regarding to a number of researchers such as Dimanche (1994) and Pizam and Reichel (1995), there is a scarce of research in cross cultural impact in the field of international tourist attitudes and behaviors. However Dimanche (1994) mentioned to the four obstacles in the cross cultural research: (1) misunderstanding of the value and benefits of cross-cultural research; (2) ethnocentrism and ignorance about other cultures; (3) lack of resources; and (4) language and cultural differences and their effects.

With regards to these cultural differences, Xinran You et al. (2000) addressed two key questions that need to be considering in tourism research (1) whether travelers from varying cultural backgrounds seek different travel benefits and have different preferences for travel products and services, and (2) to what extent they are similar and dissimilar in their travel behaviors.

According to The World Travel Market, the marketing philosophy is used to develop facilities and services as tourism products, identify potential travellers and their needs and wants, price their products, communicate their appeal to target markets and deliver them to their customers' satisfaction in compliance with organizational goals. A tourist's satisfaction is an emotional response to the successful quality of services delivered. It is a process of expectations and perceptions whereby a satisfied tourist experiences a positive change in attitude towards the service (Chadha and Singh, 2008).

Conclusively, it is crucial to considering the different tastes and preferences among the tourists. A diversified tastes and preferences exist because tourists are influenced by variety factors such as social norms and values, culture and religion. Meanwhile, these differences lead to a various types of tourism. Religious as an influential factor plays a significant role to shape a specify category in tourism and form different attitudes and behaviours. So, religiosity plays an important role on the tourism industry as well as tourists.

### **2.3 Tourism and religion**

Tourism industry has been narrowed down to the religious tourism in this section. Religion as one of the important factor which forms behavior, influences the needs and wants of tourists. According to the Hofstede (1980) study, religion is a part of culture which forms the behavior. However, Smith (1992) has claimed that, tourist's behavior derives from their social behavior, so these two twisted concept are going to argue in this section.

First the influence of religion on social behavior literally reviewed and from that, it has been concluded the role of religion on tourist's behavior. Meanwhile, related literatures are provided to examine the influence of religiosity on student tourism behavior.

#### ***2.3.1 The motivational role of religion on social behavior***

Religion is an important cultural factor to study because it is one of the most universal and influential social institutions that have significant influence on people's attitudes, values and behaviors at both the individual and societal levels (Mokhlis, 2009). In general, the religions practiced in a society influence the emphasis placed on the material life, and the attitudes toward owning and using goods and services. Religious traditions may prohibit the use of certain goods and services, for example, Islamic teachings forbid its followers from drinking liquor and eating pork, while the veneration of the cow among the Hindus excludes them from consuming beef. However, the consumption of goods and services are not directly

restricted by religious laws; in such a case, religious values shape an individual's emotional experience, cognition and psychological well being, which in turn, affect the consumption choices that consumers make (Shah Alam et al., 2011).

The effect of religious belief on behaviour, according to Poria et al. (2003) comes from two main sources. First of all The first is the clear guidelines on acceptable and unacceptable behaviour. As an example, the religious rules forbid Muslims from consumption of consuming pork, or Hindus from consumption of beef. The second is the influence of religion to shape the culture, value, and behaviour. A research by Poria et al. (2003) provided evidence with the influence of religion and religiosity on food consumption. Further support is found in Essoo and Dibb (2004), who highlighted the differentiation of expenditure behaviour by Muslim and Hindu consumers under the influence of religion.

Besides that, Marks and Dollahite (2001) pointed out religious belief consists of personal, internal beliefs, framings, meanings, and perspectives of religion. However, religion influences the interaction among people, which has a huge ramification on the perception of people towards others. An examination of Social Distance Theory by Thyne et al. (2006) revealed that, people are more tolerant to others who are socially and culturally similar to themselves. On the other hand, religious practice is outward, observable expressions of faith such as scripture study, prayer, traditions and rituals. Morgan and Fastides (2009a, 2009b) claimed that "belief is the first predictor because it provides a framework with which to make sense of one's life". The Religious Orientation Scale, introduced by Allport (1950) conceptualizes intrinsic and extrinsic religion as the main dimensions in the measurement of religiosity. These two dimensions represent different motivations for the believers. High intrinsic believers practice religion for its own sake, while high extrinsic believers use religion as an avenue to a social or personal end (e.g. comfort, acceptance) (King and Crowther, 2004). Maselko and Kubzansky (2006) divided religiosity constructs based on

those with whom the religious activity is performed. The two dimensions are private religious activity (performed alone) and group religious activity (performed in a group). The use of three religiosity dimensions is the most common among researchers. Among the names for the third dimension are communities, organizational, experience, spirituality, affect, and experiential (Farahani, and Ghazali Musa 2012).

Poria et al. (2003) added in his research the effects of religious belief on behavior emanate from two main sources. First, there are the taboos and obligations which people who belong to and follow a certain religion have to practice. Examples include the religious rules forbidding Jewish and Muslim believers to eat pork, or Hindus to eat cows. The second way behavior is affected is associated with the fact that religion contributes to the formation of culture, attitudes and values in society. This also affects those who do not practice any religion or do not believe in the existence of a God. Such influences can be seen to be linked to mundane activities that are not mentioned in the holy books often used by religious people as a guide for their daily life. For example, a body of research has demonstrated differences in certain value systems based on an individual's religious belonging. Here religion is perceived to be a factor that influences someone's environment, where such influences are not linked to an individual's strength of religious belief. Religion, whether working through taboos and obligation or through its influence on the culture and society, is known to affect our behavior as consumers (Poria et al., 2003).

Religion and religiosity are acknowledged factors influencing behaviour according to various social settings. In spite of this widely acknowledged fact, research that explores relationships between religion, behaviour and tourist destination choice remains highly limited (Din, 1989; Fleischer, 2000; Poria et al., 2003; Weidenfeld, 2005). The importance of religiosity has been emphasized by Weidenfeld (2005) who underline the general importance of the relationship between tourism and religion. For this reason, Fleischer (2000) had

recommended more related studies that identify and discuss special tourist requirements and preferences. Although neglecting to mention religion specifically, he concluded that tourists are more likely to choose destinations believed to best satisfy tourist 'push' needs and preferred destination attributes.

### ***2.3.2 The influence of religion on tourism***

**History and definition:** Tourism can be viewed as a substitute for religion or a religious phenomenon, or virtually as a competitor, which competes with religion over the constant increase in leisure time (Smith, 1992; Weidenfeld, 2005). The term religious tourist refers to the tourist who is religious by identifying the motivations for the journey (Vukonic, 1996). Overall, the religious tourists place importance in being able to fulfil their religious obligations without hindrance during a stay in the tourist receiving area (Weidenfeld, 2005).

From the other words, religions such as Islam, Christianity, Buddhism, Sikhism, Hinduism, Judaism and others always influences the tourism (Shani et al, 2007) in a way that religious tourism recall as the oldest type of tourism because when human was created religion emerged in the world. Tourism motivations are the reasons of the religious tourism development. Among the variety types of tourist's motivation such as holiday tourism, cultural tourism, social tourism, economic tourism and politics tourism, religious tourism is motivated by religious reason or faith (Laderlah et al., 2011).

Meanwhile, most researchers identify religious tourism with the individual's quest for shrines and locales, where the visitors seek to experience the sense of identity with sites of historical and cultural meaning such as religious festivals or religious tourist attractions associated with historical or cultural events (Collins-Kreiner and Kliot, 2000; William et al., 2002). Others, however, denote religious tourism as “a type of tourism, whose participants are motivated in part or exclusively for religious reasons” and “closely or loosely connected with holiday making or with journeys undertaken for social, cultural or political reasons”



(William et al., 2002). Religious dominant factors in the way of other tourist motivations are a part of multifunctional journey for example a pilgrim's tour to a specific holy site may well include a visit to an attractive tourist site with no religious significance.

The concept of tourism is connected to a broad range of issues in tourism literatures, but mostly it is concentrated on the relationship between pilgrimage and tourism. A suggestion by Poria et al. (2003) in tourism studies mentioned that three main areas are associated with the religion: research concerning the supply of tourism, research concerning the link between religion and tourism on a more theoretical level, and research exploring tourist behavior. Religion plays a large influence on many people's behaviour as customers (Essoo and Dibb, 2004). In the context of tourism, religion may influence the choice of destination and tourists' product preferences (Weidenfeld, 2005).

**Needs:** The role of religious needs and its implication in hospitality industry is vastly studied in last decade. For instance, Weidenfeld (2005) conducted study on Christian and Jewish tourists' religious need in the hospitality industry, and Fleisher (2000) investigated the religious needs of Christian pilgrims in the tourism industry. In addition, some other researchers like Dugan (1990) and Battour et al. (2011) discussed the religious requirements in the tourism food segment.

Weidenfeld (2005) asserted that categorizing hotel rooms in terms of provision of particular religious decor, facilities, services and items, and adding these religious attributes to hotel room reservation on optional basis allows different customer segments to choose hotels and hotel room products more effectively which consequently will bring more customer satisfaction, especially for religious customers. Weidenfeld's findings on Christian tourists' attitude suggested that marketing religious segmented hotel room products and services may persuade new Christian customers to choose religious oriented hotels and hospitality packages. On the other study Vukonic (1996) stated that employing Christian

workers at a hotel that serves very religious Christian tourists will probably increase customer satisfaction level.

**Factors measure religiosity in tourism:** Researchers measure religiosity ranging from two to seven dimensions. Batson et al. (1993) and Matsuoka (1997) measured the religiosity using two main dimensions, namely belief and the practice. Many other factors like degree of religiousness and extent of planning and ending the trip as a religious journey also increase the relevance of religious needs for religious tourists.

**The influence of religion on student tourists:** Mattila et al. (2001) investigated the relationship between student behavior and their religion while they were on spring vacation. He found that the drug use and casual sex among students who considered themselves as a religious person, was less common than others.

The same pattern of results was found by Poria et al. (2003) in relation to the tourists' strength of religious belief. He found that there were significant differences between those tourists who have strong religious belief and those who are not strongly religious. In addition his study indicated that there were even stronger differences, of greater magnitude, between tourists based on their religious affiliation than on their strength of religious belief.

From what has been discussed above two issues are worth mentioning regarding to linkage between religion and tourist behavior. First, previous studies rarely focus on tourists' strength of religious belief. Second, it is common for studies to be concerned with specific aspects of a visit alone, without investigating behavior before, during and after the visit

In this part, related literatures about history, definition, needs and wants, influence, and the measurement of religion in tourism industry have been critically reviewed. And also an explanation of direct influence of religiosity on the student behavior was studied. Literature review continues by focusing on Islamic tourism as a niche type of religious tourism.

## **2.4 Islamic tourism**

This section starts with the deep explanation of the Islamic tourism concept, included the definition of Islamic tourism from different literatures and applying it to the definition of tourism by the World Tourism Organization and also it provides evidence from Quarn and Sharia to support the purpose of travelling in Islam. Then this section continues to review the related literatures about the Islamic norms and value which called Sharia; reviewing literatures in this section prepares a yardstick to measure the level of religiosity to conduct this research. After that, the confliction between Islamic tourism and tourism such as the role gender and hedonic entertainments were argued here by providing evidence from related literature.

### ***2.4.1 The concept of Islamic tourism***

As it is mentioned earlier religious tourism recalls as the oldest types of tourism and Islamic tourism is a part of religious tourism. Muslim travelers are motivated to be a part of religious events such as ceremonies and functions either in the level of local or international events. Not Even Islamic tourism is a separated form of tourism, but also its concept is twisted with other kinds of tourism such as social tourism and holiday tourism. In fact, all these integrated kinds of tourism are controlled by Sharia compliant. Indeed, Sharia provides such a wonderful and perfect way of livening for its followers, if they follow it properly (Laderlah et al., 2011).

**Definition of Islamic tourism:** Islamic tourism has emerged as a new concept that means tourism based on the Islamic teachings and ethical codes. Jeffery, Chairman of World Travel Market, defined Halal tourism as a type of religious tourism that represents allowable activities under the Islamic teachings in terms of behavior, dress, conduct, and diet (World Travel Market). Heyer (2008) elaborated on the massive and rapid development of Sharia

compliant hotels which follow the existing trend of Sharia compliant banking, insurance, and more.

Definitions of Islamic Tourism refer to the participants of the activity (i.e. Muslims), locations (i.e. Islamic destinations), products (i.e. accommodations, food and beverage), dimensions (economic, cultural, and religious) and management of the service production process (i.e. marketing and ethics). Along these definitions, generally, the initiation act of travelling a little bit will be referred to motivations. Since every deed in Islam starts with the intention and then results appears consequently, so in the Islamic form of travelling motivations consider as the important part. In a famous Hadith, Prophet Muhammad said "The reward of deeds depends upon the intentions and every person will get the reward according to what he or she has intended." (Sahih-Al Bukhari, 2011). The act of travel in Islam is considered a "purposeful" activity which puts great emphasis on Islamic motivations as acting in the cause of God (Fisabilillah), submission to the ways of God (through the Hajj and the Umrah), realization of the smallness of man and the greatness of God, encouraging and strengthening the bond of Sillaturrahim (Muslim fraternity) and conducting business. Muslims are encouraged to achieve physical, social and spiritual goals by travelling. An excellent review of Islamic perspective on travel and tourism is provided by Din (1989) in his classical article.

From this perspective, Islamic tourism can be defined as "tourism activities by Muslims that originate from Islamic motivations and are realized according Sharia principles". These activities can be within the scope of the Hajj, the Umrah, Sillaturrahim, Fisabilillah (acting in the cause of God) and others referenced by the Holy Qur'an and by the teachings of Prophet Muhammad. Other activities may comprise those that are held "to appreciate the greatness of God through observing the signs of beauty and bounty of His creations which can be seen everywhere, both in the realms of past and present" (Din, 1989).

In this regard, travelling for such purposes as health (relaxation), education (learning-teaching-information sharing), realization of other cultures, education and business are all considered within Islamic motivations to travel referenced in the holy Quran and in the Hadith (Aglamaz, 2009). In this view, for a tourism activity to be called Islamic, it should originate from the motivations referenced in the main sources of Islam (Duman, 2011).

If we apply above definition to the World Tourism Organization definition of tourism, then, Islamic tourism can be defined as "the activities of Muslims traveling to and staying in places outside their usual environment for not more than one consecutive year for participation of those activities that originate from Islamic motivations which are not related to the exercise of an activity remunerated from within the place visited." This definition of Islamic tourism differs from the general definition of tourism in that it differentiates participants as Muslims and motivations to travel as Islamic acceptable purposes. An undisputed condition on Islamic activities is that they have to be conducted according Sharia principles which make these activities acceptable (Halal) in Islam (Farahani and Henderson, 2010; Duman, 2011).

**Purpose of Islamic traveling:** Tourism knowledge is invented by the west and therefore, some of the tourism theories are not adjustable to Islamic teaching. Islamic tourism concept is mainly connected to Islamic business concept. In Islam, business and tourism are based on holy aim of compliance to Allah which is different from the description offered by World Tourism Organization and acceptable in western societies. In Islamic teaching, the purpose of traveling or any actions should be of necessity than any other purposes. Prophet Muhammad declares that Activities are arbitrated by intentions (Niyyah), thus each human will get what he/she intended. On this account if somebody migrates or travels because of Allah, his/her action is considered as a divine act, but if his/her action is due to another reason it is considered as a materialistic act.

Din (1989) described Islamic tourism as purpose-oriented tourism as it must be consistent with Islamic attitudes. In this case tourists are interested to get enjoyment and blessings from God. Similarly, several Muslim academics described Islamic tourism characteristics as flexible, simple, rationale, and balanced. By flexible they mean that it is not only applicable to one purpose but many, such as shopping, sports, medical, religious, and visiting purposes. The intention of traveling must not be contrary to Islamic laws (Sharia), i.e. traveling for sex, alcohol drinking, and drug trafficking, prostitution, suicide and other harmful activities to the society and individual is prohibited. Islamic tourism is rationale as it encourages people to visit their family members and relatives, historical places, and seeking harmony in nature and creatures. These activities would help a Muslim to increase his/her faith by being thankful to God as the creature of this whole beauty. Islam is a simple religion as it releases human pain. For instance, praying five times a day help people to obtain physical and mental calmness without spending much time. At the same time praying is a symbol of gratefulness to God and could be considered a natural treatment for human being. Moreover, there is some lightness (Rukhsah) for Muslim tourists such as shortening and combining prayers, doing Tayamum (dry ablution) instead of Wudhu (washing parts of body using water), and not fast during holy month of Ramadan. According to Din (1989) tourism makes a balance in the life in this world and the life in hereafter, as traveling strengthens the relationship with Allah and with people which influences our lives in this world and hereafter.

On the other hand, according to holy Qur'an, Muslims should travel to appreciate God's creation and also to visit friends and relatives. They must show hospitality to visitors and consider the rights of normal citizens for them. Currently, over one million Muslims travel to Saudi Arabia for Haj annually and this call for considerable organizational efforts by the authorities (Aziz, 1995). Bhardwaj (1998) claims that large number of religiously inspired

travelers who go to cities and centers beside Mecca should not be neglected. With growing wealth among Muslims many of them has showed interest to domestic and foreign trips.

#### ***2.4.2 Islamic norms and value***

Shah Alam et al. (2011) in their study mentioned that, Islam is a religion that guides Muslims in every aspect of life, not just in specific acts of worship. For instance, in the Quranic verse (17:26-27), the Muslim has been told to spend in moderate manner not extravagantly. Some other guides taught by Islam are the way of doing business or trading, communication and interaction as well as what can be consumed and what is forbidden. But these norms however may vary between different religious faiths and the degree of observation. Muslim are expected to follow the Islamic way of living thus influence the decision making prior consumption more than any other factors such as gender, occupation, education, sand alary (Shah Alam et al., 2011).

Referring to Shah Alam et al. (2011), Battour et al. (2012) in their research regarding to the Quranic verse argued that, human as caliphs in this world should know and explore all the creations (Q, 67:15) that have been created by God. Thus many like to travel to appreciate the power of God. Travelling for Muslim should comply with Sharia guidelines. According to Islam teaching and travelling has been identified as a positive impact on human. First, travelling can release stress, relax to body hence give peaceful mind and soul. At the same time, she or he will gain more knowledge and information by seeking and thinking (Q, 22:46) the beauty of God's creations. In addition, we also are able to think about the beginning of the creations (Q, 29:20) that have been created and these are valuable information for human. In the Qur'an, Allah also has mentioned that all living things in this world are made from water (Q, 21:30). In addition, Allah has encouraged human to visit the historical places in order to learn the mistakes of the past generations (Battour et al., 2012).

In Islam, travelling and exploring also seen as Ibadah and Dawah. Everything Allah loves either from speaking or actions are considered Ibadah while Dawah means to lead a person into the right path. Tourism can turn to Ibadah provided the purpose of travelling is to appreciate God creation and seek God's blessing. Meanwhile in spreading a Dawah, the preachers himself must have sufficient knowledge and practice a good manner or behavior before he/can deliver the message of Islam to the society (Battour et al., 2012).

As religion is one of the important factors for consumer to decide their location preference, it is important to ensure that Islamic religious attributes are available in mentioned Islamic destinations (Collins and Tisdell, 2002). This may lead to tourist satisfaction. Zamani-Farahani and Henderson 2010 argued that Muslim not only should consider direct impact but also indirect impact with regards to their leisure and travel plan. Hence, the travel plan should be comply with Sharia rules (Battour et al., 2011).

#### *2.4.3 The distinction between tourism and Islamic tourism*

While Islam encourages his nation to go travelling around the world, unfortunately Muslim faced challenge when come to international tourism due to poor political relationship between Islamic and Western countries. Armstrong (2001) in his paper mentioned that, Islam has been associated with conservatism, oppression, and terrorism and anti-Western sentiment. Hence this could cause Muslim especially from high risk country are not welcome in some Western countries.

Gender inequality in tourism involvement is observed elsewhere but the gap much higher in those countries or cultures that impose severe restrictions on women. Tourism industry practically shaped by the society belief, thus create this gap. Male is placed in higher standard in society while unfortunately women right is denied in a public place. Mattila et al. (2001) found that women inferior status is caused by religious text



misinterpretation thus produce barrier in tourism adoption. Many women believe that proper textual interpretation actually able to protect their right. Veiling is seen as claim of cultural identity and not a symbol of female repression. While recognizing gap in term of position and power of Muslim women, this inequality do not benefit them neither as tourists, hosts and workers in the tourism industry.

However, the satisfaction of the special needs of Muslim travelers overseas may be a source of anxiety to themselves and those with whom they interact. Syed (2011) provided evidence for a response by some in the Western tourism industry to these worries with information related about Halal foods and the location of mosques. Several hotel bedrooms also have arrows pointing towards Mecca for the purposes of prayer (Syed, 2001).

This section tried to differentiate the Islamic tourism from tourism, even from religiosity tourism. As it is mentioned, indeed, Islamic tourism is completely vary in terms of motivational factors for travelling, the way to proceed, and even the purpose of travelling from the other kinds of tourism. Since the characteristics of Islamic tourism are differ from other kinds of tourism, the tourist behaviors, attitudes and preferences are different from other types of tourists.

## **2.5 Islamic travel preference and the role of Islamic religiosity on motivational factors**

In fact, as it is mentioned in the significance of this study in section 1.4 and elaborated in this chapter, recent and related literatures from the area of tourism, Islamic tourism, motivational factors, and Sharia compliant (Duman, 2011; Battour, 2011; Horng et al., 2011; Ala-Hamarrneh, 2011; Farahdel, 2011; Battour and Ismail, 2012; Din, 1989) have been evoked to construct the pillar of this study. Where, Duman (2011) emphasized on the value of Islamic tourism by constructing motivational factors in an Islamic perspective. Duman's study made the first step of this research to build the generic, Islamic, and hedonistic factors as the

motivator for Islamic travel. Meanwhile, study of Farahani and Ghazali Musa (2012) put emphasize on the direct relationship of the Islamic religiosity to the value of the social and culture; but in this study, the impact of Islamic religiosity considered as the moderating variable between motivational factors and Islamic travel preference to find the importance level of Islamic religiosity on the decision making process especially in tourism. Although Battour and Ismail (2012), Ibrahim et al. (2009), and Heyer (2008) considered the preferences of Muslim traveler, in a narrow target such as hotel; this study develop their study to evoke a list of preferences on travelling from transportation and accommodation to entertainment and food and beverage.

Indeed, this study is a combination of literatures from four areas: tourism, Islamic Sharia compliant, motivational factors decision making and finally preference and attribute of human.

## **2.6 Summary**

This chapter started with a brief introduction of tourism industry as a fast growing business in different area, and explained the terms and concepts in tourism industry. Then, it continues to provide a differentiation between religiosity tourism and other types of tourism. Religious tourism has been literally defined and it was connected to Islamic tourism as an important part of religiosity tourism. Literatures related to Islamic tourism critically evaluated and it provided a definition, norm and values, and the necessity of Islamic tourism. Information given in this chapter helps to developed research framework as well as research hypotheses to conduct this study.

## Chapter 3: Research methodology

### 3.1 Introduction

In this chapter, conceptual as well as theoretical frameworks have been adopted from related literatures chapter two. Meanwhile, this chapter describes the methods of developing and measuring hypotheses. In addition a detailed explanation of the data collection procedures and the techniques used for analyzing data is also provided.

### 3.2 Research method

To conduct this research after adapting the framework from related literatures and developing hypothesis from developed framework, five point Likert type scale were acquired to measure the scales. In fact, by considering the nature of this research, the most suitable research method was determined to be quantitative method. This type of research method can be used and proceed through a set of questionnaires in which some choices are determined for respondents. Moreover, the sample size should be large enough to conduct this method. The research questions, research design as well as the research framework are all structured in advance; this method is comprised of a questionnaire and experiments. The researcher must be capable of evaluating and statistically analyzing the collected data (Cavana et al. 2008; Creswell, 1994).

### 3.3 Research framework

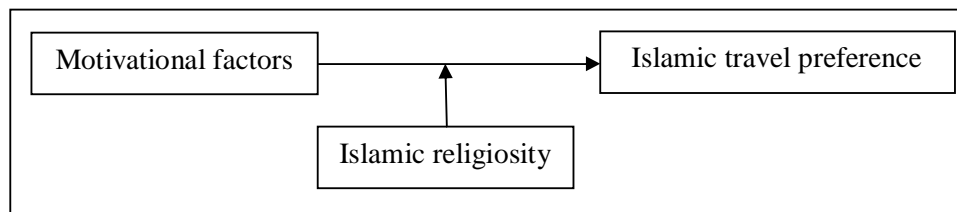


Figure 3-1: conceptual framework.

According to the conceptual framework (figure 3-1) this study has been conducted to show the relationship between motivational factors to Islamic travel preference; while this relationship is influenced by Islamic religiosity.

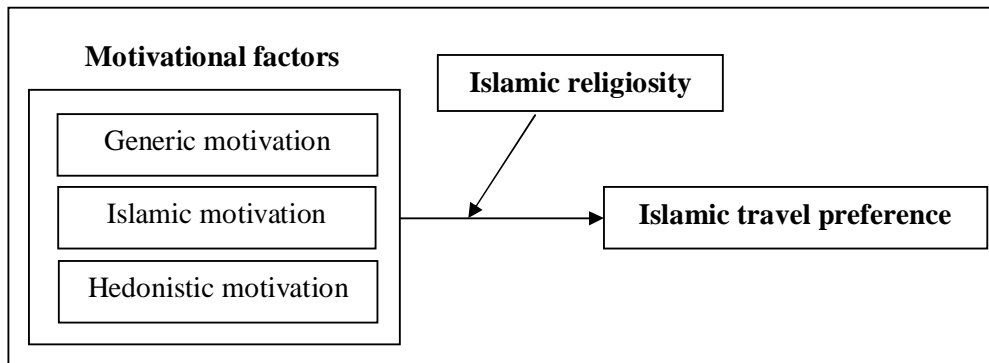


Figure 3-2: theoretical framework.

This theoretical framework (figure 3-2) has been adopted and modified from four frameworks which were explained in detail in literature review. First part derives from the conceptual framework of Duman (2011); he categorized the motivational factors into the three categories (i.e. generic motivational factors, Islamic motivational factors, and non Islamic motivational factors) in his proposed conceptual framework. This categorizing is new because before this rarely studies have done the same thing. Second part, inspired from Farahani and Musa (2012) while they consider the direct relationship between Islamic religiosity to social cultural perceived. But here, the influence of two dimensioned Islamic religiosity (Islamic believe and Islamic practice) has considered as a moderator on the existing relationship. Part three, which is travel preference, is a combination of studies on travel intention by Horng et al. (2011) and tourism satisfaction by Battour and Ismail (2012) and Farahdel (2011). Battour and Ismail and Farahdel provided a list of attitudes and behaviours which are preferred by a Muslim traveller and these items satisfy their needs and wants.

### **3.4 Development of hypothesis**

As mentioned earlier in introduction and literature review, a few studies revealed the factors which motivate a person to travel (Yousefi and Marzuki, 2012). These motivational factors categorized to extrinsic and intrinsic by Alberto et al. (2007), and by King and Crowther (2004); meanwhile, Plangmarn et al. (2012) categorized it in demographic characteristic; also Battour (2010), Devesa et al. (2010) and a few more categorized it in push and pull factors. Battoure et al. (2012) in their research provided 6 factors such as achievement, exciting and adventure, family togetherness, knowledge and education, escape, and sport as their push factors and 5 factors included natural scenery, wide space and activities, cleanness and shopping, modern atmosphere, and different culture as their pull factor and examined the relationship of these push and pull motivational factors to traveler satisfaction and destination loyalty. Recently Duman (2011) proposed a conceptual framework which divided the motivational factors in three categories (generic, Islamic, and non Islamic) by considering Islamic values and norms; Duman's conceptual framework has been developed to extents that differentiate the motivational factors in an Islamic perspective. He proposed generic motivational factors (i.e. those factors do not have Islamic sensitivity) from Goeldner and Ritchie (2006), Kozak (2002), and Ryan and Glendon (1998); and he identified those kinds of motivational factors which are compatible with Sharia (Islamic motivational factors) from Din (1989), Aglamaz (2009), and Kusursuz (2011); finally he separated those kinds of factors which are forbidden by Sharia (non Islamic motivational factors) from Oppermann (1999), Howley and Westering (2008). Through these literatures and proposed framework the first set of hypotheses have been developed:

H1. There is a relationship between travel motivation and Islamic travel preference among the Muslim Malaysian and Iranian University Students.

So, from the first hypothesis three hypotheses will be derived as:

H1a. There is a relationship between generic motivational factor and Islamic travel preference among the Muslim Malaysian and Iranian University Students.

H1b. There is a relationship between Islamic motivational factors and Islamic travel preference among the Muslim Malaysian and Iranian University Students.

H1c. There is a relationship between hedonistic motivational factors and Islamic travel preference among the Muslim Malaysian and Iranian University Students.

Farahani and Ghazali Musa (2012) in their research about the social cultural impact of tourism hypothesized that religiosity plays a direct positive significant role toward perceived social cultural norms. They used a three dimension of religiosity which is Islamic belief, Islamic practice and Islamic piety to measure the religiousness. But, the importance role of Islamic religiosity has been rarely considered as moderator. In this study it has been assumed that, religiosity would have effect on the relationship between motivational factors and travel preferences. So, the second set of hypotheses developed as:

H2: The Islamic religiosity influence relationship between travel motivation and Islamic travel preference among the Muslim Malaysian and Iranian University Students.

Therefore, from the second hypothesis another three hypotheses will be derived as:

H2a. Islamic religiosity will moderate the relationship between generic motivational factors and Islamic travel preference among the Muslim Malaysian and Iranian University Students.

H2b. Islamic religiosity will moderate the relationship between Islamic motivational factors and Islamic travel preference among the Muslim Malaysian and Iranian University Students.

H2c. Islamic religiosity will moderate the relationship between hedonistic motivational factors and Islamic travel preference among the Muslim Malaysian and Iranian University Students.

From the other side, identifying travel preference has been studied many times by considering satisfaction, destination loyalty, travel revisiting and so on (Klenosky, 2002; Jang

and Cai, 2002; Baker and Crompton, 2000). In addition, Gautam (2012) listed Indian religious preferences about tourism in his study. But identifying Muslim's attitude and behavior about travel preferences has not been studied so much, except those studies which conducted in specific attitudes such as Ibrahim (2009) who categorized the Arab Muslim preference toward Malaysian hotels. This study tried to gather relevant information from available literatures and adopted with Sharia to provide an Islamic travel preferences.

### **3.5 Selections of measures**

This study is built on five variables, three independent variables (generic, Islamic, and hedonistic) which construct the motivational factors, one moderator variable (Islamic religiosity) and one dependent variable (Islamic travel preference).

Generic motivational factors: Generic motivational factors defined as those kinds of activities which do not have religiousness sensitivity and it can be similar between different religions (Duman, 2011). To construct this variable items from studies of Goeldner and Ritchie (2006) and Kozak (2002) have been given. This factor contains 12 items and they were measured by five point Likert type scale from not important at all to very important as the table 3-1 illustrated.

Islamic motivational factors: This variable is derived from Sharia compliant. In Islam Sharia refers to Islamic norms and value which govern individual as well as society and the integration between them (Duman, 2011). This variable defines as activities which are ordered by Islam to conduct. This variable has been stated in 8 items and they were measured by five point Likert type scale from not important at all to very important as shown in the table 3-2 (Aglamaz, 2009; Din, 1998).

Table 3-1: items for generic motivation factors.

Generic motivational factors	Degree of importance		
	Not important at all	Neutral	Very important
Challenging personal capabilities	1-----2-----3-----4-----5		
Experiencing different climates	1-----2-----3-----4-----5		
Experiencing other cultures	1-----2-----3-----4-----5		
Visiting friends or relatives	1-----2-----3-----4-----5		
Experiencing new things	1-----2-----3-----4-----5		
Improving health	1-----2-----3-----4-----5		
Pursuing education	1-----2-----3-----4-----5		
Conducting business	1-----2-----3-----4-----5		
Enjoying adventure	1-----2-----3-----4-----5		
Enjoying nature	1-----2-----3-----4-----5		
Fun	1-----2-----3-----4-----5		
Relaxation	1-----2-----3-----4-----5		

Sources: Farahdel, 2011; Goeldner and Ritchie; (2006); Bansal and Eiselt (2004); Kozak (2002); Ryan and Glendon (1998).

Table 3-2: items for Islamic motivation factors.

Islamic motivational factors	Degree of importance		
	Not important at all	Neutral	Very important
Strengthening the bond of Sillaturrahim (Muslim brotherhood)	1-----2-----3-----4-----5		
Spreading the teaching of Islam (Tabligh)	1-----2-----3-----4-----5		
Gaining education and knowledge	1-----2-----3-----4-----5		
Witnessing the greatness of God	1-----2-----3-----4-----5		
Submitting to the ways of God	1-----2-----3-----4-----5		
Conducting Islamic business	1-----2-----3-----4-----5		
Acting in the cause of God	1-----2-----3-----4-----5		
Learning Islamic values	1-----2-----3-----4-----5		

Sources: Din (1989); Aglamaz (2009); Kusursuz (2011).

Hedonistic motivational factors: Hedonistic motivational factors defined as some certain motivations for tourists which provoke pure hedonism, permissiveness, lavishness, servitude, and foreignness and so on, which are not acceptable by Sharia and scholars (Duman, 2011). This variable has been mentioned to 10 behaviours and they were measured by five point Likert type scale from not important at all to very important according to the table 3-3 (Oppermann, 1999; Howley, Westering, 2008).



Table 3-3: items for hedonistic motivation factors.

Hedonistic motivational factors	Degree of importance								
	Not important at all		Neutral		Very important				
Experiencing beaches and swimming pools	1	-----	2	-----	3	-----	4	-----	5
Displaying affection in public	1	-----	2	-----	3	-----	4	-----	5
Avoid of dressing in from of Islamic requirements	1	-----	2	-----	3	-----	4	-----	5
Attending in exciting hedonistic events	1	-----	2	-----	3	-----	4	-----	5
Drinking alcohol	1	-----	2	-----	3	-----	4	-----	5
Socializing with opposite gender	1	-----	2	-----	3	-----	4	-----	5
Accessing to adult media	1	-----	2	-----	3	-----	4	-----	5
Experiencing non Halal cuisines	1	-----	2	-----	3	-----	4	-----	5
Enjoying bars and night clubs	1	-----	2	-----	3	-----	4	-----	5
Enjoying gambling	1	-----	2	-----	3	-----	4	-----	5

Sources: Howley and Westering (2008); Oppermann (1999).

Islamic religiosity: At the next step, religiosity has been added to the relationship between motivational factors and Islamic travel preference. Religion is one of the major elements of the development of human history and civilization (Vukonic, 1996). It defines the ideas for life, which are reflected in the values and attitudes of societies and individuals. Such values and attitudes shape the behaviour and practices of institutions and peoples. Religiosity is known as one of the most important cultural forces and a key influence on behaviour (Essoo & Dibb, 2004). Religiosity here has two dimension, Islamic believe and Islamic practice Allport (1950). These two dimensions have been itemized in 18 items. These items will reveal the religiosity level of respondent and show the importance level of religiosity in the process of decision making in travel among the respondent. This study adopted by Mokhlis (2009) who claimed that from Quran and Hadith, the measurement of Islamic religiosity is based on the perspective of Islamic Belief (Iman) and Islamic Practice (Amal). The following section presents the background information of Iran and study areas (Farahani and Ghazali Musa, 2012; Sahih-Al Bukhari, 2011).

18 items constructed this variable and it has been measured in the five point Likert type scale ranging from strongly disagree equal to one to strongly agree equal to five (table 3-4):

Table 3-4: items for Islamic religiosity.

Islamic religiosity	Degree of agreement		
	Strongly disagree	Neutral	strongly agree
<b>Islamic believe</b>			
I believe that Prophet Muhammad instructs me with good conduct	1-----	2-----	3-----4-----5
I believe that the supplication (Dua) helps me in my life	1-----	2-----	3-----4-----5
I am sensitive to my religious needs while travelling	1-----	2-----	3-----4-----5
I believe that Hijab is obligatory for all women	1-----	2-----	3-----4-----5
In my personal life, religion is important	1-----	2-----	3-----4-----5
I believe in judgment day (Qiyamat)	1-----	2-----	3-----4-----5
I believe in prophet Muhammad	1-----	2-----	3-----4-----5
Islam leads me to a better life	1-----	2-----	3-----4-----5
I believe that God helps me	1-----	2-----	3-----4-----5
I am a religious person	1-----	2-----	3-----4-----5
I believe in Allah	1-----	2-----	3-----4-----5
<b>Islamic practice</b>			
I regularly contribute to charity (Sadaqah)	1-----	2-----	3-----4-----5
I annually perform the obligation of Zakat	1-----	2-----	3-----4-----5
I always perform my prayers on time	1-----	2-----	3-----4-----5
I fast the whole month of Ramadan	1-----	2-----	3-----4-----5
Performing Hajj is my priority	1-----	2-----	3-----4-----5
I perform my daily prayers	1-----	2-----	3-----4-----5
I read the Quran regularly	1-----	2-----	3-----4-----5

Source: Mokhlis (2009); Farahani and Ghazali Musa (2012); King et al., 2004; Sahih-Al Bukhari, 2011.

Islamic travel preference: Finally, Islamic travel preference has been stated in 23 items.

This variable will measure the Islamic preference of a Muslim while he or she is intended to make decision on travelling (Vikas, 2012; Duman, 2011; Battour and Nazari Ismail, 2011; Ibrahim et al., 2009; You et al., 2000) (table 3-5).

This dependent variable has been measured in the five point Likert type scale ranging from not preferred at all equal to one to strongly preferred equal to five.

Table 3-5: items for Islamic travel preferences.

Islamic travel preference	Degree of preference		
	Not preferred at all	Neutral	Strongly preferred
Using public transportation with separate areas for men and women	1-----	2-----	3-----4-----5
Choosing hotels with separate sport facilities for men and women	1-----	2-----	3-----4-----5
Flying with airlines which provide praying opportunity onboard	1-----	2-----	3-----4-----5
Visiting countries which have more freedom to practice religion	1-----	2-----	3-----4-----5
Studying in Islamic countries rather than non Muslim countries	1-----	2-----	3-----4-----5
Travelling in the company of people who drink alcohol	1-----	2-----	3-----4-----5
Choosing a travel package that provides Halal entertainment	1-----	2-----	3-----4-----5
Staying in hotels with Islamic design and architecture	1-----	2-----	3-----4-----5
Staying in hotels which do not serve non Halal food	1-----	2-----	3-----4-----5
Choosing Islamic countries for medical treatment	1-----	2-----	3-----4-----5
Staying in a hotel which provides praying facilities	1-----	2-----	3-----4-----5
Going to beaches which allow mixed gender	1-----	2-----	3-----4-----5
Sex with strangers during travel	1-----	2-----	3-----4-----5
Visiting Islamic historical places in other countries	1-----	2-----	3-----4-----5
Travelling to Islamic countries for entertainment	1-----	2-----	3-----4-----5
Travelling with family to Islamic countries	1-----	2-----	3-----4-----5
Conducting my business in Islamic countries	1-----	2-----	3-----4-----5
Experiencing nature in Islamic countries	1-----	2-----	3-----4-----5
Planning to go to bars and or night clubs	1-----	2-----	3-----4-----5
Eating in restaurant with Halal certificate	1-----	2-----	3-----4-----5
Gambling during holiday	1-----	2-----	3-----4-----5
Travelling during Ramadan	1-----	2-----	3-----4-----5
Visiting Islamic holy places	1-----	2-----	3-----4-----5

Sources: Vikas (2012); Duman (2011); Battour and Nazari Ismail (2011); Ibrahim et al. (2009); You et al. (2000).

### 3.6 Development of questionnaire

In this study, for collecting data, a structured close ended questionnaire has been designed in English; and five point Likert type scale were acquired to measure the items. This questionnaire is comprised of four parts which will be elaborated in detail later. Items in each part were adopted from related literature reviews; however, they need some modification to adjust in the concept of Islamic perspective for both Malaysia and Iran countries. Meanwhile, each part attempts to elaborate, examine, and identify of its related variable.

Part A to collect data about demographic with 6 questions included: gender, marital status, age, education, and nationality. Then respondent were asked to rate their religiosity perception of themselves.

Part B is measuring respondent religiosity with 18 questions regarding to their level of Islamic believes and Islamic practices (refer to the table 3-4).

Part C with 30 questions tried to identify the motivational factors. This part was constructed in three dimensions which are generic motivational factors, Islamic motivational factors and hedonistic motivational factors (refer to the table 3-1, 3-2, and 3-3).

And part D will determine the travel preferences of a Muslim with 23 adapted items from related literature review (refer to the table 3-5).

### **3.7 Sampling design**

Population of this study have been selected from the Muslim Malaysian and Iranian University Students who study in any university in Malaysia. These can be students in any level such as bachelor, master, and PHD. Hard copy questionnaire were distributed individually among the target population in ten major universities in Malaysia. These public and private universities includes UM (University Malaya), UPM (University Putra Malaysia), UTM (University Teknologi Malaysia), UKM (University Kebangsaan Malaysia), MSU (Management and Science University), MMU (Multimedia University), UIAM (University Islam Antarabangsa Malaysia), USM (University Sains Malaysia), NUM (National University of Malaysia), and UNIMAS (University Malaysia Sarawak). These ten universities were chosen purposely since they almost comprise the majority of Iranian student who study in Malaysia.

For each and every university the hardcopy questionnaires were distributed conveniently by a Malaysian representative for Malaysian students and one Iranian representative for Iranian students.

In order to justify the relevance of choosing this population (i.e. Muslim Malaysian and Iranian University Students), it would be enough to know that this population will be the future decision makers. Hence, any information which has been evoked from them would be helpful to provide an indisputable infrastructure for future decision making.

### 3.8 Pilot study

Data for pilot test were collected via questionnaires which were distributed among 30 MBA students of University Malaya and the entire 30 questionnaire were collected. These data were used for reliability test and measurement of the questionnaire validity. Results of the reliability for pilot test have been elaborated in the next section.

#### 3.8.1 Reliability test for pilot study

The reliability test for measuring the Cronbach's Alpha has been done for 30 respondents in pilot test to find out the reliability and validity of the questionnaire. Results have been shown in the table 3-6:

Table 3-6: reliability test for pilot study.

Variable	Cronbach's Alpha	N of Items
Islamic religiosity	.970	18
generic motivational factors	.936	12
Islamic motivational factors	.930	8
hedonistic motivational factors	.938	10
Islamic travel preference	.948	23

Result for reliability test for religiosity which is constructed by 18 items shows a Cronbach's alpha equal to 0.97. Result for generic motivational factors which are constructed by 12 items shows a Cronbach's alpha equal to 0.93. Result for Islamic motivational factors which are constructed by 8 items shows a Cronbach's alpha equal to 0.93. Result for hedonistic motivational factors which are constructed by 10 items shows a Cronbach's alpha equal to 0.93. And finally, Result for Islamic travel preference which is constructed by 23 items shows a Cronbach's alpha equal to 0.94.

The results of the pilot test showed that there is a misunderstanding of the educational level in part A, demographic to extent that the word of degree misrepresent as master degree. So, this question has been changed from degree to bachelor. Meanwhile, the word of prophet has been added before the name of Muhammad in question number one in part B, religiosity.

In overall, the result of reliability test was acceptable and the questionnaire was prepared for final survey.

### 3.9 Data collection procedure

Table 3-7 represents the questionnaire distribution statistics. According to this table a total number of 550 questionnaires have been distributed by the representatives and 422 valid questionnaires have been collected. The valid questionnaire depict 77% respondent rate. As it is illustrated in detail in the following table the highest rate of response responding belongs to the University Malaya which followed by University Putra Malaysia. Data collection within these ten universities took almost three months, September 2012 to through 2012.

Table 3-7: questionnaire distribution statistics.

Universities	Total distributed	Number of collected	Respondent rate %	Percentage %
UM	130	120	92	28
UPM	130	90	69	21
UTM	50	35	70	8
UKM	50	38	76	9
MSU	50	27	54	6
MMU	30	23	77	5
UIAM	30	28	93	7
USM	30	26	87	6
NUM	25	18	72	4
UNIMAS	25	17	68	4
Total	550	422	77	100

### 3.10 Data preparation and data analysis techniques

To conduct this research, statistical techniques have been used to do the analysis of the collected data. The analysis techniques are included: descriptive statistics, data analysis

by applying SPSS (V.19). However, descriptive statistics has been run to prepare data for further analysis; first data screening and monitoring and normality have been run; then linear regression assumptions such as outlier and linearity were test to check the readiness of data for linear regression analysis; after that exploratory factor analysis test were run to verify the component of this study; then correlation test has been run to examine the relationship between variables and finally reliability test for final data were run.

After all data preparation steps, to compare the similarity and difference between different groups of respondent independent groups t-test has run; finally to evaluate the relationship between the proposed hypotheses, the linear regression analysis has been run. However, before running independent group t test and linear regression analysis, the process of computing variables has been done.

### ***3.10.1 Data screening and monitoring***

After all collected data from questionnaires and they entered into the SPSS (V.19) software, frequency test has been run for the items which construct these variables to make sure that data have been correctly entered and there is no error in data entry. Meanwhile, the skewness and kurtosis values have been examined to ensure the assumption of normality. The skewness values for measurement items range from -1.5 to +0.19 and kurtosis values for measurement items range from -.422 to +1.325 which confirms the normal distribution of data (Sheridan and Ong, 2009). Table 3.8 showed the result of normality test.

Table 3-8: normality test result.

Variables		Statistic	Std. Error
Generic motivational factors	Mean	37.1754	.24666
	Std. Deviation	5.06701	
	Skewness	-.781	.119
	Kurtosis	1.325	.237
Islamic motivational factors	Mean	29.3081	.40339
	Std. Deviation	8.28672	
	Skewness	-.721	.119
	Kurtosis	-.422	.237
Hedonistic motivational factors	Mean	18.4573	.44403
	Std. Deviation	9.12160	
	Skewness	1.263	.119
	Kurtosis	.997	.237
Islamic religiosity	Mean	70.0592	.77341
	Std. Deviation	15.88793	
	Skewness	-1.503	.119
	Kurtosis	1.597	.237
Islamic travel preference	Mean	81.9005	1.04647
	Std. Deviation	21.49727	
	Skewness	-.660	.119
	Kurtosis	-.264	.237

### 3.10.2 Reliability test

The Cronbach's Alpha has been acquired again to examine the reliability of this study. Result of reliability test illustrated in the table 3-9. Reliability test for generic motivational factors showed 0.73; but an examination of the table showed if item “to pursue education” remove, Cronbach's Alpha will rise to 0.81. Therefore, deletion of this item was considered appropriate; but, since its Cronbach's Alpha is higher than 0.7, this item will not delete (Viswanathan, 2005).



Table 3-9: reliability test.

Variable	Cronbach's Alpha	N of Items
Islamic religiosity (MV)	.946	18
generic motivational factors (IV1)	.735	12
Islamic motivational factors (IV2)	.929	8
hedonistic motivational factors (IV3)	.933	10
Islamic travel preference (DV)	.951	23

### 3.10.3 Bivariate correlation

Before run the regression analysis, Bivariate correlation has been run (Sheridan and Ong, 2009) to elaborate the strangeness of existing relationship between variables. In the section 4.5 the result of the Pearson correlation has been elaborated.

### 3.10.4 Exploratory factor analysis

The factor analysis as a data reduction process has run to determine whether items are tapping into the same construct by excluding the items which are loaded less than 0.5 (Kline, 1994). Table 3-10a, b, and c show the result of factor analysis.

Regarding to the result of the factor analysis from Rotated Component Matrix table, there are a few items which are not loaded enough. These items are shown in bold. For independent variables in table 3-9a items “challenging personal capabilities” and “conducting business” did not load enough (less than 0.5) so they were excluded from further analysis. Scattered items for generic motivational factors (IV1) can be justified by the personal perception and definition of concepts in these items such as travel for climate, health, and friends.

For moderator variable (table 3-10b) item “annually perform Zakat” were not loaded enough, therefore, it was deducted from the construction of this variable. In fact this variable (Islamic religiosity) comprised of two important dimensions as the Islamic believe and Islamic practice. As it is mentioned in literature review, researchers measure religiosity ranging from two to seven dimensions. However, they mostly measured the religiosity using

two main dimensions (believe, practice). In this research for simplification these two dimensions (Islamic believe and practice) consider as a one variable (moderator) which is Islamic religiosity.

Table 3-10a: exploratory factor analysis for independent variables.

Independent variables	Items	Component				
		1	2	3	4	5
Generic motivational factors	Challenging personal capabilities	<b>.058</b>	<b>.395</b>	<b>.250</b>	<b>.178</b>	<b>.467</b>
	Experiencing different climates					.609
	Experiencing other cultures			.601		
	Visiting friends or relatives				.597	
	Experiencing new things			.642		
	Improving health				.695	
	Pursuing education					0.67
	Conducting business	<b>.210</b>	<b>.376</b>	<b>.130</b>	<b>.489</b>	<b>-.123</b>
	Enjoying adventure			.688		
	Enjoying nature			.716		
	Fun			.777		
	Relaxation			.744		
Islamic motivational factors	Strengthening the bond of Sillaturrahim (Muslim brotherhood)		.797			
	Spreading the teaching of Islam (Tabligh)		.788			
	Gaining education and knowledge		.592			
	Witnessing the greatness of God		.779			
	Submitting to the ways of God		.844			
	Conducting Islamic business		.838			
	Acting in the cause of God		.829			
	Learning Islamic values		.824			
Hedonistic motivational factors	Experiencing beaches and swimming pools	.685				
	Displaying affection in public	.843				
	Avoid of dressing in from of Islamic requirements	.789				
	Attending in exciting hedonistic events	.798				
	Drinking alcohol	.830				
	Socializing with opposite gender	.817				
	Accessing to adult media	.774				
	Experiencing non Halal cuisines	.749				
	Enjoying bars and night clubs	.792				
	Enjoying gambling	.710				

Table 3-10b: exploratory factor analysis for moderator variables.

Islamic religiosity	Component	
	1	2
I believe that Prophet Muhammad instructs me with good conduct		.666
I believe that the supplication (Dua) helps me in my life		.692
I am sensitive to my religious needs while travelling	.741	
I believe that Hijab is obligatory for all women	.777	
I regularly contribute to charity (Sadaqah)	.579	
I annually perform the obligation of Zakat	<b>.465</b>	<b>.114</b>
In my personal life, religion is important	.717	
I believe in judgment day (Qiyamat)		.743
I always perform my prayers on time	.813	
I fast the whole month of Ramadan	.715	
I believe in prophet Muhammad		.738
Performing Hajj is my priority	.817	
Islam leads me to a better life	.712	
I believe that God helps me		.883
I perform my daily prayers	.775	
I read the Quran regularly	.807	
I am a religious person	.802	
I believe in Allah		.862

And finally for dependent variable all items were loaded above 0.5 (table 3-10c). This variable is almost consistent in one component except of two items “sex with stranger” and “gambling” which loaded in another component. So, all these items even “sex with stranger” and “gambling” consider as the Islamic travel preference constructor.

Table 3-10c: exploratory factor analysis for dependent variables.

Items for Islamic travel preference	Component	
	1	2
Using public transportation with separate areas for men and women	.691	
Choosing hotels with separate sport facilities for men and women	.750	
Flying with airlines which provide praying opportunity onboard	.849	
Visiting countries which have more freedom to practice religion	.559	
Studying in Islamic countries rather than non Muslim countries	.784	
Travelling in the company of people who drink alcohol	.667	
Choosing a travel package that provides Halal entertainment	.799	
Staying in hotels with Islamic design and architecture	.727	
Staying in hotels which do not serve non Halal food	.534	
Choosing Islamic countries for medical treatment	.779	
Staying in a hotel which provides praying facilities	.839	
Going to beaches which allow mixed gender	.692	
Sex with strangers during travel		.671
Visiting Islamic historical places in other countries	.668	
Travelling to Islamic countries for entertainment	.666	
Travelling with family to Islamic countries	.804	
Conducting my business in Islamic countries	.766	
Experiencing nature in Islamic countries	.778	
Planning to go to bars and or night clubs	.636	
Eating in restaurant with Halal certificate	.786	
Gambling during holiday		.609
Travelling during Ramadan	.578	
Visiting Islamic holy places	.809	

### 3.10.5 Computing variables

After all these screening and cleaning data to provide a comprehensive row material for analysis, each variable should define by its items which construct it. For this purpose, all items which represent the variable were sum together (Sheridan and Ong, 2009). It should be mentioned that to compute the variables those items which were not loaded enough (less than 0.5) were deducted from analysis. These items are “challenging personal abilities” and “conducting business” from generic motivational factors (IV1) and “annually perform the

obligation of performing Zakat” from Islamic religiosity (MV) as the result of the exploratory factor analysis (see section 3.10.4).

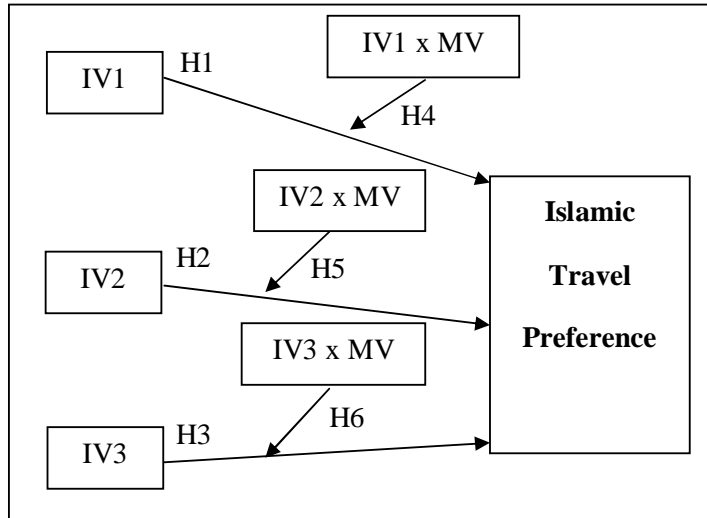


Figure 3-3: model for linear regression analysis

Table 3-11: new developed variables for regression analysis.

Variable description	Variable	Explanation
generic motivational factors under influence of Islamic religiosity	IV1xMV	The relationship between generic motivational factors toward Islamic travel preference while the religiosity influences it.
Islamic motivational factors under influence of Islamic religiosity	IV2xMV	The relationship between Islamic motivational factors toward Islamic travel preference while the religiosity influences it.
hedonistic motivational factors under influence of Islamic religiosity	IV3xMV	The relationship between hedonistic motivational factors toward Islamic travel preference while the religiosity influences it.

**Note:** Moderator variable (MV): Islamic religiosity; Independent variables 1 (IV1): generic motivational factors; Independent variables 2 (IV2): Islamic motivational factors; Independent variables 3 (IV3): hedonistic motivational factors.

However, to input the role of moderator variable in the linear regression analysis, three dummy variables were defined. These variables are: IV1xMV (the multiplying of independent variable 1, generic motivational factors by moderator variable, Islamic religiosity), IV2xMV (the multiplying of independent variable 2, Islamic motivational factors by moderator variable, Islamic religiosity), and IV3xMV (the multiplying of independent variable 3, hedonistic motivational factors, by moderator variable, Islamic religiosity)

(Sheridan and Ong, 2009). For clear understanding table 3-11 and figure 3-3 explain the new variables in detail.

### ***3.10.6 Independent groups t-test and mean comparison***

By considering all underpin assumption of this test, to evaluate the role of nationality on the framework, independent groups t-test and mean comparison analysis have been run several times. These tests have been run to come up with the existence differences and similarity among the respondent (Sheridan and Ong, 2009). The result will be explained in detail in chapter four.

### ***3.10.7 Linear regression assumptions***

Besides the regression analysis, regression assumption test was performed to ensure the data fit for regression analysis without any violation of the assumptions. Those assumptions include the following:

1. Ratio of cases to independent variables: the number of cases needed for regression model should have 20 times more cases than the predictors.
2. Normality, linearity and homoscedasticity: these assumptions assume that the differences between the obtained and predicted dependent variables scores are normally distributed and the residuals (independent variables) have a linear relationship with the predicted dependent variable scores. Residual scatter plot and residual normal plot of were used to analyze these assumptions.
3. Multicollinearity and singularity: the assumptions here are the IVs must not be significantly correlated to avoid multicollinearity and there is no auto-correlation whereby the observations or values is independent (there are no systematic trend in the errors of the observation of the values). Multicollinearity can be confirmed via Tolerance and Variance Inflation Factor (VIF) while auto-correlation is detected via Durbin-Watson statistic.
4. Multivariate outlier – extreme cases that have impact on the regression solution should be

deleted or modified to reduce their influence. Multivariate outlier can be detected by using Mahalanobis Distance statistical test. The method involves comparison of the Mahalanobis distance with a critical value of chi-square (Sheridan and Ong, 2009).

The result of the regression analysis assumption tests have been elaborated in the table 3-12. This shows the value for VIF (variance inflation factor) is in rang so there is no high multicollinearity problem among the variables to affect the regression result.

Table 3-12: collinearity between variables.

Variables	Collinearity Statistics	
	Tolerance	VIF
Generic motivational factor	.908	1.101
Islamic motivational factors	.360	2.782
Hedonistic motivational factors	.715	1.399
Islamic religiosity	.312	3.205

Meanwhile, figure 3-4 illustrates that the difference between obtained and predicted dependent variables score are normally distributed.

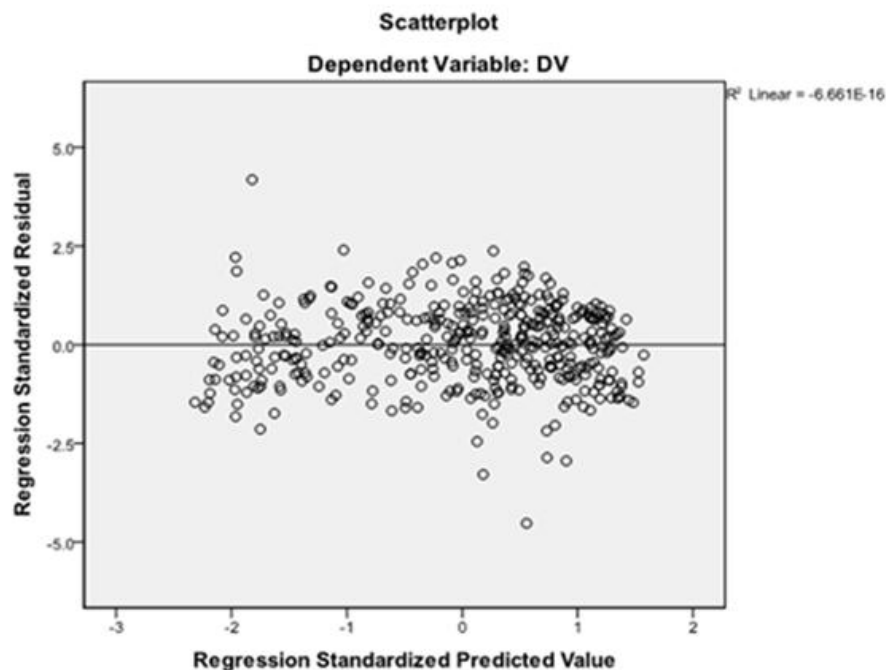


Figure 3.4: homoscedasticity

### ***3.10.8 Linear regression***

By taking account of regression analysis's assumptions, linear regression analysis has been run to examine the developed hypotheses. The relationship between the independent variables toward dependent variable has been tested by linear regression analysis (Sheridan and Ong, 2009); the influence of religiosity on these relationships has been examined by linear regression analysis as well. To conduct this analysis, for each independent variable, first a new variable was defined by multiplying that independent variable to moderator variable (Edwards and Lambert, 2007). This method was illustrated in the figure 3-3. The result will be elaborated in depth in chapter four.

### **3.11 Summary**

In this chapter, the hypotheses were developed by providing relevant literatures; then the measurement tools for developed hypotheses were designed; meanwhile, the data collection procedures as well as sample designing were explained; finally, the method to prepare data was elaborated and techniques which acquired to analysis were explained in detail; however, the result of the normality test as well as linear regression assumption was provided.



## **Chapter 4: Research results**

### **4.1 Introduction**

After all the data were entered into the SPSS (V.19) software, the process of preparing data for analysis were done, and the appropriate methods for analysis of the data were selected then only analysis part has been run; the derived result has been explained in detail in this chapter.

Findings of this research categorized in two main categories; first is about the comparison between Muslim Malaysian and Iranian University Students and second is about the relationship between travel motivations to Islamic travel preference either under the influence of Islamic religiosity or not. In this section, these results have been elaborated in detail. But before that the demographic statistic has been elaborated.

### **4.2 Demographic statistics**

Table 4-1 shows demographic information about the respondents of this survey. As it is mentioned in chapter three, totally 422 valid answered questionnaires have been collected from the hardcopy questionnaires and the frequency of gender, nationality and religiousness are shown in the table 4-1.

As it is shown in the table 4-1, female respondents represent 68.7% of total respondents whereby male represents 30.8%. Meanwhile, 55.4% of respondents represent their nationality as Iranian whereas 44.1% were Malaysian. Moreover, 9.5% of respondents declared themselves as not religious person while 16.6% recalled themselves as very religious, however most of respondent showed they are moderately religious with 72.7%.

Table 4-1: demographic statistics.

Gender	Number	Percentage
Female	290	68.7
Male	130	30.8
Missing	2	0.5
Nationality	Number	Percentage
Malaysian	186	44.1
Iranian	234	55.4
Missing	2	0.5
Religiousness	Number	Percentage
Not religious	30	9.5
Moderately religious	307	72.7
Very religious	70	16.6
Missing	5	1.2
Total	422	100

Note: missing means those answers which are not acceptable for example they are not filled.

## 4.2 The role of nationality

Differences in nationality caused to have differences in motivational factors, level of religiosity, and preferences in Islamic travel between Malaysian Muslim university students and Iranian Muslim university students. The effect of nationality on the motivational factors has been explained in this section.

### 4.2.1 Role of nationality on travel motivations

As it is illustrated in the table 4-2a there is significant difference ( $p$  value =  $0.027 < 0.05$ ) in the travel motivations between Muslim Malaysian University Students and Muslim Iranian University Students (equal variance assumed is rejected,  $p$  value =  $0.009 < 0.05$ ).

This significant difference in travel motivations will be elaborated in detail by its construction such as generic, Islamic, and hedonistic travel motivations in the next sections.

#### ***4.2.2 Role of nationality on generic motivational factors***

Regarding to the table 4-2a there is no significance equality ( $p$  value =  $0.760^b > 0.05$ ) between Malaysian and Iranian on the relationship between generic motivational factors and Islamic travel preference (equal variance assumed is accepted,  $p$  value =  $0.690^a > 0.05$ ). It means that, the generic factors which motivate Muslim Malaysian and Iranian University Students are not equal together. In the other words, those generic factors motivate Malaysian Muslim university students are vary from those generic factors motivate Iranian university students to Islamic travel. However, table 4.2b reveals that generic factors as the motivations for Islamic travel preference are more or less same motivated role between Malaysian Muslim university students (mean = 3.7113) and Iranian Muslim university students (mean = 3.7265).

#### ***4.2.3 Role of nationality on Islamic motivational factors***

According to the table 4-2a, there is significant difference ( $p$  value =  $0.000^d < 0.05$ ) between Malaysian Muslim university students and Iranian university students in terms of Islamic motivational factors (equal variance assumed is rejected,  $p$  value =  $0.000^c < 0.05$ ). It means that, the Islamic factors which motivate Malaysian Muslim university students are significantly different from the Islamic factors which motivate Iranian university students in Islamic travel. However, table 4.2b reveals that Islamic motivational factors have more motivational roles on Malaysian Muslim university students (mean = 4.1929) unlike of Iranian Muslim university students (mean = 3.2479).

#### ***4.2.4 Role of nationality on hedonistic motivational factors***

According to the table 4-2a, there is significant difference ( $p$  value =  $0.000^f < 0.05$ ) between Malaysian Muslim university students and Iranian university students in terms of hedonistic motivational factors (equal variance assumed is rejected,  $p$  value =  $0.000^e < 0.05$ ).

It means that, the hedonistic factors which motivate Malaysian Muslim university students are significantly different from the hedonistic factors which motivate Iranian university students to Islamic travel. However, table 4.2b reveals that even though both Malaysian (mean = 1.5812) and Iranian (2.0581) Muslim university students will not be motivated by hedonistic motivational factors, but for Iranian the influence of hedonistic factors is more considerable than Malaysian. .

#### ***4.2.5 Role of nationality on Islamic religiosity***

Regarding to the table 4-2a, the level of religiosity is significant different (p value =  $0.000^h < 0.05$ ) between Malaysian Muslim university students and Iranian university students (equal variance assumed is rejected, p value =  $0.000^g < 0.05$ ). However regarding to the table 4-2b Malaysian Muslim university students seem to be more religious (mean = 4.34797) than Iranian university students (mean = 3.52778).

Since Islamic religiosity comprised of two main concept of Islamic believe and Islamic practice, further elaboration of the role of the nationality on the level of Islamic religiosity on the Muslim Malaysian and Iranian University Students which is illustrated on the table 4.3c shows that most of the respondent has more insight of the believe (mean = 4.284364) rather than practice (mean 3.821883); in the other words, even though they do not properly practice the Islamic rules but they have the inside intention to be a real Muslim. Form the other side a mean comparison between Muslim Malaysian and Iranian University Students on Islamic believe and practice shows that both group have higher believe compare to practice whereby Malaysian are more religious in both believe (mean = 4.732645) and practice (mean = 4.367383) compare to Iranian (mean for believe = 3.927355; mean for practice = 3.821883).

Table 4-2a role of nationality on motivational factors, Islamic religiosity and Islamic travel preference.

Variables		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Travel motivations	Equal variances assumed	6.815	<b>.009</b>	2.181	418	.030
	Equal variances not assumed			2.226	416.980	<b>.027</b>
Generic motivational	Equal variances assumed	.159	<b>.690<sup>a</sup></b>	-.305	418	<b>.760<sup>b</sup></b>
	Equal variances not assumed			-.307	403.807	.759
Islamic motivational	Equal variances assumed	69.924	<b>.000<sup>c</sup></b>	10.394	418	.000
	Equal variances not assumed			10.978	389.509	<b>.000<sup>d</sup></b>
Hedonistic motivational	Equal variances assumed	31.480	<b>.000<sup>e</sup></b>	-5.493	418	.000
	Equal variances not assumed			-5.672	416.665	<b>.000<sup>f</sup></b>
Islamic religiosity	Equal variances assumed	41.380	<b>.000<sup>g</sup></b>	11.277	418	.000
	Equal variances not assumed			11.799	404.813	<b>.000<sup>h</sup></b>
Islamic travel preference	Equal variances assumed	142.430	<b>.000<sup>i</sup></b>	10.625	418	.000
	Equal variances not assumed			11.505	329.819	<b>.000<sup>j</sup></b>

Table 4.2b mean of nationality on motivational factors, Islamic religiosity and Islamic travel preference.

Nationality	Malaysian No.=186		Iranian No.=234		Missing (N.=2)		Total No.=422	
	Std. Deviation	Mean	Mean	Std. Deviation	Mean	Std. Deviation	Mean	Std. Deviation
Generic motivations	4.9455	<b>3.7113</b>	<b>3.7265</b>	5.1641	3.25	4.9498	3.7175	5.067
Islamic motivations	5.2144	<b>4.1929</b>	<b>3.2479</b>	8.7615	3.0625	4.9498	3.6635	8.2867
Hedonistic motivations	7.3824	<b>1.5812</b>	<b>2.0581</b>	9.8419	1.6	2.8284	1.8457	9.1216
Islamic religiosity	7.54306	<b>4.34797</b>	<b>3.52778</b>	17.7133	4.13889	3.53553	3.89218	15.8879
Islamic travel preference	14.3693	<b>4.06756</b>	<b>3.15775</b>	21.8228	3.6087	4.24264	3.56089	21.4973

Table 4.2c mean of nationality on Islamic believe and Islamic practice.

Nationality	Malaysian No.=186		Iranian No.=234		Missing (N.=2)		Total No.=422	
	Std. Deviation	Mean	Mean	Std. Deviation	Mean	Std. Deviation	Mean	Std. Deviation
Islamic religiosity	4.61979	<b>4.732645</b>	<b>3.927355</b>	11.34053	4.363636	1.41421	<b>4.284364</b>	9.99395
Islamic practice	3.47052	<b>4.367383</b>	<b>3.383183</b>	6.97176	4.416667	2.12132	<b>3.821883</b>	6.39124

#### **4.2.6 Role of nationality on Islamic travel preference**

The comparison between Malaysian Muslim university students and Iranian university students on the Islamic travel preference as one of the purposes of this study has been discussed in this section. The result of the independent groups t-test illustrated in the table 4-2a shows this comparison.

As it is illustrated in the table 4-2a, since equal variance assumed is rejected ( $p$  value = .000<sup>i</sup> < 0.05) so, there is significant difference (equal variance not assumed,  $p$  value = 0.000<sup>j</sup> < 0.05) between Malaysian Muslim university student and Iranian university student in Islamic travel preference. It means that, there is no similarity between Malaysian Muslim university students and Iranian Muslim university students in preference of Islamic travel; for example, those items which are preferred by Malaysian Muslim university students are not same as Iranian university students. Table 4-2b reveals that Malaysian Muslim university students' preferences on travelling (mean = 4.06756) differ from Iranian students (mean 3.15775) and they are more concern about the Islamic rules. For example they prefer Islamic transportation system, Islamic hotels and accommodation, Halal food and drinks, Islamic entertainment packages. They also avoid of hedonistic attitudes such as mixing between genders, drinking alcohol and non Halal food, and gambling.

#### **4.3 Correlation between variables**

Pearson Correlation test was run to identify any linear association between the independent variables. Table 4-3 shows the value of Pearson Correlation between these variables to indicate a linear fashion relationship.

As it is shown in the table 4-3 the correlation between all motivational factors (generic, Islamic, hedonistic) are significant (Sig. (2-tailed) = .000) at the 0.01 level toward Islamic travel preference. However, the correlation between hedonistic motivational factors toward Islamic travel preference is negatively significant (Pearson Correlation = -0.493).

even though, there is high level of correlation between Islamic motivational factors and Islamic travel preference (Pearson Correlation = 0.777) but, the result of the multicollinearity test as the pre assumption of the regression analysis which is illustrated in the table 3.11 section 3.10.7 rejects any existence of multicollinearity error.

Table 4-3 correlation between variables.

Variables		Islamic motivation	Hedonistic motivation	Islamic religiosity	Islamic travel preference
Generic motivation	Pearson Correlation	.277	.007	.149	.140
	Sig. (2-tailed)	.000	.891	.002	.004
Islamic motivation	Pearson Correlation		-.320	.780	.777
	Sig. (2-tailed)		.000	.000	.000
Hedonistic motivation	Pearson Correlation			-.515	-.493
	Sig. (2-tailed)			.000	.000
Islamic religiosity	Pearson Correlation				.793
	Sig. (2-tailed)				.000

Number of respondent = 422;

#### 4.4 The relationship between motivational factors and Islamic travel preference

The proposed model (research framework) after all the data cleaning, monitoring, and screening process had done as mentioned earlier in this chapter was analyzed by linear regression method.

As it is illustrated in the table 4-4, the proposed model is significant ( $F(3,418) = 286.374$ ,  $p \text{ value} = 0.000 < 0.05$ ). In the other words, there is a noteworthy prediction of Islamic travel preference from all its motivational factors included generic, Islamic, and hedonistic toward Islamic travel. Furthermore, 67% of changes ( $R \text{ Square} = 0.673$ ) in Islamic travel preference are accrued by changes in generic, Islamic, and hedonistic motivational factors.

Therefore, all independent variables explain 67% of the variance ( $R \text{ Square} = 0.673$ ) in Islamic travel preference, which is highly significant, as indicated by the F-value of 286.374 in the table 4-4.

Table 4-4: regression analysis result for H1.

R	R Square	Adjusted R Square	Std. Error of the Estimate		
.820	<b>.673</b>	.670	12.34265		
Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	130879.312	<b>3</b>	43626.437	<b>286.374</b>	<b>.000</b>
Residual	63678.508	<b>418</b>	152.341		

Table 4-4a: the contribution of motivational factors to Islamic travel preference.

Variables	Standardized Coefficients (Beta)	t value	Sig.
Generic motivational factors (H1a)	-.053	-1.818	<b>.070</b>
Islamic motivational factors (H1b)	<b>.706</b>	22.842	<b>.000</b>
Hedonistic motivational factors (H1c)	<b>-.267</b>	-8.987	<b>.000</b>

Moreover, table 4-4a illustrated the contribution of independent variables (generic, Islamic, and hedonistic motivational factors) to the prediction of dependent variable (Islamic travel preference) by an examination of t values. Regarding to the p value in the table 4-4a, Islamic motivational factors (p value = 0.000 < 0.05; beta = .706) and hedonistic motivational factors (p value = 0.000 < 0.05; beta -.267) significantly predict Islamic travel preferences. However, hedonistic motivational factors are negatively (beta = -.267) significant to predict any preferences in Islamic travel. Moreover, in Islamic travel preference, generic motivational factors are not a predictor (p value = 0.07 > 0.05).

Therefore hypothesis 1 (there is a relationship between travel motivations and Islamic travel preference among the Muslim Malaysian and Iranian University Students) is supported. However, hypothesis 1a (there is a relationship between generic motivations and Islamic travel preference among the Muslim Malaysian and Iranian University Students) is not supported (p value = 0.07 > 0.05). Whereby hypothesis 1b (there is a relationship between Islamic motivations and Islamic travel preference among the Muslim Malaysian and Iranian University Students) is supported (p value = 0.00 < 0.05). And hypothesis 1c (there is a



relationship between hedonistic motivations and Islamic travel preference among the Muslim Malaysian and Iranian University Students) is supported as well ( $p$  value =  $0.00 < 0.05$ ).

In summary, generic motivational factors do not contribute to predict any preferences in an Islamic travel whereas Islamic motivational factors are positively and significantly predictor for Islamic travel preference; however, hedonistic motivational factors are negatively significant as a predictor for Islamic travel preference. In fact, generic motivational factors will not motivate Muslim Malaysian and Iranian University Students for Islamic travel. Whereby, Islamic motivational factors significantly encourage Muslim Malaysian and Iranian University Students for Islamic travel. In contrast, hedonistic motivational factors avoid Muslim Malaysian and Iranian University Students for Islamic travel.

#### **4.5 The influence of Islamic religiosity**

As it is illustrated in the table 4-5, the proposed model is significant ( $F(3,418) = 318.215$ ,  $p$  value =  $0.000 < 0.05$ ). In the other words, there is a noteworthy prediction of Islamic travel preference from all motivational factors included generic, Islamic, and hedonistic toward while they are under the influence of Islamic religiosity. Furthermore, 69% of changes ( $R$  Square =  $0.695$ ) in Islamic travel preference are accrued by changes in generic, Islamic, and hedonistic motivational factors.

Therefore, all independent variables while they are under the influence of Islamic religiosity explain 69% of the variance ( $R$  Square =  $0.695$ ) in Islamic travel preference, which is highly significant, as indicated by the  $F$ -value of 318.215 in the table 4-5.

Table 4-5: regression analysis result for H2.

R	R Square	Adjusted R Square	Std. Error of the Estimate		
.834	<b>.695</b>	.693	11.90544		
Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	135310.721	<b>3</b>	45103.574	<b>318.215</b>	<b>.000</b>
Residual	59247.098	<b>418</b>	141.739		

Furthermore, table 4-5a illustrated the contribution of independent variables (generic, Islamic, and hedonistic motivational factors) under the influence of Islamic religiosity (moderating variable) to the prediction of Islamic travel preference (dependent variable) by an examination of t-values. As it is mentioned in the section 3.10.6 and explanation about exploratory factor analysis in the section 3.10.4, the interaction of Islamic religiosity as the moderator variable took action by multiplying it to each motivational factors as the independent variables. Regarding to the p value in the table 4-5a, Islamic motivational factors (p value = 0.000 < 0.05; beta = .783) and hedonistic motivational factors (p value = 0.000 < 0.05) under the influence of Islamic religiosity significantly predict Islamic travel preferences. In fact, the Islamic religiosity increases the effect of Islamic travel motivation (from beta.706 to beta .783) and hedonistic motivational factors (from beta -.267 to -.116) to Islamic travel preference. However, the role of Islamic religiosity on the hedonistic motivational factors is negatively (beta = -.116) significant to predict any preferences in Islamic travel. Moreover, in Islamic travel preference, generic motivational factors even though they were influenced by Islamic religiosity perspective are not a predictor (p value = 0.186 > 0.05). So, Islamic religiosity will not effect on the relationship between generic motivational factors and Islamic travel preference.

Therefore, hypothesis 2 (the Islamic religiosity influence relationship between travel motivation and Islamic travel preference among the Muslim Malaysian and Iranian University Students) is supported. Furthermore, hypothesis 2a (Islamic religiosity will moderate the relationship between generic motivations and Islamic travel preference among

the Muslim Malaysian and Iranian University Students) is not supported ( $p$  value = 0.186 > 0.05). Whereby hypothesis 2b (Islamic religiosity will moderate the relationship between Islamic motivations and Islamic travel preference among the Muslim Malaysian and Iranian University Students) is supported ( $p$  value = 0.00 < 0.05). And hypothesis 2c (Islamic religiosity will moderate the relationship between hedonistic motivations and Islamic travel preference among the Muslim Malaysian and Iranian University Students) is supported too ( $p$  value = 0.00 < 0.05).

In summary, Islamic religiosity does not increase the effect of the generic motivational factors to Islamic travel. Whereas Islamic religiosity increases the role of Islamic motivational factors to be a predictor of Islamic travel preference. However, Islamic religiosity influences the relationship between hedonistic motivational factors and Islamic travel preferences significantly in a negative manner.

Table 4-5a: the contribution of motivational factors under the influence of Islamic religiosity to Islamic travel preference.

Variables	Standardized Coefficients (Beta)	t value	Sig.
Generic motivational factors under the influence of Islamic religiosity (H2a)	.068	1.323	<b>.186</b>
Islamic motivational factors under the influence of Islamic religiosity (H2b)	.783	15.212	<b>.000</b>
Hedonistic motivational factors under the influence of Islamic religiosity (H2c)	-.116	-4.263	<b>.000</b>

#### 4.6 The perception of religiosity

To measure whether the perception of Islamic religiousness among the respondents is the same as their belief and practices, Bivariate correlation test has been conducted. To aim this purpose a question entitled “How do you rate yourself in terms of religiousness?” was provided among the demographic questions. This question had three rates for answer from

not religious, moderately religious, and very religious. As it is shown in the table 4-6, correlation is significant at level 0.1 between the perception of religiosity and Islamic religiosity. In the other words, the result of the correlation indicates that, higher perception of religiousness by answering the mentioned question in demographic part is associated with higher mean for Islamic religiosity scale.

Table 4-6: the perception of religiosity.

Variables		Islamic religiosity
Religiousness	Pearson Correlation	.524
	Sig. (1-tailed)	<b>.000</b>
	N	422

#### 4.8 Summary

As it was elaborated in details in previous sections, Malaysian Muslim university students tend to be more religiosity compare to Iranian Muslim university students. According to the evidence Malaysian are influenced by Islamic motivations more than Iranians for Islamic travel preference. Meanwhile, Malaysian mean for hedonistic motivations of travel is significantly less than Iranian. But, both groups perform more or less same when they face with generic motivations.

By considering both results of the analysis which are the influence of motivational factors to Islamic travel preference as well as the influence of Islamic religiosity on these relationship, this study reveals that for Islamic travel purposes generic motivational factors such as experiencing different climate and culture, enjoying adventure and nature, having relaxation and fun, and visiting friends and relative are not motivation factors even thought the relationship between generic motivations and Islamic travel moderates by Islamic religiosity, because generic motivational factors were not significant predictor of Islamic travel preference before and after the influence of Islamic religiosity toward Islamic travel

preference among the Muslim Malaysian and Iranian University Students. Meanwhile, Islamic religiosity influences the relationship between Islamic motivational factors and hedonistic motivational factors toward the Islamic travel preference, because before and after the moderating role of Islamic religiosity, these two motivational factors (Islamic and hedonistic) were significantly predictors of Islamic travel preference among the Muslim Malaysian and Iranian University Students, and obviously hedonistic motivational factors in a negative manner. Therefore, for Muslim Malaysian and Iranian University Students, when the perspective of Islamic travel is matter, generic motivational factors will not motivate them; whereby Islamic motivational factors significantly motivate them for an Islamic travel, and hedonistic motivational factors significantly prohibit them for an Islamic travel.

Meanwhile, result of the comparison between Muslim Malaysian and Iranian University Students reveals that there is significant difference between these two nationalities in terms of Islamic travel preference.

However, both Muslim Malaysian and Iranian University Students tend to be moderately religiousness due to the result of the demographic statistics and the significant correlation between the Islamic religiosity practices and believe with perception of religiousness.

## **Chapter 5: Discussion and conclusion**

### **5.1 Introduction**

Throughout this survey Muslim Malaysian and Iranian University Students were examined to recognize their travel motivation factors in an Islamic travel. The current research investigates the role of Islamic religiosity and travellers' preferences in Islamic travel.

Having said that, this study has also done a depth comparison on travel motivations namely generic, Islamic and hedonistic and Islamic religiosity and Islamic travel preferences between Muslim Malaysian and Iranian University Students to reveal the similarity and differences.

### **5.2 Summary of results**

This study attempted to evaluate the relationship between new categorized motivational factors to Islamic travel preferences and identify the influence of religiosity in this relationship. Meanwhile, this study tried to compare each element of the decision making process toward Islamic travel from motivational factors such as generic, Islamic, and hedonistic to preference in Islamic travel; and also compare the importance level of Islamic religiosity between Muslim Malaysian and Iranian University Students.

The result of this study reveals that Islamic motivations positively and hedonistic motivations negatively motivate Muslim Malaysian and Iranian University Students for travel, whereby generic motivational factors do not play a significant role to motivate Muslim Malaysian and Iranian University Students for Islamic travel. In the other words, Muslim Malaysian and Iranian University Students will not travel for the sake of generic factors such as experience different climates, culture, and new things, visiting friends or relatives, improving health, enjoying adventure and nature, and having fun and relaxation but they are

willing to travel for Islamic purposes. However, the Islamic religiosity significantly increases the relationship between Islamic and hedonistic motivational factors toward Islamic travel; while it does not have any effect on the relationship between generic motivations to Islamic travel.

However, in terms of comparison between Malaysian Muslim university students and Iranian Muslim university students this study reveals that there is significant difference in travel motivations between Malaysian and Iranian. Even though both groups tend to be motivated from same motivational factors but except of generic travel motivations there is significant difference between them in Islamic travel motivation and hedonistic travel motivation. Meanwhile, Muslim Malaysian University Students seem to be more religious in believe and practice due to their higher mean. Furthermore, Malaysian Muslim University Students prefer more Islamic product and services while they travel rather than Iranian Muslim University Students.

From the other side, the likelihood influence of Islamic religiosity is more or less similar on both Muslim Malaysian and Iranian University Students.

### **5.3 Discussion**

Since, the significant relationship between travel motivations included generic, Islamic and hedonistic and Islamic travel preference has been proved in this research; it follows other related studies to show the significant relationship between motivational factors and travel intention or satisfaction (Battour and Ismail, 2012 & 2011; Farahdel, 2011; Horng et al., 2011).

However, in this study travel motivations for the first time were empirically categorized in an Islamic perspective (Duman, 2011). Even though a few studies have been conducted to elaborate the attitudes of the Arab Muslim travellers toward accommodation like hotels (Ibrahim, 2009 and Heyer, 2008), but it is pretty much rare to find studies that

build an Islamic travel preferences in a holistic view. This study derived a list of preference from Muslim travellers and emphasized that this niche market has specific characteristics which is mainly formed by Sharia compliant.

Regarding to the Hofstede's (1980) theory of cultural difference and the role of religiosity to form the culture by Smith (1992), this study also points out these differences in the scope of travelling and tourism. The significant difference between Muslim Malaysian and Iranian University Students in terms of travel motivations, Islamic religiosity, and Islamic travel preference are compatible with their theories.

Meanwhile, the result of other studies which confirm the significant role of religiosity (Islamic) on the decision making process (Poria et al., 2003; Shah Alam et al., 2011) and forming behaviour (Farahani and Musa, 2012; Ala-Hamarneh and Steiner, 2004) were proved by this study as well. Unlike Farahani and Ghazali Musa (2010) study which considered the role of Islamic religiosity to the social cultural perception, this study evaluated the influence of Islamic religiosity on the relationship between motivational factors and Islamic travel preference.

Likewise, the 2009 Pew report titled "global restrictions on religion" pointed out the differences between practicing Islam in Malaysia and Iran. This study, meanwhile, elaborates this difference empirically. Even though both Malaysia and Iran practice the same religion of Islam, their residents have substantial differences in terms of travel motivations, level of religiosity, and travel preference. However, Asadi and Daryaei (2011) in their study mentioned that the Islamic values of those Iranian who come to Malaysia for study are different from Muslim Malaysian. Findings of this research also confirm these differences in terms of travel motivations, level of Islamic religiosity, and travel preference.



#### **5.4 Limitation of the study**

This study has been limited to the student as the future decision makers who has not yet financially independent; so, this kind of population might not represent current issue in Islamic travel process (bachelor = 50%, master= 39.6%, & PHD = 9%).

Moreover, regarding to the demographic statistic result (table 4-1), almost 70% of respondents were female. This gap between female and male respondents is resulted because the percentages of female students are more than male one in universities nowadays.

#### **5.5 Suggestion for future research**

This study would be followed to complete by other researchers in terms of sample population. Examining the Islamic travel preference not only between Malaysian and Iranian, but Arab may result in a better understanding of cultural influence on the religiousness. From the other side, this research could be more comprehensive if the questionnaire were distributed in other Muslim countries such as Turkey, Egypt and so on as well. Meanwhile, a qualitative research is suggested to pursue to collect more items which are deeply preferred by Muslim population while they travel.

#### **5.6 Implication**

According to “mapping the global Muslim population” report (2009), Muslim population was estimated about 1.57 billion, which comprises 23% of the world. Around 315,322,000 (i.e. equal to 20% of 1.57 billion) of this population are from Middle East that consider as the wealthy population. So, this niche market which practices Islam is enough to convince the investors as well as travelling business owner to highly invest in this segment and also contribute to provide compatible products and services for this niche market.

By this consideration, Tourism has gained a great deal of importance as the fastest growing industry in the world, particularly because of the multifarious benefits that it brings

to the nations, to the tourists, and to the geopolitical environment as a whole (The World Travel Market).

As such, Information derived from this study can be applied in both academic and utilized managerial areas.

**Academic implication:** Although the proposed theoretical framework in this research has been rarely studied before, the findings provide a list of motivational factors which are itemized in three categories of generic, Islamic and hedonistic factors. More importantly the result could assist and guide academicians even in science and psychology area to differentiate motivations factors between Muslims and non Muslims population for decision making process.

Meanwhile, the result of this study evaluates the importance level of Islamic religiosity on the decision making process as an important and influential factor on consumer decision making process.

Furthermore, travel preferences could be used as a source of comparison to provide a better understanding of Muslim population behaviours and attitudes.

**Managerial implication:** In recent years, it has been observed that there is a growing interest in the concept of Islamic tourism. Islamic tourism involved a few Islamic concepts such as Halal hospitality which is akin to the concept of Halal food, this concept has already been recognized in many countries including those in the Middle East (World Travel Market, 2009) and it considers being a new phenomenon in the United Arab Emirates and Middle Eastern countries. Islamic tourism has attracted many tour packages entirely based on what they term Islamic culture (Javed, 2007), which is defined as a type of religious tourism that is in conformity with Islamic teachings regarding behaviorisms, dress, conduct and diet (World Travel Market). Heyer (2008) elaborated on the rapid large scale development of Sharia compliant hotels which is part of Islamic tourism.

Meanwhile, Islamic tourism operators target families from the Persian Gulf known for their conservative interpretation of the teachings of Islamic Sharia. The World Travel Market report (2009) shows Islamic tourism has a considerable potential to develop into a resilient market. Promising market potentialities make this market segment so fruitful that it is targeted by both industry operators and market researchers.

Focus of this market is further increased by a forecasted increase in growth, whereby tourist income for the Middle East is expected to grow 108% to a staggering US\$51 billion while domestic tourism is expected to grow by 82% to reach US\$24 billion by 2011. Much of the forecasted growth is due to increased numbers of Middle Eastern Muslim tourists that underlines the need for tailored Islamic tourism packages offering services catering to Muslim needs (Battour et al., 2011).

Moreover, the negative side of Western tourism has made Islamic tourism to be increasingly popular among some conservative Muslims. The issues which have negative impact and raised red flags among Islamic travelers to West are alcohol, prostitution, inappropriate dressing, kissing in public and open affection between sexes in public (Sindiga, 1996). In addition to that, the traditional Arab and Muslim choice of USA and Europe destinations has changed since the September 11 attacks with Middle Eastern and Muslim countries becoming increasingly popular destinations for Muslim tourists (Henderson, 2003). As a result, intra tourism in the Middle East and Muslim countries has boomed remarkably (Al-Hamarneh and Steiner, 2004).

## **5.7 Conclusion**

The overall finding of this study provides precise information about the relationship between different stages of decision making process toward the Islamic travel preference and compares Muslim Malaysian and Iranian University Students in their choice of Islamic tourism.

The current research revealed that motivational factors can be divided beyond the conventional categories (i.e. push and pull, extrinsic and intrinsic) and can be categorized into a new phenomenon which is called Islamic motivation. Furthermore, this study emphasizes on travelling and tourism as an old and fast growth industry.

This research reveals that travel motivations are significantly influenced by the level of religiousness of travellers which determine the travellers' preference and attitudes. Findings are used to categorize the travel motivational factors in generic, Islamic and hedonistic motivations. Meanwhile, Islamic religiosity for Muslim Malaysian and Iranian University Students will not increase or decrease the relationship between motivational factors and Islamic travel preference.

On the other hand, both Muslim Malaysian and Iranian University Students value the Islamic rules and regulations (Sharia) but Malaysian Muslim university students tend to be more religious.

When dealing with Muslim traveller implementing some of the approaches of this study will make a comprehensive resource for travel agencies. These finding would help tour operator to provide better facility and services for Muslim tourist and cater them more cautiously; as the result of this study shows that Muslim travellers significantly prefer Islamic products and services.

Finally, implementing the findings of this study not only is useful for small business entrepreneurs but also it will help countries such as Turkey, Malaysia, Egypt and etc. to set strategic policies to better host Muslim tourist. This research will definitely help them to build a proper infrastructure for this promising market and realized Muslim tourists' needs and wants.