

CHAPTER 1

INTRODUCTION

1.1 Introduction

Tourism can be defined as traveling for recreational, vacation or trade purposes. A number of definitions for the term tourists exist; Stay in locations outside their usual location for a period exceeding twenty four (24) hours and tourists are defined as people who tour to, for relaxation and not transcending one alternate year, and not exceeding one alternate twelvemonth for relaxation. (The World Tourism Organization, Year 2010).

Tourism is now a popular global leisure chase. With an escalation of 1.9% in 2008 over arrivals in 2007, there were over 922 million international traveler arrivals. International tourism receipts grew to US\$944 billion (euro 642 billion) in 2008, representing a real term rise of 1.8% according to UNWTO World Tourism Barometer. International go demand experienced a huge immerse beginning from June 2008, to 2% during the boreas summer calendar month following the late 2000s recession, when growing in worldwide international tourism arrivals decreasing. During 2009 due to the outbreak of outbreak of the h1n1 flu virus this negative trend escalated in some and the trend was exacerbated countries. This gave a very big impact in a worldwide decline of 4% in 2009 to 880 million international

tourists' arrivals, and an estimated 6% decline in international tourism receipts based on World Tourism Organization January (2010) figures.

Tourism income is essential as gain economic for many countries, such as Egypt, Greece, Lebanon, Spain, Malaysia and Thailand, as well as island nations, such as, Fiji, The Bahamas, Maldives, Philippines and the Seychelles, because of the large income derived for businesses offering goods and services and the employment forecast in tourism-related service industries. Service industries involved are transportation services, such as airlines, cruise ships and taxicabs hospitality industry such as hotels and resorts, and entertainment outlets such as theme parks, casinos, shopping centers, music venues and theatres.

As in any other industries, tourism is always seeking growth. One of these ways is to tap new market niches. In the last decade examples include inclusion of special needs groups such as the elderly, the disabled tourists and gay tourists. Another group under the 'exceptional needs' category is the 'religious tourists' group. This is because some religions teach and require their followers codes of behaviour which may encourage or discourage them from being tourism industry customers. Some people, due to their religious beliefs, find public alcohol consumption extremely offensive. Hence, tourism industry operators need to be sensitive to this and know what to do to retain such tourists. Industry personnel must understand the religious needs of tourists and be able to satisfy their requirements to ensure continued tourism industry growth.

Tourism industry is always influenced through religion especially Islamic religion for its special rules and law. Islam is being considered in official tourism marketing.

On meeting the needs, the government is shown to place a high importance on visitor arrivals while certain states give preference to the dictates of Islamic religion, and international strategies seek to endorse intra-Islamic travel. Therefore, this study is relevant to the management of Islamic attributes of destination and tourism which may have a wider applicability beyond the special circumstances of this country.

Adherents of Islam religion may consist of 30% of the world population in the world by 2025 according to Hsu and Liping (2009). In some of the Muslim countries, especially major Muslim countries, tourism is a major market, nevertheless less than 10% of global tourism returns goes to this market. According to Akama and Kieti (2003), Morocco, Egypt, Turkey and Malaysia are the four major Muslim countries in the world; in tourism, these countries attracted 17.5 million guests in 2004. In December 2006 the World Tourism Organization nominated ten Muslim countries such as Algeria, Iran, Malaysia, Turkey, Oman, Syria, UAE, Bahrain, Lebanon and Egypt among 38 countries as the world's top emerging tourism destinations, based on study by Klenosky (2002). For example, Saudi Arabia and Yemen has a variety prehistoric tradition but it is as yet little known in the Europe or other East Asia and there is much to be learnt both from it and the building techniques which are vital with it. Rituals, occasionally, ceremonial events, and for devout followers religious buildings are fundamental tourist attractions of the particular systems of beliefs as well as for those with a casual interest. A number of authors have reported that Islam before commanded certain types of travel that have been preserved as social and religious role as well accustomed to the changing world

Increasing globalization has posed many threats and challenges to individuals and organizations. Bell (1977) publicized a resacralization of society when Protestant Fundamentalism had emerged as a potent political force in the United States (Bell, 1977). Fukuyama (1983) argued that from now on religions will become the most important source of conflicts between different cultures. Huntington's thesis (1990) that religions after events 9/11 gained awareness significance in World, and it anticipated the increasing globalization of religion. Nevertheless it has been criticized for over-simplifying cultural boundaries, for disregarding key differences in and among religions and in over-emphasizing the role played by violent conflicts. Attacks have even accused him of ensuring the thesis has been accepted so widely that it created a self-fulfilling prophecy.

Promoted of the concept of secularization and in the past West separated religion from state affairs. The reason for the refuse of religion in Europe is attributed to the monopolistic and heavily state regulated situation of religion in Europe, but the American situation shows that competition and a free market yield a lively religious situation. Secularization the new paradigm even attacked European sociologists of religion for prematurely proclaiming as a chrematistics of modern society since it is, they argue, only a feature of European societies and, in a way, an exception. Although not being part of the new paradigm, Peter Berger was one of the first to stress these differences:" In Western Europe, if nowhere else, the old secularization theory would seem to hold."(Berger, 1999.p 9).

Because of secularization fact in the past, there exists a deep dearth in literature in integration of religion into the workplace.

Islam holds on every aspect of social life of Islamists, because for Muslims religion is major component part of their culture and guides the paths to spend life at work, family and in society. Therefore the purpose of this paper is aimed at designing an index for Islamic religiosity measurement on the basis of Glock's Five Factor Model.

The pilgrimages incorporate an obligation to migrate. Hence the pilgrimage is one of Islam's five pillars flanking belief in God and the prophet Muhammad, prayers, fasting and the giving of charitable trust. Klensoy (2002) reported that visits to holy places are voluntary visits which demonstrate 'spatially idiosyncratic traditions of Islamic populations' supported by Albers (2009). Muslims are encouraged to travel to appreciate God creation as well as visit their friends and relatives

They have a responsibility to provide warmth to visitors who, under Islamic law, enjoy the citizens' rights. Conventional pilgrimages are a manifestation of the way in which religion and tourism interact and have a very long history. They are essentially about movement and activity directed by religion. Major faiths of Buddhism, Christianity, Judaism and Hinduism all inspire pilgrimage as does Islam, which is considered in more detail hereafter. Such travel has been facilitated by wider trends of improving transport and communications that increase accessibility. Greater affluence is fuelling demand and numerous religious and non-religious agencies arrange, sell and promote pilgrimage tours, which are a lucrative market. Some religious leaders are also showing willingness to sanctify sites in an attempt to engage followers in what is seen by many as a secular era.

Today, over a million Muslims travel annually to Saudi Arabia for the hajj (Aziz, 1995). This requires a massive organizational endeavor by the authorities. Its scale

is depicted in accounts of Islamic religion (Hallowell, 1996), but Baloglu and Uysal (1996). Baloglu and Uysal (1996) pointed out that Muslim tourists who participate in pilgrims tour also travel to the other places besides Makkah. Many of them share interest for leisure travel as outbound tourism has grown.

In tourism involvement, gender differences observed elsewhere (Fang, Yodmanee,& Muzaffer, 2008p.6) is very striking in some ultra orthodox and patriarchal Islamic cultures which impose severe limitations on adult females. Male pre-eminence is a characteristic of many Muslim countries. Jackson (2001) argued that has been “misinterpretation” of the religious texts in regards to Muslims women’s right in the Middle east. Allcock (1988) for example found that veiling was also seen by some Muslims as an assertion of female rights and not a symbol of female oppression and cultural identity.

(Le, Scott, & Kim, 2008) Islam doesn’t oppose tourism but due to poor relation between Islamic and Western Nations, Islam has been viewed as conservative, oppressed by westerns whereas the west has been criticized and viewed as imperialist aggressor.

(Mayer, 1999) whose people are infidels of lax morals. Tourists are likely to be colored by such conceptions, cultures and attitudes of hosts in which religion plays a completely different role may clash at destinations. Accidentally the arrival of non-Muslim inbound tourists may be violated by tourists knowingly and more disrupting for local Muslim communities than the situation reversed due to the religious codes which notify and however, the satisfaction of the exceptional needs of Muslim tourists overseas may be an origin of anxiety to themselves and those with whom they interact (Muhammad, 1989).

There is evidence of a response by some in the Western tourism industry to overcome these issues with information provided about location of mosques and Halal foods. This may encourage a Muslim tourist to travel more often to mentioned countries. Several hotel bedrooms also have pointed towards Makkah al-mukarama for the purposes of prayer, but still there is some question mark whether these measures are enough. Moreover, Social problems with combined with political ideology have guided several Middle Eastern countries to ignore style international style tourism, deemed to be incompatible with Islam (Britton, 1991). For example, Brunei is a strategy and act as a 'reluctant tourist destination' whose wealth has undermined any economic incentive to help protect citizens from its 'worst excesses' and encourage international tourism (Dann, 1976). However, there is no consensus on what constitutes compatibility or true Islamic conduct, and this is reflected in the debate about the practice and meaning of Islam.

The habits and sayings of the Prophet set down by his family and companions are agreed to be normative, according to the Quran and Hadith. Yet for most Muslims, a new finding to the study of the Islamic law means that 'questions of interpretation, application and authenticity have become contentious issues' (Erik, 2003). Some Islamic countries may therefore find tourists more acceptable than others, partly depending on the degree of liberalism as well as losses and personal gains. For example, Iran is generally considered comparatively moderate and positive popular reactions have been recorded there (Kayat, 2002). However, according to the respondents moral corruption has raised concentration and further research advocates and affects Muslim views of tourism's cultural impacts on their societies (Westbrook, & Oliver, 1991).

1.2 Theoretical background

Research indicates that tourist religiosity and satisfaction are often determined, in part, by the desire for a learning experience. For examples, the eco tourists have a desire for environmental learning and the ecotourism organizes who differentiate their product through by providing high-quality environmental education programs establish a potential sustainable competitive advantage. However, it is asserted that this potential long-term competitive advantage will only be realized if sufficient tourists can be attracted to the offered ecotourism experience. So this might be useful when it comes to encouraging the Muslim tourists to Muslim countries and fully satisfy their need, hence makes them often visit the same country as an expression of destination loyalty. Using the results obtained, it is argued that the relatively small emphasis on Muslim tourists' demand for Islamic attributes learning in advertising directed at potential clients is a substantial weakness in some countries' management tourism.

The key to understanding tourism Satisfaction is to see holiday travel reach their perception of needs and wants. This concept is based on the idea that people travel because they are prompted by their own internal forces and pulled by external forces of the destination attributes. In this study, internal forces will be Islamic Attribute of Destination, Religiosity and overall Tourist satisfaction. Hence pull factor will be Islamic attributes. One way to realize travel satisfaction is to examine the notion of push and pull demand inspiration. This research is aimed at understanding push and pull factors, Satisfaction for tourism and the relationship between the Level of Religiosity for Muslim tourists. The findings indicated two

push factors (Religiosity, satisfaction and one pull factor (the Islamic attributes). The pull factor might be seen as one, but all the attributes are covered as safety, religions, cultural value, utilitarian, knowledge, and social. This study determines that the key push and pull factors as perceived by Muslim tourists are "Overall satisfaction value" and "religious." The study also confirms the relationship between push and pull factors.

Perceptions and inspirations are strong influence on tourist selections and are crucial in the formation of the destination image. Despite the rising number of publications in this area, case studies are still rare. In this study, a questionnaire was used to survey a random sample of tourists. Multivariate statistics and factor analysis were used to find different exogenous variables operating for both perceptions and satisfaction, which differed according to the participant's country of origin. Eight factors were found helpful in explaining the perceived image and Satisfaction tourists of different nationalities have about the destination .Loyalty also predominates as the leading motivation for tourists and the Islam culture. The implications of these findings for explaining tourists' behavior indicate future lines of research.

The variables involved in tourists' behaviours are Religiosity and satisfaction. While emotion forms just one of many variables in explaining tourist behaviour, it is a very critical one, as it is the driving force behind all behaviour (Fodness, 1994). Motivation provides the setting for creating people's goals (Mansfeld, Ron, & Gev, 2000) in travelling and it affects both travel selection and behavior; as such it influences the tourists' expectations, which then determine their perceived experiences. Motivation is thus a factor in generating satisfaction (Gnoth, 1997).

According to some researches, basic motivation theory suggests a dynamic progression of internal psychological factors (such as needs, wants and goals), leading to an unbearable level of tension in the person's mind and body, resulting in actions aimed at releasing that tension and fulfilling these needs (Fodness, 1994). Intention, implying such an action, requires the awareness of needs, as well as objectives. To assure these needs create a conscious decision to travel, steps are needed in order to create wants and move people to travel (Goossens, 2000). Objectives or goals are presented in the form of services; therefore marketing has a part in generating awareness of needs and recommending proper objectives, promising the satisfaction of these visitors (Millán & Esteban, 2004). Consequently this can make a tremendous change in a tourist perception on travelling to Muslim countries, which consists of Islam Attributes since Islam is known to the world as the most beautiful religion of all.

In the Western World free time and holidays are connected to the concept of self-actualization or self-realization. This was suggested by Fairclough (1989) and several authors. The latter was defined by Russell (1999) as *"a person's dynamic relationship between the real and the ideal self, constituting a process of decreasing the distance between these two cognitive systems, themselves subject to continuous change."* It is the individual's aim to achieve a state of stability, or homeostasis (Goossens, 2000), which is disrupted when the person becomes aware of the gulf between his or her real and ideal self or what is called a need scarcity. The resulting need to self-actualize represents the motive, which under the constraints of the situation sets the stage for the process of motivation (Gnoth, 1997).

But to what extent does tourism satisfy the intrinsic need for self-actualization? Truong and Henscher (1985) condensed 15 years of research into psychological needs, satisfied by leisure activities, and proposed leisure activities clusters such as novelty, sensual enjoyment, self-expression, creativity, cognitive stimulation, vicarious competition, relaxation, agency, belongingness and service. It is however debatable whether these superficial needs are internally motivated (Goossens, 2000); these motivations could merely be culturally learned stereotypes or justifications for leisure behavior to Muslim tourists also. As Fodness (1994) opined, there is no widely accepted integrated theory for needs and goals behind motivation.

Discussions in tourism have thus traditionally revolved around the influence of either push or pull factors on tourist behavior (Crompton, 1979). Push factors represent enduring dispositions, as they are internally generated drives. Individuals energized by such impulses will then seek objects that promise drive reduction and develop a motive for travel (Gnoth, 1997). For example, a good push factor, may drive a tourist to the destination, therefore it makes them loyal to the destination. The behaviorist thus stress the emotional aspect of decision-making, while cognivist concentrate on situational parameters in which motives express themselves, consequently encompassing a certain knowledge which the tourist holds about goal attributes as well as a rational evaluation of situational constraints (Gnoth, 1997). This one-dimensional approach has been criticized however (Syed, 2001), as push and pull factors influence the consumer consecutively. Pritchard and Morgan (2001) integrated by the concept of involvement, an unobservable state of motivation,

arousal, or interest (Goossens, 2000), which is elicited by stimulus or situations. This happens because pull factors such as marketing stimuli and the attributes of destination and services respond to and strengthen the push factors. Consequently research increasingly seeks to assimilate emotions and cognition in the individual's decision-making process (Gnoth, 1997; Meng & Uysal, 2008; Solomon, Bamossy, Askegaard, & Hogg, 2006; Smith & Mackay, 2001), signifying a more holistic approach.

As a result it became obvious that people's basic needs are influenced by external factors. Lin, Duarte, Kerstetter, and Jing-shoung (2007) assert that in post-modern society advertising, television, fashion, lifestyle magazines and designer values increasingly affect formation of knowledge and beliefs. People's needs are neutral (Iso-Ahola, 1982), as motives however, they require an object towards which the need is directed, and when linked to actual situations, cultural and social impacts are also applied (Gnoth, 1997). In this study, satisfactions oblige tourists to certain destinations. Based on learned behavior and perception on situations raise motives to the level of values, as such they are evaluations (Kim & Chalip, 2004). Therefore tourism experiences may become learned manners and take on the role of habit enforcers. Cognitivists argue that knowledge and beliefs in future rewards, anticipatory in nature Korça (1998), are equally a product of formerly encountered situations (Lew. 1987) and external formation.

Motives purely represent learned behaviour, which are influenced by offered objects or tourism activities, and for the motivations, it represents knowledge and beliefs formed by society and culture or tourism peoples. Therefore the psychogenic

need for self-actualization, abstract in nature, is operational in a learned and practical manner and expressed in values, which are learned strategies to either adapt one's environment to one's needs or adapt one's self to a given environment (Murphy, Mascardo, & Benckendorff, 2007). These values equally include effects of enculturation and socialization (Fodness, 1994). Additionally the professed gap between real and ideal self, may signify both externally and internally controlled evaluations (Gnoth, 1997).

Some authors therefore ask what researchers can be expecting to cognise about individuals' drives, by interviewing them about their motivations and needs as these may not be available to individuals as part of their awareness. Nedungadi (1990) mentioned that *"people do not walk around with numerous leisure needs in their minds and do not rationalise specific causes of participation if their contribution is intrinsically motivated"*. Consequently it may be understood that needs are suggested by immediate social peers, and the wider context of particular social realities as well as the influence of tourism, according to the World Tourism Organization (2002).

Present society exercises a great deal of influence on formation of the ideal self and thus perceived needs. Which is for all individuals, self-actualization may be accepted as a need intrinsic for them. The idea of a real or true self, determined by way of experience, is one solution to the problem. Individualism symbolizes four psychological qualities. One if it is an intelligence of self identity, framed on self knowledge and awareness of what one is and what one's aims and values are; this is related to the philosophical concept of true self. This is according to Um and

Crompton (1992). The other is Maslow's self-actualization, which is the drive to be one's true self.

The third in the list is quality which Ryan (2002) described as the internal locus of control; this reflects a compliance to accept personal conscientiousness for one's life. And the last and fourth is principled (post conventional) moral reasoning (Esposito, 1999) which involves conformity with general conceptual principles (cited in McKercher, Wong, & Lau, 2006).

Subsequently, only if tourists become more autonomous hence aware of intrinsic needs and motives are they able to self-actualize. Order is becoming less essential in Western society and a desire for disorder in the tourism experience is becoming more important (Tribe, & Snaith, 1998). Some authors voice out that *"opportunities for unplanned action and freedom from institutionalised regulations are distinctive of Western tourists"*. This explains that certain tourists exhibit a firm desire to liberate their identities. According to Fielding, Pearce, and Hughes (1992), in order for tourists to stop being just users of holidays, they must get to know themselves, their motives and other cultures. So it is understandable that self-actualization is an inner need, found in all tourists, but must be understood in terms of true self and not the ideal self that is free from societal pressures and involves the transcendence of habitual behaviors and mind states. This proposition deserves further explanation and must be considered in terms of modernity. Religious attributes of destinations, in short, should be recognized more in the context of the existing competitive tourism scenario (Teo & Huang, 1995).

1.3 Background of the Study

Different aspects can be looked at in the tourism industry. But the major issue is the culture and religion of a certain country. As known in most of the research, Because Islam religion has special rule and regulation is always affected tourism industry. This study is more on the Islamic religion and international tourism, using the example of Saudi Arabia as a case study to show the opportunities and problems which arise when these two aspects come into contact. Some survey observations are made about the conflicts, difficulties of the relationship, between tourist demands such as satisfaction and Islamic attributes of destination and not to miss out the religious practices. For example, the authorities in Saudi Arabia, where Islam is central to everyday life, have responded in a different way to solve this problem. Other than the main aspect of relation between Islam attributes with a tourists' satisfaction and measures of religiosity, the government is publicized and discussed Islamic law in official tourism marketing at internal and international levels, to place a high superiority on meeting tourists' needs and demands while certain states give superiority to the dictates of Islamic religion, and international strategies seek to promote intra-Islamic travel. Thus, results are offered for the management of Islamic tourism which may have a wider applicability beyond the special circumstances of this country.

Some authors conduct studies on how Islam religion historically enjoined particular types of journey that have retained an important social and religious function, although constantly adapting to the changing world. Five pillars of Islam are: belief in God and the prophet Muhammad, prayer, fasting and the giving of charity, and pilgrimage to Makkah Almukarama. At the same time minor pilgrimages also

incorporates a compulsion to migration issue. Klenosky (2002) additionally lists *ziyarat* (visits to different holy places) since these visits are a form of voluntary pilgrimage.

There are different aspects to be studied in the Islamic tourism industry such as food, accommodation and mostly Islam culture places. As in food aspect, Halal tourism is new strategy in the tourism industry which provides holiday destinations for Muslim families who abide by Islamic rule (shari'aa). When it comes to Halal concept, the hotels in such Islam destinations do not serve alcohol, pork and have separate spa facilities for men and women. Countries like Malaysia, Turkey and many more Islamic countries are trying to create a center of attention for Muslim tourists from all over the world by offering facilities in agreement with the religious beliefs of Muslim tourists. Not only is the Halal term studied in food aspect, but foods served in flight service also follow the guidelines of Halal. This is verified when Halal travel industry also provides flights where alcohol or pork products are banned, prayer times are announced, and religious programs are screened as part of in-flight entertainment, for example British Airways start by offering Halal meal. This is studied and even one report mentions a market for a Halal startup airline, which could supply Halal food, prayer calls and Quran in seat pockets travelers and provide segregated section for family and individual travelers according to the basic commandment of Islam religion.

Hotels play a vital role in the tourism industry as they accommodate the tourists. In harmony with the teachings of Islamic Law, many international hotels do serve Halal food. Halal food is slaughtered in and is free of any substances forbidden by Islam such as pork and alcohol. Some hotels have employed Arabs or people who

could understand Islam to provide translation services and other help that may be needed by tourists from Muslim countries. For an example, a British-based travel company called Crescent Tours has initiated Halal Mediterranean Beach & Sun Holidays and Islamic Heritage Tours in Turkey. Other examples are, in all Malaysian hotels, the management even provides the direction of kibat for praying purposes.

Regional instability has had a detrimental effect on tourism growth in certain instances, one example being terrorist attacks by Muslim groups in Egypt, according to Aziz (1995). This is just mild example. Even though it is not a main issue, other commentators have clarified the consequences of this and the implication of Islam more generally in tourism research with a wider frame of reference (Turner, 1973).

One of the solutions might be when state decisions could inhibit Western-style tourism, while national authorities extend a wholehearted welcome to tourists irrespective of their origin and religion. It is not a matter whether the tourists are from western or Muslim countries.

The organizer in tourism industry within Islamic country must be aware and pay attention towards this most important tourism markets focusing on modifying conditions and appreciation of religious sensitivities, helping to inform tourists about appropriate behavior. This is can be achieve with a research on scope for consultation with religious features, regarding the formulation of codes of presentation and conduct of sites such as shrines and mosques as tourist attractions. The difficulties of establishing a consensus cannot be neglected; however, the struggle to enforce Islamic law is another source of unease, although in Malaysia

PAS (Pan-Malaysian Islamic Party) has stated that only Muslims would be subject to its rules and regulations. Further research is necessary to fully estimate the results and outcomes of media reporting as well as attitudes amongst official decision makers and residents.

1.4 Problem Statement

Even there is ample of issues on tourism and the activities related, yet religious issues have always influenced major the tourist activities. In Islamic countries where most of the communities are Muslims, some religious commandments have overwhelmed the quantity and quality of tourism considering the statement of communities playing a vital role, reciprocity between religion and the tourism industry this study deal with the role of religion (Islam) in tourism industry in the Islamic countries. In this aspect, this study is keen in researching the interconnection relationship between Islam and tourism, manners of Muslims as hosts and guests, and finally the international collaboration in Islamic tourism industry.

In fact Muslims constitute a global market of approximately two billion potential customers. Assuming that religion plays an important part in their decision making process with regard to travel destinations (Uriely, Israeli, & Reichel, 2000), Islamic religious attributes are bound to be very important considerations when a Muslim decides to travel abroad (Urry, 1990). Some of Muslim tourists have different needs and wants depending on their culture or level of religiosity. The Muslim tourist may decide not to travel to a particular destination due to the absence of the attribution (WTM, 2007; Urry, 1990). Moreover the absence of Islamic attributes in the

destination may be a source of worry to themselves and those with whom they interact (Syed, 2001a).

Besides the push and pull Satisfaction that can be a means of influencing tourist behavior, it is important to understand the Islamic attributes that may lead to tourist satisfaction and destination loyalty for Muslims. This study attempts to address this problem by empirically testing the relationship between Islamic attributes of destination, travel motivations, overall tourist satisfaction and destination loyalty.

1.5 The Significance of the Study

Islamic destinations should put an effort in meeting the requirements of international Muslim tourists. By developing this method, any risk upsetting Muslim tenets obviously is not so debatable when tourists are fellow Muslims from within or outside national precincts. Although Muslim identities are not the same (Urry, 1999), conflicts over dress, food, conduct and religious and social observances are less likely. While intra- Islamic travel has been narrowed to date, apart from pilgrimages to Saudi Arabia, there is still growing interest in this province. It is the subject of Organization of Islamic Conference (OIC), an official organization of 56 Islamic nations dedicated to the well-being of Muslims worldwide; these total almost 1.4 billion or 20% of the world's inhabitants, forecasted to rise to over 30% by 2025 (Walter, 2002). Since the Muslim population is a target market, the exploitation of which is a partial solution to the predicament of accommodation to tourists from a more alien figures and culture

reveals that how important domestic activity can be in contributing highest profit in tourism industry.

Non- Muslim visitors are acceptable and there is recognition of the value of working with the international tourism agencies such as World Tourism Organization and others, but much of the emphasis is on tourism as a vehicle for reinforcing the solidarity of the Islamic societies. Within the Islamic world, the greater travel by Muslims could lead to better understanding, stimulate service and collaboration for the common good. At a most international recent meeting, a delegate advised creating more Islamic tour packages dedicated to a Muslim heritage which has been largely ignored (Teo, & Huang, 1995). The Islamic Development Bank, mention that the purpose is to inspire social progress and economic growth amongst its 53 Muslim member countries. Yet it can be implemented in other Muslims elsewhere in accordance with the Islamic law, also highlighted support for tourism industry.

Meanwhile the efficiency of both the OIC and Islamic Development Bank have been questioned (Fielding, Pearce, & Hughes, 1992), their acknowledgement of the value of Muslim tourism does spot a departure and recommend it is acquiring a higher precedence. This example includes in Iran which hosted the first conference in 2007.

Publicity themes highlighting religion may therefore become more obvious when Islamic countries are marketed in tourism as parts of the Middle East and Asia. While a focus on Islamic travel, both domestic and international, is a possible future direction for Muslim destinations, there are ideological barriers as well as economic constraints to be overcome. In some densely populated states such as Indonesia,

Bangladesh, and Pakistan has very low incomes nevertheless the affluence of some Muslim groups which will exclude taking part in tourism (Mayer, 1999). Moreover, there may be a lack of funding for investment in infrastructure. The progress of a pan-Muslim market to its full potential is a long practice. For a country like Iran, with an already convincingly international tourism industry thinks they cannot trust such tourists. From a national viewpoint greater success is achieved with a Muslim accommodation as one of viable options commercially in arrangement with other strategies.

Future research is recommended to understand tourist motivation for purchasing Ethical holidays (Fang, Yodmanee, & Muzaffer, 2008). Furthermore, the need for additional study on the relationship between overall satisfaction and revisiting is recommended by Albers. (2009).

Moreover, the study of the loyalty concept and its application to tourism products or services has been limited (Allcock, 1988). Authors Lee, Scott, and Kim (2008) recommended some future research to investigate the role of religious affiliation in determining tourists' attitude and behaviors. It is also recommended to study the effect of catering to the religious needs of tourists to gain a high level of satisfaction, which may affect their future behavior (Teo & Huang, 1995; Urry, 1990).

- a) For the research gaps since there is no study has been made to investigate tourism motivations for Muslim tourists from different nationalities, this study has been accomplished. Nevertheless very limited research has focused on empirically testing the overall tourist satisfaction relationship with tourism motivations and destination loyalty. Very few empirical studies

examine Islamic attributes of destination for Muslim tourists only. In addition, very limited studies have examined travel motivation for Muslim tourists only. In addition no research project has been done to examine the moderating effect of religiosity (REL) between Islamic Attribute of Destination (IAD) and Overall Tourist Satisfaction. (OTS).

And from the researcher's understanding, no research has been done to explore the Islamic attributes of destinations, which may be important to the Muslim tourist and may help destination 13 marketers to understand future decisions of Muslims when they travel overseas.

Finally from the researcher's results, no study currently exists that provides a model that includes Islamic attributes of destination level of Muslims religiosity, and overall tourist satisfaction.

1.6 Research Questions

In this section, the following questions will be posed in order to study deeply on the research topic. The elaboration for each section questions will be explained in detail in chapter 3. The research questions imposed to respondents consist of five parts.

There are 26 questions to explore the respondents' understanding on religiosity. Part two studies on Islamic attributes of destination. There are 18 questions imposed for Islamic attributes. Part three is all about satisfaction and part four is on destination loyalty. The final part is gathering information in general about the respondents' demographics for the statistical analysis.

- a) Therefore the research objectives are to (1) explore the Islamic attributes of destination that satisfy the religious needs of Muslim tourists, (2) To investigate how religiosity affect the relationship between the Islamic Attribute of Destination and Tourist Satisfaction.

Research questions imposed will be as below:

RQ1 What are the effects of Islamic attributes of destination on overall tourist Satisfaction?

RQ2 To what extent does religiosity affect the relationship between the Islamic Attribute of destination and Tourist satisfaction?

1.7 Definition of terms

The researcher has used several terms in specific ways in this paper. To add clarity to these terms, the researcher had included the following definitions. According to K. Murad (1981) has explained that Halal (Arabic: *حلال*, ḥalāl; means lawful or legal) is a term designating any object or an action which is permissible to use or engage in, according to Islamic law. The term is used to designate food seen as permissible according to Islamic law (Sharia, *الشريعة الإسلامية*). The opposite of this word is Haraam (forbidden). Sharīah (Arabic: *شريعة* Shariaa, IPA: "way" or "path") is the code of conduct or religious law of Islam. Most Muslims believe Sharia is derived from two primary sources of Islamic law: the precepts set forth in the Quran, and the example set by the Islamic Prophet Muhammad in the Sunnah. Fiqh jurisprudence interprets and extends the application of Sharia to questions not

directly addressed in the primary sources by including secondary sources. These secondary sources usually include the consensus of the religious scholars embodied in *ijma*, and analogy from the Qur'an and Sunnah through *qiyas*. Shia jurists prefer to apply reasoning (*'aql*) rather than analogy in order to address difficult questions.

Hadith (**Arabic:** الحديث al-ḥadīth [ħa'dith]; lit. "Narrative") are narrations concerning the words and deeds of the Islamic prophet Muhammad. *Hadith* are regarded by traditional Islamic schools of jurisprudence as important tools for understanding the Qur'an and in matters of jurisprudence. *Hadith* were evaluated and gathered into large collections during the 8th and 9th centuries. These works are referred to in matters of Islamic law and history to this day. The two main denominations of Islam, Shi'ism and Sunnism, have different sets of Hadith collections.

1.8 Conclusion

This study will empirically investigate a new area of research, which is religious attributes of destination. Therefore, the researcher will develop measures for the Islamic attributes of destination, which may help in future research. Moreover, this study will develop the theoretical model based on the theory of pull and push factors by adding the Islamic attributes of destination construct as a moderating variable. Adding the Islamic attributes of destination to the theory may be considered a contribution that will open a new area of future research.

The most critical aspects that mainly contribute to the troubled relationship between tourism and Islam have been discussed in this article, with recent developments in

Iran as examples. Efforts to resolve the problems in the Muslim world should provide a worthwhile topic for future research as continuous research study.

Religion allied to race is a defining feature of Muslim society where Islam is a big influence on private life and central to public life, with potential for conflict between Muslim residents and non-Muslim international tourists. The states should extend an enthusiastic welcome to tourists irrespective of their origin and religion.

The difficulties of establishing a consensus cannot be neglected; however, the struggle to enforce Shariah law in Malaysia is another source of unease, although The Pan-Malaysian Islamic Party, Parti Islam Se-Malaysia (PAS) has stated that only Muslims would be subject to its rules and regulations. Further studies are necessary to fully estimate the effects and outcomes of media reporting as well as attitudes amongst official decision makers and residents regarding the issue of applying Islamic law. The limitations of observations made in this paper must also be acknowledged, including their greater applicability to Islamic countries in the South East Asian region compared to other Middle East countries where different conditions create other tourism management strategies.

Circumstances in Malaysia are unique, yet the case does offer insights into the dilemmas confronting Muslim nations as they attempt to come to terms with modern mass tourism. Some might choose outright rejection or seek to isolate tourists, but others face the task of striking a balance between pleasing visitors and achieving possibly much needed economic gains whilst ensuring that religious demands are respected.

Its efforts to resolve the problems and those made elsewhere in the Muslim world should provide a worthwhile topic for future research, the results of interest to tourism practitioners in both generating and host countries as well as academics.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The linkage between religion and consumer behavior has been recognized theoretically and empirically. Previous studies have shown the impact of religion on behavior and purchasing decisions (Delener, 1990; Hirschman, 1981). A range of studies have investigated religion's impact on habits, attitudes, values, and behaviour. In their study of consumer behaviour, for example, Essoo and Dibb (2004) found that religion is an important variable which influences how people shop. Weidenfeld and Ron noted that religion affects the destination choice, favoured tourist products, and selection of religious opportunities and facilities offered, while Fang et al. (2008) found that tourists select destinations that are supposed to best fulfil their internal desires or preferred destination attributes.

Korça (1998) provided evidence on the connection between satisfaction, and destination loyalty. Fang, Yodmanee, and Muzaffer (2008) stressed that travel destinations can also be perceived as a product which can be resold (revisited) and recommended to others (friends and family who are potential tourists). Based on Islamic attributes and the desirability of loyal tourists Jackson (2001) stated that loyal visitors can be less price sensitive than first time visitors.

Research shows that the satisfaction that tourists get in a certain destination is strength of mind or motivation for them to revisit the same destination. Mansfield, Ron, and Gev (2000) define satisfaction as the tourist's emotional state after experiencing a trip to a certain destination. Therefore, evaluating satisfaction and tourists' motivation in terms of a travelling experience for Islam tourists is a post-consumption process (Gooss2000). More models like a holistic model have been used in explaining destination loyalty in tourism research. This study finds a significant cause-effect relationship between travel satisfaction and religiosity as well as between Islamic Attribute of Destinations and travel satisfaction.

Another important finding is that the revisit decision-making process should be modelled in the same way as modelling a destination choice process. Although destination marketing literatures have addressed destination attributes, theoretical publications in the area of tourism in the context of Islam are lacking. Battour, Ismail, and Battour (2010) found that when it comes to the relationship between tourism and religion, particularly Islam, the lack of literature is more obvious, especially regarding religious attributes and their impact on tourist needs in general and Muslim tourists in particular. Besides that, research investigating the relationships between religion, behavior and tourist destination choice remains very limited (Din, 1989; Fleischer, 2000; Howe, 2001; Poria, Butler, & Airey, 2003; Rinschede, 1992; Weidenfeld, 2006; Weidenfeld & Ron, 2008).

Moreover, in recent years, there seems to be a growing interest in new concepts such as 'Halal' tourism', 'Halal hospitality', and 'Halal friendly travel'. This study may contribute to the efforts to further understand the real meaning of such terms.

It is important to understand the Islamic attributes that may lead to tourist satisfaction for Muslims. This study attempts to address this problem by empirically testing the relationship between Islamic attributes of destination and overall tourist satisfaction. This study was conducted to first develop a measurement scale for Islamic attributes of destination and then to investigate the influence of Islamic attributes on overall tourist satisfaction.

This can be enhanced when the destination is full of Islamic attributes and culture. Despite sharing equal degrees of satisfaction, tourists with different personal features can report heterogeneous behavior in terms of their loyalty to a destination (Meng & Uysal, 2008).

This chapter is aimed at identifying the most important push factors that drive tourists to travel and the most important pull factors that attract them to specific destinations. In addition, it provides a clear picture concerning the Islamic attributes of destination in the context of Islamic teachings that may lead to tourist satisfaction. Here in this chapter, will be discussed Religion and tourism, Push and Pull factors in Tourism Research, Islam and destination attributes, Religiosity, Measurement of religiosity, Importance of Religion, Religion and Tourists satisfaction and Satisfaction construct.

All these terms will be related on Islam attributes of the certain destination in context of Islam religion and culture.

2.2 Islam and Destination Attributes

Knowing the preferable destination attributes of Muslim tourists, is valuable insight for destination marketers as they can use this information by launching successful marketing campaigns. Research into Muslim travel motivations has not received the same level of attention given to identifying western travel motives, even though the Muslim population has emerged as a key global market in recent years. This is evident in the lack of empirical studies conducted in relation to the religious needs of Muslim tourists. Bogari et al. (2004) claims that researchers have not covered sufficiently issues related to Islamic culture. This was also supported by Chiang and Jogaratnam (2006) who found that travel motivation studies frequently emphasized the general population. By focusing on specific groups researchers can discover the desires of smaller homogeneous groups, among them the Muslims.

Thus Muslim population has emerged as global market in recent year. This is evident supported by studies conducted on Muslim tourists in relation to religion needs Battour et al. (2010b) has conducted studies as area of Islamic attributes as well recommended future research to focus on exploring religious attribute that makes Muslim tourists satisfied. Another finding by Battour et al. (2010a) has discussed that Muslim tourists attract by Islamic attributes of destinations such inclusion of prayer facilities, Halal food, Islamic entertainment, Islamic dress codes, general Islamic morality and Islamic call for prayer. This study suggests the measures of Islamic attributes of destination should be developed for the purpose of empirical research.

2.3 Push and Pull Factors in Tourism Research

The theory of push and pull motivation have been discussed in literatures that focus on tourism and destination marketing, the theory explains why tourist select certain destination and why they prefer to travel in first place. The theory suggests that push factor is firstly activated followed by pull and push factor.(Baloglu & Uysal, 1996; Chul Oh, Uysal, & Weaver, 1995; Crompton, 1979; Dann, 1981; Jang & Cai, 2002; Kim & Lee, 2002; Kozak, 2002; Mansfeld, 1992; Uysal & Jurowski, 1994; Yoon & Uysal, 2005) Based on literature published by various authors which some of them have been mentioned above, many of them agree that people are influenced by their internal desires such as emotions followed by external factors that refer to destination attributes.

Push factors are the internal forces which lead tourists to desires on word to travel (Crompton, 1979; Goossens, 2000; Kozak, 2002b). Klenosky (2002) argued that push factors “*refer to the specific forces in our lives that lead to the decision to take a vacation (i.e., to travel outside of our normal daily environment)*”. Whereas most push factors represented external forces which are related to attractiveness of destination and internal needs such as escape, relaxation, adventure, prestige, family and togetherness, sport, and enjoyment of natural resources. In contrast, pull factors relate to external attributes associated with the attractiveness of a destination. They make tourists desire to visit a such destination (Baloglu & Uysal, 1996; Iso-Ahola, 1982). According to Klenosky (2002) that Pull factors influence individuals to prefer “*one destination over another once the decision to travel has been made*”.

They include of attractions such as the natural surrounding, historical sites, congenial weather, low travel cost, and inexpensive accommodation, among other attributes.

Some Muslims who live in modern cities or non-Islamic countries, psychologically like to travel to Islamic countries because they desire to learn more about Islamic attributes and to visit respective relatives.

2.4 Religiosity

Religiosity consists of many terms that are referred to characteristics to religiosity activity, commitment and belief. Kosmas & Lachlan (1993) characterized religiosity as value of religion in person's life which can be outlined as a system of interrelated elements which are difficult to be studied and understood on an individual basis. In previous research works that have been conducted to measure religiosity this part has been lacking mainly because some researchers have studied only one aspect of it and others focused on more than one but not all.

2.4.1 Measurement of Religiosity

Religiosity has been measured by rate of attendance at a house of worship (Mazeliike & Kubzansky, 2006; Poloma & Pendleton, 1990; Witter, Stock, Okun & Haring, 1985). Human religiosity has been explored in various litterateurs that considered as multidimensional concept. (Hill & Hood, 1999). Six dimensions of religiosity have been identified Cornwall, Albrecht, Cunningham, and Pitcher

(1986) based on three perceptive components to religious behavior which are: knowing, feeling and doing. Each concept has six dimensions which are: 1.Cognition (Traditional Orthodoxy, Particularistic Orthodoxy), 2.Affect (Spiritual, Church Commitment), 3.Behavior (Religious Behavior, Religious Participation).

In the same vein McGuire (2002) argued that religion has many aspects that include acceptance towards a supernatural being or an ultimate reality. This process comprises of attitudes, beliefs, emotions, experiences, rituals, community and belongingness.

This statement has also been supported by Hill and Hood (1999). (Conroy &Emerson, 2004) reported that the degree of religiosity is mostly related with higher level of articles attitude.

Four concepts of religiosity have been set by Lenski (1961):

- a) The associational of dimension (involvement in worship and prayer services).
- b) The communal dimension (reference frequency of one's primary-type relations).
- c) The doctrinal orthodoxy (intellectual acceptance of church's doctrines).
- d) The devotional dimension (personal communion with God).

The concepts specified above that religious commitment has cognitive, relational, behavioral and ritualistic modules.

2.5 Importance of Religion

The Malaysian philosopher al-Attas (1978, 1992) emphasized that in Islam the concept of religion or (*ad-deen*) is different from that in other religions. In Islam religion is a life transaction and all aspects of life – individual, community and global interactions – are governed by it.

Almost all religious systems influence culture by functioning to reinforce social bonds in all aspects of life (Fam, 2002). High levels of religiosity may indicate a heightened sense of community, belonging and moral standards (Wiebe & Fleck, 1980). In strict religions such as Islam the public-self manifests as the impulse to adhere to the norms of the surrounding environment. Islam also encourages the idea of “social obligation” by advocating that all Muslims are one family and it is essential to help each other, for example by giving “Zakat” (Tithe) every Muslim year.

Without doubt there is a relationship between religion and ethics (Sood & Nasu, 1995). The researchers (M.Gunnoe & K.Morre, 2008, p10) found that “Religious schooling during childhood was the better predictor of young adult Religiosity. Another finding affirms that religious belief influences a range of behavioral outcomes (Iannaccone, 1998)

Religion is an important part of many individuals’ lives (McIntosh, Cohen Silver, & Wortman, 1993). A new element focus on implement a new segment “satisfying religious need” can be a new strategy services on in hospitality industry(A.Weinfeld, 2005 Besides that, the most comprehensive national survey

ever conducted on religious affiliation in the United States revealed that the majority (more than 92%) of Americans identified themselves as religious. Religious beliefs have influences on social behavior. Religion advocates welfare, care and harmony; it is one of the forces that spur ethical motivation in people (Cornwell, 2005). Because religion influences the adoption and practice of certain values over others (Schwartz & Huismans, 1995), thus It shapes individual values, habits, attitudes, and behavior (Delner, 1994). It influences how people think, act and react to situations.

2.5.1 Religion and Tourism

Weidenfeld and Ron (2008) conduct that religion has play role on destination choice, tourist product favourites, and demands of religious opportunities and facilities offered. (Fang et al. 2008) explained that tourists select destinations that are supposed to best fulfil their internal desires or preferred destination attributes.

Since Muslims constitute a global market of more than 1.2 billion potential customers and since religion plays an important part in their decision-making process with regard to travel destinations (Delener, 1990; Essoo & Dibb, 2004), therefore it is important to understand Islamic religious attributes. Researches have emphasized that there ia a links between tourism and religion but is still lake in literatures according to religious attribute and to fitful tourist demands, in general and Muslims tourist satisfaction, in particular (M. Battour, M. N. Ismail, & M. Battor, 2010). Muslim tourists may decide not to travel to a particular destination

due to the absence of these attributes (WTM, 2007). In addition, the absence of Islamic attributes in the destination may be a source of worry to themselves and those with whom they interact (Syed, 2001).

2.5.2 Religion and Tourists satisfaction

Finding by (M. Battour et al., 2010) was conclude that although religion and religiosity are well-known factors influencing behavior in different social settings, very limited research has been done on exploring the links between them and tourist visitation patterns. In their study the authors investigated tourists' visitation patterns to a heritage site of religious significance (the Wailing Wall, Israel). Differences were found between tourists based on their religious affiliation and religiosity. The findings also showed that the tourists' religiosity has different effects depending on religious affiliations; hence the actual relationships between a tourist's religiosity and destination visited need to be understood in relation to the site visited, the tourist's perception of it and the meaning the tourist attaches to it. The interactions between tourism and religiosity, as Maclean (2009) makes clear, raises questions of power distribution and balance between interpretation of religiosity and the rights of tourists to participate in religious activity as spectacle.

Tourist satisfaction is important in successful destination marketing (Devesa, Laguna, & Palacios, 2010; Yoon & Uysal, 2005; Zabkar, Brencic, & Dmitrovic, 2010) because it is linked directly to destination choice, products/services consumption, and attached with first place visit. Another qualitative study (Metin & attached Mike, 2000) future behaviourist tourist can be influenced by catering to the

religious needs. Destination marketers can improve their services by measuring tourist satisfaction. Corriea et al. (2007) the push and pull motivations are considered major prediction of tourists is satisfaction. while Qu and Ping (1999) also claimed that tourists' satisfaction level is significantly connected to their travel needs. Thus, it is critical to clarify the tourists' motivation and needs for satisfaction, as well as how religiosity affects these needs.

Some researchers have conducted empirical relationships between destination attributes and tourist satisfaction. Zabkar et al. (2010) found that the pull factors "destination attributes" affect the perceived quality of tourist offerings, which are positively linked to satisfaction. Yoon and Uysal (2005), in their study, explored the theoretical and empirical evidence on the causal relationships between the push and pull motivations and satisfaction; they found a significant relationship between destination attributes and overall tourist satisfaction. Similarly, Devesa et al. (2010), Chi and Qu (2008) and Fang et al. (2008) also showed that destination attributes have a positive impact on overall tourist satisfaction.

2.6 Satisfaction Construct

Undeniably, satisfaction has been playing an important role in attracting Muslim tourists to countries rich with Islamic attributes. Tourist satisfaction is very much important to successful destination for Islamic countries as it influences the choice of destination, and the decision to return, therefore creating loyalty awareness (Gnoth, 1997). Some researchers also go beyond efforts to do comparison of standards used in service quality and satisfaction and provided different measures of service quality and satisfaction (Fairclough, 1989).

Understanding the term satisfaction must be a basic fundamental to evaluate the performance of destination. In order to understand the tourism literature, an estimation of tourist satisfaction has been attempted using various studies and theories. Most of the studies conducted to evaluate tourists' satisfaction have been maximized models of expectation, norm and perceived overall performance.

First of all, according to the expectation-disconfirmation idea contributed by Truong and Henscher (1985), tourists tend to develop expectations about a destination place before they even plan on going there. Subsequently, they do some comparison on their own about the Islamic attributes which they can find in the destination and whether these are beyond expectations. If the Islamic attributes are far much better than their expectations, this leads to positive traveling, this means that the tourist is highly satisfied and will be more willing to travel to the same destination again. This is called destination loyalty. If the experience is negative, this will lead to negative disconfirmation, which means that the tourist is not happy with the destination and more likely look for other destinations. So this automatically will affect the destination loyalty. Hallowell (1996) found that essentially tourist satisfaction is based on the goodness of their expectation about the destination and the perceived evaluative outcome of the experience at the destination area, which is simply the result of a comparison between their previous images of the Islamic attributes in the destination and what they actually see, feel, and experience at the destination.

Some researchers were initially interested in equity theory. Tourist satisfaction can be seen as a relationship between the costs of what the tourists spend and the

benefits they anticipate. Here in this study, Islamic attributes are the major factor in determining satisfaction of a tourist to make the destination as a place often to be visited. Thus, it can be said that if a Muslim tourists receive good value such as learning about their religion and culture based on their time, effort, and money for travel, then the destination is meaningful. Even some researchers suggested the norm theory. Norms serve as reference points for judging the destination, and dissatisfaction comes into play when there is disconfirmation relative to these norms. So this makes several authors replace 'norm' with 'ideal standard' in the literature. Fairclough (1989) hypothesized that leisure satisfaction is determined by tourists' perception on the preferred and actual leisure experiences, as well as the perceptions of barriers (both internal and external) that encourage them or prevent them from travelling to certain destination. This theory uses some form of "comparison standard". Tourists compare a destination they have visited with other destinations in the past which provide more on the attributes they needed. The difference between present and past experiences in travelling can be a norm used to evaluate tourist satisfaction and motivation, and create loyalty in them. Based on these studies in the tourism industry, some researchers designed a perceived performance model. According to this model, tourists' dissatisfaction is only a function of the actual performance, regardless of tourists' hope. In other words, the actual destinations and initial expectations should be considered independently, rather than comparing destination with past travel experiences.

Therefore, in this model, tourists' evaluation of their satisfaction with travel experiences is considered, regardless of their expectations. This model is effective when tourists do not know what they want to enjoy and experience and do not have

any knowledge about their destination circumstances, and only their actual experiences are evaluated to assess tourist satisfaction. In summary, as seen in the above discussion, the evaluation of tourist satisfaction needs to be considered in multiple dimensions. Tourists may have varying motivations for visiting particular destinations, and also may have different satisfaction levels and standards. Therefore, a model that integrates the approaches used by previous models may be most effective in assessing tourist satisfaction.

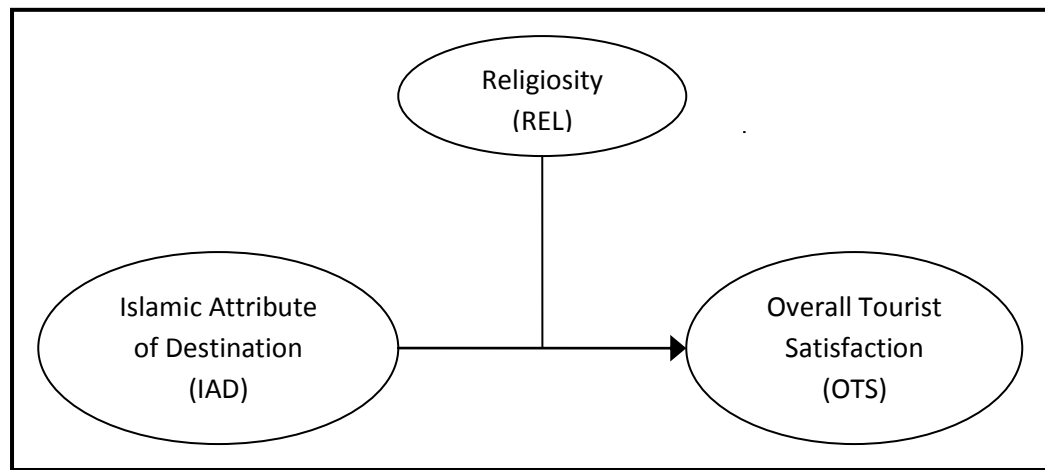


Figure 2.1. The Research Framework

2.8 Summary

It can be concluded that in Islam tourism industry, has causal relationships with Religiosity, satisfaction and Islam attributes. Additionally, in the literature, although it has been acknowledged that tourist destination loyalty is important, not many researchers have explored the structural relationships with motivation and satisfaction. This study revealed and confirmed the existence of the critical relationship between push/pull religious and tourism satisfaction. This finding suggests that it would be worthwhile for destination managers to make greater

investments in their tourism destination resources, in order to attract more tourists to their country by finding out what the tourists really need. Also chapter has attracted the attention of theorists and practitioners towards an important aspect of globalization that, Muslims being an important part of the world population, cannot be overlooked in relation to studies on the impact of religion on tourism.

Since Muslims take their religion as a basis of all their life activities, this study opens the doors for theorists and practitioners to empirically examine the relationship between Muslim values and the attributes of a tourist destination. Finally, there are several issues associated with this study's limitations that should be discussed to provide a guide for future research. The Islamic attributes of destination were discussed. Research gaps were presented at the end of each section and discussed with the intention of developing the theoretical framework.

CHAPTER 3

METHODOLOGY

3.1 Introduction

This chapter describes the research methodology used in this research. The study was conducted with respondents from a group of 260 Muslim tourists. A set of questionnaire was designed to investigate the respondents' experience in tourism based on level of religiosity and Islam attributes and their feedback was collected anonymously. The five parts of the survey were: religiosity; Islamic attributes of destination; satisfaction; destination loyalty and general information. Included within this chapter are the following: (1) research methodology, (2) population and sample, (3) research methods, (4) data collection procedures, (5) instrumentation, (6) analytical procedures and (7) conclusion.

3.2 Research methodology

A research methodology defines what the activity of research is, how to proceed, how to measure progress, and what constitutes success. Survey method was the research method used in this study to answer the 5 research questions. The researcher used quantitative and comparative design to see the respondents' feedback. This study followed the sequence of steps that should be performed in

developing measures of constructs, as suggested by Churchill (1979), Malhotra (2007, p. 274) and Chen and Paulraj (2004).

The study methodology was chosen since it most closely matched the nature of the research questions which were primarily “how” and “why” concerning teaching and learning in a real-life setting

Four stage of measurements have been suggested for developing Islamic attributes of destination (IAD). Stage one includes determining the domain by conducting a thorough of literature review in which the variable is used and should present a detailed statement of the reasons and evidence.

Stage two includes generating items that capture the domain as specified. Typically, this can be based on exploratory research; including literature searches, interviews, and focus groups. Stage three to study and compare the perception of tourists, and lastly the stage four is to analyse the Islamic attributes which could lead to encourage tourists to travel to the same country.

The study is both the process of learning about the case, or “bounded system” and the product of learning (Turner, 1973). Different resources have different purposes for studying cases. The strategies of giving out the questionnaires to chosen respondents that are generally associated with case study that been used to gather data. In the social sciences, quantitative research refers to the systematic empirical investigation of quantitative properties and phenomena and their relationships.

Quantitative research is aimed at developing and utilizing mathematical models, theories or hypotheses related to observed phenomena. The measurement process is important in quantitative research because it links empirical observation with

mathematical expression of quantitative relationships. Based on in-depth investigation or to determine causation and underlying principles, the case study is often used in research methodology in the social sciences.

They provide a systematic way of looking at events, collecting data, analyzing information, and reporting the results. As a result the researcher may gain a sharpened understanding of why the instance happened as it did, and what might become important to look at more extensively in future research. Case studies lend themselves to both generating and testing hypotheses.

Comparative design was used in this research to compare the perception of a tourist. A comparative research design study compares two or more groups on one variable. In this case, the study analysis the Islam attributes which can lead to encourage tourists to travel to the same country.

Quantitative research is often used in social sciences such as sociology, anthropology, and political science. Mathematical sciences such as physics also involve 'quantitative' by definition, although usage of this term differs in context. In the social sciences, the term refers to empirical methods, stemming from philosophical positivism as well as the history of statistics, in contrast to qualitative research methods.

Quantitative research is generally made using scientific methods, which can include: (1) The generation of models, theories and hypotheses, (2) the development of instruments and methods for measurement, (3) experimental control and manipulation of variables, (4) collection of empirical data, (5) modeling and analysis of data and (6) evaluation of results.

Although quantitative investigation of the world has existed since people first began to record events or objects that had been counted, the modern idea of quantitative processes have their roots in Auguste Comte's positivist framework.

3.3 Population and Sample

The population selected for this study was respondents from various races from all over the world. The highest numbers of respondents were from Saudi Arabia. The respondents are Muslims tourists via travel agencies and others from tourists who came for visits to places like Bukit Bintang, Times Square, Genting Highland and Penang Beach resorts.

Non probability sampling technique used for this study was purposeful. To select the target groups, the convenience methodology was used. The questionnaire was distributed to 260 respondents randomly. The questionnaire was divided into 5 parts.

The first four parts consist of questions based on this study and part 5 collects data on the respondent's background information such as what are their gender, marital status, age, higher education level and monthly income. For all the background information, the researcher gives choices. For gender the respondents can key in either male or female; four options are given for marital status details, there are four groups for the age information, there are five choices for monthly income and finally the respondents can choose their higher education. Most of the respondents are male (55.4%).

3.4 Research methods

As Merriam and Simpson (2000) mentioned, the research method should guide the researcher's selection of methods for collecting data. Quantitative analysis includes statistical and numerical presentation of data, and qualitative analysis renders a descriptive presentation of data. Thus, the choice of methods to collect data depends on the research question and method: empirical research calls for different collection and treatment of data than does theoretical or historical research. In this section, the researcher discusses questionnaire as methods of data collection.

3.5 Data Collection Procedures

Respondents from various countries were selected for this study because the passage tourist time afforded the opportunity for respondents to discover tourism needs. The questionnaire is a set of written questions given to a sample of respondents. The aim is to collect information about their attitudes, thoughts, and behaviors. The researchers compile the answers of the respondents in order to discern how the group in general thinks or behaves. So the researcher chose questionnaire as a method to collect data in a very efficient way.

Questionnaires are often used by people who do political, market research or education research. For this study the researcher uses questionnaire to do education study for research purpose. From this study, the researcher can find out the

outcomes and understand the real opinion of the tourists regarding their expectations and experiences.

The case study was organized into two phases: (1) Data collection using standardized interview questions: (2) archival collection. The questionnaire was divided into 5 parts. Part 1 to part 4 is about evaluating the perception of the respondents regarding exposure to tourism needs and what are the Islamic attributes that motivate and encourage them to travel to the same country. Part 2 describes the Respondent's background such as gender, marital status, age, educational level and monthly income. The feedback received from the respondents was remarkable. They give outstanding cooperation with the researcher.

The part 1 until part 4 in this questionnaire summarized the respondents' perception on how the impact of Islamic attributes of destination on their motivation, satisfaction and destination loyalty. They need to answer in Likert-scale whereby answers vary from strongly disagree to strongly agree.

For part 1, the researcher was more interested in collecting data regarding perception of religiosity in tourism among the respondents. The respondents need to answer 26 questions in this section. For part 2, the statements explain Islamic attributes which may be relevant to respondents' needs at their destination of travel are given priority. In this section, the respondents need to answer according to the Likert scale whereby answers vary from "not at all important" to "very important". There are 18 questions to be covered by the respondents. In part 3, the statements might explain respondents' satisfaction about their trip. There are 4 objective questions and the respondents need to choose from multiple choice answers. In part

4, the statements explain the respondents' loyalty about their trip. There are 4 objective questions that need to be answered in multiple choice answers. The final part of this questionnaire set is collection of information on the respondents to study the pattern of respondents. This entire questionnaire and the results are used by the researcher to study the perception on the impact of Islamic attributes of destination and religiosity on tourists' satisfaction.

3.6 Instrumentation

Answering the study's research questions involved the respondents from randomly chosen to answer survey questionnaire that all the chosen respondents were asked to complete. The Muslim tourist's survey instrument involved Likert-Scale questions about the respondents' understanding and views on the study and open questions to study the respondents' background.

Survey instrument was also utilized to gain the results then, which will be used to form benchmark to study the measurement based on the perception. Finally the bottom line institutionally focus is largely related to improving the most common perception on the tourists on Islamic countries.

The respondents were given the set of questionnaires for them to answer within the given time limit. All the questions in the questionnaire were close ended questions, whereby the respondents need to choose from given choices. This will enable the researcher do the quantitative analysis. Closed questions have a list of possible options or answers from which the respondents must choose. Closed questions are most commonly used for background variables such as age, marital status or

education; although in the case of age and education we may also take the exact values and categorize them during data analysis. Closed questions are used to get the respondents to express their opinions or attitudes by choosing rating points on a scale. In this study the researcher used a Likert-scale from 1 to 5. By implementing the closed questions the researcher can save time and compare responses of different groups or of the same group over time.

3.7 Analytical procedures

The researcher used the Statistical Package for the Social Sciences (SPSS) Software to do the analysis for this section. Moreover SPSS it is a user friendly tool to do demographics and frequency or descriptive analysis for collected data.

Data analysis is a process of inspecting, verifying, transforming, and modeling data aimed at emphasizing useful information, recommending conclusions, and facilitating decision making. Data analysis has multiple facets and approaches, encompassing diverse techniques under a variety of names, in different business, science, and social science domains.

A spreadsheet was created in excel format for analysis of data after they were collected through questionnaires. Then it was imported to SPSS using ODBC driver so that the study can be done in SPSS by the researcher. Data mining is a special data analysis method focused on modeling and knowledge production for predictive rather than entirely descriptive objectives. The structural model was performed by smart PLS software. Thus I use SPSS to do Data mining which is to filter and do data cleansing. Based on the researcher's research questions, a set of

questionnaires are designed accordingly. For the questionnaires, all quantitative questions were scored on a 5 point likert scale where 1= strongly disagree, 2= disagree, 3 = neutral, 4 = agree, 5 = strongly agree.

The mean scored were also ranked from the worst (closest to 1= strongly disagree) to best (closest to 5 = strongly agree) to segregate the perception accomplishment into top and bottom quartiles. Quantitative data analysis was conducted utilizing SPSS 15.0 for windows and focused on descriptive survey analysis, as well as *t* – testing to ascertain the statistical significance of mean differences at $p < \alpha$ levels which is $p = .05$.

The researcher also explain, percentage, frequency on the collected data, the survey results, findings of exploratory factor analysis, partial least square and hypotheses testing. To test the relationship between travel Religiosity (pull and push) and overall tourist satisfaction the following hypotheses are propose:

H1: Islamic attributes of destination (IAD) positively influence overall tourist satisfaction (OTS).

H2: Religiosity moderates the relationship between Islamic attributes of destination (IAD) and overall tourist satisfaction (OTS).

The impact of religion on behavior and purchasing decisions has been discussed in previous studies (Urry, 1990). Some researches supports that the availability of religious needs for tourists will increase their satisfaction.

Through the framework, it was posited that Islamic attributes of destination (IAD) moderate the relationships between Religiosity and tourist satisfaction. Using the

propositions arrived at through the literature review, the following hypotheses were developed:

H3: Islamic attributes of destination (IAD) moderate the relationship between the Religiosity (REL) and overall tourist satisfaction (OTS).

H4: To test the relationship between Islamic Attribute of Destination (IAD) and (OTS) Overall Tourist Satisfaction.

3.8 Summary

Chapter three described the research methods that were used in this case study. The introduction of the methodology, purpose of the study, research methodology, population and samples, data collection procedures, and data analysis were elaborated in this chapter.

Some other benefit of using a sample methodology chapter is that the researcher can find the procedures how to finalize the analysis. This will involve statistical calculations so the researcher better have a sample for his/her reference. Not all mathematical computations are appropriate so if the researcher has an example file, the researcher will be able to maximize the results. Basically with a correct methodology the researcher can come up with a good study perception on the impact of Islamic attributes of destination on overall Muslim tourists' satisfaction.

This study developed instruments to gauge Islamic attributes of destination as recommended by Battour and Battour, 2010 as well as Battour, Ismail, and Battor, 2010. the construct was developed by following the procedures recommended by

Churchill (1979), Malhotra (2007, p. 274) and Chen and Paulraj (2004). Moreover, the process of developing such measures may be considered a methodology contribution, which may provide guidelines for its use in destination marketing and tourism management research. The identified IAD and their corresponding items can be used in advancing the study on IAD pertaining to Muslim countries similar to that of Malaysia, and enable comparative studies in other countries.

CHAPTER 4

DATA ANALYSIS

4.1 Introduction

As discussed in Chapter One, the aim of this research is to investigate the relationship among the theoretical constructs of Islamic attributes of destination (IAD), religiosity (REL), and satisfaction (OTS). This chapter reports the results of analyzing the collected data in accordance with the analysis techniques presented in Chapter Three. First section 4.2 presents the survey results; findings of exploratory factor analysis, partial least square and hypotheses testing.

4.1 Survey Results

This section presents the data analysis for the survey in accordance with the analysis techniques presented in Chapter Three. After developing the content and ascertaining the face validity of the questionnaire, as discussed in section 3.5 an eight-page questionnaire was used to measure the theoretical constructs. The researcher conducted the fieldwork by distributing the questionnaires to tourists. The data were prepared by coding, editing, and cleaning. In the following sections, the collected data are analyzed.

4.1.1 Data Preparation

The process of converting information from a questionnaire so that a computer can read it is referred to as data preparation. The purpose of the data preparation process is to ensure that the basic data is complete and accurate and there are no problems in the data such as problems with coding, outliers, missing values, non-normal distributions, and/or errors inputting the data (Walter, 2002). This process normally contains many steps beginning with editing and coding of the data, then data entry, followed by error detection, and data cleaning and screening (Walter, 2002).

Data coding involves assigning numerical values to responses to the questions contained in the survey instrument. Coding the data was done by assigning a code to each individual response for each question within the survey. Coding was relatively simple because there were no open ended questions. All questions in the research questionnaire were pre-coded.

Data editing is the process whereby the raw data are checked for mistakes, such as blank pages or missing data for key items that must be completed for questionnaires to be usable. This process acted as a quality screen by ensuring the raw data collected with the questionnaires met acceptable standards. Once data were collected, they were edited. Raw data were edited for the purpose of detecting any errors and omissions, for correction where possible, and certifying that the minimum data quality standards were achieved (Walter, 2002). Then, the variables were given unique labels and the answers were entered into the SPSS software.

Before running the collected data for analysis purpose, data cleaning and screening was done. After the raw data were transferred and edited into a computer file, errors were checked through data cleaning and screening. This process was to ensure that data had been transcribed accurately by identifying inconsistent responses, missing data and outliers. Failure to do that may create potential problems that may affect the results of the statistical tests. In this research, data were checked for accuracy and edited for appropriate treatment of missing values. Frequency distributions were run using SPSS 15 for each variable to check for outlier responses and missing data. Four cases with illegal responses were noted and corrected. An inspection of the data set revealed that there were incomplete responses in questions pertaining to push motivations and overall tourist satisfaction. Hence, these missing responses were discarded immediately, which resulted in 260 usable responses.

Having treated missing responses, the next step was to examine outliers. An outlier is a score lying far outside the normal range of a distribution of scores. Outliers can be defined as individual responses that probably are valid responses, but quite different from the rest of the responses to a particular question. These unusual values that are quite different from the rest of the data can have potentially dramatic effects on distribution. Outliers can occur from incorrect data entry. In this research eleven cases of these errors were noted and corrected. The results from the survey conducted using 260 questionnaires are presented. The analyses were performed using the SPSS Version 15 program, and the structural model was performed by smart PLS software.

4.1.2 Respondent Profiles

This section focuses on providing general information about respondents. These statistics are relevant to my study to find the level of religiosity and its effect on Muslim tourists' satisfaction. The aim is to present a brief account of the profile of the sample in the study. Frequency analysis is used to distribute the respondents according to the following aspects: (a) gender, (b) marital status, (c) age, (d) educational level, (e) monthly income, (f) level of religiosity, and (g) country of origin.

Table 4.1 shows the respondents' country of origin. Seven out of 508 respondents do not record their nationalities. Twenty-nine nationalities represent the respondents' country of origin. In terms of gender, Table 4.2 shows that 55.4% of the respondents are male and 44.6% are female. The categorization of sample by marital status shows that 59.5% are married, 28.3% are single, and 2.2% are divorced. By age, 77.2% are above 25 years old. By education level, 56.3% of the sample have a university degree/or postgraduates, and the remaining are in primary (or less), secondary and intermediate education level. In terms of monthly income, 1% of respondents earn less than USD1,000, 4.5% earn between USD1,000 to USD1,999, 23.6% earn between USD2,000 to USD2,999, 42.3% earn between USD3,000 to USD4,999, and 28.5% earn USD5,000 and above. In terms of religiosity, 15.4% categorized themselves as secular, 22.8% as mildly religious, 34.8% as religious, and 27% as very religious.

Table 4.1: Respondents' Country of Origin

	Frequency	Percent
Valid Saudi Arabia	52	20.0
Sudan	26	10.0
Yemen	18	6.9
Iraq	18	6.9
Indonesia	13	5.0
Somalia	9	3.5
Egypt	6	2.3
China	9	3.5
Nigeria	7	2.7
Pakistan	5	1.9
India	4	1.5
Thailand	6	2.3
Bangladesh	2	.8
Brunai	8	3.1
Maldives	6	2.3
Singapore	7	2.7
Kenya	1	.4
Others	38	14.6
Iran	8	3.1
Kuwait	10	3.8
Libya	2	.8
Bahrain	5	1.9
Total	260	100.0

Table 4.2: Respondents Profile

Profile	Frequency	Percentage
By gender		
Male	144	55.4
Female	116	44.6
By marital status		
Single	118	45.4
Married without children	65	25
Married with children	73	28.1
Divorced	4	1.5

By age

Under 25	85	32.7
25-34	97	37.3
35-44	50	19.2
45 or over	28	10.8

By education level

secondary (and less)	1	.4
High school	4	1.5
Diploma	26	10.0
university	160	61.5
postgraduate	69	26.5

By income

less than \$1,000	118	45.4
\$1,000 - \$1,999	66	25.4
\$2,000 - \$2,999	41	15.8
\$3,000 - \$4,999	26	10.0
\$5,000 and above	9	3.5

By religiosity

Secular	24	9.2
Mildly religious	79	30.4
Religious	113	43.5
Very religious	44	16.9

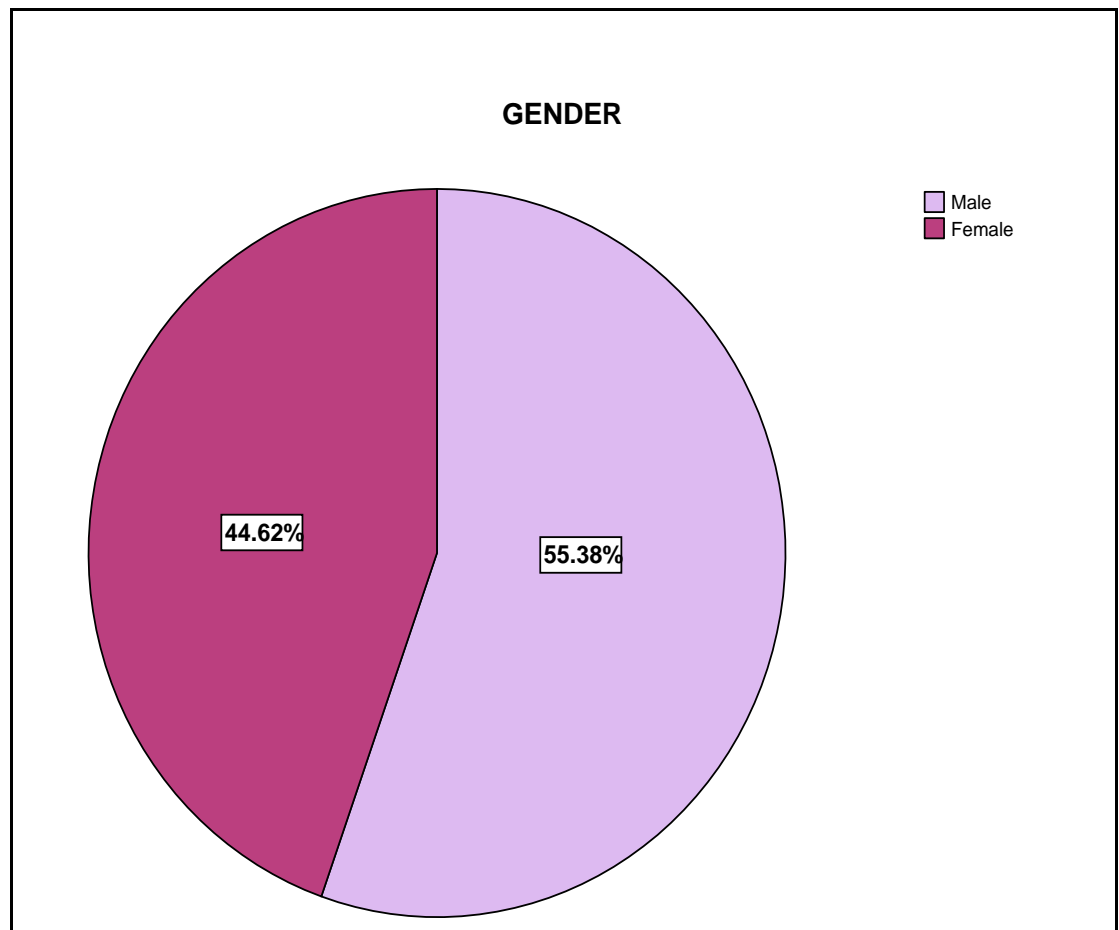


Figure 4.1 Percentage of respondents by gender.

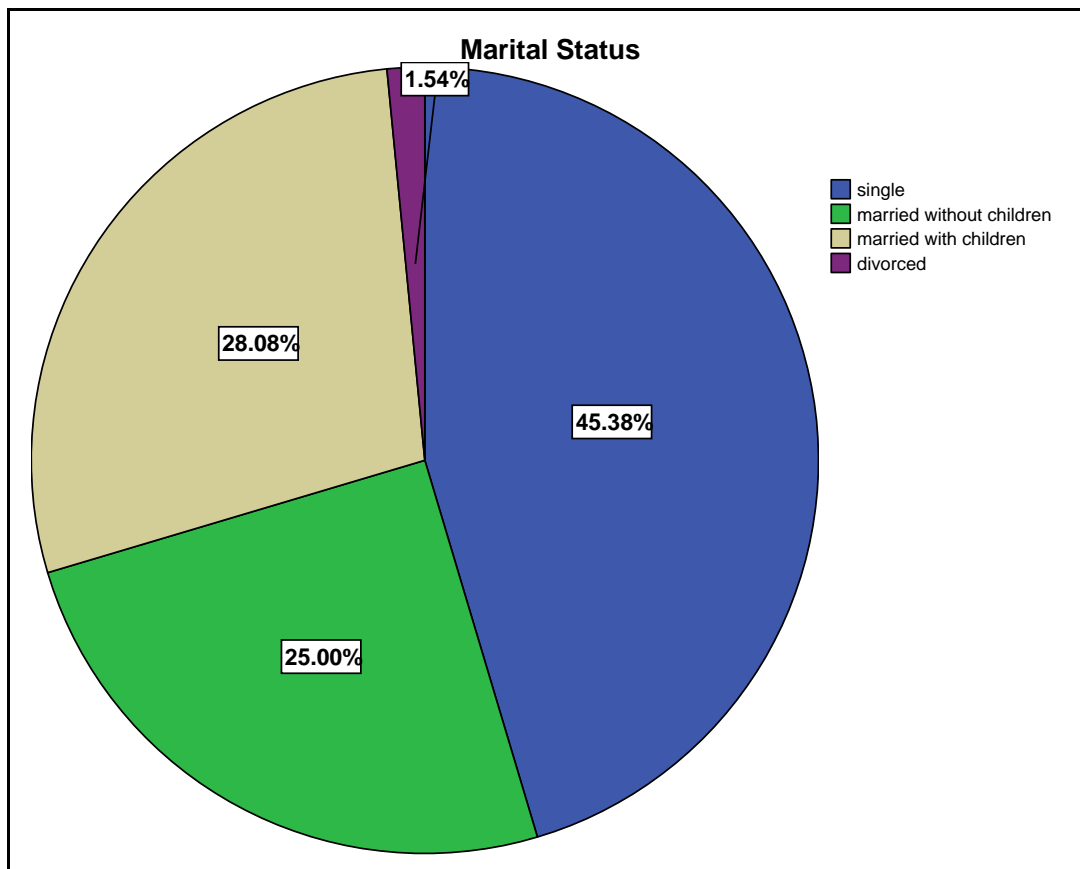


Figure 4.2 Percentage of respondents by marital status

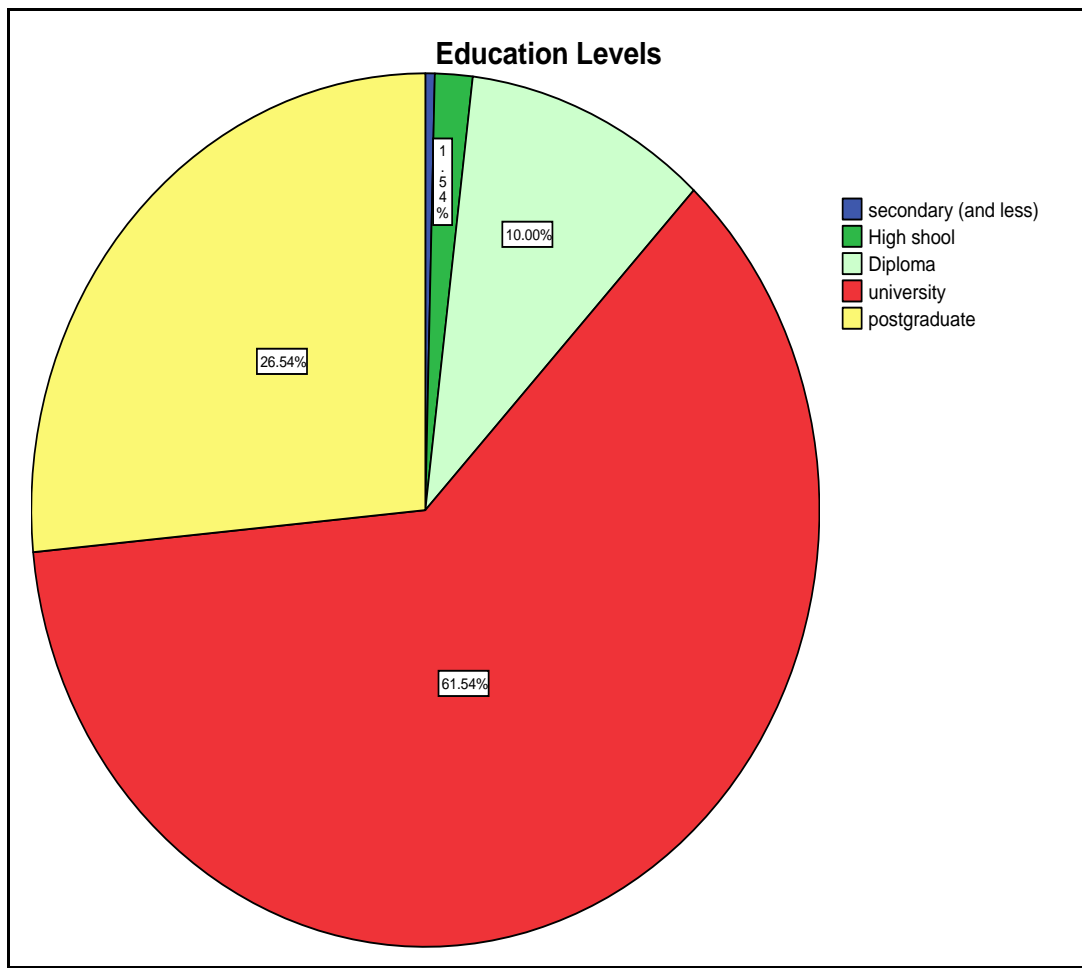


Figure 4.3 Education level percentages

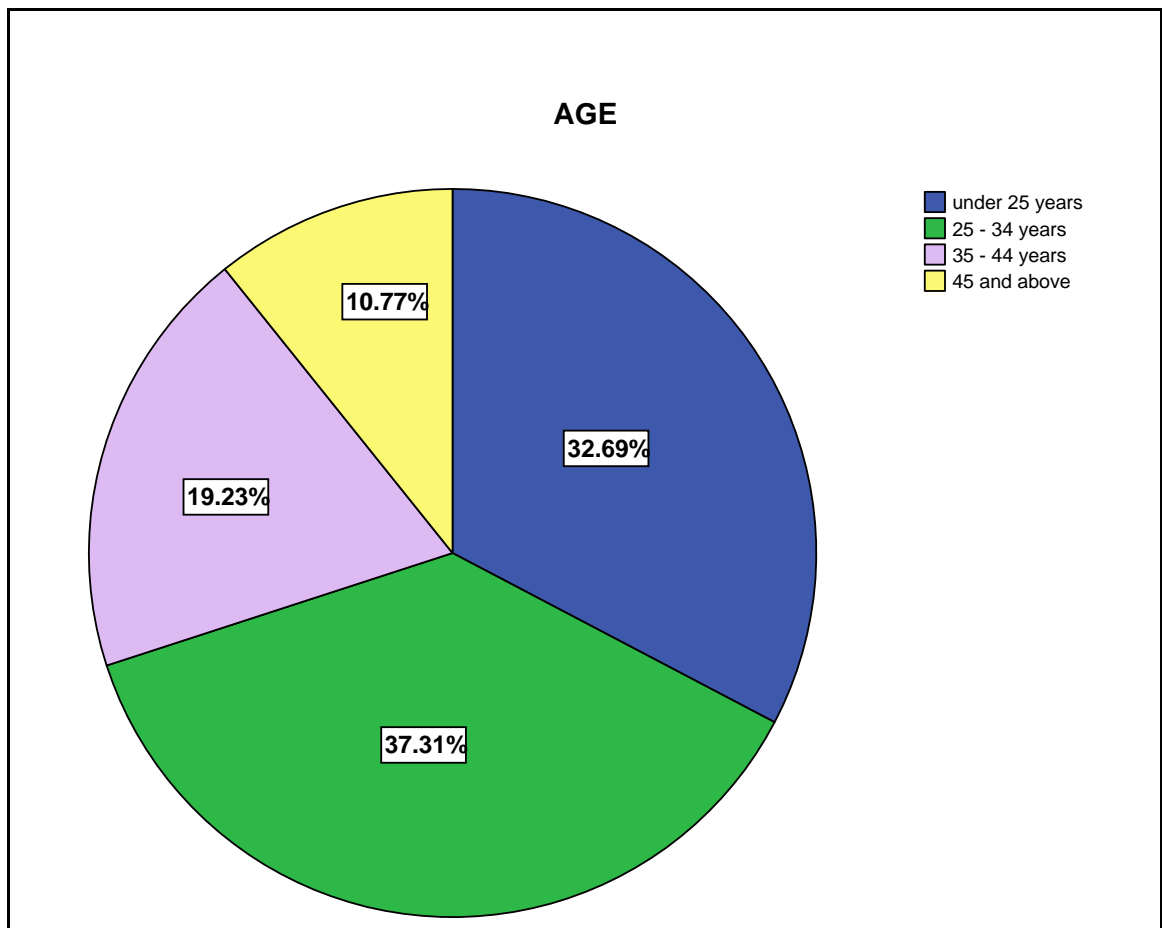


Figure 4.4 Breakdown of respondents by age.

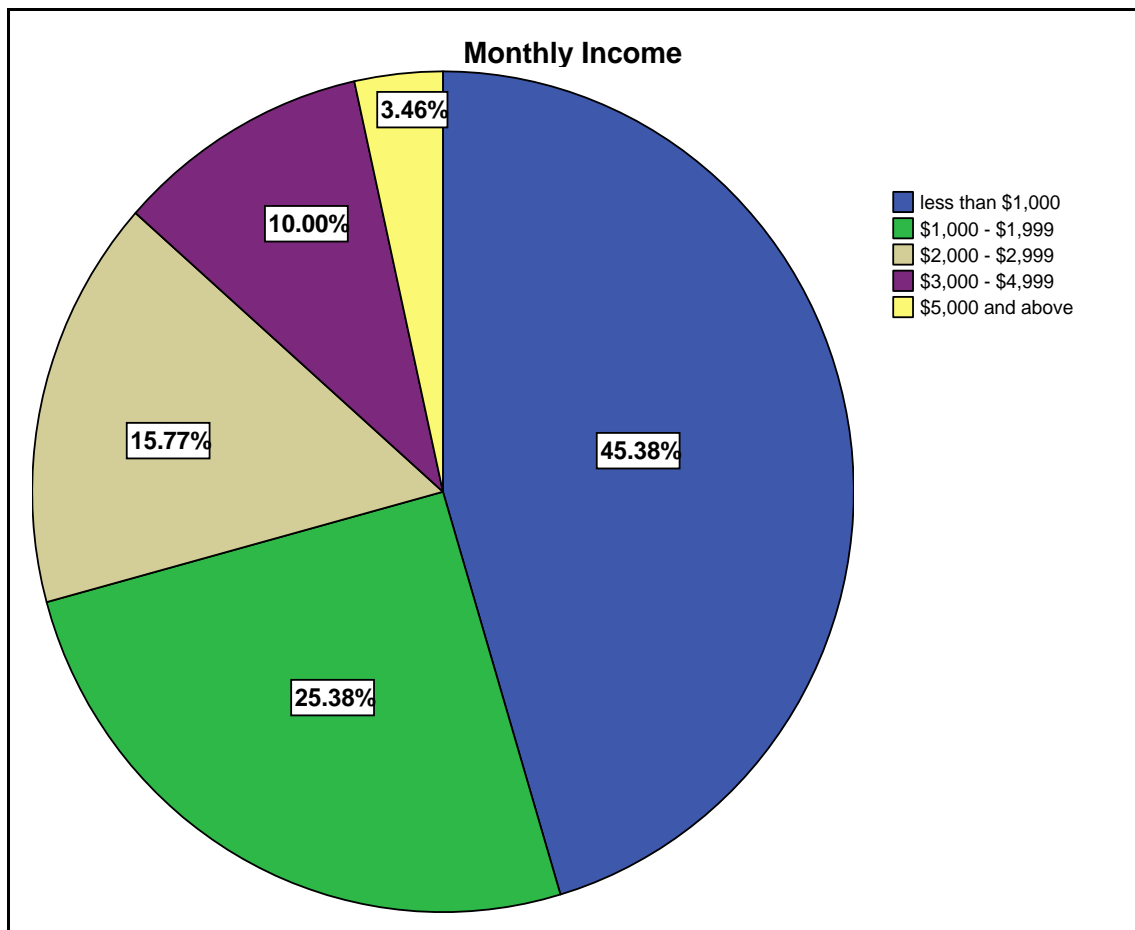


Figure 4.5 Monthly income percentages

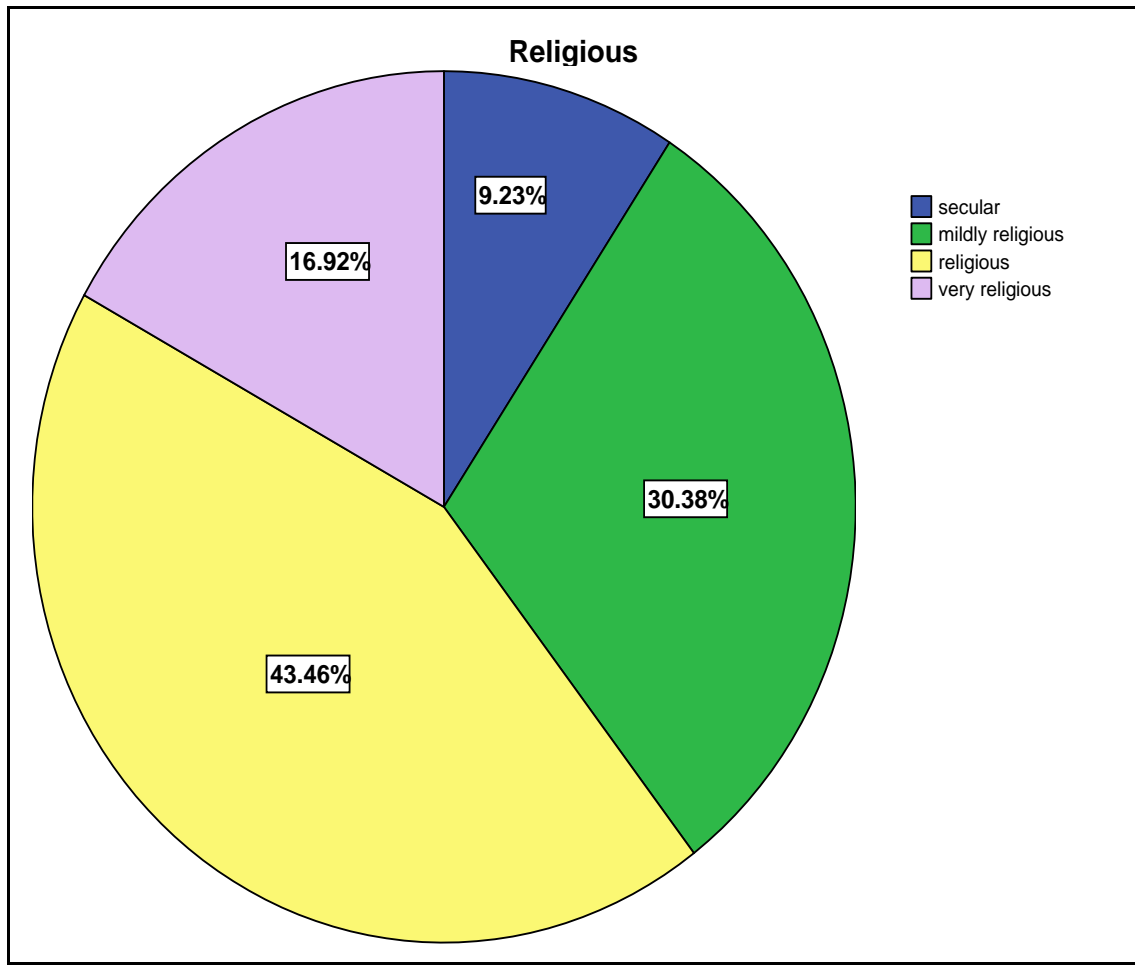


Figure 4.6 Percentage of respondents according to Religiosity.

4.1.3 Exploratory Factor Analysis (EFA) results

Since the research adopted items from various sources, as well as on research on items, it is necessary to use exploratory factor analysis (EFA) to determine the underlying structure of the proposed variables. Tests on the suitability of the data set were performed for conducting EFA including the determination of outliers, linearity and the normality. To check the linear relationship of variables, the P-P plots were verified. This study used average values calculated for each set of items in a second order variable to be representative of all items in the corresponding second order variable. A visual check of the P-P plots in Appendix D indicates that

the items from exogenous variables are linearly related to those from endogenous variables.

This study provides the skewness and kurtosis values to evaluate the assumption of normality. The full range of values for skewness, and kurtosis are presented in Appendix E. The skewness values for measurement items ranges from -0.903 to +0.877, much within the recommended range from -1 to +1 (Hair et al., 2010). Kurtosis ranges from 0.767 to + 0.954, and are well within the recommended limit from -2.0 to +2.0.

Suitability of the data set was also examined by the KMO index and Bartlett's test of sphericity. The data were divided into three different groups (according to the second order latent variables). Table 4.3 shows that All KMO indices are higher than 0.5, while in all Bartlett's test of sphericity, the results are significant ($p = .000$). These results confirm the suitability of the data for EFA.

Table 4.3: Results of Examination of Variables for EFA Suitability

Variable	No. of items	KMO Index	<i>p</i>- Value (Bartlett's Test of Sphericity)	Remark
Religiosity	26	.861	.000	Suitable
Islamic				
Attribute	18	.921	.000	Suitable
of				
Destination				

4.1.3.1 Religiosity Factors

After confirming that the data were suitable in the previous stage, all the 30 items were factor analyzed using principal component analysis (PCA). Table 4.4 shows the results of the PCA and Varimax results. Six factors were extracted and were labelled according to the commonality of the items loading on each factor as follows: Intellectual Dimensions, Ritualistic Dimension, Ideological Dimensions, Consequential Dimensions, Consequential Dimensions, others. The total per cent of variance accounted for by the six factors was 64.32%. The Cronbach's alpha was also calculated to test the reliability of each factor. The alpha coefficients for five factors were above .70 as recommended by Walter (2002).

From Table 4.4, factor 1, Intellectual Dimensions explained 33.98 per cent of the variance with an eigen value of 10.67. The Cronbach's alpha of factor 1 is .90. Factor 2, Ritualistic Dimension explained 7.94 per cent of the variance with an eigenvalue of 2.22. The Cronbach's alpha of this factor is .96. Factor 3, Ideological Dimensions, explained 7.74 per cent of the variance with an eigen value of 1.68. The Cronbach's alpha of this factor is .79. Factor 4, Experimental Dimension, accounted for 5.79 per cent of variance with an eigenvalue of 1.63. The Cronbach's alpha of this factor is .71.

Table 4.4 Religiosity factors

Religiosity factors	Loading	Variance explained	Cronbach's alpha
Factor 1: Intellectual Dimensions		33.98	.907
R11	.701		
R12	.822		
R13	.828		

R14	.790		
Factor 2: Ritualistic Dimension		7.94	.963
R7	.878		
R9	.878		
R10	.893		
Factor 3: Ideological Dimensions		7.40	.796
R2	.815		
R3	.629		
R4	.771		
R5	.750		
Factor 4: Experimental Dimension		5.79	.712
R21	.725		
R22	.613		
R23	.700		
R24	.745		
Factor 5: Consequential Dimensions		4.91	.942
R16	.613		
R17	.629		
R18	.637		
R19	.637		
Factor 6: others		4.27	.554
R25	.812		
R26	.777		
<hr/> Total variance explained = 64.32 <hr/>			

Factor 5, Consequential Dimensions, accounted for 4.91 per cent of variance with an eigenvalue of 1.44. The Cronbach's alpha of this factor is .94. Lastly, factor 6, others, accounted for 4.27 per cent of variance with an eigen value of 1.44. The Cronbach's alpha of this factor is .55.

4.1.3.2 Islamic attributes of destination factors

The Islamic attributes of destination measures (18 items) developed in section 4.3.4 were subjected to data analysis techniques similar to other constructs. In this section, EFA is used again to confirm the results and to ensure the underlying structure of the proposed items is determined well.

Table 4.5 shows the results of PCA and Varimax results. Four Factors were extracted and labelled; worship facilities, Halalness, general Islamic morality, alcoholic drinks and gambling free. The total per cent of variance accounted for by the four factors was 72.18%. The alpha coefficients for four factors were above .70 as recommended by Nunnally and Bernstein (1994).

Factor 1, worship facilities, explained 52.43 per cent of the variance with an eigen value of 9.43. This factor was made up of six items with a satisfactory Cronbach's alpha coefficient (.883). Factor 2, Halalness, explained 7.57 per cent of the variance with an eigen value of 1.36. Five items were extracted under this factor with a suitable Cronbach's alpha coefficient (.893). Factor 3, general Islamic morality, explained 6.46 per cent of the variance with an eigen value of 1.16. This factor contains five items with an acceptable Cronbach's alpha coefficient (.889). Factor 4, alcoholic drinks and gambling free, explained 5.7 per cent of the variance with an eigen value of 1.02. This factor includes two items with a high Cronbach's alpha coefficient (.918).

Table 4.5 Islamic attributes of destination factors

IAD factors	Loading	Variance explained	Cronbach's alpha
Factor 2: Islamic morality		56.15	.943
IA9	.687		
IA10	.585		
IA11	.553		
IA12	.663		
IA13	.756		
IA14	.733		
IA15	.801		
IA16	.631		
IA17	.756		
IA18	.775		
Factor 2: Worship facilities		8.26	.878
IA1	.766		
IA2	.783		
IA3	.759		
IA4	.588		
IA5	.720		
IA6	.628		
Factor 3: Halalness		5.62	.893
IA7	.755		
IA8	.750		
Total variance explained			70.04

Table 4.6 shows the summary of items dropped in exploratory factor analysis.

Seven items were dropped from push motives, while four items were dropped from pull motives and no items were dropped from IAD. In the following section, the properties of the extracted constructs were ascertained using CFA.

Table 4.6: Summary of Items Dropped in Exploratory Factor Analysis

Variable	Original No. of items	No. of items dropped	Description of Items Dropped in EFA
PUSM	26	5	R1
			R6
			R8
			R15
			R20

4.1.4 Measurement Model

The properties of the measurement model are evaluated by assessment of construct validity –content/face validity, unidimensionality, reliability, convergent validity, and discriminant validity. In this study, content/face validity has been discussed in Chapter Three on how it has been performed to enhance the validity of the survey questionnaires. Therefore, in this section, only procedures requiring statistical techniques are discussed.

4.1.4.1 Unidimensionality

To assess unidimensionality in this study, the items should be significantly associated with an underlying construct; in addition, each item must be associated with one, and only one latent variable. It was found that the items in EFA have loadings ≥ 0.5 (0.601 to 0.868), and in the CFA results, all the regression weights (0.51 to 0.99; with their significant *t*-values) are also greater than 0.5, the threshold recommended by Hair et al. (2010). These results verified that the items used in this

research are associated with their underlying constructs. Therefore, the existence of unidimensionality is established in this study. All results of the unidimensionality assessment are shown in Table 4.7.

4.1.4.2 Reliability

Reliability is the extent to which a scale generates consistent results if repeated measurements are made (Malhotra, 2007, p. 276). To achieve good reliability, the recommended procedure was followed by using Cronbach's alpha value and composite reliability. Table 4.21 shows that alpha ranges in EFA are .55 to .95. In these results, it is noted that one alpha value (PUSM) falls below the threshold of .7 as recommended by Hair et al. (2010). The value is still above .5; the threshold recommended by Nunnally (1978), thus, it is still acceptable. The composite reliability values calculated from the CFA results indicate high reliability, as all the alpha values are above the recommended threshold of .7.

It should be noted that the Cronbach's alpha and Composite Reliability values for some factors in PUSM and PULM are very high, this may be explained as mentioned earlier because most of the respondents may have selected the same answers from five Likert scales in the push and pull motivations sections.

Table 4.7 Unidimensionality VS Reliability

	Unidimensionality	Reliability	
	Factor loading	Cronbach's Alpha	Composite Reliability
REL	0.613-0.893	0.554- 0.963	0.918
IAD	0.553-0.801	0.878-0.943	0.957

OTS		.902	0.924
Acceptable level	±0.3 to ±0.4; ideally ±0.5	$\alpha \geq 0.7$	CR≥ 0.7

4.1.4.3 Convergent Validity

To assess the convergent validity in this research, the average variance extracted (AVE) is examined by running smart PLS for the entire measurement model. AVE is the amount of variance captured by the construct in relation to the amount of variance attributed to measurement error. According to Fornell and Larcker (1981), if the AVE is lower than 0.50, the variance arising from measurement error exceeds the variance captured by the construct; thus, the validity of the individual indicators, including the construct, can be questioned.

Convergent validity is established if the AVE for each construct accounts for 0.50 or more of the total variance as applied by Battor and Battour (2010c), and recommended by Fornell and Larcker (1981). Table 4.4 shows that the AVE of the measures exceeds the recommended level of 0.50 for push motivation (0.530), pull motivation (0.591), overall tourist satisfaction (0.737), Islamic destination attributes (0.542), and destination loyalty (0.639), providing evidence for convergent validity. Moreover, the loading paths of all items are statistically significant and exceed 0.50 (Hair et al., 2010, p. 709). These results suggest acceptable convergent validity for the study measures.

Table 4.8: Average Variance Extracted

Construct	AVE
REL	0.782
IAD	0.561
OTS	0.754

4.1.4.4 Discriminant Validity

The discriminant validity was examined using the procedure recommended by Fornell and Larcker (1981). They suggest that discriminant validity is established if the square root of the average variance extracted (AVE) for each construct is greater than the values for the correlations between the given construct and each of the other constructs. In other methods, the AVE of the construct is larger than its shared variance with any other construct. Table 4.9 shows that the bold number in the diagonal of the table, the square root of the average variance extracted (AVE), is always greater than the correlation values. These results suggest acceptable discriminant validity for the study measures.

Table 4.9: Correlation between Constructs

	REL	IAD	OTS
REL	.884		
IAD	.526	.748	
OTS	.661	0.726	.868

To sum up, these measurement model results are satisfactory and suggest that it is suitable to proceed with the evaluation of the structural model.

4.1.5 Analysis of the Structural Model and Testing of Hypotheses

The development of the measurement model in the last section has reduced data and obtained a manageable number of valid, more reliable, composite variables, which can be used in the final step for evaluating structural models. The hypothesized relationships were based on the theoretical framework developed in Chapter Three. Table 4.10 outlined the hypothesized relationships posited in this study.

In order to examine the relationships between constructs in the proposed model as well as to test the hypotheses, two stages of analysis were performed to evaluate the structure model using Smart PLS software; first, the structural model without moderating variable and then the structural model with moderating variable.

Table 4.10: The Study Hypotheses

No	Hypothesis
H1	Islamic attributes of destination (IAD) and Destination loyalty positively influence overall tourist satisfaction (OTS).
H2	Religiosity moderates the relationship between Islamic attributes of destination (IAD) and overall tourist satisfaction (OTS).

4.1.5.1 Structural Model

The two-stage approach is followed for evaluating the interaction effects of moderating variables modelled in PLS (Chin et al., 2003; Henseler & Chin, 2010; Sarkar et al., 2001; Walter et al., 2006).

This issue was investigated by comparing the baseline model in stage1 with the model in stage 2 (see Figure 4.7).

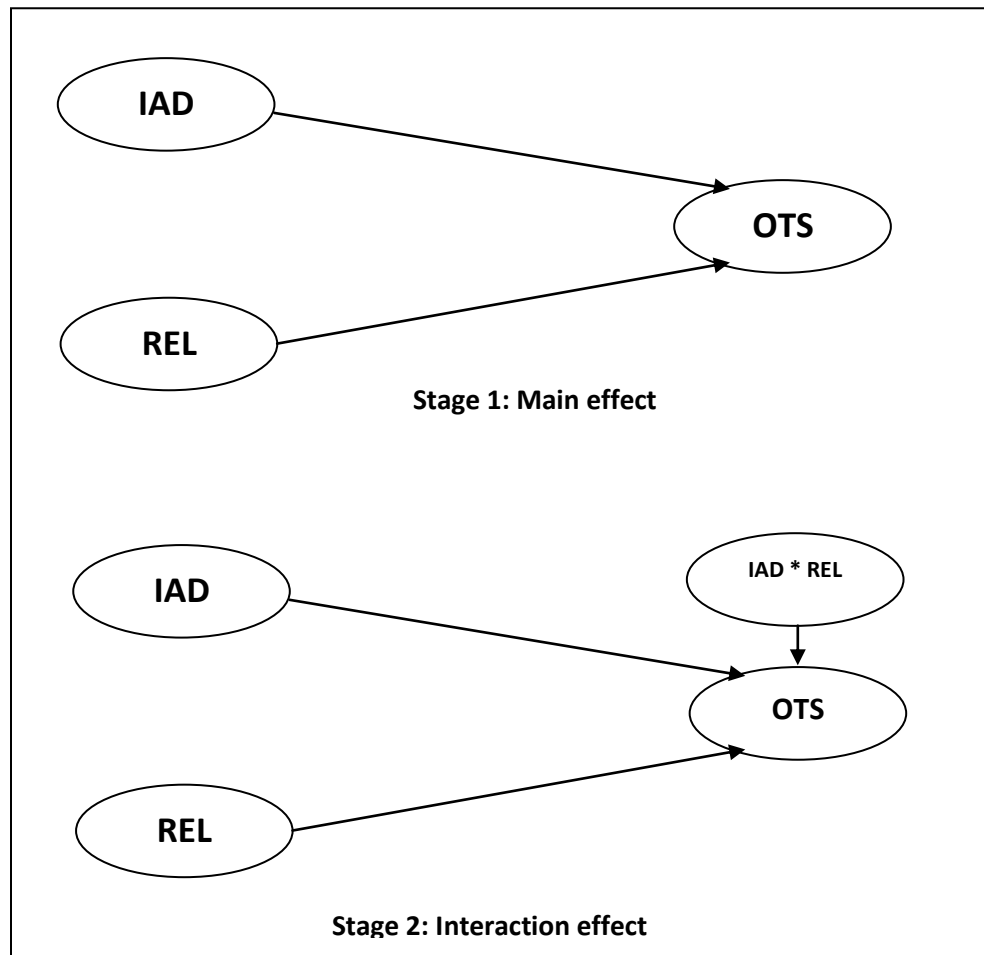


Figure 4.7 Testing Moderating Variable

In stage 1, the model includes only the IAD as the main effect but the model in stage 2 includes IAD as a main effect as well as the interaction effect of IAD on overall tourist satisfaction (Endogenous variable). The interaction effect (IAD*

REL) is a result of multiplying the independent variable (REL) and the moderator variable (IAD), as suggested by Chin et al. (2003). A bootstrapping method of sampling with replacement was used, and standard errors computed on the basis of 500 bootstrapping runs. The effect size, f^2 , is also calculated, which is a measure of the strength of the theoretical relationship found in an analysis in Chapter Three.

Values of .02, .15, and .35 are considered small, moderate and large effects, respectively. The comparison of the two stages is presented in Table 4.11.

Results in stage 1 indicate that the direct paths, IAD to OTS, are statistically significant as the t -values (9.97) are greater than 1.64. The explained variance (R^2) is 0.52 for overall tourist satisfaction (OTS). The goodness-of-fit (GoF) is 0.58. Whereas results in stage 2, compared with stage 1, show that the R^2 was increased to 0.65 providing evidence of better explained variance.

The effect size (f^2) is 0.27 indicating that the Islamic attributes of destination (IAD) have more than a moderate effect ($0.26 > 0.15$) on overall tourist satisfaction (OTS). Using procedures suggested by Tabachnick and Fidell (2007, p. 148), the R^2 increase is attributable to the moderating effects and the size effect is statistically significant at 0.05 ($F_{3, 508} = 129.6 > \text{Critical} = 2.6$). The GoF increased from 0.56 to 0.62, indicating a better fit of the Model in stage 2.

$$f^2 = \frac{R^2(\text{stage 2}) - R^2(\text{stage 1})}{1 - R^2(\text{stage 1})}$$

$$f^2 = \frac{0.66 - 0.52}{1 - 0.52} = 0.27$$

Table 4.11: Tests of PLS Path with Bootstrap for Stage 1 and Stage 2

	Stage 1		Stage 2	
	Path coefficient	<i>t</i> -value	Path coefficient	<i>t</i> -value
IAD → OTS	0.52	9.97*	0.48	9.18*
REL → OTS	0.38	7.22*	0.36	6.55*
REL*IAD → OTS	-	-	-0.15	1.99*
R²	0.52		0.65	
GoF	0.58		0.60	
f²	-		0.27	

*Sig. if above 1.64 for 1-tailed test.

In stage 2, the moderating effect of REL on the relationship between the IAD and overall tourist satisfaction is statistically significant as the *t*-value of the interaction path (REL*IAD to OTS) is 1.99 and higher than 1.64

These results suggest that the Model in stage 2 is better than the Model in stage 1 and provides evidence that the Islamic attributes of destination (IAD) moderate the relationship between pull motivation (PULM) and the overall tourist satisfaction (OTS). Figure 4.7 shows the final structural model, which indicates the supported

relationship between the constructs the explained variance (R^2) is 0.65. The goodness-of-fit (GoF) value is satisfactory (0.60).

Hypotheses 1 and 2, which examine the relationship between the exogenous variables and endogenous variables, are interpreted in terms of the best Model in stage1 and stage2 –structural model with moderating variable.

Table 4.12 shows that the results supported hypotheses H1, H2, as evidenced by the path coefficient and significant t -value.

Table 4.12: Results of Hypothesis Testing Using the Structural Model Results

Hypothesis	Relationship	Path coefficient	t-value	Empirical conclusions
H1	IAD \rightarrow OTS	0.48	9.18*	Supported
H2	REL*IAD \rightarrow OTS	-0.15	1.99*	Supported

*Sig. if above 1.64 for 1-tailed test

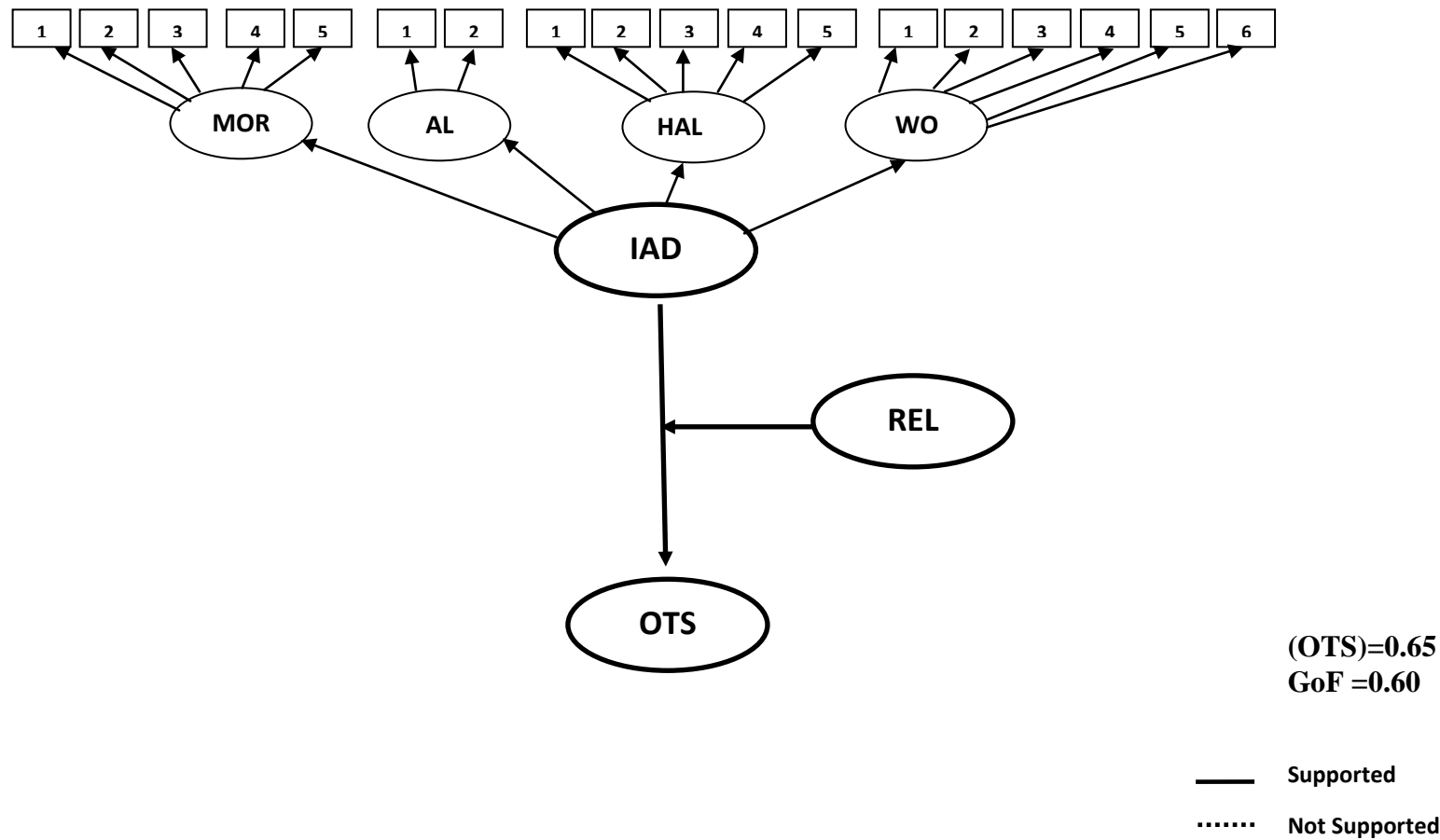


Figure 4.8 Final Structural Model.

4.2 Summary

This chapter reported the results of the analysis of both the qualitative and quantitative data. It presented the results of the qualitative part, the procedures for developing IAD measurements, the findings of the exploratory factor analysis, confirmatory factor analysis, partial least square and hypotheses testing, which were used for analytical purposes.

Exploratory factor analysis was conducted to identify potentially problematic items and to have a preliminary indication of unidimensionality, and discriminant and convergent validity. Using the CFA results, all constructs were tested for validity and were proven to possess validity in all tested aspects. Partial least square (PLS) was used to test the validity of the overall model and the relationships between variables hypothesized in the model. A two-stage process was employed whereby the structural model was first evaluated without the moderating variable, followed by an evaluation of the structural relationships with moderating variable. Analysis of the structural relationships supports four out of the five hypotheses.

This research used the two-phase sequential method to achieve the study objectives. Phase one used qualitative approaches FGDs and survey forms in data collection; the second phase used a quantitative approach, namely, the survey. The process of developing the IAD construct and the main statistical analysis techniques are also discussed. Exploratory Factor Analysis and CFA and partial least square (PLS) have been used to test the research framework and the proposed relationships.

CHAPTER 5

DISCUSSION

5.1 Introduction

The findings of this study describe the impact of Islamic attributes of destination depends on tourists' motivation, satisfaction and destination loyalty. It also describes in narrative form the data collected through questionnaires and explanation of the review of literature as it relates to opinions on the mentioned topic. This section of chapter 5 presents the summary of key findings following an analysis of proving the statement that Islamic attributes of destination depend on tourists' religiosity and satisfaction. An exploration into how these aspects play a vital role in attracting the Muslim tourists to the same destination was a necessary piece to understand the perspective or view of the Muslim tourists.

Through the questionnaires, the present study gathered information on 260 respondents' perspective and view on destination loyalty. More than half of these respondents were male, representing 144 out of 260 respondents. Tourism is a well equipped activity and this might be the reason it is in good demand among males and this may be the reason males exceed females in this study.

5.2 Discussion of the Overall Results

The overall results for this research do prove that Islamic attributes are the most important concern in determining an aspect for Muslim tourists all over the world. These results suggest evidence that Religiosity does moderate the relationship between Islamic attribute of Destination and the overall tourist satisfaction. Moreover the study provides some new insights into the impact of Islamic attributes of destination on overall tourist satisfaction; the results reported here, however, should be interpreted in the light of certain limitations that suggest further possibilities for empirical research.

5.3 Implications for Managers

The results of this study aim there are attached linked between the tourists' point out, to the tourists' religion and their strength of religious belief. In addition theoretical level, the differentiated by participant may be on the meaning they attach to the site, and their feedback of that site in relation to their own tradition. This may give an idea and is relevant for the operational and strategic management of tourist industry. For example, that organiser tourism who's targeting on a religious site may find it appropriate to market the site in different ways to different people, according to their religious affiliation, as they will be motivated to visit the site for different reasons. In fact that tourists could be differentiated based on their level of religious belief also may manipulate the way the site is marketed. The results indicate differences in the use of interpretation methods. It may be valuable study

for those who explore anew globalization marketing and also whose study such sites to establish whether the link between tourists and the heritage presented is useful for understanding the tourists' demand for interpretation methods.

As suggested before, it is argued that other factors can explain tourists' behavior and their output destination of a site in the context of other heritage attractions. To organize such better tourist market, it is suggested that those who focusing on heritage attractions need to investigate those core factors that have an effect on tourists' perception of a site link to their own heritage.

5.4 Recommendations for Future Research

The findings of this study are that only one site was investigated. To understand the influence of religion and religiosity on overall Muslims' satisfaction and the necessary of the relationship between Islamic attributes of destination and religion, it is necessary to explore visitation patterns in further religious, as well as nonreligious settings. It may be relevant to look at sites that are not linked to only followers of Islamic law, but associated with some other ideological beliefs or new Market can bee a significant in travel industry.

The researcher suggests to investigate in-depth other monotheistic religions for instance Christianity, Judaism or Buddhism. For example different religions approach in diverse ways may highlight relationship between the heritage presented and tourists' experience of a place. This could be verified by visitation patterns to

the Blue Mosque (also known as the Santa Sofia or Aya Sofia church) in Istanbul, which was previously a church, could provide interesting results. Such research could emphasize on the relationships explored and would contribute to the theoretical understanding of tourism in heritage spaces overall and for religious sites in particular.

5.5 Chapter Summary and Conclusion

In conclusion, respondents' perspective on the statement of the impact of Islamic attributes of destination depends on tourists' religiosity and satisfaction in the present study is encouraging. With recent developments in Malaysia as illustrations, the aspects of disagreement relationship between Islam and tourism have been discussed in this study. Religion allied to race is a defining feature of Malaysian society where Islam is central to public and private life, but not the only religion, with potential for conflict between Muslim residents and non-Muslim international tourists.

Circumstances in Malaysia are only one of its kind, but it still into dilemmas confronting Muslim nations with the terms on tourism. A different point have a refuse from those who has seen might be provide an exceptional services in hospitality means seek to isolate Muslims tourist, but others point elaborate that as new hospitality market is a balance between satisfying visitors and accomplish a good possibly economy grow whilst guarantee that religious demands are accomplished and respected. There is plenty to learn from Malaysia as a great

destination even though some may have different understandings on Islam and tourism.

Also since overall tourist satisfaction was explained by Islamic attributes of destination, with on adding future research designate other Islamic attributes. As we mentioned in this study that push and pull factors (Religiosity and satisfaction) influence on (destination attributes) in future study will give this area more interest and increase our understanding such as testing the moderating role of Islamic attributes of destination between pull destination loyalty factors and overall tourist satisfaction. Future research that reproduces this study in other category would be more attention and would enhance our believing of the significance of the impact that Islamic attributes of destination has on overall tourist satisfaction. Also, future research might explore unique Islamic attributes through cross-country comparison. This research could identify if differences exist in the types of Islamic attributes that generate satisfaction in specific countries.

Finally, positive perceptions regarding the study are related to higher level of respondents' involvement, and use of feedback in the process. The findings suggest that professional development in tourism for Muslim tourists must be geared towards clarifying the purpose and identifying the aspects to create destination loyalty among Muslim tourists. The impact of Islamic attributes of destination and its relationship with tourists' motivation, satisfaction and destination loyalty are all areas deserving further research so that tourism in the Islamic world can reap greater benefits.

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APPENDICES



**Study Title: THE IMPACT OF ISLAMIC ATTRIBUTES OF DESTINATION
ON TOURISTS' MOTIVATION, SATISFACTION AND
DESTINATION LOYALTY**

Dear Respondent,

I am inviting you participate in a research project to study The Impact of Islamic attribute of destination on tourist Motivation, and Destination Loyalty. Along with this letter is a short questionnaire that asks a variety of questions about the Islamic attributes which may be relevant to your needs at your destination of travel. I am a research student at the **University of Malaya**, KL- Malaysia, doing my Master in Management in **Faculty Business and Accountancy**.

Kindly look over the questionnaire, complete it and send [or give] it back to me.

Your participation is voluntary Please spare some of your valuable time to complete the attached questionnaire. Your co-operation is very important in making my research a success.

You are assured that all information provided will be treated in total confidence.

No names will be published; only aggregate data will be used.

Approved by Supervisor:

Your, Sincerely

Eiman Mandili

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Appendix A

Part one (religiosity)

A) Please indicate your reaction with each statement. Do this by circling one of the five numbers after each statement according to the following scale:

Example: if you strongly agree with the statement 'I believe there is only one Allah' then you would circle number 5 as illustrated below.

Statements	Strongly agree	Agree	Neutral	Not Agree	Strongly not agree
I believe there is only one Allah.	5	4	3	2	1

1	I believe there is only one Allah.	5	4	3	2	1
2	Muhammad (PBUH) is His last prophet.	5	4	3	2	1
3	Nothing can happen without the will of almighty Allah.	5	4	3	2	1
4	I have firm belief in all the basic ideological dimensions of Islam.	5	4	3	2	1
5	I regularly offer prayer five times a day.	5	4	3	2	1
6	I fast regularly during Ramadan.	5	4	3	2	1
7	I believe that I am obliged to perform Hajj if I meet the prescribed criteria	5	4	3	2	1
8	I regularly recite the Holy Quran.	5	4	3	2	1
9	I also fast other than the Ramadan.	5	4	3	2	1
10	I also offer optional (Nafli) prayers	5	4	3	2	1
11	I know the basic and necessary knowledge about my religion.	5	4	3	2	1
12	I often study Islamic literature.	5	4	3	2	1
13	I always try to follow Islamic junctions in all matters of my life.	5	4	3	2	1
14	I always keep myself away from earnings through Haram (prohibited) means.	5	4	3	2	1
15	I always try to avoid minor sins.	5	4	3	2	1
16	I consider Islamic teachings when I decide about matters in work environment.	5	4	3	2	1
17	I never offer Sajida at saint's grave.	5	4	3	2	1
18	It is my duty to give respect to others and give them their rights according to Islamic injunctions.	5	4	3	2	1
19	I always avoid humiliating others because Islam does not allow doing so.	5	4	3	2	1

20	I try to avoid any activity, which hurt others.	5	4	3	2	1
21	I feel sorrow and dissatisfaction when I do something against my faith	5	4	3	2	1
22	I feel pleasure and satisfaction in following Islamic teachings.	5	4	3	2	1
23	I feel pleasure by seeing others following Islamic teachings.	5	4	3	2	1
24	I have feeling of being afraid of Allah	5	4	3	2	1
25	I have feeling of being punished by Allah for something doing wrong.	5	4	3	2	1
26	I have feeling of being tempted by devil.	5	4	3	2	1

Part two (Islamic Attributes of Destination)

The following statements explain Islamic attributes which may be relevant to your needs at your destination of travel. Please indicate the level of importance of each attribute to you according to the following scale:

Example: if the statement that 'Availability of Mosque (Masjid) ' is very important then you would circle number 5 as illustrated below.

Statements	Very important	Important	Neutral	Not important	Not at all important
Availability of Mosque (Masjid)	5	4	3	2	1

N	Islamic Attributes	Very important	Important	Neutral	Not important	Not at all important
1	Availability of Mosque (Masjid)	5	4	3	2	1
2	Availability of prayer facilities/room at tourism sites, airport, shopping malls, hotels, conference halls, parks, etc.	5	4	3	2	1
3	Presence of loud public pronouncement of Azan to indicate prayer time	5	4	3	2	1
4	Placement of Qibla stickers /direction (Qibla stickers/direction point towards Makkah city) in your hotel room	5	4	3	2	1
5	Provision of a copy of the Holy Qur'an in each hotel room	5	4	3	2	1
6	Availability of water supply in toilets at tourism sites, airport, shopping mall, hotel, parks, etc.	5	4	3	2	1
7	Availability of Halal food at tourism sites, airport, shopping malls, hotels, parks, etc.	5	4	3	2	1
8	Availability of segregated Halal kitchen in hotels and restaurants	5	4	3	2	1
9	Availability of segregated areas for women at beaches	5	4	3	2	1
10	Availability of hotels with segregated swimming pools and gymnasium for men and women	5	4	3	2	1

11	Banning of sex channels in hotel entertainment system	5	4	3	2	1
12	Banning of alcoholic drinks by the authority at public places (such as tourism sites, hotels, parks, etc.)	5	4	3	2	1
13	Banning of gambling activities by the authority at public places (such as tourism sites, hotels, parks, etc.)	5	4	3	2	1
14	Observation of Islamic dress code by hotel and restaurant staff	5	4	3	2	1
15	Prevalence of Islamic dress code (e.g. Hijab) at public places	5	4	3	2	1
16	Banning by the authority of prostitution	5	4	3	2	1
17	Banning by the authority of indecent display of affection between sexes at public places (such as kissing etc.)	5	4	3	2	1
18	Censorship by the authority of adult scenes in movies shown on TV	5	4	3	2	1

Part three (Satisfaction)

The following statements might explain your feeling about your trip. Please indicate your feeling level with each statement by circling your choice.

a) How does Malaysia, in general, rate compared to what you expected?

- 1) Much worse than I expected
- 2) Worse than I expected
- 3) As I expected
- 4) Better than I expected
- 5) Much better than I expected

b) Was this visit worth your time and effort?

- 1) Definitely not worth it
- 2) Not worth it
- 3) Neutral
- 4) Well worth it
- 5) Definitely well worth it

c) Overall, how satisfied were you with your holiday in Malaysia?

- 1) Not at all satisfied
- 2) Not satisfied
- 3) Neutral
- 4) Satisfied
- 5) Very satisfied

d) How would you rate Malaysia as a vacation destination compared to other similar countries that you may have visited?

- 1) Much worse
- 2) Worse
- 3) Neutral
- 4) Better
- 5) Much better

Part four (Destination Loyalty)

The following statements might explain your loyalty about your trip. Please indicate your feeling level with each

a) In the future, how likely is it that you will take another vacation to Malaysia?

- 1) Not likely at all
- 2) Not likely
- 3) Neutral
- 4) Likely
- 5) Very likely

b) Please describe your overall feelings about your visit?

- 1) This visit was very poor, and I will not come again
- 2) This visit was poor, and I will not come again
- 3) Neutral
- 4) This visit was good and I will come again
- 5) This visit was so good and I will come again

c) Will you recommend Malaysia to others as a vacation destination to visit?

- 1) Not likely at all
- 2) Not likely
- 3) Neutral
- 4) Likely
- 5) Very likely

d) Will you encourage friends/relatives to visit Malaysia?

- 1) Not likely at all
- 2) Not likely
- 3) Neutral
- 4) Likely
- 5) Very likely

Part five (General Information)

Please tick below as appropriate:

- | | | | | | |
|-----------------------------|------------------------|-----------------------------|--------------------------|-------------------|----------------------|
| 1. Gender | a) Male | b) Female | | | |
| 2. Marital status | a) Single | b) Married without children | c) Married with children | d) Divorced | |
| 3. Age | a) Under 25 | b) 25-34 | c) 35-44 | d) 45 or over | |
| 4. Educational level | a) Secondary (or less) | b) High school | c) Diploma | d) University | e) Post Graduate |
| 5. Monthly income | a) Less than 1000 USD | b) 1000- 1999 USD | c) 2000 – 2999 USD | d) 3000 –4999 USD | e) 5000 USD and over |

6. How would you describe yourself on the following scale of religiousness?

- a) Secular b) Mildly religious c) Religious d) Very religious

7. Your country of origin

8. If you have any further Islamic attributes you need in the destination, please indicate them below:

1.
2.
3.
4.
5.

Appendix F