Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani

A Master Conceptual Framework of Research in Halal Tourism

Abstract

Halal tourism witnessed significant growth during the second half of the decade ended on December 2020 with the COVID-19 pandemic. This expansion can be witnessed equally in academic research and the Halal tourism industry. Keeping in view the phenomenal growth this research reviews the very high-quality research literature on Halal tourism to consolidate its findings and recommendations. It performs a thematic analysis of 74 articles published between the period 2009 to 2020 i.e., up to before the beginning of the COVID-19 pandemic, listed in the A* and A ranked journals of the Australian Business Deans Council (ABDC). It consolidates research methodologies, themes, dependent/independent and mediating/moderating variables, which ultimately lead to a master conceptual framework of research. It highlights that the research on Halal tourism is in its developing stages, with more themes emerging in recent years. It suggests that every country must reflect the blend of its own culture duly enveloped in the Shariah parameters. Finally, this review of the literature highlights a nexus between Social values, tourism services, and Islamic stipulations, as a way forward for research and developments in the Halal tourism research and industry.

Keywords: Halal tourism, Islamic countries, non-Islamic countries, content analysis, economic growth

1. Introduction

The relevance of the mobility of Muslims in the global context of travel and tourism cannot be ignored (Stephenson, 2014). Halal tourism has emerged as a huge potential market for business and a potential area of research for academics and professional researchers. Recognizing its importance, non-Islamic countries have also started to take measures for setting up resources for Halal tourism customers (Pradana et al., 2021). Currently, the countries over and above the Muslim world, which are in the process of developing Halal tourism resources include Japan, New Zealand, South Korea, Australia, China, and Spain (Global Muslim Travel Index [GMTI], 2021). According to GMTI (2021), Halal tourism reached 94% of its position before the COVID-19 pandemic after falling to about 25% during the pandemic.

Syed Alamdar Ali Shah, PostDoc (Binate) PhD (Hons), Lecturer, Department of Islamic Economics, Faculty of Economic and Business, Universitas Airlangga, Surabaya, Indonesia; ORCID ID: https://orcid.org/0000-0002-1606-3714; e-mail: alamdar2000pk@yahoo.com

Bayu Arie Fianto, PhD, Corresponding author, Associate Professor, Department of Islamic Economics, Faculty of Economic and Business, Universitas Airlangga, Surabaya, Indonesia; ORCID ID: https://orcid.org/0000-0002-0163-2224;
e-mail: bayu.fianto@feb.unair.ac.id

Ahmad Rizki Sridadi, PhD, Associate Professor, Department of Management, Faculty of Economic and Business, Universitas Airlangga, Surabaya, Indonesia; ORCID ID: https://orcid.org/0000-0003-3438-2097;
e-mail: ahmad-r-s@feb.unair.ac.id

Umar Nawaz Kayani, PhD, Assistant Professor, College of Business, Al Ain University, Abu Dhabi, United Arab Emirates;
ORCID ID: https://orcid.org/0000-0003-1404-5288; e-mail: umar.kayani@aau.ac.ae

TOURISM
An International Interdisciplinary Journal

Review Article
Vol. 71/ No. 1/ 2023/ 121 - 144
UDC: 338.482:28; https://doi.org/10.37741/t.71.1.8
©2023 The Author(s)

121

Halal tourism has a prominent place in the tourism literature. It has grown at a rate of 30% since 2016 (Kamin, 2019). Halal tourism has become a form of cultural tourism because it's more a representation of Islamic heritage (Kessler, 2015; Azmi and Ismail,2016). Halal tourism is still in its infancy (Prayag, 2020), therefore lacks Shariah compliance in true spirit (Battour & Ismail, 2016; Hall & Prayag, 2020; Rasul, 2019; Razzaq, Hall, & Prayag, 2016). Its meaning takes variations across the boundaries of Islamic countries based on sects and cultures. However, the basic principle being followed in Halal tourism is "Halal" and "Haram" i.e., what is allowed and non-allowed (Mohsin et al., 2016; Rasul, 2019; Vargas-Sánchez & Moral-Moral, 2019; Yagmur et al., 2019).

Travel of Muslims has increased across the globe which is causing the tourism industry to enhance its service qualities based on the values of Muslim tourists (Jia & Chaozhi, 2020; Papastathopoulos et al., 2020). Asia Pacific emerged as the hub of Halal tourism (Suharko & Dinarto, 2018; Vargas-Sánchez & Moral-Moral, 2019; Verissimo et al., 2020) before the COVID-19 pandemic. This is because the Asia pacific region blends Muslim and non-Muslim cultures adding depth to their heritage. This mix of cultures adds new values to Halal tourism where Muslims and non-Muslims sit together and share mutually accepted tourism (Suhartanto et al., 2020). This brings two further features i.e., transmission into and out of Islam and migration to and from Muslim countries (Prayag, 2020). The effect of this transmission across cultures and religions needs to be studied (Khan & Callanan, 2017).

Besides culture and religion, Halal tourism also has roots in service quality. This is because primarily the quality of customer service is not dependent on the religion of customers. More customers add to profitability (Battour & Ismail, 2016; Rasul, 2019). Halal tourism, therefore, fits with customer service practices anywhere in the world (Hall et al., 2018; Prayag, 2020). Having said that Ainin et al. (2020) observe that the promotion of Halal tourism in non-Muslim countries on social media specifically mentions the service quality on Halal grounds. This is proof of the significance of Halal tourism for economic development (Vargas-Sánchez & Moral-Moral, 2019).

The research on Halal tourism has taken new heights during the latter half of the previous decade. More and more non-Islamic countries e.g., China, South Korea, and Japan have started promoting Halal tourism in their respective countries. Halal and non-Halal tourists exchange their experiences about a tourist destination. Having gained insights from non-Halal tourists, Halal tourists explore the availability of Shariah-compliant leisure services (Rahman et al., 2020). This scenario instigates global trends of research in Halal tourism that has highlighted many new areas for further research (Prayag, 2020). Along with researching various potential areas being an important task, consolidating research after regular intervals is also very important. This is because such surveys prove a milestone and benchmark for future research. In this way, this study also tries to explore the factors that attract the intention and loyalty of Muslim customers toward a Halal tourist destination.

Keeping in view the speed of development in Halal businesses, a few great surveys of literature have been conducted, for instance, Hassan and Aliyu (2018), Narayan and Phan (2019), and Khan et al. (2020). On Halal tourism, recent surveys include Rasul (2019); Kim, Kim, and King (2020); Suci et al. (2020); Prayag (2020), and Collins-Kreiner (2020). However, they are very brief and lack a conceptual view. They do not address popular themes, methodologies, and results, rather they highlight the potential of research. To address the gap this research follows the journal's selection criteria of Narayan and Phan (2019) and Khan et al. (2020) and provides a holistic view of the research published on Halal tourism since 2009 i.e. since Australian Business Dean Council (ABDC) journals ranking criteria was introduced.

2. Methodology

A systematic review of literature has its roots in medicine that has been brought into social sciences (Bashir et al., 2022; Hemsley-Brown & Oplatka, 2006; Lončarić et al., 2022). Tranfield, Denyer, and Smart (2003)

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

122

establish the use of some features that can direct the study. It is meant to isolate some key discoveries and related sub-sections in any field to develop a consensus path of development (Tranfield et al., 2003: Verissimo et al., 2020). Such systematic work helps the researchers and the practitioners for further research, advancement, and professional use of knowledge (Shah et al., 2020, 2021; Tranfield et al., 2003). In this way, the use of systematic review in the management sciences has been more scientific (Ferjanić et al., 2020; Rasul, 2019).

This research performs a systematic review of the literature on Halal tourism consolidating advancement in studies and research methodologies as recommended by Clarke and Oxman (2001) and Tranfield et al. (2003). In this way, it creates a broad framework that is 'interpretive, inductive, hermeneutic and eclectic' as indicated by Rasul (2019) and Tranfield et al. (2003). It has used the Scopus database to identify research papers using the keywords "Halal Tourism", "Halal Hospitality", "Islamic Tourism" and "Muslim Tourism", which identified 790 research papers initially. In the second stage, the research papers published only from 2009 to 2020 have been selected which yielded 773 papers. The research papers up to the period only before the COVID-19 pandemic have been selected because Halal tourism has greatly been affected during the COVID-19 regime (Atabay et al., 2021; Čorak et al., 2020; Harchandani & Shome, 2021; Lončarić et al., 2022; Šuligoj, 2022). It can be witnessed from the fact the number of Muslim tourists has dropped from 160 million annually in 2019 to 42 million annually in 2020 (Global Muslim Travel Index, 2021). Thirdly, the papers published by Journals in the categories of "Business, Management, and Accounting", "Social Sciences" and "Economics, Econometrics, and Finance" have been narrowed down that gave 419 papers. Lastly, papers published only in journals ranked A or A* category of the list of Australian Business Dean Council (ABDC) have been focused on, which produced 74 manuscripts. The selected papers have been read and analyzed critically using MS Excel and VOSviewer. Initially, the themes from research papers have been identified and produced in Figure 1 hereunder:

Figure 1
Overlay visualization of popular keywords

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

123

Figure 1 shows popular and developing themes over the stated time. It can be witnessed that around 2015 the research was focused on identifying Islamic concepts and justifying Halal tourism. However, towards the end of the decade i.e., around 2020, many new themes of research have emerged. The newer themes include customer satisfaction, service quality, health care, consumer behavior, and Asian countries. The next section presents a review of the literature.

3. Review of literature

Table 1
Literature review

S#	Author	Problem addressed	Methodology	Findings	Recommendations
1	Joan C. Henderson, 2009	Conceptual development of Islamic tourism	Qualitative research content analysis	Islamic tourism not only involves Muslims touring non-Muslim venues but also involves non-Muslims visiting Muslim venues. Islamic tourism has economic socio-cultural and religious aims. Islam has various variations so as Islamic tourism. The strictest countries are like Saudi Arabia and Iran and the most lenient countries are like Malaysia, Indonesia, and Turkey. Tourism in Islamic countries is restricted only to a few countries like Turkey, Indonesia, Malaysia, Egypt, and Morocco. These countries are also known for leisure Islamic tourism. Rests of Islamic countries face economic obstacles in the development of Halal tourism.	There is a need to promote tourism in Islamic countries through government policy.
2	M. M. Battour et al., 2010	Halal tourism market; future research directions	Qualitative research using literature review and content analysis	The prerequisite for a tourist place to be a Muslim tourist place is that it should forbid the opportunities of sin and should provide Halal facilities.	Formation of Halal tourism regulatory boards and the enhanced role of financial institutions.
3	Zamani-Farahani & Henderson, 2010	Management of Islamic tourism Iran & Saudi Arabia and future research directions.	Qualitative research based on content analysis and literature review	Tourism of many sorts is acceptable in Islam. The only condition is adherence to stipulations about conduct, dress, food, and prayers. It is the obligation of Muslims that whether their role is a host or a guest, they must strictly comply with Shariah. Tourism that relates to rituals, holy buildings, and shrines is always under strict government control for its safety and security. Leisure tourism normally entails lesser government involvement except for the requirement of Shariah compliance.	The role of any government is primary in tourism development.
4	M. Battour et al., 2011	Halal destination attributes and choice of a Muslim customer	A qualitative research study based on focus groups in Malaysia	Halal tourist places must have the following attributes; Hotels meeting the prayer needs of Muslims such as a small mosque or a prayer house; Halal food availability; banning alcohol and gambling and prohibition of fornication and adultery. Islamic attributes also include Islamic entertainment, observance of Islamic morality, and Islamic calling for prayer. There is also a difference in the private needs of Muslim men and women tourists. Women seek more privacy and segregation than men.	Quantitative studies are required to test the relationship between attributes with the need and preferences of Islamic tourists.
5	Joan Catherine Henderson, 2011	Management of Religious Tourism	Qualitative research Content analysis	The government of Saudi Arabia owns huge responsibility for the provision of health, food, accommodation, and other facilities. The Hajj occasion although a type of religious tourism has different dynamics. Other tourist venues need to follow many Shariah compliance issues that are derived from Hajj operating procedures.	Hajj operating procedures are the highest level of Shariah compliance that others have to follow.
6	M. M. Battour et al., 2012	Role of satisfaction as mediation between Muslim tourist motivation and destination.	Quantitative study based on a structured questionnaire	There exists push and pull factors for the satisfaction of Muslim customers at a tourist spot. The pull factors are natural scenery, wide space and activities, cleanness and shopping, and a modern atmosphere. On the other hand push factors are achievement, excitement and adventure, family togetherness, knowledge/ education, and escape. The push and pull factors also play an important role in bringing loyalty of the Muslim customers to tourist places.	There should be continuous studies on the travel motivations of Muslim customers.
7	Zamani-Farahani & Musa, 2012	Impact of religiosity on the perceived socio-cultural impact of tourism on locals.	Quantitative Research using structured questionnaires	Respondents with Islamic beliefs have high religiosity. Tourism improves the image of the area, and facilities in the area contribute to infrastructure development and also promote cultural activities. Tourism improves the standard of living, creates employment opportunities, and helps in reducing crimes.	Similar research should be carried out on the impact of history, religions, cultures, and countries.

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

124

Table 1 (continued)

8	BATTOUR et al., 2014	Islamic attributes of destination	Mixed method research, interviews for qualitative and structured questionnaires for quantitative	Islamic attributes at a destination are a source of satisfaction for a Muslim customer. Islamic attributes include; worship facilities, being Halal, general Islamic morality, free from alcoholic drinks and gambling.	The model in this study is an initial model and therefore requires generalizability.
9	Carboni et al., 2014	Whether Islamic tourism is a viable option	Qualitative research based on content analysis, observations, and interviews	Tourism in an area is affected by bad news. There is a need for the government to protect tourist sites from adverse effects. The tourism policy should be designed in such a way that it should improve the standard of living of the locals. If the tourists do not make direct contact with the local people there are lesser chances of their visit again. The culture and society of a country should be evident from the objects at a tourist spot.	Studies need to be conducted for examining the co-existence of Muslim and non-Muslim tourism.
10	fari & Scott, 2014	Muslim tourists and tourism	Qualitative research using literature Review	Muslims prefer to tour nearby Muslim countries first and then any other country. Tourists should be respectful of local behaviors and customs.	Islamic tourism and tolerance between locals and tourists need to be explored.
11	Stephenson, 2014	Dimensions of interaction between Islam, hospitality, and the hospitality industry.	Qualitative research using content analysis.	The tangible and intangible aspects of hospitality have different dynamics. Tangibles perform basic and intangible perform the advanced role. Tangible aspects attract Muslim tourists and intangibles like services and environment create a lasting impression.	There is a need to develop hospitality models beyond western perspectives compatible with Muslim tourist needs.
12	Eid, 2015	Perceived Value, Satisfaction, Loyalty and Retention of Muslim customers.	A quantitative research study based on a structured questionnaire	There are five critical factors to assess the needs of a Muslim customer namely; (1) quality value; (2) price value; (3) emotional value; (4) social value; and (5) Islamic attributes value. The behavior of a Muslim customer is not a rational behavior but an Islamic rational behavior. That is why the price has a minimum effect on the behavior of a Muslim customer. The satisfaction of a Muslim customer is Islamic satisfaction from a product that is also a function of the perceived Muslim customer value. This requires a two-stage model of customer retention, which starts from customer satisfaction and passes through customer loyalty.	There is a need to improve the understanding of the perceived value of customers.
13	Eid & El-Gohary, 2015b	Moderation of religiosity on the relationship between perceived value and satisfaction of Muslim tourists.	Quantitative research using structured Questionnaire.	The satisfaction of a Muslim customer is affected by six values i.e., price, social value, quality, emotional value, Islamic nonphysical attributes values, and Islamic physical attributes values. Furthermore, religiosity is an important factor in understanding the satisfaction of a Muslim tourist.	Islamic religiosity and perception of the Muslim customers are required to be explored in various dimensions and industries specifically banking and insurance.
14	Eid & El-Gohary, 2015a	Measurement of the Perceived value of Muslim tourists.	Quantitative research using a structured questionnaire.	Dimensions of perceived values of a Muslim customer can be classified into six groups: price, social, quality, emotional, physical attributes, and nonphysical attributes.	Physical and non-physical attributes are required to be studied in various fields to analyze their dynamics and suitability.
15	S. (Sam Kim et al., 2015	Destination preference and brand perception	Mixed method study; Focus group for qualitative and questionnaire for quantitative	In educational tours, the students of higher university grades prefer to stay longer at tourist locations and have a broader understanding of Muslim tourist needs. Higher-income persons prefer to stay longer in lows cost apartments whereas low-income people prefer to stay in luxury apartments for shorter periods. South Korea is a superior brand in terms of tourism but it lacks Muslim orientation. China has more Muslim-friendly destinations however, Japan has a better brand image. Shariah compliance is more concerned with food items than any other activity.	Muslim tourists prefer experiencing other cultures while making an overseas visit. The host communities should try to focus on presenting their home culture.

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

125

Table 1 *(continued)*

16	M. Battour & Ismail, 2016	Clarification of concepts and future research directions.	A qualitative study based on a literature review	The model of Muslim countries cannot be replicated in non-Muslim countries, however, Muslim and non-Muslim countries of the same region can benefit from Halal tourism because of the same culture. The travel guides should provide an itinerary and prayer timing schedule for visits to non-Muslim countries to make the journey of the Muslim customers comfortable.	The parameters adopted by one country are not adoptable in any other region.
17	Carboni & Idrissi Janati, 2016	Halal tourism as a source of well being	Qualitative research using interviews	This study evaluates Halal tourism as a government project. Participants did not know anything about Halal tourism neither they were given any training in this regard, although the initiative was good. Families did not receive any support or follow-up from the authorities.	Such projects can only be successful if the parties receive complete training and follow-up from the authorities.
18	El-Gohary, 2016	A conceptual study on the Shariah aspect of Halal tourism	Qualitative Review based on content analysis	The concept of Islamic tourism is very old and exists in Shariah. It is evident from the fact that many ahadith and verses in the holy Quran invite Muslims to do tourism for Islam culture. Travel responsibility is so much recognized in Islam that it has reduced the responsibility of a Muslim who embarks on travel. From one of the five basic obligations one is particularly related to tourism i.e., the Hajj.	Islamic tourism should focus on the participation and engagement of hosts and tourists in Islamic destinations.
19	Ghani, 2016	Experience of tourists	Quantitative research based on bilateral tourism flows gravity model	The factors that affect tourism practices include; embassies, common currencies, exchange rates, mega-events, cultural affinity, ethnic reunion, taxes, transport infrastructure, visa restriction, and religious affiliations. Islamisation of the tourist infrastructure particularly in non-Muslim tourist spots should consider that they do not rule out the needs of non-Muslim customers.	Arrangements should be made to develop tourist facilities for Muslim and non-Muslim customers side-by-side.
20	Joan C. Henderson, 2016a	Halal food certification and Halal tourism.	Qualitative research based on content analysis and case studies.	The cases suggest that the places where the Muslim population is in majority or is sizable are more likely to have a competitive advantage in the provisions and certification of Halal food services.	More empirical studies are required to confirm Halal food as a travel motivator.
21	Joan C. Henderson, 2016b	Tourism industry response to Muslim travelers	Qualitative research based on content analysis of tourism material based in Japan.	Muslim tourists faced difficulties due to international terrorist organization showing their affiliations to Islam. These include complications in Visa assessment, security clearance, and other security requirements. There exist differences in Muslims based on origin, age, and education. Some Muslims are more concerned about orthodox practices while some are less. For a Muslim tourist, the most prominent feature is about meeting the requirements of Halal foods. The Halal certifying authorities differ in the certifications according to Muslim beliefs and sects. There is no concept of partial Shariah compliance. The object is either fully Shariah compliant or not.	Due to the continued expansion of Halal tourism, there is a need for Halal certification organizations for non-Muslim countries.
22	Mohsin et al., 2016	Halal tourism a conceptual study	Qualitative research based on content analysis	Halal tourism means meeting the requirements of Muslims following Shariah. The Quran advises Muslims to roam around the world to witness creatures of Allah in the following words: "Al-Imran The Amramites): 137" it is stated that "Precedents have been set for you in the past; roam the earth and note the consequences for the unbelievers"; and again "You are not on earth, to see what have been the predecessors of the end?" (Hajj, verse 46). In the Muslim world, different authorities certify being "Halal", however, the concept of Halal in the Muslim world varies according to different sects and beliefs.	The Halal market is required to be marketed on the ground that it is not meant for Muslims alone.
23	Muhamad et al., 2016	Degree of Islamic culture adoption in the tourism industry	A quantitative research study based on a structured questionnaire.	The higher selection of Halal services by the customers is very much based on the adoption of a higher quantum of Islamic culture by Islamic tourist destinations. Islamic culture and hotel attributes are the most important determinants for a Muslim customer.	More research needs to be carried out on less religious Islamic and non-Islamic customers seeking Halal services.

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

126

Table 1 *(continued)*

24	Mujtaba, 2016	Halal tourism during the month of Ramzan	Qualitative research using literature review and content analysis	Little work has been done on the aspect of religion and tourism. The study of tourism in the Islamic context not only involves Hajj and ziarat but also extends to the Muslim visiting around the globe for leisure and site visiting. The concept of Islamic tourism was introduced by Din (1989) who opined that the ultimate goal of spiritual travel is to seek the blessings of Almighty Allah. Besides external traveling, internal traveling is also possible, which a Muslim achieves by fasting during the month. It is a common practice among Muslims to attempt a higher level of piousness by internal pilgrimage; however, this can even be enhanced by co-integrating it with external pilgrimage. This can be achieved by exploring the link between external and internal pilgrimage.	There is a need to work on the higher Shariah parameters. The link between the internal and external pilgrimage is to be explored.
25	Oktadiana et al., 2016	Need of Muslim travelers	Qualitative research using CMM theory	Middle east and Asia Pacific regions have emerged as the hubs of Halal tourism. The most prominent Halal features are; Halal foods and restaurants; Muslim friendly accommodations; Shariah compliant tours; liberty to exercise religious practices and Islamic transport practices. The effect of culture in tourism also affects verbal and nonverbal attributes which are important factors in Halal tourism research.	Efforts are required to be made for Muslim tours in non-Muslim festivals and non-Muslim tours in Muslim festivals.
26	Razzaq et al., 2016	The capacity of a country to introduce Halal tourism	Qualitative research based on content analysis.	The concept of Halal is much wider than food. The rules of Halal and haram come from the Quran, Ahadith, and the Fiqh. Halal is divided into the following categories; farz, musthab, and makruh. An object that does not fall within these categories is haram. Tourism for Muslims falls in the categories of 'Halal tourism', 'Halal hospitality', 'Shariah tourism', or 'Islamic tourism'. There are six attributes in a tourist destination that attracts a Muslim customer, namely; hotels meeting religious patrons, information about worship, availability of Halal foods, banning of alcohol consumption and gambling, removal of pornography, and appropriate dress code. The toilets and bathrooms should be clean according to the standards of Muslims. Besides food items, toiletries should also be Halal as is practiced in Mauritius. The club gym and pool facilities should also be Shariah-compliant.	The Halal concept should be applied to everything over and above foods.
27	Ryan, 2016	Halal Tourism	Editorial	Primarily there is a difference between the terms "Islamic tourism" and "Halal tourism". Islamic tourism is visiting Islamic religious sites for performing Islamic rituals. Examples include Hajj and zyarat travels. On the other hand, Halal tourism is seeking Halal foods and amenities during international leisure visits. Muslims also have recreational needs and accordingly their needs create a market segment to be attended to.	For the growth of Halal and Islamic tourism, there is a need to execute more research in non-Islamic countries.
28	Samori et al., 2016	Current trends in Halal tourism	Qualitative research based on literature review and library research.	**Quranic directions for tourism include:** "Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts." (Surah al-Hajj, p. 46). "Go ye, then, for four months, backward and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him." (Surah al-Maa'idah, p. 3). "Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom." (Surah at-Taubah 9, p. 60). "He who forsakes his home in the cause of Allah finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah: And Allah is Oft-forgiving, Most Merciful." (Surah al-Nisa', p. 100). Their covenants (covering) journeys by winter and summer." (Surah uraisy, p. 2).	

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

127

Table 1 *(continued)*

28	Samori et al., 2016	Current trends in Halal tourism	Qualitative research based on literature review and library research.	"Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things." (Surah al-Ankabut, p. 20).	
				"Travel through the earth and see what was the end of those who rejected Truth." (Surah al-An'am, p. 11).	
				"Do they not travel through the earth, and see what was the end of those before them?" (Surah Mohammed, p. 10).	
				"Travel through the earth and see what was the end of those before you: most of them worshipped others besides Allah." (Surah al-Rum, p. 42).	
				"Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth." (Surah ali-Imran, p. 137).	
				"Travel through the earth and see what was the end of those who rejected Truth." (Surah al-An'am, p. 11).	
				"For We assuredly sent among every People an apostle, (with the Command),	
				"Serve God, and eschew Evil": of the People were some whom God guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth)." (Surah al-Nahl, p. 36).	
				"Between them and the Cities on which We had poured our blessings, We had placed Cities in prominent positions, and between them, We had appointed stages of journey in due proportion: "Travel therein, secure, by night and by day." (Surah al-Saba', p. 18).	
				Ahadith about Travel:	
				Ibrahim Abu Isma'il As-Saksaki narrated where Rasulullah (sawwm) reported having said: I heard Abu Burda who accompanied Yazid bin Abi Kabsha on a journey. Yazid used to observe fasting on journeys. Abu Burda said to him, "I heard Abu Musa several times saying that Allah's Apostle said, When a slave falls ill or travels, then he will get a reward similar to that he gets for good deeds practiced at home when in good health." (Sahih al-Bukhari: Vol. 4, Book 52, Hadith, p. 239).	
				In another Hadith narrated by Ibn `Abbas: (as regards the Verse):	
				"You shall surely travel from stage to stage (in this life and the Hereafter). (It means) from one state to another. That concerns your Prophet." Sahih al-Bukhari: Vol. 6, Book 60, Hadith 4.	
				Rasulullah (sawwm)"once stayed for nineteen days and prayed shortened prayers. So when we travel led (and stayed) for nineteen days, we used to shorten the prayer but if we traveled (and stayed) for a longer period we used to offer the full prayer." (Sahih al-Bukhari:Vol. 2, Book 20, Hadith 186).	
				Ibn `Umar narrated that Rasulullah (sawwm) "used to offer (Nawafil) prayers on his Rahila (mount) facing its direction by signals, but not the compulsory prayer. He also used to pray with on his (mount) Rahila." (Sahih al-Bukhari: Vol. 2, Book 16, Hadith 11).	
				Rasulullah (sawwm) says: "Whoever believes in Allah and the Last Day, should serve his guest generously. The guest's reward is: To provide him with a superior type of food for a night and a day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity. And it is not lawful for a guest to stay with his host for such a long period to put him in a critical position." (Sahih al-Bukhari: Vol. 8, Book 73, Hadith 156).	
				"You send us out and it happens that we have to stay with people who do not entertain us. What do you think about it? He said to us, If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they don't, take the right of the guest from them."	

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

128

Table 1 *(continued)*

28	Samori et al., 2016	Current trends in Halal tourism	Qualitative research based on literature review and library research.	Rasulullah (sawwm) says: "some of the companions of Rasulullah (sawwm) went on a journey till they reached some of the Arab tribes (at night). They asked the latter to treat them as guests, but they were refused. The chief was then bitten by a snake. When asked for help to cure the bite, the traveler refused, saying that since they were earlier on denied of hospitality, the travelers would only recite the Ruqyu for some payment." (Sahih al-Bukhari: Vol. 7, Book 71, Hadith 632).	
29	Taheri, 2016	Islamic religiosity and materialism	A quantitative research study using a structured questionnaire	Religious beliefs and religious practice have a positive influence on religious experience, communitas, and emotional connections. Materialism is positively associated with communitas and is negatively associated with religious experience. Lastly, materialism does support emotional connection.	The effect of materialism and religiosity is required to be explored using a moderation or mediation model. Also, the topic requires longitudinal and mixed-method study.
30	Zailani et al., 2016	Factors of Satisfaction of Muslim medical tourists	Quantitative research using structured questionnaires	The satisfaction of Muslim medical tourists depends on the role of host doctors and hospitals.	Medical tourism is also a significant area of tourism and can be improved. It can be used as a contributor to the exchequer if research on the quality of services can be worked upon.
31	Zamani-Farahani & Eid, 2016	Tourism and pilgrimage	Qualitative research using literature review and content analysis.	The Holy Quran explains in Surat Al-Ankabout (literally, The Spider): "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things" (Surat Al-Ankabout, verse number 20. Muslims perform two types of tourism; Hajj tourism and non-Hajj Islamic tourism. Non-Hajj Islamic tourism means visiting other nations for enhancing social, cultural, and economic values while staying within the parameters of Shariah. Shia pilgrimage is also a very integral part of Islam. Shias refer to two verses of the holy Quran (42, p. 23 & 24, p. 36) where Prophet sawwm was advised to invite Muslims to the shrines of his loved ones. Iran has used its religious shrines as a means of cultural tourism as well. Muslim countries though have huge potential but lack the economic resources to develop tourism except for a few oil-rich countries.	Same as findings
32	Zarandian et al., 2016	Halal tourism and poverty alleviation using volunteer tourism	Mixed method research. Qualitative on interview and Quantitative on the questionnaire	The jihadi camps increased the feeling of volunteer tourism. They create a much better feeling of understanding poverty. The jihadi camps also help increase the feelings of spirituality alongside volunteerism. This kind of tourism also helps participants learn many skills faster than in any other setting. Such tourism does not put any restrictions on the activities.	The feeling of volunteerism in Islamic and non-Islamic societies can be compared. The volunteer activity can be used to promote agriculture and other community skills in society.
33	Almuhrzi & Alsawafi, 2017	Spiritual and Religious travel beyond Hajj in Oman	Quantitative research using a structured questionnaire.	In the Islamic context, religious travel is divided into two categories i.e., Hajj travel and non-Hajj travel. From Oman majority of the time Umrah is performed via road be it through self-arrangement or Umrah package. A significant majority of persons have also performed Umrah more than once. The most important motivation of Umrah includes thankfulness to Allah; achieving spirituality; growth of spirituality; interest in spirituality and feeling at peace. More Muslim men perform Umrah compared to women.	The study was primarily focused on why Muslims perform Umrah. More similar studies can be undertaken in other parts of the world to determine other reasons.

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

129

Table 1 *(continued)*

34	M. Battour et al., 2017	Travel motivation and satisfaction.	Quantitative research using structured question-naires.	Tourism motivation is positively related to tourism satisfaction. The findings also suggest that religion has the dimensions of Islamic norms and practices. It mediates the relationship between pull tourism motivation and tourist satisfaction.	The model proposed in this research should be extended to other countries for generalizability. The studies need to be conducted to account for cultural effects.
35	Butt et al., 2017	Halal foods and brand equity in the international market	Quantitative research using a structured questionnaire.	Religious adherence of customers is a strong predictor of their Halal choice and expression of their religious beliefs. The Halal choice of customers and the expression of their beliefs play a strong role in the creation of Halal brands. The Halal choice behavior of the customers partially mediates the relationship between self-expressive belief and consumer-based Halal brand.	The model can be tested on Muslims living in minority groups; Muslims living in other countries and persons following other religions.
36	Brown & Osman, 2017	Gender tourism research with a focus on females visiting Islamic destinations.	Qualitative research using semi-structured interviews.	The female experiences are highly influenced by male dominance and are often changed due to insecurities around them. Females feel that they need to enter into local female norms to enhance securities around them.	The experiences of Muslim women in one country should be explored in all countries to explore their obstacles and find out solutions.
37	Shafaei, 2017	Halal destinations and Islamic brand equity	Quantitative research using a structured questionnaire	There is a strong relationship between the involvement of Muslims to travel destinations and elements of brand equity i.e., awareness, quality, loyalty, image, and value. However, the highest relationship is with awareness, followed by quality, image, value, and loyalty.	There is a need to empirically test this model in different Muslim majority and minority countries to examine its suitability.
38	Alserhan et al., 2018	Shariah quality of Halal hotels	Qualitative research using content analysis	Hotels that claim to be Islamic often do not present it transparently. This trend exists in both types of hotels i.e., the hotels that claim to be completely Islamic and the hotels that are conventional but claim to be providing Islamic services on request. There should be several reasons for such behavior. The first is to present themselves as an active provider of Islamic services; the second is to present nice Islam, the third one is to be more ethical; and the last one is the poor understanding of the market positioning.	Research is required to be conducted on regulating the Halal Islamic market.
39	Iranmanesh et al., 2018	Trust and religious commitment in tourism of Islamic medical tourists	A quantitative research study using a structured questionnaire	Trust has a significant effect on the attitudes of Islamic medical tourists. Religiosity does not affect the attitude of Islamic medical tourists. However, the attitude of Muslim tourists represents their Islamic beliefs. Gender and education moderates the relationship between religiosity and attitude.	Further research is required to be conducted to explore the dynamics of Islamic medical tourism.
40	Shakeela & Weaver, 2018	Response and Problems of local community towards tourism.	Mixed method study, interviews for qualitative and structured questionnaire for qualitative	Age, education, prior tourism exposure, and economic wellness are all factors that create a positive response from the residents toward increased tourism.	Conversion of non-tourism places into tourist places brings positive responses.
41	Yousaf & Xiucheng, 2018	Role and use of online platforms to promote Halal cuisine and tourism.	Qualitative Research using content analysis.	The promotion of Halal cuisine and tourism on social media involves addressing the following issues; Halal searchability; Halal appraisal & certification; Halal cuisine features; Recommended Halal food restaurants; Enhancement of Halal experiences; Halal as a symbol of culinary diversity; Halal at the airport; additional Halal services and facilities.	This research provides a framework for analyzing the impact of Halal cuisine and tourism on social media.
42	Shtudiner et al., 2018	Impact of Religiosity on the attitude of local people on towards tourism.	Quantitative research using a structured questionnaire.	Religiosity exerts influence on the attitude of local people, especially those living in sacred cities. More religious people are less affirmative towards Muslims.	The study has been primarily conduct-ed in Israel but has very much potential to be replicated in Muslim sacred cities.

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

130

Table 1 *(continued)*

43	Olya & Al-ansi, 2018	Risk assessment of Halal items	Quantitative research using a structured questionnaire	Environmental risks, health risks, quality risks, and psychological risks positively affect satisfaction. Continued intention to recommend Halal items, time risk and financial risk affect satisfaction negatively. Social risks also boost nature-based Halal tourism products. The dimensions of Halal items in focus are satisfaction, intention to recommend, and continued intention to use. The impact of risk on three dimensions of Halal items can appropriately be achieved using complexity theory.	More research is required to be conducted in various tourist destinations to examine the impact of various risks on the purchase intentions of Halal products.
44	Wardi et al., 2018	Role of word of mouth in tourist satisfaction	Quantitative research using a structured questionnaire	Attributes of Halal tourism have positive effects on the satisfaction of Halal customers and their positive word of mouth. However, the attributes are not directly related to positive word of mouth rather the satisfaction of Muslim customers is a moderator.	Future studies should take into account tourist value and tourist engagement as a precedent to positive word of mouth.
45	Abror et al., 2019	Halal tourism customer engagement and customer satisfaction	Quantitative research using a structured questionnaire	Halal tourism has a significant effect on customer satisfaction if the tourist spot includes: Availability of prayer mat, Qibla direction, Availability of Halal utensils, and Halal foods in the kitchen. Religiosity also affects the satisfaction of Muslim customers given that Halal amenities are available.	The model is required to be generalized. The effect of word of mouth and customer loyalty needs to be included in the model.
46	Akhtar et al., 2019	Effect of non-verbal messages on Muslim tourists	Quantitative research using a structured questionnaire	Visual and audio messages communicated to Muslim customers in non-verbal settings create a positive effect, and also help record offensiveness. The offensive of the customers includes their lower buying intentions.	Future studies should also include social media messaging as a non-verbal means of communication. The model can be extended to other cities and countries to find out its validity.
47	Al-Ansi & Han, 2019	Halal-friendly destination performance	A quantitative research study using a structured questionnaire	The performance of Halal destinations in terms of Halal compliance plays a major role in the success of a Halal tourist destination. The attributes that lead to the success of a Halal tourist destination include; Halal meals, a Halal and friendly social environment, and ambiance, Halal-friendly amenities and facilities, Halal-friendly residents and staff, Halal-friendly information, and Halal-friendly uniform and attire.	Research should apply mediation/ moderation models to analyze the impact of each variable on the satisfaction of Muslim tourists.
48	Biancone et al., 2019	Framework for research in Halal tourism.	Qualitative research using content analysis	The study provides an index of best practices of the Halal tourism industry for promoting tourism at new and existing places.	Practical guidelines to be followed for promoting Halal tourism.
49	Al-Ansi et al., 2019	General risks affect the intention to recommend Halal food, trust, and satisfaction.	Quantitative Research using structured questionnaires	Knowledge about general risks positively affects the formulation of trust, satisfaction, and behavioral intentions of Halal food customers.	Qualitative studies may be conducted to identify more risks that affect the behavior of customers seeking Halal food.
50	Han, Al-Ansi, Olya, et al., 2019	Building an image of the destination	Mixed method study using interviews for qualitative study and structured questionnaires for quantitative.	Social entertainment, facilities, food and beverages, locals, staff, and quality of services are the factors that build the image of the destination for visit and revisit of the new and current customers.	Effects of family background, social status, ethnicity, culture, and festivals need to be explored.
51	Han, Al-Ansi, Koseoglu, et al., 2019	Motivation for Halal travel and retention	A quantitative research study using a structured questionnaire.	Halal foods and Halal facilities are two important determinants of a Muslim travel destination. Halal facilities include service encounters, accommodations, and attitudes of the locals and other travelers. These play an important role in the return and retention of Halal customers.	The research provides a comprehensive framework for Halal tourism research in non-Islamic countries.

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

131

Table 1 *(continued)*

52	Jeaheng et al., 2019	Halal-friendly attributes and guest purchase behavior	Mixed method research. Qualitative research is based on interviews, and Quantitative research is based on questionnaires.	Halal-friendly hotel attributes include Halal privacy, which means a separate gym, swimming, etc; Halal customer service quality, which includes several tangible and intangible services such as treatment of Muslim guests, staff communication, and Halal in-room service preparation; Staff friendliness, which means access to all services including access to a brochure; and Halal foods and beverages.	Efforts should also be made on Halal consumer behavior theory.
53	Lochrie et al., 2019	Hedonistic religious tourism	Quantitative research using structured questionnaires	Self-expression also helps instigate a sense of play in Muslim tourists even at pilgrimage sites. By doing so Muslim tourists are engaged in Islamic faith-related buying and selling. This is so because it is the ideal situation where Muslim tourists feel a sense of escapism from daily life and feel a true sense of self-concept and self-expression. The pilgrimage tour planners should also make self-expression and feeling play a part in their pilgrimage tour marketing strategy. In this way, this study offers a nonspiritual aspect of religious tourism.	A qualitative study is also required in this area to explore further concepts. The model tested should also be used on other religious tourist spots.
54	Mostafa, 2019	Halal food Sentiments on Social media	Qualitative research performing content analysis of tweets.	Halal food has positive sentiments in tweets; However, it can be categorized into four groups viz., level of religiosity, animal welfare attitudes, self-identity, and authenticity of food concerns.	There is a need to conduct further qualitative studies. Tweet analysis should be made from a range of data analysis tools to analyze more delicate sentiments.
55	Rasul, 2019	Scope and ambiguity of Halal tourism	Qualitative research using a systematic literature review.	The principles of Halal are based on five pillars and five practices. The five pillars are Al-Shahada (The ultimate faith in Allah and his final messenger), Al Salat, Al Zakat, fasting for the holy month of Ramadan, and the Hajj. The five actions are Alahkam al-Khamsah (Human actions are based on morality), Halal, Farz, Mustahab, Makruh, and Haram.	The foundations of Halal identified in this research can be used to develop a framework for Halal research. Also, further research can be made using social and digital aspects of Halal.
56	Rodrigo & Turnbull, 2019	The perceived value of Halal holidays to Muslim tourist	Qualitative research using semi-structured interviews	The perceived value to Muslims is divided into three categories. The first one is functional value i.e., hospitality, service quality, and beautiful scenes. The second is emotional value consisting of the excitement of escaping from daily life and relaxing in new places. The third is social value coming from the feeling of being accepted in a new place. The fourth is the epistemic value which comes from the feeling of being in a new place. The final value is safety and proximity to home. The value of Halal holidays to Muslims is different, which constitutes consumption and religion, including conscience and faith.	Research is required on similar guidelines in other countries by developing a model to confirm the relationships proposed in this study.
57	Seyfi & Hall, 2019	Theocratic influence on tourism policy-making and practices.	Qualitative research using content analysis	Western-style tourism cannot be replicated in Islamic countries. Tourism in Islamic countries with Islamic histories is built around Islamic rituals. For instance, Hajj, Umrah packages, and Ziarat packages. Tourism in rigid Muslim countries such as Iran and Saudi Arabia has gender differences with more facilities available to males than females.	All Islamic and non-Islamic countries need to develop their models of tourism based on their local Muslim customs and general Islamic laws
58	Collins-Kreiner, 2020	Exploring the nexus between religion, tourism, social order, culture, and identity politics.	Qualitative research Based on the literature review, Web of Science, Google Scholar.	Most of the research papers are case studies on pilgrim activities in one single country, irrespective of religion.	Further research is required based on theories from sociology, political science, and culture.

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

132

Table 1 *(continued)*

59	Moufakkir, 2020	Management of Stigma for Muslim women visiting relatives in western countries. (Morocco women in the Netherlands)	Qualitative Research based on interviews	Veiled Muslim women are discredited of their potential in the perception of the people. Perception of stigma towards a visiting person very much depends on the perception of local people about visitors. More conversation with the local people helps avoid/reduce stigma. Ignoring the negative behavior of local people is also very helpful. Behaving like tourists being a tourist is very essential for survival in a new place. Adopting more local cultural values is a mean to get acquainted with the local people. A tourist at any venue is naturally different; he does need to be conscious of it.	The stigma management concept of social sciences has been introduced in tourism studies. More research is required to be conducted to analyze its dynamics in tourism.
60	Al-Ansi et al., 2020	Exploring the aspects of inconveniences that Muslim tourists face while touring (Korea).	Mixed Method study using semi-structured interviews focus groups and structured questionnaires.	Muslim tourists ask for Muslim-specific services in hotels etc. Muslim families look for more privacy than others. Overall service experience, public awareness and information, hotels and facilities, staff uniform and social atmosphere, as well as Halal meals, are the factors that cause inconvenience in Muslim customers.	The study presents an innovative research framework that can be used to analyze possible mediation/ moderation of the factors that influence the experience of Muslim tourists.
61	Luz, 2020	Islamic pilgrimage is different from Islamic tourism	Qualitative research Content Analysis	The use of the term pilgrimage has gone far beyond its contemporary usage as a pilgrimage to Mecca. The pilgrimage of Muslims to other religious sites has outnumbered the Muslim pilgrimage to Mecca. This has blends of sects, society, politics, and scholastic as well.	There is a need to study Islamic pilgrimage and tourism from the context of politics, sociology, religion, and business.
62	Boğan et al., 2020	Job seeker's intentions to join Halal products and service providers	Quantitative research using structured questionnaires	Negative and positive perceptions of Halal services create similar effects on the respective employees. Knowledge of Halal tourism among Muslim tourists is higher than that of job seekers.	The research in this area is quite low. More qualitative studies are required to explore the newer themes.
63	Prayag, 2020	Future Research Directions	Qualitative research using Literature Review	Shariah principles are not applied unanimously across the Muslim world. Therefore the concept of Halal varies accordingly across countries.	The geographical scope of the studies needs to be extended. The effects of immigrants to and from Muslim countries and converts to and from Islam need to be studied. Tourism for students and temporary workers needs to be studied.
64	Abu Bakar, 2020	Integrating spirituality in tourism of higher education.	Qualitative research studies are based on in-depth semi-structured interviews.	Spirituality should be incorporated into tourism education in the following three directions: Nature of the tourism industry; Nature of tourism education; and Relevance to tourism subjects. Western values are a hindrance in bringing spirituality to tourism.	This research provides the basis for establishing philosophical and ideological stances for more research on incorporating spirituality in Halal tourism. There is a need to extend studies inviting Halal business owners and Halal food customers.
65	Pradana et al., 2021	Halal purchase intentions of Muslim tourists	A quantitative research study using a structured questionnaire	Halal beliefs and practices have no direct effect on Halal purchase intentions. However, consumer attitudes do mediates positively between their relationships.	Research should also be conducted on consumer attitudes towards Halal food imports from rigid Muslim, moderate Muslim, and non-Muslim countries.

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

133

Table 1 *(continued)*

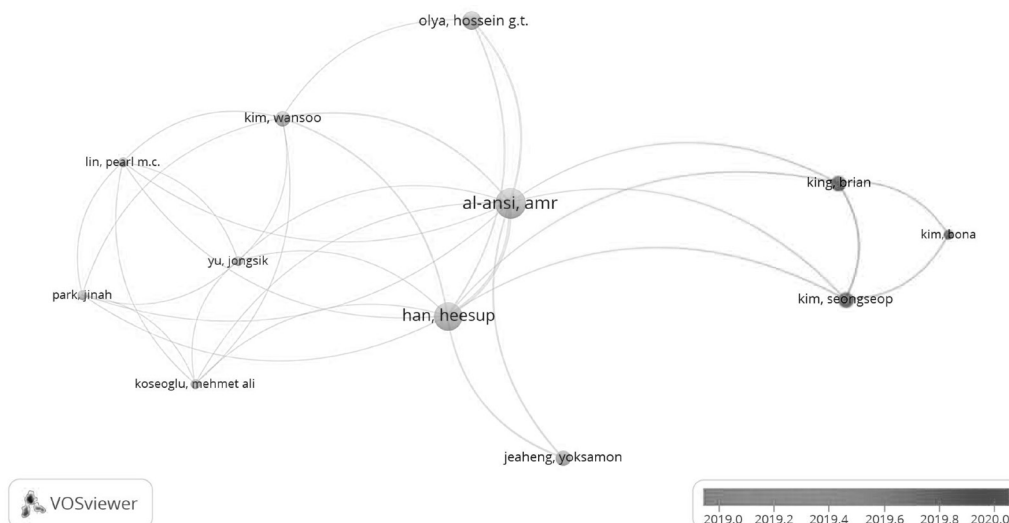|					
66	Jeaheng et al., 2020	Perceptions of Muslim Travelers	Quantitative research using a structured questionnaire	Muslim customers expect that if a hotel is claiming to be a Halal service provider it should provide information and service about all Muslim needs. Muslim customers not only perceive but also evaluate the quality and level of provision of Islamic services such as gender segregation, ambiance, room interior design, TV channels, decoration, and compliance with Halal standards. Perceived price is always a matter of concern in the quality of Halal food and drinks.	The scope is required to be extended to items such as staff attitude and ethics, hotel location, and neighborhood, hotel financial and operational systems, hotel promotions and marketing tools, and hotel events and activities.
67	B. Kim et al., 2020	Future research directions	Qualitative research using literature review, content, and thematic analysis	Before making tourism plans now the tourist also prefers to understand the true meaning of the religious tourist site more than just considering it a pilgrimage. The dynamics of tourism include responsible tourism, sustainable tourism, ashram tourism, Islamic tourism, pilgrimage tourism, festival tourism, secular pilgrimage tourism, ecotourism, route-based tourism, alternative tourism, cultural tourism, heritage tourism, rural tourism, and new tourism.	Out of the studies on religious tourism, the studies on Islamic religious tourism are only 16%. There is a need to take benefits and guidelines from other religious tourism literature to expand the basis of research on Halal tourism.
68	Ainin et al., 2020	Halal Tourism trends on Twitter	Qualitative research performing content analysis of tweets.	Halal tourism is more popular in Indonesia and Malaysia than in any other Muslim country. In non-Muslim countries, Japan and South Korea are the most popular. It is pertinent that Halal tourists need to ensure what Halal means in the true sense. Over a longer horizon of tweet analysis, the relationship between tweets and tourist destinations can be identified.	Twitter has emerged as a research tool for Halal tourism; behavior analysis of tourists who visited Halal tourism spots; and who intend to visit.
69	Mohamed et al., 2020	Satisfaction of Muslim customers on Halal destinations.	Quantitative research using structured question-naires.	Religious faith and cosmopolitan values increase the satisfaction and loyalty of Muslim customers. On the other hand, low religious faith with low commitment to highly cosmopolitan values also has a similar effect.	Similar studies can be conducted on insular tourism. Also, similar studies can be conducted by taking into account behavioral and demographic contexts.
70	Suci et al., 2020	Halal food assessment Indonesia	Mixed Method; Qualitative based on Interview, focus group Literature review, and content analysis for tool development. Quantitative based on the survey, field visits, and index analysis.	he research has developed a Halal compliance assessment index named as Muslim-Friendly-Assessment tools for hotels (MATEL) for insurance of compliance to Halal standards in the hospitality industry specifically Halal foods. This is a tool that safeguards Islamic beliefs and commercial aspects at the same time. The tool is meant to distinguish the identities of hotels such as conventional, Muslim-friendly, Halal-oriented service, and Shariah-compliant/Islamic hotels. Each country has its Shariah perspective therefore every country should develop and apply its index on similar grounds.	MATEL can be applied across industries to figure out Shariah compliance and adherence to Halal standards.
71	Suhartanto et al., 2020	Experience of Halal tourists on Halal tourism destinations.	Quantitative research using structured questionnaires	Halal experience, perceived experience quality, perceived value, and satisfaction play important roles in enhancing the loyalty of Halal customers to Halal tourist destinations.	The studies should also focus on the personal traits of the tourists such as disposable income, gender differences, and tour packages vs independent travelers.

TOURISM An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

134

Table 1 *(continued)*

72	Papastatho-poulos et al., 2020	Attributes of physical and non-physical Halal tourist destinations, products, and services; and the types of Muslim customers.	Quantitative research using structured questionnaires	Muslims are willing to pay extra for Halal goods and services. Muslim customers can be classified into three groups. First is "utilitarian Muslim guests" that are mainly married Muslims of middle-income travelers. Their likings include physical and practical-oriented services such as "availability of prayer facilities", "Shari'ah-compliant toilets", "availability of Halal food" and "availability of Holy Qur'an".The second category of Muslim tourists is "independent Muslim guests" who are not very much interested in Islamic physical attributes in destination hotels. The third category can be described as "high net worth Muslim guests" who are high net worth married couples over 53 years of age but are very much interested in Islamic physical and non-physical attributes.	The segmentation model as proposed and tested in this study is required to be tested in other countries as well to examine its suitability.
73	Jia & Chaozhi, 2020	Halal tourism at Non-Islamic tourist destinations	A qualitative research study using semi-structured interviews	The Muslim tourists focus on the following six services namely; Staff service, shopping, food, toilet, and enter-tainment. The needs for the fulfillment of religious obliga-tions include Halal foods, prayer facilities, and availability of water. The Halal tourism model of Islamic countries can not be applied to non-Islamic countries. The non-Islamic countries looking to promote Halal tourism should seek guidance from their local Muslim communities and other non-Islamic countries practicing Halal tourism.	All non-Islamic countries seeking to implement Halal tourism should develop their business models under their Muslim community norms.
74	Mannaa, 2020	Importance of availability of Halal foods in Halal tourism site selection.	Qualitative research with semi-structured interviews	Halal food availability does not impact destination selec-tion decisions or the overall satisfaction of the Halal tourist. Rather it impacts only the revisit, time of stay, and length of accommodation decision. Due to food concerns, Halal tour-ists keep their initial tours short and then plan to extend their visits. Though all Muslim tourists intend to use Halal foods, the level of commitment depends on their faith.	The preference for Halal food in Arab and non-Arab countries should be examined.

4. Consolidated findings and discussion

The 21st-century research on Halal tourism is led by Mohamed Battour, Mohd Nazari Ismail, Moustafa Battor, and Joan Catherine Henderson. Having said that the objective of this research is to theoretically explore the quantitative and qualitative research on Halal tourism to develop a master conceptual framework. It builds on the works of Rasul (2019), Kim et al. (2020), and Prayag (2020) to integrate various findings and future research directions. The author's contribution towards the development of Halal tourism has been explained in Figure 2 hereunder.

Figure 2
Network of popular authors

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

135

The Figure clearly explains that there are a lot more new authors who have started research on Halal tourism. However, its comparison with Figure 1 explains that the topics of research have remained around a few clusters. This is because old authors are not coming up with new research works.

Table 2
Historical review of research themes

Years	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020
Themes	Islamic tourism	Islamic tourism				Islamic tourism		Islamic tourism				
			Halal tourism			Halal tourism	Halal tourism	Halal tourism	Halal tourism	Halal tourism	Halal tourism	Halal tourism
			Religiosity & tourism	Religiosity & tourism						Religiosity & tourism	Religiosity & tourism	Religiosity & tourism
			Halal destination	Halal destination							Halal destination	Halal destination
								Halal foods			Halal foods	Halal foods
						Muslim traveler	Muslim traveler					Muslim traveler
							Halal tourist satisfaction			Halal tourist satisfaction		Halal tourist satisfaction
												Social Media & Halal Tourism
						Medical tourism		Medical tourism	Medical tourism	Medical tourism		
										Environmental tourism		
											Islamic historical sites	Islamic historical sites

The thematic analysis can be interpreted more meaningfully using Table 2. The columns indicate themes that have been used consistently for research during the period from 2009 to 2020. The table indicates that the Halal tourism research themes that have been used up to 2015 are conceptual and are fewer. However, several themes emerged after 2015. It can also be witnessed that only one theme i.e., Halal tourism has been used consistently throughout the decade of 2020.

Several new themes include Halal foods, Halal tourist satisfaction, and social media and tourism. These newer themes started to emerge in 2018 and have been used more frequently during the years 2019 and 2020. This trend can also be witnessed in the analysis of methodologies where the use of mixed method and quantitative methodologies has increased manifold as compared to the used of qualitative methodologies since 2015.

Summing up, the literature suggests that the countries in Asia are drastically changing their Shariah-compliant hospitality capacity. The research has shown that every country has to develop its model of Halal tourism with specific themes. These include Muslim and non-Muslim customers; Halal and haram products and services; Halal tourism of Islamic and non-Islamic countries; Amenities according to specific requirements of males, females, and children; Differences in Shariah compliance parameters in and across various countries; Training of locals regarding treatment with tourists; Tourists from various walks of life viz., students, medical, etc., Tourists of various age groups; Tourists of various paying capacities; Tourists with families and without families; Objectives of promoting Halal tourism; Economic aspects of Halal tourism, etc. Besides, this research consolidates verses from the Holy Quran and Ahadith that urge Muslims to do tourism around the world to witness creatures of Allah Almighty.

5. Conclusion

This research presents guidelines for various practical implications. For instance, for the tourism industry that is trying to develop Shariah-compliant hospitality; For tour operators that endeavor to attract new customers

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

136

for various tourist packages; For educational institutions, that are trying to develop higher education courses for tourism studies; For researchers that are looking to develop and test new and previous methodologies at new samples; For governments of non-Islamic countries that are trying to develop Halal hospitality services and tourist destinations to attract new Muslim customers from around the world; And lastly, for the governments of Islamic countries, who are trying to develop tourist locations.

Tourism has a significant place in Islam. Various verses of the Holy Quran along with stipulations from the various Ahadith invite Muslims to travel around the world and witness the creatures of Allah. In this way, this research accounts for all major verses and ahadith that may be helpful in the construction of constructs for research on Halal tourism. For instance, in a Muslim country research may be conducted on the knowledge of hosts and guests about their responsibilities. That is to stay whether the knowledge about hospitality verses and ahadith makes any difference in the quality of hospitality and acceptance offered by the locals. A similar study may be conducted on Muslim tourists as well. From the context of Muslim tourists, however, a study may be conducted about their visits to both Muslim/Islamic and non-Muslim/Islamic countries.

Research is also required to be conducted on the use of social media and other technology platforms for development the of Halal tourism and related research. It has also been reported in recent research such as by Shah et al. (2019) that Halal social media plays a critical role in inviting Muslim customers to a tourist places. Research is also required on the effect of religiosity on the choice of a tourist place. As it has been reported in the findings of this research that the level of religiosity in Muslim customers is not the same, therefore, a religiosity index may also be developed in this regard. Such an index shall play crucial in recommending a tourist destination to Muslim tourists. Similar indices may be developed involving different sects of Islam. This is because "Haram" and "Halal" vary between different sects, therefore recommendations about the selection of tourist spots may also be made according to the beliefs of various sects.

Figure 3 presents a master conceptual framework for research on Halal tourism. It presents various independent, dependent, moderating, and mediating variables affecting various relationships in Halal tourism research. Figure 3 shows that the research on Halal tourism is clustered around the relationship between Halal tourism venues and the Halal tourism experience. This relationship has plenty of moderating variables as has been established in many types of research. The independent variables are the variables from where the arrow signs are starting. On the other hand, dependent variables are the ones where arrow signs are finishing. The present advancements in Halal tourism research have provided a platform for fast-track advancements. It has helped to operationalize many concepts in the context of tourism. This includes concepts belonging to behavior, culture, society, religion, local norms, and economic well-being.

5.1. Future research directions

A consensus amongst the entire highly rated Halal tourism researchers is to test the Halal research models on the newer samples, places, and tourists with different ethnicities. This includes research in Islamic and non-Islamic countries; Behaviors of Muslims, persons converting to Islam and leaving Islam; Behavior of locals towards visiting Muslims and vice versa; Effect of amalgamation of hospitalities; Studies on the difference between perceived and offered hospitality services and environment; Feedback of persons receiving Halal services and many similar issues. A growing issue in tourism is environmental protection. This is because, with the growth in the number of tourists, there are more and more complications in protecting the environment. Almost negligible researchers have included in their model the aspect of the environment i.e., how a Muslim tourist behaves with a respect to the environment or what are the possibilities for attracting them to environmental protections. The issue of a pandemic is important because, during the COVID-19 era, the number of travelers has been significantly reduced. This may create an effect on the eco-cycles of many tourist spots that were solely dependent on it. Of course, the effects of pollution and other economic positive and negative externalities cannot be ignored as well.

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

137

Figure 3
Master conceptual framework for research in Halal tourism

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

138

5.2. Limitations

This study is also subject to various limitations like any other study. First, it only includes research publications from very high-ranked journals enlisted by ABDC. Therefore many tourism-related articles that focus on scientific dimensions of tourism viz., foods and services have not been accounted for. Secondly, this research has focused on manuscripts written in the English language only. This has ignored many good quality manuscripts written in Indonesian and Malaysian languages that are the hubs of Halal tourism. This study also did not take into account Halal tourism manuscripts presented in high-ranked conferences. Notwithstanding all these limitations, this study has to a greater extent summarized various themes, research methodologies future research directions, conceptions, opportunities, and obstacles encountering Halal research. It invites researchers to extend the scope of future research on this subject.

References

Abror, A., Wardi, Y., Trinanda, O., & Patrisia, D. (2019). The impact of Halal tourism, customer engagement on satisfaction: Moderating effect of religiosity. *Asia Pacific Journal of Tourism Research, 24*(7), 633–643. https://doi.org/10.1080/10941665.2019.1611609

Abu Bakar, B. (2020). Integrating spirituality in tourism higher education: A study of tourism educators' perspectives. *Tourism Management Perspectives, 34*, Article 100653. https://doi.org/10.1016/j.tmp.2020.100653

Ainin, S., Feizollah, A., Anuar, N.B., & Abdullah, N.A. (2020). Sentiment analyses of multilingual tweets on Halal tourism. *Tourism Management Perspectives, 34*, Article 100658. https://doi.org/10.1016/j.tmp.2020.100658

Akhtar, N., Sun, J., Ahmad, W., & Akhtar, M.N. (2019). The effect of non-verbal messages on Muslim tourists' interaction adaptation: A case study of Halal restaurants in China. *Journal of Destination Marketing and Management, 11*, 10–22. https://doi.org/10.1016/j.jdmm.2018.10.001

Al-Ansi, A., & Han, H. (2019). Role of halal-friendly destination performances, value, satisfaction, and trust in generating destination image and loyalty. *Journal of Destination Marketing and Management, 13*, 51–60. https://doi.org/10.1016/j.jdmm.2019.05.007

Al-Ansi, A., Han, H., Kim, S., & King, B. (2020). Inconvenient experiences among Muslim travelers: An analysis of the multiple causes. *Journal of Travel Research, 60*(6),1352–1370. https://doi.org/10.1177/0047287520934870

Al-Ansi, A., Olya, H.G.T., & Han, H. (2019). Effect of general risk on trust, satisfaction, and recommendation intention for Halal food. *International Journal of Hospitality Management, 83*(September), 210–219. https://doi.org/10.1016/j.ijhm.2018.10.017

Almuhrzi, H.M., & Alsawafi, A.M. (2017). Muslim perspectives on spiritual and religious travel beyond Hajj: Toward understanding motivations for Umrah travel in Oman. *Tourism Management Perspectives, 24*, 235–242. https://doi.org/10.1016/j.tmp.2017.07.016

Alserhan, B.A., Wood, B.P., Rutter, R., Halkias, D., Terzi, H., & Al Serhan, O. (2018). The transparency of Islamic hotels: "Nice Islam" and the "self-orientalizing" of Muslims? *International Journal of Tourism Research, 20*(4), 475–487. https://doi.org/10.1002/jtr.2197

Atabay, E., Cem,O.G., Güzeller, O., & Oktay Güzeller, C. (2021). A bibliometric study on eye-tracking research in tourism. *Tourism: An International Interdisciplinary Journal, 69*(4), 595–610. https://doi.org/10.37741/T.69.4.8

Azmi, E., & Ismail, M.Z. (2016). Cultural heritage tourism: Kapitan Keling Mosque as a focal point & symbolic identity for Indian Muslims in Penang. *Procedia - Social and Behavioral Sciences, 222*(June), 528–538. https://doi.org/10.1016/j.sbspro.2016.05.211

Battour, M., Battor, M., & Bhatti, M.A. (2014). Islamic attributes of destination: Construct development and measurement validation, and their impact on tourist satisfaction. *International Journal of Tourism Research, 16*(6), 556–564. https://doi.org/10.1002/jtr.1947

Battour, M., & Ismail, M.N. (2016). Halal tourism: Concepts, practises, challenges and future. *Tourism Management Perspectives, 19*, 150–154. https://doi.org/10.1016/j.tmp.2015.12.008

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

139

Battour, M., Ismail, M.N., & Battor, M. (2011). The impact of destination attributes on Muslim tourists' choice. *International Journal of Tourism Research, 13*(6), 527–540. https://doi.org/10.1002/jtr.824

Battour, M., Ismail, M.N., Battor, M., & Awais, M. (2017). Islamic tourism: An empirical examination of travel motivation and satisfaction in Malaysia. *Current Issues in Tourism, 20*(1), 50–67. https://doi.org/10.1080/13683500.2014.965665

Battour, M.M., Battor, M.M., & Ismail, M. (2012). The mediating role of tourist satisfaction: A study of Muslim tourists in Malaysia. *Journal of Travel and Tourism Marketing, 29*(3), 279–297. https://doi.org/10.1080/10548408.2012.666174

Battour, M.M., Ismail, M.N., & Battor, M. (2010). Toward a Halal tourism market. *Tourism Analysis, 15*(4), 461–470. https://doi.org/10.3727/108354210X12864727453304

Biancone, P. Pietro, Secinaro, S., Radwan, M., & Kamal, M. (2019). Halal tourism: An opportunity for the global tourism industry. *Tourism Analysis, 24*(3), 395–404. https://doi.org/10.3727/108354219X15511865533112

Boğan, E., Dedeoğlu, B.B., Batman, O., & Yıldırgan, R. (2020). Exploring the predictors of prospective employees' job pursuit intention in Muslim-friendly hotels. *Tourism Management Perspectives, 34*, Article 100663. https://doi.org/10.1016/j.tmp.2020.100663

Brown, L., & Osman, H. (2017). The female tourist experience in Egypt as an Islamic destination. *Annals of Tourism Research, 63*, 12–22. https://doi.org/10.1016/j.annals.2016.12.005

Butt, M.M., Rose, S., Wilkins, S., & Ul Haq, J. (2017). MNCs and religious influences in global markets: Drivers of consumer-based Halal brand equity. *International Marketing Review, 34*(6), 885–908. https://doi.org/10.1108/IMR-12-2015-0277

Carboni, M., & Idrissi Janati, M. (2016). Halal tourism de facto: A case from Fez. *Tourism Management Perspectives, 19*, 155–159. https://doi.org/10.1016/j.tmp.2015.12.007

Carboni, M., Perelli, C., & Sistu, G. (2014). Is Islamic tourism a viable option for Tunisian tourism? Insights from Djerba. *Tourism Management Perspectives, 11*, 1–9. https://doi.org/10.1016/j.tmp.2014.02.002

Clarke, M., & Oxman, A. D. (2001). *Cochrane handbook for systematic reviews of interventions, the Cochrane collaboration*. John Wiley & Sons. https://training.cochrane.org/cochrane-handbook-systematic-reviews-interventions

Collins-Kreiner, N. (2020). Religion and tourism: A diverse and fragmented field in need of a holistic agenda. *Annals of Tourism Research, 82*, Article 102892. https://doi.org/10.1016/j.annals.2020.102892

Čorak, S., Boranić Živoder, S., & Marušić, Z. (2020). Opportunities for tourism recovery and development during and after COVID-19: Views of tourism scholars versus tourism practitioners. *Tourism: An International Interdisciplinary Journal, 68*(4), 434–449. https://doi.org/10.37741/T.68.4.5

Eid, R. (2015). Integrating Muslim customer perceived value, satisfaction, loyalty and retention in the tourism industry: An empirical study. *International Journal of Tourism Research, 17*(3), 249–260. https://doi.org/10.1002/jtr.1982

Eid, R., & El-Gohary, H. (2015a). Muslim tourist perceived value in the hospitality and tourism industry. *Journal of Travel Research, 54*(6), 774–787. https://doi.org/10.1177/0047287514532367

Eid, R., & El-Gohary, H. (2015b). The role of Islamic religiosity on the relationship between perceived value and tourist satisfaction. *Tourism Management, 46*, 477–488. https://doi.org/10.1016/j.tourman.2014.08.003

El-Gohary, H. (2016). Halal tourism, is it really Halal? *Tourism Management Perspectives, 19*, 124–130. https://doi.org/10.1016/j.tmp.2015.12.013

Ferjanić Hodak, D., & Krajinović, V. (2020). Examining recent research in the field of sharing economy in tourism: Bibliometric and content analysis. *Tourism: An International Interdisciplinary Journal, 68*(4), 402–414. https://doi.org/10.37741/T.68.4.3

Ghani, G.M. (2016). Tourist arrivals to Malaysia from Muslim countries. *Tourism Management Perspectives, 20*, 1–9. https://doi.org/10.1016/j.tmp.2016.06.003

Global Muslim Travel Index. (2021). *GMTI 2021*. CrescentRating. https://www.crescentrating.com/reports/global-muslim-travel-index-2021.html

Hall, C.M., & Prayag, G. (2020). *The Routledge handbook of Halal hospitality and Islamic tourism*. Routledge. https://www.routledge.com/The-Routledge-Handbook-of-Halal-Hospitality-and-Islamic-Tourism/Hall-Prayag/p/book/9781138557055?__cf_chl_captcha_tk__=bdd6c2c2fefb25673697bfab99dd3b966c2ab596-1612990109-0-AaBM5pXYWxbkI8GH1svS37FmBGH2Fd-4hyyfRNozvp_3mf4UHmaywbCH

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

140

Hall, C.M., Prayag, G., & Amore, A. (2018). *Tourism and resilience: Individual, organisational and destination perspective.* Channel View Publications. https://doi.org/10.21832/9781845416317

Han, H., Al-Ansi, A., Koseoglu, M.A., Lin, P.M.C., Park, J., Yu, J., & Kim, W. (2019). Halal tourism: Travel motivators and customer retention. *Journal of Travel and Tourism Marketing, 36*(9), 1012–1024. https://doi.org/10.1080/10548408.2019.1683483

Han, H., Al-Ansi, A., Olya, H.G.T., & Kim, W. (2019). Exploring Halal-friendly destination attributes in South Korea: Perceptions and behaviors of Muslim travelers toward a non-Muslim destination. *Tourism Management, 71*, 151–164. https://doi.org/10.1016/j.tourman.2018.10.010

Harchandani, P., & Shome, S. (2021). Global tourism and COVID-19: An Impact assessment. *Tourism: An International Interdisciplinary Journal, 69*(2), 262–280. https://doi.org/10.37741/T.69.2.7

Hassan, M.K., & Aliyu, S. (2018). A contemporary survey of Islamic banking literature. *Journal of Financial Stability, 34*, 12–43. https://doi.org/10.1016/j.jfs.2017.11.006

Hemsley-Brown, J., & Oplatka, I. (2006). Universities in a competitive global marketplace: A systematic review of the literature on higher education marketing. *International Journal of Public Sector Management, 19*(4), 316–338. https://doi.org/10.1108/09513550610669176

Henderson, J.C. (2009). Islamic tourism reviewed. *Tourism Recreation Research, 34*(2), 207–211. https://doi.org/10.1080/02508281.2009.11081594

Henderson, J.C. (2016a). Halal food, certification, and Halal tourism: Insights from Malaysia and Singapore. *Tourism Management Perspectives, 19*, 160–164. https://doi.org/10.1016/j.tmp.2015.12.006

Henderson, J.C. (2016b). Muslim travelers, tourism industry responses, and the case of Japan. *Tourism Recreation Research, 41*(3), 339–347. https://doi.org/10.1080/02508281.2016.1215090

Henderson, J.C. (2011). Religious tourism and its management: The Hajj in Saudi Arabia. *International Journal of Tourism Research, 13*(6), 541–552. https://doi.org/10.1002/jtr.825

Iranmanesh, M., Moghavvemi, S., Zailani, S., & Hyun, S.S. (2018). The role of trust and religious commitment in Islamic medical tourism. *Asia Pacific Journal of Tourism Research, 23*(3), 245–259. https://doi.org/10.1080/10941665.2017.1421240

Jafari, J., & Scott, N. (2014). Muslim world and its tourism. *Annals of Tourism Research, 44*(1), 1–19. https://doi.org/10.1016/j.annals.2013.08.011

Jeaheng, Y., Al-Ansi, A., & Han, H. (2019). Halal-friendly hotels: Impact of Halal-friendly attributes on guest purchase behaviors in the Thailand hotel industry. *Journal of Travel and Tourism Marketing, 36*(6), 729–746. https://doi.org/10.1080/10548408.2019.1631940

Jeaheng, Y., Al-Ansi, A., & Han, H. (2020). Impacts of Halal-friendly services, facilities, and food and beverages on Muslim travelers' perceptions of service quality attributes, perceived price, satisfaction, trust, and loyalty. *Journal of Hospitality Marketing and Management, 29*(7), 787–811. https://doi.org/10.1080/19368623.2020.1715317

Jia, X., & Chaozhi, Z. (2020). "Halal tourism": Is it the same trend in non-Islamic destinations with Islamic destinations? *Asia Pacific Journal of Tourism Research, 25*(2), 189–204. https://doi.org/10.1080/10941665.2019.1687535

Kamin, D. (2019, January 18). *The rise of Halal tourism*. The New York Times. https://www.nytimes.com/2019/01/18/travel/the-rise-of-halal-tourism.html

Kessler, K. (2015). Conceptualizing Mosque tourism: A central feature of Islamic and religious tourism. *The International Journal of Religious Tourism and Pilgrimage, 3*(2), 11–32. https://ixtheo.de/Record/1696082358/Description#tabnav

Khan, A., Hassan, M.K., Paltrinieri, A., Dreassi, A., & Bahoo, S. (2020). A bibliometric review of takaful literature. *International Review of Economics and Finance, 69*(June), 389–405. https://doi.org/10.1016/j.iref.2020.05.013

Khan, F., & Callanan, M. (2017). The "halalification" of tourism. *Journal of Islamic Marketing, 8*(4), 558–577. https://doi.org/10.1108/JIMA-01-2016-0001

Kim, B., Kim, S., & King, B. (2020). Religious tourism studies: Evolution, progress, and future prospects. *Tourism Recreation Research, 45*(2), 185–203. https://doi.org/10.1080/02508281.2019.1664084

Kim, S. (Sam), Im, H.H., & King, B.E.M. (2015). Muslim travelers in Asia: The destination preferences and brand perceptions of Malaysian tourists. *Journal of Vacation Marketing, 21*(1), 3–21. https://doi.org/10.1177/1356766714549648

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

141

Lochrie, S., Baxter, I.W.F., Collinson, E., Curran, R., Gannon, M.J., Taheri, B., Thompson, J., & Yalinay, O. (2019). Self-expression and play: Can religious tourism be hedonistic? *Tourism Recreation Research, 44*(1), 2–16. https://doi.org/10.1080/02508281.2018.1545825

Lončarić, D., Popović, P., & Kapeš, J. (2022). Impact of the COVID-19 pandemic on tourism: A systematic literature review. *Tourism: An International Interdisciplinary Journal, 70*(3), 512–526. https://doi.org/10.37741/T.70.3.12

Luz, N. (2020). Pilgrimage and religious tourism in Islam. *Annals of Tourism Research, 82*(April), Article 102915. https://doi.org/10.1016/j.annals.2020.102915

Mannaa, M.T. (2020). Halal food in tourist destinations and its importance for Muslim travelers. *Current Issues in Tourism, 23*(17), 2195–2206. https://doi.org/10.1080/13683500.2019.1616678

Mohamed, N., Taheri, B., Farmaki, A., Olya, H., & Gannon, M.J. (2020). Stimulating satisfaction and loyalty: Transformative behavior and Muslim consumers. *International Journal of Contemporary Hospitality Management, 3*2(9), 2903–2923. https://doi.org/10.1108/IJCHM-04-2020-0330

Mohsin, A., Ramli, N., & Alkhulayfi, B.A. (2016). Halal tourism: Emerging opportunities. *Tourism Management Perspectives, 19*, 137–143. https://doi.org/10.1016/j.tmp.2015.12.010

Mostafa, M.M. (2019). Clustering Halal food consumers: A Twitter sentiment analysis. *International Journal of Market Research, 61*(3), 320–337. https://doi.org/10.1177/1470785318771451

Moufakkir, O. (2020). Experience of Arab/Muslim women visiting relatives in the West and the management of stigma by association. *Tourism Management, 78*, Article 104073. https://doi.org/10.1016/j.tourman.2019.104073

Muhamad, R., Wong, E.S.K., & Abuduhaiti, M. (2016). Degree of Islamic culture adoption in Malaysian SME hospitality industries. *Current Issues in Tourism, 19*(3), 243–252. https://doi.org/10.1080/13683500.2015.1121977

Mujtaba, U.S. (2016). Ramadan: The month of fasting for Muslims, and tourism studies — Mapping the unexplored connection. *Tourism Management Perspectives, 19*, 170–177. https://doi.org/10.1016/j.tmp.2015.11.001

Narayan, P.K., & Phan, D.H.B. (2019). A survey of Islamic banking and finance literature: Issues, challenges, and future directions. *Pacific Basin Finance Journal, 53*(June), 484–496. https://doi.org/10.1016/j.pacfin.2017.06.006

Oktadiana, H., Pearce, P.L., & Chon, K. (2016). Muslim travelers' needs: What don't we know? *Tourism Management Perspectives, 20*, 124–130. https://doi.org/10.1016/j.tmp.2016.08.004

Olya, H.G.T., & Al-ansi, A. (2018). Risk assessment of Halal products and services: Implication for the tourism industry. *Tourism Management, 65*, 279–291. https://doi.org/10.1016/j.tourman.2017.10.015

Papastathopoulos, A., Kaminakis, K., & Mertzanis, C. (2020). What services do Muslim tourists want? Uncovering nonlinear relationships and unobserved heterogeneity. *Tourism Management Perspectives, 35*(June), Article 100720. https://doi.org/10.1016/j.tmp.2020.100720

Pradana, M., Huertas-García, R., & Marimon, F. (2021). Muslim tourists' purchase intention of Halal food in Spain. *Current Issues in Tourism, 24*(13), 1814-1818. https://doi.org/10.1080/13683500.2020.1797647

Prayag, G. (2020). Halal tourism: Looking into the future through the past. *Tourism Recreation Research, 45*(4), 557-559. https://doi.org/10.1080/02508281.2020.1762044

Rahman, M., Moghavvemi, S., Thirumoorthi, T., & Rahman, M.K. (2020). The impact of tourists' perceptions on Halal tourism destination: A structural model analysis. *Tourism Review, 75*(3), 575–594. https://doi.org/10.1108/TR-05-2019-0182/FULL/XML

Rasul, T. (2019). The trends, opportunities, and challenges of Halal tourism: A systematic literature review. *Tourism Recreation Research, 44*(4), 434–450. https://doi.org/10.1080/02508281.2019.1599532

Razzaq, S., Hall, C.M., & Prayag, G. (2016). The capacity of New Zealand to accommodate the Halal tourism market - Or not. *Tourism Management Perspectives, 18*, 92–97. https://doi.org/10.1016/j.tmp.2016.01.008

Rodrigo, P., & Turnbull, S. (2019). Halal holidays: How is value perceived by Muslim tourists? *International Journal of Tourism Research, 21*(5), 675–692. https://doi.org/10.1002/jtr.2290

Ryan, C. (2016). Halal tourism. *Tourism Management Perspectives, 19*(2015), 121–123. https://doi.org/10.1016/j.tmp.2015.12.014

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

142

Samori, Z., Md Salleh, N.Z., & Khalid, M.M. (2016). Current trends on Halal tourism: Cases on selected Asian countries. *Tourism Management Perspectives, 19*, 131–136. https://doi.org/10.1016/j.tmp.2015.12.011

Seyfi, S., & Hall, C. M. (2019). Deciphering Islamic theocracy and tourism: Conceptualization, context, and complexities. *International Journal of Tourism Research, 21*(6), 735–746. https://doi.org/10.1002/jtr.2300

Shafaei, F. (2017). The relationship between involvement with traveling to Islamic destinations and Islamic brand equity: A case of Muslim tourists in Malaysia. *Asia Pacific Journal of Tourism Research, 22*(3), 255–271. https://doi.org/10.1080/10941665.2016.1232741

Shah, S.A.A., Sukmana, R., & Fianto, B.A. (2020). Macaulay's theory of duration: An 80-year thematic bibliometric review of the literature. *Journal of Economic Studies, 48*(1), 103–132. https://doi.org/10.1108/JES-11-2019-0540

Shah, S.A.A., Sukmana, R., & Fianto, B.A. (2021). Efficiencies in Islamic banking: A bibliometric and theoretical review. *International Journal of Productivity and Quality Management, 32*(4), 458–501. https://doi.org/10.1504/IJPQM.2021.114268

Shah, S.A.A., Sukmana, R., Fianto, B.A., Ahmad, M.A., Usman, I., & Mallah, W.A. (2019). Effects of Halal social media and customer engagement on brand satisfaction of Muslim customer: Exploring the moderation of religiosity. *Journal of Islamic Marketing, 11*(6), 1671–1689. https://doi.org/doi.org/10.1108/JIMA-06-2019-0119

Shakeela, A., & Weaver, D. (2018). "Managed evils" of hedonistic tourism in the Maldives: Islamic social representations and their mediation of local social exchange. *Annals of Tourism Research, 71*(April), 13–24. https://doi.org/10.1016/j.annals.2018.04.003

Shtudiner, Z., Klein, G., & Kantor, J. (2018). How religiosity affects the attitudes of communities towards tourism in a sacred city: The case of Jerusalem. *Tourism Management, 69*(June), 167–179. https://doi.org/10.1016/j.tourman.2018.06.003

Stephenson, M.L. (2014). Deciphering "Islamic hospitality": Developments, challenges, and opportunities. *Tourism Management, 40*, 155–164. https://doi.org/10.1016/j.tourman.2013.05.002

Suci, A., Junaidi, Nanda, S.T., Kadaryanto, B., & van FC, L.L. (2020). Muslim-friendly assessment tool for a hotel: How Halal will you serve? *Journal of Hospitality Marketing and Management, 30*(2), 201-241. https://doi.org/10.1080/19368623.2020.1775746

Suharko, S., & Dinarto, D. (2018). Institutional conformance of Halal certification organization in Halal tourism industry: The cases of Indonesia and Thailand. *Tourism: An International Interdisciplinary Journal, 66*(3), 334–348. https://hrcak.srce.hr/en/clanak/303073

Suhartanto, D., Dean, D., Wibisono, N., Astor, Y., Muflih, M., Kartikasari, A., Sutrisno, R., & Hardiyanto, N. (2020). Tourist experience in Halal tourism: What leads to loyalty? *Current Issues in Tourism, 24*(14), 1976-1990. https://doi.org/10.1080/13683500.2020.1813092

Šuligoj, M. (2022). Work in hotels under conditions related to the Covid-19 disease: Views of Slovenian employees. *Tourism: An International Interdisciplinary Journal, 70*(2), 285–297. https://doi.org/10.37741/T.70.2.9

Taheri, B. (2016). Emotional connection, materialism, and religiosity: An Islamic tourism experience. *Journal of Travel and Tourism Marketing, 33*(7), 1011–1027. https://doi.org/10.1080/10548408.2015.1078761

Tranfield, D., Denyer, D., & Smart, P. (2003). Towards a methodology for developing evidence-informed management knowledge by means of systematic review. *British Journal of Management, 14*(3), 207–222. https://doi.org/10.1111/1467-8551.00375

Vargas-Sánchez, A., & Moral-Moral, M. (2019). Halal tourism: State of the art. *Tourism Review, 74*(3), 385–399. https://doi.org/10.1108/TR-01-2018-0015

Verissimo, M., Moraes, M., Breda, Z., Guizi, A., & Costa, C. (2020). Overtourism and tourism phobia: A systematic literature review. *Tourism: An International Interdisciplinary Journal, 68*(2), 156–169. https://doi.org/10.37741/T.68.2.4

Wardi, Y., Abror, A., & Trinanda, O. (2018). Halal tourism: The antecedent of tourist's satisfaction and word of mouth (WOM). *Asia Pacific Journal of Tourism Research, 23*(5), 463–472. https://doi.org/10.1080/10941665.2018.1466816

Yagmur, Y., Ehtiyar, R., & Aksu, A. (2019). Evaluation of Halal tourism in terms of bibliometric characteristics. *Journal of Islamic Marketing, 11*(6), 1601–1617. https://doi.org/10.1108/JIMA-05-2019-0101

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

143

Yousaf, S., & Xiucheng, F. (2018). Halal culinary and tourism marketing strategies on government websites: A preliminary analysis. *Tourism Management, 68*(April), 423–443. https://doi.org/10.1016/j.tourman.2018.04.006

Zailani, S., Ali, S. M., Iranmanesh, M., Moghavvemi, S., & Musa, G. (2016). Predicting Muslim medical tourists' satisfaction with Malaysian Islamic-friendly hospitals. *Tourism Management, 57*, 159–167. https://doi.org/10.1016/j.tourman.2016.05.009

Zamani-Farahani, H., & Eid, R. (2016). Muslim world: A study of tourism & pilgrimage among OIC member states. *Tourism Management Perspectives, 19*, 144–149. https://doi.org/10.1016/j.tmp.2015.12.009

Zamani-Farahani, H., & Henderson, J.C. (2010). Islamic tourism and managing tourism development in Islamic societies: The cases of Iran and Saudi Arabia. *International Journal of Tourism Research, 12*(1), 79–89. https://doi.org/10.1002/jtr.741

Zamani-Farahani, H., & Musa, G. (2012). The relationship between Islamic religiosity and residents' perceptions of socio-cultural impacts of tourism in Iran: Case studies of Sare'in and Masooleh. *Tourism Management, 33*(4), 802–814. https://doi.org/10.1016/j.tourman.2011.09.003

Zarandian, N., Shalbafian, A., Ryan, C., & Amin Bidokhti, A. (2016). Islamic pro-poor and volunteer tourism — The impacts on tourists: A case study of Shabake Talayedaran Jihad, Teheran — A research note. *Tourism Management Perspectives, 19*, 165–169. https://doi.org/10.1016/j.tmp.2015.12.005

TOURISM
An International Interdisciplinary Journal

Syed Alamdar Ali Shah / Bayu Arie Fianto / Ahmad Rizki Sridadi / Umar Nawaz Kayani
Halal Tourism
Vol. 71/ No. 1/ 2022/ 121 - 144

144