A FRAMEWORK TO EXAMINE THE INFLUENCE OF ISLAMIC RELIGIOSITY TRAVEL MOTIVATION ON ISLAMIC TRAVEL PREFERENCE

1YING-CHEAN LIU, 2SHANG-YUNG YEN

1Phd Student, College of Business, Feng Chia University;
2Professor, College of Business, Feng Chia University
E-mail: 1annieliu0925@gmail.com, 2syyen@fcu.edu.tw

Abstract— Islamic Tourism in the Muslim Societies which has a fast growth in tourism industry attracts the attention of many researchers for academic purpose and also catches the attention of for the business purposes. The proposed framework in this paper will be useful for academicians to consider Islamic religiosity as a framework to construct the motivational factors. Moreover, business owner in tourism industry could use the conclusion of this paper to provide some unique travel packages particularly for Muslim travelers.

Index Terms— Tourism, Motivation, Travel Preference.

I. INTRODUCTION

Decision making is part of mankind life; this can be individual or group in decision. Human kind is facing to making decision every day. Decision makers are influenced by the surrounded environment; this environment ranges from personal characteristics and belief to the influence of friends and society. Thereby this integrated and complex environment has some impact on the decision maker preferences and tastes. One of these decisions is travelling. Tourism and traveling is recalled among the oldest industries. It is good to point out that, during the last decades this industry has been growing dramatically and it is twisted with the individual and social behavior in our modern community [1]. As a matter of fact, when this phenomenon face decision making process it might be affected by many factors from the earlier stages like motivational factors to its latest stages such as preferences and satisfaction; not to ignore that this decision making process has been also influenced by factors like culture and religion. Religiosity plays an important role in decision making process especially in the traveling [2]. Different religions have provided different and even sometimes similar rules on decision making process even for traveling.

It can be concluded that travelling is considered as an acceptable norm in Islam. But, any activity in Islam should be for the sake of Allah; travelling such as other activities in Islam has been formed in a way that leads travelers to the Allah. So travelling should be conducted regarding to the Sharia compliant. Sharia provides us with a valuable guideline for dos and don’ts from the earliest stages of decision making for travelling which is motivation and intention to the latest ones such as preferences and goals. These rules sometimes very specific and clearly mention to some factors that a Muslim traveler should avoid them. Sometimes they give choice to Muslim traveler to think and make decision regarding to the existing situation. Many studies were conducted to examine the effect of motivational factors on travel decision making [2]. But rarely studies tried to categorize these motivational factors in an Islamic point of view and relate it to the travel preference in an Islamic perspective. Islamic perspective refers to the presence of Islamic norms and values which are encompassed from Sharia during the whole process of decision making toward the travel preference. Also, the importance level of Islamic religiosity in the modern community in a borderless world would be an interesting issue for scholars in both Malaysia and Iran to discuss.

II. BASIC DEFINITION

A. Tourism

Tourism is a complex phenomenon and it is a challenging task to offer a succinct definition of this concept. Tourism consists of short term movement of people to destinations outside their usual environment and their activities [3]. According to the Page and Connell [4] tourism is inherently related to three types of activities travelling away from one's home for 24 hours, using one's leisure time to travel and take holidays and travelling for business. Furthermore, there are three aspects which provide a necessity in tourism included “the movement of people”, “a section of economy or industry”, and “a wide interaction between people”; these requirements for traveling outside the community attempt to reply by providing products and services [4]. Moreover, tourism is called as one of the oldest industry. Any travelling around the world can be considered as tourism. Marco Polo in the 13th century, the “grand tour” of the British aristocracy through Europe in the 18 century, and the journey of David Livingstone to Africa in the 19th century are all examples of early tourism (The World Travel Market). Tourists behave in the different ways and they have a variety of taste and preferences. They travel for many different reasons. Even though the globalization plays a
convergent role in tourism industry, but it is clear that to fulfill this variety of tastes, preferences, needs, and wants such a diversified product and service is required [6]. From the other point, due to comprehensive and direct effect of tourism on the social, cultural, education and economy sectors of the host countries, tourism considers more important than a leisure activity. The pervasive effect of tourism creates opportunities in a variety of goods and services and productions includes infrastructure and effects on the economy. In some countries tourism considers as the vital sources of income so it is more than a leisure activity in many countries.

In terms of international business opportunities, World Tourism Organization reported that tourism has become a global phenomenon when international travel has emerged as a major revenue generating industry for many countries. It continues, in the ten years from 1989 to 1998, arrivals worldwide grew at an average annual rate of 4.3 percent while international tourism receipts increased by 8.1 percent annually over the last ten years. As international travel markets increase in importance to destination countries, understanding international travelers’ preferences and behaviors has become a prerequisite for successful marketing programs. Tourism marketers are confronted with the dilemma of whether the standardization or the tailoring of services, products and marketing programs for specific markets is more effective and efficient [6].

B. Tourist Behavior
Hofstede [7], Ritter [8], and Cho [9] found that tourists from different countries have always shown evidence of differences in travel behavior patterns such as trip arrangement, recreation activities, expenditures, and so on. For example, the English travelers have been described as stiff, socially conscious, honest and dependable and Japanese travelers were stereotyped as group travelers, short duration trip takers, heavy spenders and indefatigable photographers and risk avoiders. Regarding to a number of researchers such as Dimanche [10] and Pizam and Reichel [11], there is a scarce of research in cross cultural impact in the field of international tourist attitudes and behaviors. However, Dimanche [10] mentioned to the four obstacles in the cross cultural research: (1) misunderstanding of the value and benefits of cross-cultural research; (2) ethnocentrism and ignorance about other cultures; (3) lack of resources; and (4) language and cultural differences and their effects. With regards to these cultural differences, Xinran You et al. [12] addressed two key questions that need to be considering in tourism research (1) whether travelers from varying cultural backgrounds seek different travel benefits and have different preferences for travel products and services, and (2) to what extent they are similar and dissimilar in their travel behaviors. According to The World Travel Market, the marketing philosophy is used to develop facilities and services as tourism products, identify potential travelers and their needs and wants, price their products, communicate their appeal to target markets and deliver them to their customers' satisfaction in compliance with organizational goals. A tourist’s satisfaction is an emotional response to the successful quality of services delivered. It is a process of expectations and perceptions whereby a satisfied tourist experiences a positive change in attitude towards the service [13].

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

III. TOURISM AND RELIGION

Tourism industry has been narrowed down to the religious tourism in this section. Religion as one of the important factor which forms behavior, influences the needs and wants of tourists. According to the Hofstede [7] study, religion is a part of culture which forms the behavior. However, Smith [14] has claimed that, tourist’s behavior derives from their social behavior, so these two twisted concept are going to argue in this section. First the influence of religion on social behavior literally reviewed and from that, it has been concluded the role of religion on tourist’s behavior. Meanwhile, related literatures are provided to examine the influence of religiosity on Muslim tourism behavior.

A. Motive Role of Religion
Religion is an important cultural factor to study because it is one of the most universal and influential social institutions that have significant influence on people's attitudes, values and behaviors at both the individual and societal levels [1]. In general, the religions practiced in a society influence the emphasis placed on the material life, and the attitudes toward owning and using goods and services. Religious traditions may prohibit the use of certain goods and services, for example, Islamic teachings forbid its followers from drinking liquor and eating pork, while the veneration of the cow among the Hindus excludes them from consuming beef. However, the consumption of goods and services are not directly restricted by religious laws; in such a case, religious values shape an individual’s emotional experience, cognition and psychological well-being, which in turn, affect the consumption choices that consumers make [15]. The effect of religious belief on behavior, according to Poria et al. [16] comes from two main
A Framework to Examine the Influence of Islamic Religiosity Travel Motivation on Islamic Travel Preference

sources. First of all, the first is the clear guidelines on acceptable and unacceptable behavior. As an example, the religious rules forbid Muslims from consumption of consuming pork, or Hindus from consumption of beef. The second is the influence of religion to shape the culture, value, and behavior. A research by Poria et al. [16] provided evidence with the influence of religion and religiosity on food consumption. Further support is found in Essoo and Dibb [17], who highlighted the differentiation of expenditure behavior by Muslim and Hindo consumers under the influence of religion.

Besides that, Marks and Dollahite [18] pointed out religious belief consists of personal, internal beliefs, framings, meanings, and perspectives of religion. However, religion influences the interaction among people, which has a huge ramification on the perception of people towards others. An examination of Social Distance Theory by Thyne et al. [19] revealed that, people are more tolerant to others who are socially and culturally similar to themselves. On the other hand, religious practice is outward, observable expressions of faith such as scripture study, prayer, traditions and rituals. Morgan and Fastides [20] claimed that "belief is the first predictor because it provides a framework with which to make sense of one’s life". The Religious Orientation Scale, introduced by Allport [21] conceptualizes intrinsic and extrinsic religion as the main dimensions in the measurement of religiosity. These two dimensions represent different motivations for the believers. High intrinsic believers practice religion for its own sake, while high extrinsic believers use religion as an avenue to a social or personal end (e.g. comfort, acceptance) [22]. Maselko and Kubzansky [23] divided religiosity constructs based on those with whom the religious activity is performed. The two dimensions are private religious activity (performed alone) and group religious activity (performed in a group). The use of three religiosity dimensions is the most common among researchers. Among the names for the third dimension are communities, organizational, experience, spirituality, affect, and experiential [24].

Poria et al. [16] added in his research the effects of religious belief on behavior emanate from two main sources. First, there are the taboos and obligations which people who belong to and follow a certain religion have to practice. Examples include the religious rules forbidding Jewish and Muslim believers to eat pork, or Hindus to eat cows. The second way behavior is affected is associated with the fact that religion contributes to the formation of culture, attitudes and values in society. This also affects those who do not practice any religion or do not believe in the existence of a God. Such influences can be seen to be linked to mundane activities that are not mentioned in the holy books often used by religious people as a guide for their daily life. For example, a body of research has demonstrated differences in

certain value systems based on an individual's religious belonging. Here religion is perceived to be a factor that influences someone's environment, where such influences are not linked to an individual's strength of religious belief. Religion, whether working through taboos and obligation or through its influence on the culture and society, is known to affect our behavior as consumers [16].

Religion and religiosity are acknowledged factors influencing behavior according to various social settings. In spite of this widely acknowledged fact, research that explores relationships between religion, behavior and tourist destination choice remains highly limited [16]. The importance of religiosity has been emphasized by Weidenfeld [25] who underline the general importance of the relationship between tourism and religion. For this reason, Fleischer [26] had recommended more related studies that identify and discuss special tourist requirements and preferences. Although neglecting to mention religion specifically, he concluded that tourists are more likely to choose destinations believed to best satisfy tourist 'push' needs and preferred destination attributes.

B. Religion’s Influence on Tourism

The term religious tourist refers to the tourist who is religious by identifying the motivations for the journey [27]. Overall, the religious tourists place importance in being able to fulfil their religious obligations without hindrance during a stay in the tourist receiving area [25]. From the other words, religions such as Islam, Christianity, Buddhism, Sikhism, Hinduism, Judaism and others always influences the tourism [28] in a way that religious tourism recall as the oldest type of tourism because when human was created religion emerged in the world. Tourism motivations are the reasons of the religious tourism development. Among the variety types of tourist's motivation such as holiday tourism, cultural tourism, social tourism, economic tourism and politics tourism, religious tourism is motivated by religious reason or faith [29].

Meanwhile, most researchers identify religious tourism with the individual's quest for shrines and locales, where the visitors seek to experience the sense of identity with sites of historical and cultural meaning such as religious festivals or religious tourist attractions associated with historical or cultural events [30]. Others, however, denote religious tourism as “a type of tourism, whose participants are motivated in part or exclusively for religious reasons” and “closely or loosely connected with holiday making or with journeys undertaken for social, cultural or political reasons” 25 [30]. Religious dominant factors in the way of other tourist motivations are a part of multifunctional journey for example a pilgrim's tour to a specific holy site may well include a visit to an attractive tourist site with no religious significance. The concept of tourism is connected to a broad range of issues in tourism literatures, but mostly it is
Concentrated on the relationship between pilgrimage and tourism. A suggestion by Poria et al. [16] in tourism studies mentioned that three main areas are associated with the religion: research concerning the supply of tourism, research concerning the link between religion and tourism on a more theoretical level, and research exploring tourist behavior. Religion plays a large influence on many people’s behavior as customers [17]. In the context of tourism, religion may influence the choice of destination and tourists’ product preferences [25]. Needs: The role of religious needs and its implication in hospitality industry is vastly studied in last decade. For instance, Weidenfeld [25] conducted study on Christian and Jewish tourists’ religious need in the hospitality industry, and Fleischer [26] investigated the religious needs of Christian pilgrims in the tourism industry. In addition, some other researchers like Dugan [32] discussed the religious requirements in the tourism food segment.

C. Islamic Tourism

Definitions of Islamic Tourism refer to the participants of the activity (i.e. Muslims), locations (i.e. Islamic destinations), products (i.e. accommodations, food and beverage), dimensions (economic, cultural, and religious) and management of the service production process (i.e. marketing and ethics). Along these definitions, generally, the initiation act of travelling a little bit will be referred to motivations. Since every deed in Islam starts with the intention and then results appears consequently, so in the Islamic form of travelling motivations consider as the important part. In a famous Hadith, Prophet Muhammad said “The reward of deeds depends upon the intentions and every person will get the reward according to what he or she has intended.” [15]. The act of travel in Islam is considered a “purposeful” activity which puts great emphasis on Islamic motivations as acting in the cause of God (Fisabilillah), submission to the ways of God as the creature of this whole beauty. Islam is a religion to increase his/her faith by being thankful to God and could be considered a natural treatment for human being. Moreover, there is some lightness (Rukhsah) for Muslim tourists such as shortening and increasing the bond of Sillaturrahim (Muslim fraternity) and conducting business. Muslims are encouraged to achieve physical, social and spiritual goals by travelling. An excellent review of Islamic perspective on travel and tourism is provided by Din [31] in his classical article. From this perspective, Islamic tourism can be defined as “tourism activities by Muslims that originate from Islamic motivations and are realized according Sharia principles”. These activities can be within the scope of the Hajj, the Umrah, Sillaturrahim, Fisabilillah (acting in the cause of God) and others referenced by the Holy Qur’an and by the teachings of Prophet Muhammad. Other activities may comprise those that are held “to appreciate the greatness of God through observing the signs of beauty and bounty of His creations which can be seen everywhere, both in the realms of past and present” [31]. 29 In this regard, travelling for such purposes as health (relaxation), education (learning-teaching-information sharing), realization of other cultures, education and business are all considered within Islamic motivations to travel referenced in the holy Quran and in the Hadith [31]. In this view, for a tourism activity to be called Islamic, it should originate from the motivations referenced in the main sources of Islam [33].

Din [31] described Islamic tourism as purpose-oriented tourism as it must be consistent with Islamic attitudes. In this case tourists are interested to get enjoyment and blessings from God. Similarly, several Muslim academics described Islamic tourism characteristics as flexible, simple, rationale, and balanced. By flexible they mean that it is not only applicable to one purpose but many, such as shopping, sports, medical, religious, and visiting purposes. The intention of traveling must not be contrary to Islamic laws (Sharia), i.e. traveling for sex, alcohol drinking, and drug trafficking, prostitution, suicide and other harmful activities to the society and individual is prohibited. Islamic tourism is rationale as it encourages people to visit their family members and relatives, historical places, and seeking harmony in nature and creatures. These activities would help a Muslim to increase his/her faith by being thankful to God as the creature of this whole beauty. Islam is a simple religion as it releases human pain. For instance, praying five times a day help people to obtain physical and mental calmness without spending much time. At the same time praying is a symbol of gratefulness to God and could be considered a natural treatment for human being. Moreover, there is some lightness (Rukhsah) for Muslim tourists such as shortening and combining prayers, doing Tayamum (dry ablution) instead of Wudhu (washing parts of body using water), and not fast during holy month of Ramadan. According to Din [31] tourism makes a balance in the life in this world and the life in hereafter, as traveling strengthens the relationship with Allah and with people which influences our lives in this world and hereafter. On the other hand, according to holy Qur’an, Muslims should travel to appreciate God’s creation and also to visit friends and relatives. They must show hospitality to visitors and consider the rights of normal citizens for them. Currently, over one million Muslims travel to Saudi Arabia for Haj annually and this call for considerable organizational efforts by the authorities [34]. Bhardwaj [35] claims that large number of religiously inspired 31 travelers who go to cities and centers beside Mecca should not be neglected. With growing wealth among Muslims many of them has showed interest to domestic and foreign trips.

In fact, as it is mentioned in the significance of this paper and elaborated in this chapter, recent and related literatures from the area of tourism, Islamic tourism, motivational factors, and Sharia compliant [31] have been evoked to construct the pillar of this study. Where, Duman [33] emphasized on the value of

Islamic tourism by constructing motivational factors in an Islamic perspective. Duman’s study [33] made the first step of this research to build the generic, Islamic, and hedonistic factors as the 34 motivator for Islamic travel. Meanwhile, study of Farahdel [24] put emphasize on the direct relationship of the Islamic religiosity to the value of the social and culture; but in this study, the impact of Islamic religiosity considered as the moderating variable between motivational factors and Islamic travel preference to find the importance level of Islamic religiosity on the decision making process especially in tourism. Although Heyer [36] considered the preferences of Muslim traveler, in a narrow target such as hotel; this study develop their study to evoke a list of preferences on travelling from transportation and accommodation to entertainment and food and beverage.

IV. RESEARCH FRAMEWORK

Based on above reviews, the framework could be presented as follow:

![Conceptual Framework](image)

V. HYPOTHESIS

As mentioned earlier in introduction and literature review, a few studies revealed the factors which motivate a person to travel [37]. These motivational factors categorized to extrinsic and intrinsic by Alberto et al. [28], and by King and Crowther [38]; meanwhile, Plangmarn et al. [39] categorized it in demographic characteristic; also Bättour [40] categorized it in push and pull factors. Bättour [40] in their research provided 6 factors such as achievement, exciting and adventure, family togetherness, knowledge and education, escape, and sport as their push factors and 5 factors included natural scenery, wide space and activities, cleanliness and shopping, modern atmosphere, and different culture as their pull factor and examined the relationship of these push and pull motivational factors to traveler satisfaction and destination loyalty. Recently Duman [33] proposed a conceptual framework which divided the motivational factors in three categories (generic, Islamic, and non-Islamic) by considering Islamic values and norms; Duman’s [33] conceptual framework has been developed to extents that differentiate the motivational factors in an Islamic perspective. He proposed generic motivational factors (i.e. those factors do not have Islamic sensitivity) from Ryan and Glendon [41]; and he identified those kinds of motivational factors which are compatible with Sharia (Islamic motivational factors) from Din [31]; finally, he separated those kinds of factors which are forbidden by Sharia (non-Islamic motivational factors) from Howley and Westering [42]. Through these literatures and proposed framework the first set of hypotheses have been developed:

H1 There is a relationship between travel motivation and Islamic travel preference among Muslim.

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

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

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

Farahani [24] in their research about the social cultural impact of tourism hypothesized that religiosity plays a direct positive significant role toward perceived social cultural norms. They used a three dimension of religiosity which is Islamic belief, Islamic practice and Islamic piety to measure the religiousness. But, the importance role of Islamic religiosity has been rarely considered as moderator. In this study it has been assumed that, religiosity would have effect on the relationship between motivational factors and travel preferences. So, the second set of hypotheses developed as:

H2 The Islamic religiosity influence relationship between travel motivation and Islamic travel preference among the Muslim.

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

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

H2c Islamic religiosity will moderate the relationship between hedonistic motivational factors and Islamic travel preference among the Muslim.
CONCLUSION AND FUTURE RESEARCH

This paper attempted to form a framework to evaluate the relationship between new categorized motivational factors to Islamic travel preferences and identify the influence of religiosity in this relationship. Meanwhile, this study tried to compare each element of the decision making process toward Islamic travel from motivational factors such as generic, Islamic, and hedonistic to preference in Islamic travel. This study would be followed to complete by other researchers in terms of sample population. Also, this research could be more comprehensive if the collected data were sourced from a wide range.

In short, when dealing with Muslim traveler implementing some of the approaches of this study will make a comprehensive resource for travel agencies. These finding would help tour operator to provide better facility and services for Muslim tourist and cater them more cautiously. And by implementing the findings of this study not only is useful for small business entrepreneurs but also it will help Taiwan to set strategic policies to better host Muslim tourist. The future research will definitely help Taiwan to build a proper infrastructure for this promising market and realized Muslim tourists’ needs and wants.

REFERENCES