



Muslim travellers' needs: What don't we know?



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ABSTRACT

Halal tourism, a term widely used as a synonym for Muslim travel, refers to products, leisure, recreation and social purposes that comply with Islamic teaching. This study considers the needs of this increasingly large travel market. Existing studies repeatedly emphasise the needs for Halal food, Halal restaurants, religious practices, and Halal compliant accommodation, tours, and destinations. By contrasting existing studies with the key cultural facets of interaction and communication derived from the Coordinated Management of Meaning (CMM) theory, the researchers found the need to better identify Muslim travellers' needs from the Culture norms, Verbal and non-verbal communication, Life Scripting, and Relationships domains. Proposed studies include understanding the role of travel for individual well-being in Islamic life, identifying the specifics of verbal and non-verbal interaction with Muslim tourists, investigating the management of the segregation of the sexes in public recreational areas, and supporting Islamic religious and cultural events.

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1. Introduction

Muslim travel is a fast-growing market. The challenge in working with this market is have we understood the important needs of Muslim tourists? Answering this challenge drives the present study. A theoretically informed approach to studying this significant market is introduced. The approach is consistent with the recent work of Ryan (2016) who suggests that new work on this topic needs to pursue more sophisticated forms of analysis. The coordinated management of meaning theory to understand cross cultural encounters in tourism is discussed and employed to test the compass of concerns identified in the existing studies. Using this approach, the study seeks to alert those who interact with Muslim travellers to a potentially larger range of needs and issues than has previously been captured by atheoretical and descriptive work. Throughout this paper, the term Halal tourism will be used as a synonym for Muslim travel. It refers to products, leisure, recreation and social purposes that comply with Islamic teaching (Battour & Ismail, 2016; Bon & Hussain, 2010; El-Gohary, 2016; Mohsin, Ramli, & Alkhulayfi, 2016; Mayock, 2015; Ryan, 2016).

In the contemporary world, the practice of the religion of Islam is moderated by the specific political and national policies which require varied adherence to interpretations of the Qur'an. This is not a trivial force for the lives of the citizens and those who travel, since failure to observe the national regulations both at home and abroad can result in severe punishments. Broadly, Muslims in South East Asian countries have fewer restrictions on their public life than those from Middle Eastern nations (Scott & Jafari, 2010). Both in their visible dress styles and in their less visible conceptions of the right way to behave, citizens from the affluent source markets, for example Saudi Arabia and the United Arab Emirates, may require their needs as Muslims to be met more directly than those from the more populous but less affluent markets of Malaysia and Indonesia (Sheridan, 1999: 82–109). While recognising the power of these national differences in studying Muslim tourists, the commonalities of the faith do permit uniform tourists' needs across Islamic countries to be studied and identified. The present study considers Muslim travel beyond the specific activity of pilgrimage, which is a notable but not all encompassing component of Halal tourism.

The size and scale of the Muslim travel market can be readily documented by a number of impressive statistics. It is estimated that the Muslim population will grow to 2.8 billion or 30% of the world's population by 2050 (Pew Research Center, 2015; Scott & Jafari, 2010). Most Muslims (60%) live in Asia and 20% live in the Middle East and North Africa. The outbound receipts from Muslim travellers amounted to US\$ 140 billion (11.6% of the global market) in 2013. This number surpassed

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the United States and China markets which generated US\$131.3 billion and US\$121.8 billion respectively in the same year (Mayock, 2015). It is projected that Muslim travellers will reach 150 million and spend approximately US\$238 billion by 2020 (Liau, 2016; MasterCard & CrescentRating, 2015; Mayock, 2015; The Business Year, 2016). The existing and projected statistics confirm the point that Muslim travellers are a group of significance and deserve extensive research in tourism and hospitality studies. It can be argued, however, that studies on Muslim tourism are limited (Kim, Im, & King, 2015), and mostly only discuss the features of Muslim behaviour which comply directly with the teachings of the Qur'an (Ryan, 2016).

Both OIC (Organisation of Islamic Cooperation) destinations and non-OIC locations have shown a desire to attract more Muslim tourists. The Global Muslim Travel Index 2015, issued by MasterCard and CrescentRating (2015), listed the leading destinations from 29 OIC destinations and 81 non-OIC destinations. The top ten OIC destinations include Malaysia, Turkey, United Arab Emirates, Saudi Arabia, Qatar, Indonesia, Oman, Jordan, Morocco, and Brunei. The top ten non-OIC destinations are Singapore, Thailand, United Kingdom, South Africa, France, Belgium, Hong Kong, USA, Spain, and Taiwan. Other non-OIC countries such as Australia, Japan, South Korea, and China have also developed Halal tourism for Muslim travellers. Some destinations such as New Zealand, are also promoting themselves to Halal tourists, but research by Razzaq, Hall, and Prayag (2016) indicates that further understanding and accommodation product changes are needed to suit the potential market.

Already, there are tourism websites and guidelines for Halal tourism in a range of countries including the newly interested competitors such as China (tour-beijing.com), Australia (the Muslim Visitor Guide) and Japan (Welcome Guide to the Muslim Visitor). Japan, in particular, is heavily promoting Halal tourism to attract visitors from the Islamic countries by organising a Halal Expo and providing Halal foods in hotels, restaurants, and airlines, prayer rooms in major airports and accommodation settings, and even Japanese silk hijab in the shops (Mohsin et al., 2016; NY Daily News, 2014). The growth of Halal tourism is also evidenced by the rise of online booking portals that offer Halal tours such as halaltrips.com and halalbookings.com (Mohsin et al., 2016).

The puzzle which exists in furthering researching about this market is what elements or features of being Muslim and hence what tourists' needs are overlooked in the research literature? The presumptions being made in posing this question are that there are some Muslim tourists' needs which have been neglected and also that they can be identified by analysing the issue with a comprehensive theoretical system embracing multiple aspect of cross-cultural communication.

2. Literature review

2.1. Islam and Halal tourism

The core concept of Islam concerns the balance between material and spiritual needs. A sound balance leads to individual well-being and a good life. (Mohsin et al., 2016). In the Qur'an, travel is regarded as advantageous for socialisation (e.g. visiting friends and relatives), the enhancement of health and well-being, the acquisition of new knowledge, and for appreciating the magnificence of God's creations. Travel thus serves as an activity to help balance physical and spiritual states. The ideas are apparent in the various chapters of the Qur'an such as Al-Ankabout verse 20, Al-Imran: 137 and Hajj verse 46 (Henderson, 2003; Mohsin et al., 2016; Zamani-Farahani & Eid, 2016). As Muslims adhere to the Qur'an and the hadith (related texts/verses) as the basis of law and actions in their daily life, travelling and destination choice are also influenced by the Islamic teaching (Mohsin et al., 2016; Scott & Jafari, 2010). The concept of Halal defines approved behaviours that adhere to the Sharia law (Islamic teaching) (Battour & Ismail, 2016; Mohsin et al., 2016). These perspectives are of special significance to Muslims when travelling.

Halal tourism, as proposed by Battour and Ismail (2016), indicates "any tourism object or action which is permissible according to the Islamic teachings to use or engage by Muslims in the tourism industry" (p. 2). The dominant work to date suggests that destinations striving to attract Muslim tourists should attend to multiple aspects of the Halal lifestyle which includes food (Halal restaurants), accommodation preferences (Halal hotels/Halal resorts), transportation practices (Halal trips), fashion, shopping, finance, and medical needs (Battour & Ismail, 2016; El-Gohary, 2016; Mayock, 2015). The present study uses the existing literature as one systematic source of data to build a file of the issues which have already been identified about Halal tourism.

As an example of the prevailing practices and interests in Halal tourism, Malaysia is the leading Halal destination and has attracted 5.6 million Muslim tourists or around 20% of the country's total visitors in 2014. Malaysia not only promotes Halal hotels and restaurants, but also offers easy access to prayer facilities in public areas, Halal hospitals and medication, Islamic tourism attractions, buildings, and events (The Business Year, 2016). Malaysia is also the second ranked shopping destination for Muslim tourists after Dubai (Retail Redaction, 2015).

The literature also identifies small items which can be significant in hosting Muslim tourists. For example, Halal friendly hotel rooms equipped with Qiblah signs (those pointing to Mecca), prayer mats, toilet amenities free from alcohol and animal fats and a basin for the ritual washing needed prior to praying, are all desired facilities that serve the guests and respect their culture and religion. Such hotels nowadays can be found in Europe as well as in OIC countries (e.g. Eurostar Hotel in Moscow, JW Marriott Grosvenor House in London, and the Tschuggen Grand Hotel in Switzerland) (Ramakrishnan, 2015). It is reported that Halal hotels and restaurants in Japan provide a vegetarian menu and/or seafood dishes, non-pork and non-lard meals, non-alcoholic drinks, and prayer rooms (Japan National Tourism Organization (JNTO), 2015).

A study conducted by Premium Europe (2016) noted the top ten hotel features that would cater for Muslim guests, in particular for those from the Middle Eastern countries. They include (in order of importance): Halal food, prayer facilities (e.g. praying mat and Qiblah direction), female swimming/spa/bathing time, female housekeeping, separate spa/pool/beach facilities, a Middle Eastern menu, alcohol free mini-bars or bars, Arabic TV channels, bathing suits for female guests, and the availability of the Qur'an in the rooms. Additionally, it can be noted that airlines that cater to Muslim travellers should observe the Islamic ways of life, such as to serve only Halal foods and non-alcoholic beverages. Further, Muslim female cabin crew should be required to wear a uniform with a headscarf to cover their heads. Several airlines that have this view include Rayani Air, Iran Air, Royal Brunei Airline, and Saudi Arabia Airline (Liau, 2016).

It is important for hospitality and travel providers that offer accommodation, food and beverages to obtain Halal certification. Such certification can be issued by select organisations and local government agencies to appeal to the Muslim market segments. Some examples of the certifying organisations or government bodies include Halal Australia, Inc., Australian Halal Authority & Advisers, Halal India, the Institute for Food, Drugs and Cosmetics Indonesian Ulema Council (LPPOM MUI), Department of Islamic Malaysia (JAKIM), Singapore Religious Council (MUIS), Taiwan Halal Integrity Development Association (THIDA), Central Islamic Committee of Thailand, Islamic Services of America, and Turkey's Association for the Inspection and Certification of Food and Supplies (GIMDES) (Mohsin et al., 2016).

2.2. Coordinated Management of Meaning (CMM) theory

In an attempt to advance the study of Halal tourism, it can be proposed that a comprehensive recognition of the tourists' concerns is required. The approach taken in this study is to attempt to build this comprehensive recognition by considering insights from a more theoretical perspective than that adopted in most of the existing studies. The role of theory in tourism study is often contested with a variety of

views suggesting that tourism theory is inadequate and only partially developed (Aramberri, 2010; Smith & Lee, 2010). There is some agreement, however, that building on theories from sympathetic discipline and content areas of interest, such as communication, sociology, leisure studies, marketing, psychology, and anthropology, can be valuable as tourism researchers seek to enrich their work (Dann, 1999; Fuchs, 1992; Harris, 2005; Mazanec, 2011; Pearce & Packer, 2013).

There are several theoretical candidates for conceptualising the interactions between Halal tourists and their hosts. At the macro scale of analysis many researchers who consider cross cultural encounters in tourism or business settings turn to the work of Hofstede and associates (Hofstede, 2001; Hofstede & Hofstede, 2005) or the similar broad scale classifications of cultural values as represented in the scheme of Trompenaars and colleagues (Trompenaars & Hampden-Turner, 1994). It can be suggested that this valuable and much used work is broadly conceived and is best suited to framing interactions at the national or societal scale rather than treating the specifics of tourism encounters and their challenges.

Another line of work which has traditionally been used in studying cross cultural behaviours in tourism lies in the original formulation of culture shock and its evolution into culture confusion (Hottola, 2004; Oberg, 1960). This approach treats the immediate frustrations and nuances of the exchanges among host and guests with the specific orientation of focusing on difficulties rather than the positive possibilities of the encounters. A third approach which occupies somewhat more of a middle ground is that of social situation analysis. First proposed by Argyle, Furnham, and Graham (1981), it has been used in tourism studies to consider tourist guide interaction and the way backpackers respond to one another in social settings (Murphy, 2001). It underlies much of the work on specialist accommodation where the social nature of hosting people in farm stays and guest houses is heavily dependent on the skills of the service provider (Ateljevic & Doorne, 2000).

There is value in all of these approaches and many of the perspectives they advocate appear in a broader theory of communication known as the Coordinated Management of Meaning (CMM) theory. The coordinated management of meaning theory offers a comprehensive multiple level analysis of cultural contact and communication. It suggests that a rich overview of how people in contact communicate and understand one another can be approached by systematically considering their forms of address, the key episodes in their world, the relationship patterns they have, the life scripts people pursue, and the macro level cultural patterns which dominate their worlds.

The CMM theory has evolved over time. It has progressed through phases which can be characterised as a general theory of communication, an interpretive theory, a critical theory and a practical theory (Barge, 2004). CMM theory, while it has evolved and offers multiple ideas for viewing communication, consistently proposes as a central tenet that analysts should focus on the communication itself rather than be concerned with the full meanings and roots of the behaviours.

A defining principle of CMM theory has been that successful interaction between parties in contact requires them to coordinate their encounter; that is the participants each manage the meaning of the situation in a way that they can continue to function adequately in the conversation or ongoing action.

CMM theorists can be distinguished from an implicit perspective adopted by many (tourism) researchers that an understanding, and preferably a rich understanding, of each culture is required. The CMM position offers a more minimalist approach. CMM theorists have advocated a tolerant co-existence among the people in communication with a view that it is enough to know how to coordinate communication and interaction (Cronen, Chen, & Pearce, 1988; Pearce & Cronen, 1980; Pearce & Pearce, 2000). The approach, most especially in the early writing describing the theory, is that communication should address the issues of how would each party like to be treated, or what is required in order to function well, rather than stressing a deep understanding of the driving forces, spiritual values and agendas shaping the other party. The compass of CMM theory can be captured by examining six levels of communication.

The six levels to be considered in the further development of this study are presented in Table 1.

It is perhaps not surprising, that elements of the social situation analysis, culture shock work and the cultural values research of appear within the CMM categories. For example, the well-known work of Hofstede and Hofstede (2005) and Trompenaars and Hampden-Turner (1994) as broad or macro level analyses of culture are situated in CMM theory within life scripting and cultural patterns. This is in fact an encouraging set of linkages as it reinforces the researchers' view that the CMM categories are effective in covering the communication and interaction space in which we are interested.

The further examination of the issues identified in Table 1 will be undertaken in the Method section of this paper by asking the following question: to what extent do the existing studies of Halal tourism address the issues raised in this hierarchy of CMM concerns about cultural components? It is important again to stress that the orientation of the CMM work is not to demand that those interacting with a group, and in this case Halal tourists, know or understand the roots and meanings of all these cultural nuances. Instead the expectation lies in having an awareness that coordinating and responding to the needs and behaviour of Muslim tourists in these categories should lead to sensitive and fruitful tourism.

In the sophisticated analysis of conversations and communication, the CMM theorists employ terms such as the hierarchy of meanings; they explore loops in communication; and CMM analysts refer to daisy models which refer to the implicit external partners attending to the conversation. There is an emphasis on rules and types of logic in communication. The CMM approach has been used in mediation, in therapy, in dealing with community consultation processes, and in studying management directives and power.

Table 1
The core elements in the CMM approach to cross cultural communication.

Verbal and non-verbal behaviour ^a	Specific words and labels used to describe objects and concepts, the full array of non-verbal patterns including preferences for eye contact, rules for touch, posture preferences, gestures and meanings, management of appearance, speech tones and loudness
Speech acts	Terms of address used including the level of formality, preferences for speaking and listening, behaviours of interrupting or talking over others, public loudness or reticence to speak, appropriateness of topics
Episodes	Sequences of behaviour likely to be managed differently such as around festival days, sacred days, holidays; common practices for greetings and farewells, rules about story-telling and joke telling, eating habits, rituals of (non) drinking of alcohol, gift giving, food production and consumption rules, religious practices and timing of those practices, expectations for payment and tipping and managing money
Relationships	The responsibilities and obligations to family, friends, business partners, and strangers, same sex and opposite sex differences in managing presence and respect, partner relationships and behaviours, children and acceptable treatment and behaviours
Life scripting	Individuals views of themselves in relation to others, independent actions versus commitment to others' well-being
Cultural patterns	The largest set of issues that inform a cultural group including the expectations for honesty, free speech, political and religious tolerance

Adapted from Cronen and Shuter (1983), and Orbe and Camara (2010).

^a Note: For the consistency of terms used in this study, the first letter of the element is capitalized.

3. Study aims

In the present study, the CMM approach is employed to serve the fundamental aim of the work: what elements or features of being Muslim and hence what tourists' needs are overlooked in the research literature? Using the CMM elements as touchstones, the study builds a comparison table to help answer the core question of what additional tourists' needs do tourism researchers and destination providers need to know about Halal tourism.

4. Methodology

Over a decade ago, [Barge and Pearce \(2004\)](#) reported that the use of CMM theory or some of its ideas can be tracked in well over 100 studies. There has been substantial further use since that report, but they note that the broad parameters of the approach have meant that many followers employ only component parts of the approach ([Orbe & Camara, 2010](#)). In this study, an integrative part of CMM theory, the six part model of the components of communication was used as a basis to consider the rich range of factors to consider when analysing communication. This model was first proposed by [Cronen and Shuter \(1983\)](#). The researchers recognise that CMM theorists have adapted and presented several versions of this system, sometimes by re-ordering and renaming some of the components. Nevertheless, all of these adaptations serve the same purpose as used in this paper; the levels of communication from CMM theory provide a tool to help review the comprehensiveness of the factors considered when assessing cultural interaction, in this case Halal tourism.

The scheme developed for this study is more conveniently and succinctly categorised into five parts: Culture, Verbal and non-verbal behaviour (which integrates the term speech act as reported in [Table 1](#) into the verbal communication category), Episodes, Life scripting, and Relationships. Core information was obtained from a review of literature using content analysis to identify the characteristics of the needs

of the Muslim guests when travelling. The methodological approach here can be described as secondary data analysis in the form of a qualitative meta-analysis: that is, the systematic recording of available resources. The literature was classified into the two parts: articles that were generated from the academic journals and articles from the online printed media, and hospitality and tourism websites. Several keywords were used to acquire the information concerning the Muslim travellers through the websites. They include Islamic tourism, Islam and tourism, Halal tourism, Halal food, Halal tour, Halal travel, Halal hotel, Halal restaurants, and Muslim friendly. The articles obtained from the academic journals only considered content concerning to Islam/Muslim and tourism. Articles that only discussed politics, laws, tradition, and other non-related tourism aspects in Islam world were excluded from the examination.

The search resulted in 64 items for further examination, in which 52% were generated from the journals and online printed media, and 48% from hospitality and tourism websites of tourism destinations, associations and tour and travel agencies. The materials were available from multiple countries such as Malaysia, Indonesia, Thailand, Vietnam, India, Japan, South Korea, Hong Kong, China, Taiwan, Australia, and New Zealand. The websites of the two biggest players for Muslim tourism online travel, [halalbooking.com](#) and [halaltrip.com](#), were also reviewed.

The available articles and reports were then classified into five elements based on the CMM approach. Four new items were discovered during the examination of the materials and added in the Episode element. They were shopping and souvenirs, accommodation requirements and facilities, tour, transportation requirement and services, and destination preference/Muslim friendly destination. Data were content analysed using Excel to aid in the data categorisation. During the analysis process, it was found that some sources provided multiple themes that could be classified into more than one element. For example, the Department of Standards Malaysia website specified information related to a Muslim friendly hospitality services standard which covered the elements of Culture (description about Islam in Malaysia),

Table 2
Categorization of research attention about Halal tourism by CMM categories.

Element	CMM	Issues discussed in the existing literature
Culture	The largest set of issues that inform a cultural group including the expectations for honesty, free speech, political and religious tolerance (11)	Description about Islam, Islamic teaching/practices, Sharia Law and Qur'an as the foundation of Muslims' lifestyle and their influence travel, tourism activities, and government policies/politics, explanation about Muslim tourists.
Verbal and non-verbal behaviour	Specific words and labels used to describe objects and concepts (8) Terms of address used (level of formality, speaking and listening style, behaviours of interrupting, public loudness or reticence to speak, appropriateness of topics) (1) Non-verbal patterns (e.g. eye contact, touch, posture, gesture, appearance, tones and volume) (2)	The concept of Halal tourism, Islamic tourism, and Muslim friendly Topics of discussion to be avoided in public (e.g. sex, religion, politics)
Episodes	Eating habits and rituals of (non) drinking of alcohol (24) Accommodation requirements and facilities (21) Religious practices and timing of those practices (12) Destination preference/Muslim friendly destination (8) Tour, transportation requirement and services (8) Shopping and souvenirs (3) Food production and consumption rules (3) Rules about story-telling and joke telling (1) Festival days, sacred days, holidays (2) Common practices for greetings and farewells (0) Gift giving (0) Payment and tipping and managing money (0)	Islam compliant dress code Halal food/restaurants: no pork nor lard, no alcohol Halal hotels, Muslim-friendly hotels, Sharia-compliant accommodations Mosque and prayer facilities, access to the prayer sites, prayer time Muslim friendly tourism destinations that offer facilities and accessibilities compliance to the Islamic teaching Halal tour, Islamic compliant tour, Muslim tour guide and driver, Muslim friendly airport, Halal airline Shopping destinations for Muslim tourists and Islamic souvenir Halal food and certification Inappropriate topic for telling jokes/comedy Islamic holidays and festivals no research attention no research attention no research attention
Life scripting	Individuals views of themselves in relation to others (1) Independent actions versus commitment to others' well-being (1) Aspiration and women's roles (1)	Destination image as a Muslim friendly place/tourism destination
Relationships	Responsibilities and obligations to the guests (3) Same sex and opposite sex differences in managing presence and respect (1) Acceptable treatment and behaviours (2)	Role of women in tourism Muslims travelling to Muslim and non-Muslim countries Non-Muslims travelling to Muslim and non-Muslim countries Women and tourism Acceptable dress code and behaviour when visiting religious sites

Note: The numbers in brackets refer to the number of times the topic is discussed in the literature.

Verbal and non-verbal behaviour (the specific words and labels used to describe objects and concepts, that is Muslim friendly hospitality services standard), Episodes (Eating habits - Halal food/restaurant/product, Islamic holidays and festivals, Islamic souvenirs, Muslim friendly hotels and resorts, Muslim friendly travel agent, tour, and airline), and Life scripting (description of Malaysia as the world's leading Halal hub and Muslim friendly destination). In this case, the source (Department of Standard Malaysia website) was only counted as one source to avoid duplication in the counting of data resources.

5. Results

The results of this study fall into two parts. Firstly the existing profile of the Muslim tourists' needs are catalogued. Next the additional needs suggested by the CMM categories are outlined. The findings (Table 2 and Table 3) indicated that the Episodes were the most frequently discussed issues. They were present in 45 of the resources considered. Of the 82 issues classified as the Episodes, most discussions were about Halal food and Halal restaurants, Muslim friendly accommodation facilities, the religious practices, Halal/Islamic compliant tour and transportation, and the overall concept of a Muslim friendly destination. Such discourse was widely found in all types of literature (journal articles, online printed media, and hospitality and tourism websites). The topic of Culture was presented most often in the journal articles. The Verbal and non-verbal behaviour issues encompassed descriptions of concepts/specific words and labels. The Life scripting and Relationships were the least frequent topics of discussion in the literature. Furthermore, these topics were often not the major focus of interest, but only formed a part of the discussion in select articles.

While the majority of the academic works addressed Malaysia and Middle Eastern countries as the research context, in the Episodes related element, North East Asian countries and Malaysia were the countries that commonly appeared during search of the websites. This result is exemplified by the websites of Japan National Tourism Organization's Welcome Guide for Muslim Visitors, Kyoto Travel Guide for Muslim tourists, Japan Muslim Guide for Tokyo, Kansai airport guideline for Muslims, Kobe area guide for Muslim tourists, Jeju Guide for Muslim visitors, Visit Korea's guidebook on Muslim friendly restaurants in Korea, and Islamic Tourism Center of Malaysia. Information about Halal tourism from the online news (CNBC, CNN Travel, Fukuoka Now Magazine, NY Daily News, The Business Year, The Guardian, The Jakarta Post, The National) were mainly about the growth of Muslim tourists, definition of Halal tourism and Halal facilities, such as Halal food and restaurants and Halal accommodations.

6. Discussion

The principal aim of this study was to identify the comprehensiveness of the research and commentary available concerning the needs of Muslim travellers. The results reported in Table 2, which were built

around the categorisation of the literature according to the categories of CMM theory, reveal much repetition and some inadequacies. Shortcomings in what we know exist principally in terms of the facets of Life scripting, Relationships and Culture. There are also some inadequacies in the coverage of Verbal and non-verbal components of communication, and some further but fewer possibilities to be considered in the matter of Episodes.

In broad terms, the results can be linked to the now historic view offered by Evans (1976, p. 191): "Little study has been made on the varieties of interaction between (*Muslim*) tourists and host community, and the factors involved in communication between them"; and the argument developed by Steiner and Reisinger (2004) that the everyday talk in tourism, such as the online tourism discussion groups, travel guideline books and brochures, and videos may be the lifeblood of the tourism sector, but these sources fail to provide effective or comprehensive treatments of issues.

More specifically, the categories which were employed from the CMM theory enable some quite precise points of identification of what we do know from multiple sources and what we might consider in more detail as researchers and destination managers. The identification of these additional topics could promote the richer engagement with and support for Muslim tourists. From Table 2 the most complete rendition of the needs of Muslim travellers appears to lie in the recording and documentation of Episodes concerned with the preparation and consumption of food and the non-consumption of alcohol. These points are well known and documented repeatedly. Additionally, a solid body of points was identified concerning the needs for prayer. In the Episodes category, there was not, however, much treatment of the festivals and holidays which characterise and define life for the Muslim community. An immediate contrast can be drawn here with the repeated attempts in many communities to celebrate Chinese New Year for tourists who are out of their home community. The consideration and management of specific Muslim days and periods of importance such as Eid-ul-Fitr (celebration at the end of Ramadan) are neglected. Other Episodes with a high level of relevance to tourist behaviour and communication contexts include how Muslim travellers approach bargaining, tipping and preferred ways to shop. Given the potential expenditure which Muslim travellers may generate, merchandising and shopping behaviours appear to be substantially understudied in the existing work. As with several other gaps identified in this study, the possibility of investigating these issues beckons.

The treatment of the CMM level of Verbal and non-verbal behaviour was only moderately well covered in the available studies. There was some familiarity shown in the literature with a few key words pertaining to Muslim needs; notably the dictates of Sharia law, the need for Qiblah signs and the specification of what Halal means in terms of food and some interpersonal services (Mohsin et al., 2016). There was little attention given to the forms of address, rules for touch, the essential use of the right hand when passing objects, preference for social distance when conversing, preferred intimacy of eye contact, and status differentials among couples or within social groups. The category of Non-verbal communication can also be extended to the core principles of covering the body and dress codes which are deemed acceptable, particularly for those tourists from the more fundamental and strict Islamic countries. These kinds of non-verbal dress code issues and the breaking of rules are worthy of specific advice for host communities and can be moderated according to the origins of the tourists.

The broad category labeled Cultural in the CMM theory is moderately well served by the existing literature. Nevertheless, as Pennington-Gray and Thapa (2004) argue, issues of culture and social customs are often overlooked in tourism destination websites (cited in Steiner & Reisinger, 2004). There appear to be multiple facets of the broad cultural level of influence on Muslim travellers which might be dealt with in more detail in the education realm for destination managers and service personnel. Notable examples of understudied themes include the edicts for good behaviour arising from the Qur'an, the attitudes towards the

Table 3
Major topics of discussion in the literature.

Elements	Number of issues	Coverage
Culture	11	Mainly covered in the academic papers
Verbal and non-verbal behaviour	11	Mainly covered in the academic papers
Episodes	82	Much discussed and available from various sources (e.g. academic papers/journal articles, online printed media, hospitality and tourism websites)
Life scripting	3	Not much discussed, few were found in the journal articles and websites
Relationship	6	Not much discussed, few were found in the journal articles and online printed media

value of travel itself, the acceptability of conspicuous consumption and the display of status and wealth, the familiarity with the conventions of sustainability and associated practices, and the sensitivities to political and anti-Muslim sentiment which exist in some destinations.

Additional information describing the results of the study can be found in the last two CMM categories described in Table 2. At core, Life scripting describes how individuals see themselves in relation to others and their community. The concept therefore covers the ideas of self-development and fulfillment and can be seen in the context of Muslim travellers as an interesting space for examining the transformational possibilities of travel and tourism. There is little research at this stage on whether or not travel is seen as liberating and life enhancing for tourists from the more conservative Muslim countries in terms of how they reflect on their own well-being, their societies and potentially how they even re-evaluate their political and religious perspectives. There is a rich space here for those with a critical theory orientation, or indeed for any research team intrigued by the universality of the transformational possibilities of tourism in people's lives (Filep & Pearce, 2014).

For the topic of Relationships, there is relatively little reported in the academic research literature or the broader advisory web sites and documents. The missing material concerns the rules and preferred segregation of men and women in many settings, especially in terms of such behaviours as using spas, swimming pools and extending to other recreational pursuits such as massage and beauty treatments. The questions here turn on such issues as managing these requirements for separating the sexes. The considerations include who can be with whom in such spaces and whether or not a destination can partition times or create facilities for the separate enjoyment of common physical tourist pursuits to fit with the relationship rules among Muslim tourists.

By systematically examining core elements and facets of communication derived from a comprehensive communication theory, it has been possible to locate the concentration of attention in both the academic and the wider tourism literature. These results were reported in Table 3. They provide a view that the academic literature is somewhat more expansive than the information derived from the “gray” literature, but that both tend to be somewhat limited in treating the complexity of cultural issues, the relationships level of Halal tourism and the life scripts of those who venture to both Muslim countries and Muslim welcoming nations.

The purpose of this study has been to generate insights about Halal tourism. Two limitations of this study can be clearly stated. It is acknowledged as a weakness of this review that there are fine-grained variations among the countries and communities generating Halal tourists. For example, studies about Indonesian Muslims and Indonesia as one of the Muslim destinations are scanty (the researchers were unable to find such material as at August 2016), although Indonesia has the world's largest Muslim population and is among the top ten Muslim (OIC) destinations in the world. It may be due to inattention of the Indonesian government towards the Islamic tourism market (Henderson, 2010). In presenting this integrative overview these national nuances are lost, but they are recognised and the application of the CMM system to any one country does offer a pathway to correct any superficiality which this cross-national approach has generated.

Another limitation is that the presentation of the cultures and customs of the visited destination for Halal tourist could be both developed and studied more intensively. Much of the preceding discussion has focused on the needs of the Halal tourists. On the other hand, a Muslim destination should also provide information about its customs, lifestyle, and protocols, so that visitors from either non-Muslim countries or Muslim countries will be more mindful and cognizant of the destination's social habits and culture. The results of this study found that many websites do not provide inclusive cultural information for tourists. This finding is in agreement with the analysis of web sites by Pennington-Gray and Thapa (2004) (as cited in Steiner & Reisinger, 2004). An opportunity arising from this limitation is to study more intensively what Halal tourists want to know about a specific destination.

Nevertheless and all importantly, CMM theory offers a pragmatic position for non-Muslim researchers and destination managers. It stresses that we should study and plan for what Halal tourists want, but we can do this without needing to immerse ourselves in the sophisticated and complex cultures of the Islamic world. Some of the topics generated from this integrative overview and communication oriented review can be pursued by accessing the emic voices of those who follow Islam. The present research team view five topics from this review which warrant solid new data for improving our understanding of Halal tourism. These topics can be specified as, the management of the separation sexes in common recreational activities, the consideration of how to support cultural and religious Islamic occasions, the meaning and power of travel for individual well-being in Islamic life, the study of shopping preferences and needs, and the nuances of direct verbal and non-verbal interaction with Muslim guests. Taken together these newly identified areas of focus could assist in building and enhancing Halal tourism globally. We know about Halal food, the need for prayer and the non-consumption of alcohol. It is time to turn attention to new research topics in the search for a research-informed and sensitive welcome to Halal tourists.

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