THE VALUE OF ISLAMIC TOURISM:
PERSPECTIVES FROM THE TURKISH EXPERIENCE

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Abstract: The aims of this article are twofold. One is to propose a framework to better understand the terms *Islamic tourism* and *value*. Marketing scholars have long studied perceived value and proposed various conceptualisations of the term. However, further explorations are needed to broaden the concept so as to fit the needs and expectations of Muslim consumers. Although Muslims make up one of the largest tourist markets in the world, the perceived value of tourism offerings oriented toward this market has not been clearly defined. Therefore, a framework to present an Islamic view of the concept constitutes the first aim of this article. A second aim is to provide an overview of the ḥalāl tourism market in Turkey. Current developments in the Turkish ḥalāl tourism market and the value of Turkish tourism offerings are discussed in detail. Current issues and proposals for future studies are addressed at the end of the article.

Introduction

The World Islamic Tourism Forum (Kuala Lumpur, 12-13 July 2011) offered a noteworthy effort to advance an area that is closely related to travel activities of all people and of Muslims in particular today. The forum concerns all people because what is most needed today is the knowledge about and understanding of different cultures that interact with each other in every aspect of daily life. Tolerance, respect and mutual sharing are only possible with true understanding of and goodwill toward others. In contemporary life, around one billion people travel internationally for tourism purposes yearly and these travellers share much during their travel activities. Tolerance, respect and mutual sharing are needed more than ever before.

The World Islamic Tourism Forum was concerned with Muslims in particular, because in spite of being members of one of the largest religious communities in the world, they often do poorly in expressing themselves and their way of life to others. Whatever the true reasons for the (as I would consider it) lack of understanding toward

Muslims today, actions to remove barriers and to establish ties with others are duties of Muslims and non-Muslims alike. Accordingly, efforts such as the aforementioned forum should be highly appreciated.

Technological advancements have brought about massive changes in tourism participation. Compared to several decades earlier, human beings can now travel in large numbers and spend a considerable amount of their time and money for tourism purposes. As one of the results of experience and capacity building, governments and companies can offer high-value products to consumers. In addition, consumers demand better value products because of their experience with products and ease in information gathering (i.e., the internet).

Value in consumption has become the key term recently because it results in consumer satisfaction and loyalty.[1] In broad terms, consumers value products based on what they *get* versus what they *give*.[2] Although academics have gathered considerable theoretical knowledge concerning the conceptualisation of perceived value, research about its true meaning applicable to different customer groups is still lacking. In other words, we know in general that consumers value products based on quality, price and affective benefits.[3] However, we still don't know what makes up value for different customer groups that come from various cultural backgrounds. The question is therefore how to define perceived value for *ḥalāl* tourism consumption and how it is different from other types of tourism consumption.

Definition of the Concept of Islamic Tourism

Tourism is a complex phenomenon and it is a challenging task to offer a succinct definition of this concept.[4] According to the World Tourism Organisation (WTO), "Tourism comprises the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited."[5] Tourism, therefore, consists of the short term movement of people to destinations outside their usual environment and their activities.[6] Tourism is inherently related to three types of activities:[7] travelling away from one's home for 24 hours, using one's leisure time to travel and take holidays, and travelling for business.[8] Furthermore, three qualities make up the essence of tourism: the movement of people, a sector of the economy or the industry; a broad system of interacting relationships of people, given their need to travel outside their communities; and services that attempt to respond to these needs by supplying products.[9]

Apparently, tourism is not a new phenomenon, but technological advancements especially in jet aircrafts contributed significantly to the concept. The world has experienced mass movements of people during the past century, and tourism has been discussed as a social force and a reality in today's modern life.

Some of the difficulties scientists and practitioners have had in studying tourism are the recognition of it as an area or subject, conceptualisation due to its multidisciplinary nature, confusion about related terminology (e.g. ecotourism), reductionism (oversimplification) of its scope, rigour or inconsistency in defining the concept and different approaches taken by the academy and practice.[10] The same difficulties apply to the conceptualisation of Islamic tourism today.

In brief, tourism is a complex phenomenon with sociological, behavioural, economical, political, cultural and environmental dimensions influencing every aspect of life in modern societies and scientists have difficulties in drawing its borders. Much has been achieved in tourism studies in 1990s. A number of books and academic journals have been published in tourism, hospitality and related areas. However, it is hard to make the same conclusion for studies related to tourism and its relationship with the religion of Islam and Islamic consumption. Notable writers have made invaluable contributions to approaching the concepts related with tourism and Islam but as an academic area it seems still in its infancy.[11] The *Islamic Tourism* magazine is the only periodical to my knowledge that devotes its name to Islam and tourism (www.islamictourism.com). A number of authors have presented views about concepts related to Islam and tourism in this magazine. Also, the Global Islamic Tourism Organisation (GITO) has given academics and practitioners a chance to present views about Islam and tourism in its international conferences.

Henderson points out the definitional ambiguities with regard to the concept of Islamic tourism. She distinguishes between Islamic tourism, non-Islamic tourism and un-Islamic (anti-Islamic) tourism.[12] According to Henderson, Islamic tourism covers all product development and marketing efforts designed for and directed at Muslims whereas non-Islamic tourism represents product development and marketing efforts designed for and directed at non-Muslims.

Some of the definitions of the concept of Islamic tourism found in literature are presented in Table 1. The following section will elaborate on the definition of Islamic tourism and provide a motivational approach to the concept.

Table 1   Previous Definitions of 'Islamic Tourism'

Authors	Definitions
Henderson (2010)[14]	*All product development and marketing efforts designed for and directed at Muslims.* Motivations are not always or entirely religious. Participants could be pursuing similar leisure experiences as non-Muslims, albeit within parameters set by Islam, and destinations are not necessarily locations where the *sharīʿah* or full Islamic law is enacted.

Ala-Hamarrneh (2011)[15]	*The economic concept* for Islamic tourism is an extension and expansion oriented concept which focuses on the importance of intra-Muslim and intra-Arab tourism in terms of inclusion of new tourist markets and tourist destinations.
	The cultural concept for Islamic tourism includes visions and ideas that outline the inclusion of Islamic religious-cultural sites in tourism programs with pedagogical and self-confidence-building elements.
	The religious-conservative concept for Islamic tourism has not yet been theoretically articulated. But various opinions and remarks in the discussions on the future of tourism in the Arab and Islam worlds as well as some practices of hotel management indicate that articulations and implementations are just a matter of time.
Henderson (2009)[16]	*Tourism mainly by Muslims*, although it can extend to unbelievers motivated by Islam to travel, which takes place in the Muslim world.
Shakiry (2006)[17]	The concept of Islamic tourism is not limited to religious tourism but extends to *all forms of tourism except those that go against Islamic values*.
Hassan (2007)[18]	In its narrow sense, it may mean religious tourism (visiting shrines all over the Islamic world). But in its wide sense, it is *the type of tourism that adheres to the values of Islam*. Most of these values are shared with other religious and non-religious beliefs (for example the ethical code promoted by World Tourism Organisation). It calls for respect for local communities and the local environment, benefiting the locals, acting with decency and learning about other cultures.
Hassan (2004)[19]	Islamic tourism means *a new ethical dimension in tourism*. It stands for values generally accepted as high standards of morality and decency. It also stands for the respect of local beliefs and traditions, as well as care for the environment. It represents a new outlook on life and society. It brings back values to the central stage in an age where consumerism is rife and everything is available for use and abuse in the most selfish way. It also encourages understanding and dialogue between different nations and civilisations and attempts to find out about the background of different societies and heritages.

Dogan (2011)[20]   Islamic tourism covers *tourism activities by Muslims* in seaside destinations for the purposes of relaxation and entertainment in hospitality enterprises that apply Islamic principles.

A Proposed Definition of Islamic Tourism: Motivational Perspective

Definitions of Islamic Tourism presented in Table 1 give reference to the participants of the activity (e.g., Muslims), locations (e.g., Islamic destinations), products (e.g., accommodations, food and beverage), dimensions (economic-cultural-religious) and management of the service production process (e.g., marketing and ethics).

These definitions, in general, give little attention to the motives that initiate travel. Motivations are especially important in the case of Islam because every deed starts with intentions and has results accordingly. In a famous *ḥadīth*, Prophet Muḥammad said, "The reward of deeds depends upon the intentions and every person will get the reward according to what he/she has intended."[20] 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 (*fī sabīl-Allāh*), submission to the ways of God (through *ḥajj* and *ᶜumrah*), realisation of the smallness of man and the greatness of God, encouraging and strengthening the bond of *silat al-raḥīm* (Muslim fraternity) and conducting business.[21] Muslims are encouraged to achieve physical, social and spiritual goals by travelling.[22]

From this perspective, Islamic tourism can be defined as *tourism activities by Muslims that originate from Islamic motivations and are realised according to sharīᶜah-principles.* These activities can be within the scope of the hajj, the *ᶜumrah*, *silat al-raḥīm*, *fī sabīl-Allāh* (acting in the cause of God) and others referenced by the Qurʾān and by the teachings of Prophet Muḥammad. 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."[23] In this regard, travelling for such purposes as health (relaxation), education (learning-teaching-information sharing), and awareness of other cultures, education and business are all considered within Islamic motivations to travel referenced in the Qurʾān and in the *Sunnah*.[24] In this view, for a tourism activity to be called Islamic, it should originate from the motivations referenced in the main sources of Islam.

If we apply the above definition to the WTO definition, then, Islamic tourism can be defined as the *activities of Muslims travelling to and staying in places outside their usual environment for not more than one consecutive year for participation in those activities that originate from Islamic motivations which are not related to the exercise of an activity remunerated from within the place visited.*

This definition of Islamic tourism differs from the general definition of tourism in that it differentiates participants as Muslims and motivations to travel as Islamically acceptable purposes. An undisputed condition on Islamic activities is that they have to be conducted according *sharīʿah*-principles which make these activities acceptable (*ḥalāl*) in Islam.[25]

Islamic Tourism as a Commercial Activity: *Ḥalāl* Tourism

The discussion presented about Islamic tourism so far has taken a motivational perspective toward the tourism activity. Islamic tourism as an economic activity can be separated from this discussion and the industry that serves Muslim tourists may be defined in commercial terms. In Islamic literature, a general term for religiously acceptable is *ḥalāl* and it usually refers to the consumption and utilisation of material things for Muslims.[26] The way to utilise and consume all the blessings is *mubāḥ* and termed *ḥalāl* in Islam.[27] In other words, consumption and utilisation of things that are not forbidden by the Qur'ān and the *Sunnah* (sayings and deeds of the Prophet Muḥammad) are *ḥalāl* in Islam.[28] The opposite of the term is *ḥarām* and it denotes unacceptable consumption and utilisation of things. A Muslim is therefore expected to benefit from *ḥalāl* things and to abstain from the *ḥarām*. From this point of view, categorisation of tourism-related goods and services that are designed, produced and presented to the markets according to Islamic rules (*sharīʿah*) can be considered under *ḥalāl* tourism. Such use of the terminology about touristic goods and services is already common. For example, the terms *ḥalāl* trips, hotels, airlines and foods are frequently used in sectoral terminology.[29]

Islamic Tourism Decision Making and Perceived Value for *Ḥalāl* Tourism Products

Research in consumer behaviour shows that the entire consumer decision-making process can be explained in four distinct stages.[30] The process is typically initiated by felt needs or motivations, continues with selection of products (e.g., information collection, evaluation of alternatives and choices), experience with or consumption of products and post-purchase evaluation and future decisions. Components of the decision-making process are illustrated in Figure 1. As shown in the figure, components of these stages for the consumption of tourism products include;

- Motivations: The motivation to participate in tourism activity can be generic tourism motivations (e.g., conducting business, visiting friends or relatives, pursuing other personal business activities (e.g., shopping) and pleasure[31]), specific Islamic motivations (e.g., acting in the cause of God (*fī sabīl-Allāh*), submission to the ways of God (through *ḥajj* and *ʿumrah*), realisation of the smallness of man and the greatness of God, encouraging and strengthening

the bond of *silat al-raḥīm* (Muslim fraternity), conducting business[32]) or non-Islamic (Islamically unacceptable) motivations. Most generic motivations are common for Muslims and non-Muslims. However, certain motivations for tourism which provoke pure hedonism, permissiveness, lavishness, servitude, foreignness, etc., are not acceptable according to Islamic doctrine[33] and these motivations can be considered non-Islamic motivations. For example, tourism as "sex tourism"[34] and "wine tourism"[35] is unacceptable and considered *ḥarām* in Islam. Examples of generic and Islamic tourist motivations are given in Table 2.

• Decision-making: Actual decision-making includes information gathering, evaluation of alternatives and making choices. In the case of Islamic tourism, actual decisions are made based on *sharīʿah* principles, which influence subsequent stages in the process.

• Service-consumption: Consumption of products includes affective aspects (e.g., hedonics), monetary aspects, non-monetary aspects (e.g., time, effort and psychological discomfort) and product quality aspects.[36]

• Post-purchase evaluation: Post-purchase evaluation includes perceived value, satisfaction and behavioural intentions (e.g., recommending, complaining, revisiting intentions).[37]

Table 2   Examples of generic and Islamic tourist motivations

	Motivations	Sources
Generic Motivations	• Conducting business, visiting friends or relatives, pursuing other personal business activities (i.e. shopping) and pleasure.	*Goeldner and Ritchie (2006)[39]*
	• Experiencing culture, pleasure-seeking, fantasy, relaxation, physical participation.	*Kozak (2002)[40]*
	• Relaxing mentally, discovering new places and things, avoiding the hustle and bustle of daily life, relaxing physically, being in a calm atmosphere, increasing knowledge, having a good time with friends, being with others, building friendships with others, using imagination, gaining a feeling of belonging, challenging personal abilities, using abilities and skills in sports, developing close relationships.	*Ryan and Glendon (1998)[41]*

	• Climate, relaxation, adventure, personal reasons (i.e. nostalgia), educational motives.	*Bansal and Eiselt (2004)[42]*
Islamic Motivations	• Acting in the cause of God (*fī sabīl-Allāh*), submission to the ways of God (through *ḥajj* and *ʿumrah*), realisation of the smallness of man and the greatness of God, encouraging and strengthening the bond of *silat al-raḥīm* (Muslim fraternity), conducting business.	*Din (1989)[43]*
	• Seeking health (relaxation), education (learning-teaching-information sharing-visiting scientists), realisation of other cultures, business.	*Aglamaz (2009)[44]*
	• Promoting Islam (*tablīgh*), seeking scientific knowledge, educating others, working for *ḥalāl* earnings, taking lessons from past.	*Kusursuz (2011)[45]*

One of the critical aspects of the consumer decision-making process is consumers' evaluation of value of products. There is a general consensus in consumer behaviour research that consumer satisfaction and future behavioural intentions are positively influenced by their perceptions of value.[45] In making value evaluations, consumers typically compare what they receive (i.e., benefits) with what they have given up (i.e., price and non-monetary sacrifice).[46]

Consumption of tourism products has distinct characteristics because tourism involves a longer time due to travel and usually entails higher overall costs. Therefore, tourists usually spend considerable time on evaluating their experiences and demand high value for future participation. High value tourism products are usually emotionally satisfactory, reasonably-priced, of high quality and require little physical and psychological effort. Consumers usually refer back to their expectations when making satisfaction and value evaluations.[47] Expectations are formed with consumer motivations and consumers expect to find benefits congruent to their initial motivations.

Evaluation of the value of tourism products in the case of Islamic tourism participation entails a completely different process due to the requirements of Islam. These requirements are called *sharīʿah*-principles and at the simplest level these principles "prohibit adultery, gambling, consumption of pork and other *ḥarām* (forbidden) foods, selling or drinking liquor and dressing inappropriately."[48] In addition, a typical Muslim is expected to do regular prayers in clean environments and fast in Ramadan. In Islamic teachings, Muslims are also expected to abstain

from profligate consumption and indulgence.[49] Islamic principles are requirements for every Muslim, and sensitivity toward application of these principles is important because religious deeds are not acceptable if they are not conducted appropriately. Therefore, the participation of Muslims in tourism activities requires acceptable (*ḥalāl*) goods, services and environments. The differences between Muslim and non-Muslim tourist participation in tourism with regard to value perceptions are illustrated in Figure 1. As shown in the figure, *sharīʿah*-compliance should be a pre-requisite for high value tourism experiences for Muslims.

Ḥalāl Tourism and Turkish Experience

In this part of the paper, my purpose is to present the current situation in Turkey with respect to *ḥalāl* tourism industry. As noted previously, all the goods and services of the tourism industry designed according to Islamic principles and offered to Muslim markets in Turkey are considered part of *ḥalāl* tourism in Turkey.
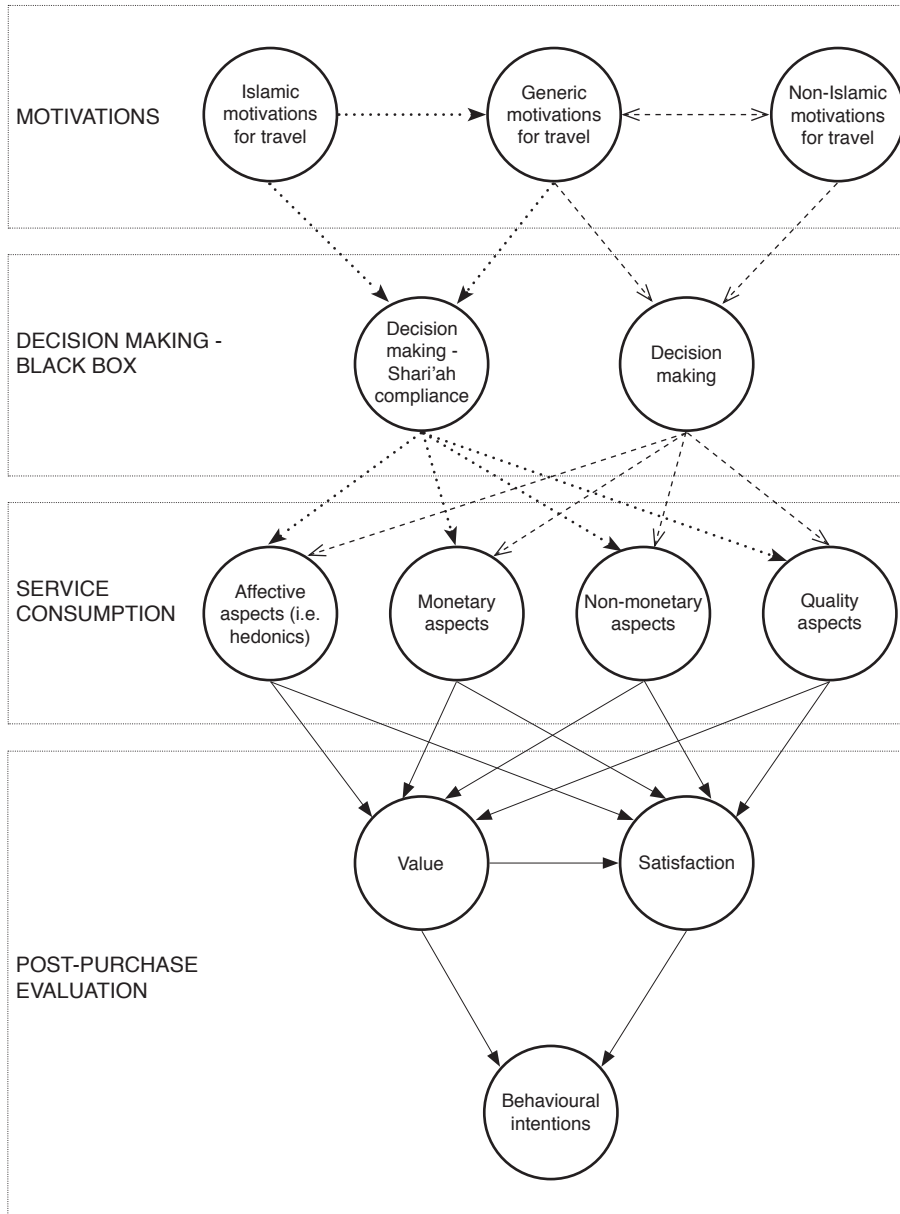
An Overview of the Turkish Tourism Industry

Official tourism statistics provided by Turkish Ministry of Culture and Tourism show that Turkey attracted over 28 million tourists in 2010. Tourism receipts exceeded US$21 billion and average tourist spending was around US$630.[50] For a long time, Turkey has been one of the top ten tourist destinations in terms of tourist arrivals. Political stability of the country in 2000s has resulted in improvements in many areas including infrastructure, international relations and event management, which all had a pivotal impact on tourism development. According to projections, the country is expected to increase tourist numbers to 63 million tourists and tourism earnings to US$86 billion by 2023.[51]

Turkish Tourism Products

Turkey is quite rich in tourism potential. Its geographic location, climate, the multicultural nature of its demographics and its diverse history make it one of the most attractive destinations in the world. Among the types of tourism actively pursued that are listed by the ministry of Culture and Tourism in Turkey are sea-sun-sand, health and thermal (hot-spa), winter, highland, cave, hunting, event, golf, youth, yacht, botanic, silk road faith, air sports, mountaineering, rafting, diving and bird watching.

Currently, Turkey has a touristic bed capacity of around 600,000 and 2,600 accommodation facilities. These numbers are up from a bed capacity of 56,000 and 500 facilities in 1980. Antalya, Istanbul, and Mugla are the three major tourism cities in Turkey. These cities accommodate around 50% of international visitors to the country.[52]

Figure 1   A Proposed Model of Perceived Value for an Islamic Tourism Decision-Making Pocess

················▶   Denotes tourism participation and evaluation process for Muslim tourists
----------▹   Denotes tourism participation and evaluation process for non-Muslim tourists

An Overview of *Ḥalāl* Tourism Industry in Turkey

A Historical and Political Perspective on Ḥalāl Tourism Industry in Turkey

The roots of contemporary tourism in Turkey go back to the establishment of the Tourism and Promotion Ministry in 1963. In the 1960s and 1970s, very limited signs of organised tourism activity existed in Turkey. The governmental effort in these years was mostly spent on planning.[53] The start of mass tourism activity was with famous Tourism Incentive Act in 1982. The period from the 1980s until 1992 is remembered in connection with Prime Minister Turgut Özal and his party, ANAP. Much of planning, infrastructure, legislation (i.e. incentives) and promotion were accomplished during these years with Özal and his ANAP party. The 1990s through 2012 were marked by political instability and economic downturn which resulted in the increase of mass tourism activity with all-inclusive vacations. A massive tourist influx to popular seaside destinations was experienced during these years from the European and Russian markets. The last decade (2002-2012) has seen political stability and economic development. These years were marked by a new wave of tourism-planning that included a tourism diversification policy where different types of tourism were encouraged in every part of the country. A review of the recent tourism development history in Turkey is presented in Table 3.

Table 3   Review of the Recent Tourism Development History in Turkey

	Before 1980s	**1980-1992**	**1992-2002**	**2002-2011**
Political environment	• Political turmoil	• Turgut Özal–ANAP • Political stability	• Political turmoil • Economic downturn	Recep Tayyip Erdoğan, AKP • Political stability • Economic development • Rising middle class
Scope of tourism activity	• Very limited tourism activity	• Establishment of tourism legislation • Planning and infrastructure • Upsurge in tourist numbers • Recognition in European markets	• Building of superstructure • Rising promotion activites • Increasing supply • Popularity in Russian markets • Increasing tourist numbers • Popularity of all-inclusive vacations • Decreasing tourism earnings	• Increasing tourism supply and demand • Tourism product diversification • Increasing thermal tourism supply • Holistic tourism planning (Turkish Tourism Strategy 2023) • Upsurge in participation of Muslims in tourism activity

The *ḥalāl* tourism industry products that attract mainly conservative Muslims were presented to the tourism markets mainly after 2002 with the coming of Erdoğan and his political party, AKP. The number of seaside hotels and resorts supplying *ḥalāl* tourism concepts increased from 5 to 39 following the AKP take-over of the government after the 2002 elections.[54] Critics in Turkey argue that the increase in *ḥalāl* tourism activity in Turkey is mainly due to the economic and political progress of conservative Muslims in Turkey.[55] The AKP is blamed for creating an alternative way of life as opposed to the Western style which includes the Islamic way of holiday making.[56]

Ḥalāl tourism was also discussed in various platforms in the international arena. Discussions about *ḥalāl* tourism have gained support from member countries in the Economic and Commercial Cooperation of the Organisation of the Islamic Conference (ISEDAK – comcec.org). One of the areas recommended for support in the 2007 conference was "Islamic Halal Tourism". The magnitude of the Islamic tourism market was also mentioned at the World Travel Market fair in London in 2007. In one occasion, it was noted in the press that the president of the Independent Industrialists and Businessmen's Association (MUSIAD) proposed an Islamic Tourism Free Zone during Saudi Arabia's King Fahd's visit to Turkey.[57]

The Legal Status of Ḥalāl Tourism Products in Turkey

The standardisation and certification of tourism enterprises in Turkey are ruled by the Ministry of Culture and Tourism. The latest directive on this issue was approved by the Council of Ministers (10 May 2005, no. 2005/8948) and published in the official Gazette (21 June 2005, no. 25852). The current directive does not refer directly to the selling of alcoholic beverages. But it does require four-star holiday villages to have an open or closed bar, and five-star holiday villages to have a discotheque or a night club on the premises. The requirement to have a bar on the premises in two-plus star hotels was removed in this new directive.

The hotels that employ the *ḥalāl* tourism concept are known to obey all the legal requirements of the ministry directives but use hotel facilities compatible with *ḥalāl* tourism. For example, these hotels do not sell alcoholic beverages in the bars and use the discotheque and night clubs as prayer rooms.[58] In addition, these hotels separate pool and beach facilities for men and women, apply dress codes in certain areas, do not allow opposite gender children (6 and above) in swimming facilities, ban photographing in swimming facilities, encourage social programs with Islamic content and market through certain distribution channels.[59]

The above-mentioned characteristics of the *ḥalāl* hotels provoked some criticism from the sector representatives in that the standards used in these hotels create unlawful discrimination between domestic and foreign tourists, genders, bachelors and married tourists, alcohol-consuming tourists and others.[60] These hotels are

especially criticised for using public beaches for their own purposes by creating private spaces for men and women.

Major Types of Ḥalāl Tourism Activities and Resorts

The accommodation facilities that cater to the *ḥalāl* tourism industry in Turkey can be categorised into two groups. One of these groups consists of seaside facilities. These facilities have been popular since the last decade or so and they represent a fairly new concept for Turkish tourism. As mentioned previously, the number of these facilities increased from 5 to 39 in just five years, and this trend is still gaining in popularity. The other group includes hot-spa (thermal) facilities which cater to both health tourism and entertainment tourism. As a concept, hot-spa tourism is as old as humanity and these facilities have been serving Turkish tourists for many years.

Table 4 shows popular terminology used in web pages for hospitality enterprises that target Muslim populations.

Table 4   Terminology Used by Hospitality Enterprises to Describe Vacations and Tourism Products to Attract Muslim Tourists in Turkey

Terminology in Turkish	Terminology in English
İslamitatilyerleri	Islamic vacation destinations
Islamioteller	Islamic hotels
Muhafazakaroteller – tatilköyleri – tatil	Conservative hotels – resorts – vacation
Alternatiftatil – oteller	Alternative hotels – vacations
Tesettürlüoteller	Veiled (covered) hotels
Dinioteller	Religious hotels
Islamitermaloteller	Islamic hot-spa (thermal) hotels
Islamikaplicalar	Islamic hot-spas
Kaplıcalar	Hot-spas
Dindartatil	Religious vacations
İçkisizoteller	Alcohol-free hotels
Bay-bayanayrıhavuzluoteller	Hotels with separate pools for men and women
Islamikonseptliotel	Hotels with Islamic concept

Although there are no statistical data in Turkey that show the capacity of hospitality enterprises using the *ḥalāl* tourism concept, an overall figure is given in Figure 2 based on internet data. The hotels and their capacities are identified from internet sources, and total capacity for these hotels is given in Figure 2. The numbers in Figure 2 include both seaside and hot-spa facilities. As shown in the figure, hospitality enterprises using *ḥalāl* tourism concept make around 5.6% of the total bed capacity in Turkey. This figure is very limited considering the totality of the Muslim tourist market in Turkey.

Figure 2   A Categorisation of Hospitality Enterprises in Turkey Based on
Consumer Profiles

Hospitality Enterprises in Turkey (100%)
600,000 beds in 2600 facilities

Hospitality Enterprises Using Halal Tourism
Concept (5.6%)
33,781 beds in 64 facilities
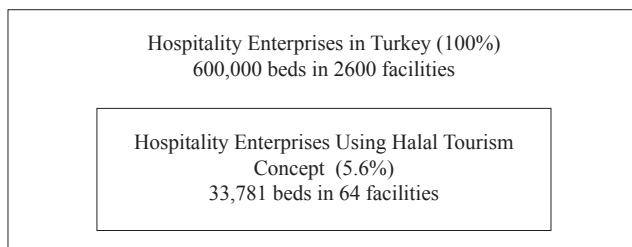
Seaside Facilities: The seaside facilities that claim to apply *ḥalāl* tourism concept are given in Table 5.[61] As shown in the table, five of these facilities opened before 2002. The rest of the facilities were launched after 2002. Fourteen of the facilities are located in the vicinity of Alanya, a famous tourism resort, and all the facilities have a 3-star or above rating. The largest of these facilities is Ihlas Armutlu in Yalova which is in close proximity to the large Istanbul market.

Hot-Spa (Thermal) Resorts: Turkey is rich with hot-spa (thermal) resources. Potentially, it is considered among seven countries in the world and the top one in Europe. Culturally, the use of thermal water dates back to centuries. Today, 240 facilities serve tourists for health tourism and other purposes. Fifty-one cities promote hot-spa tourism as part their tourism potential.[62] Turkey's tourism diversification strategy in 2000s resulted in 22 new hot-spa facilities and increased the number to 240 with around a 30,000 bed capacity.[63] Table 6 lists hot-spa facilities in Turkey targeting Muslim tourists. As seen in the table, 20 facilities with a 11,080 bed capacity use the *ḥalāl* tourism concept in hot-spa tourism in Turkey.

Market Description and Consumer Behaviour

Market Description: The markets for the *ḥalāl* tourism facilities in Turkey can be categorised into three broad groups. The first group is Turkish citizens living and working in European countries. Around 2.4 million Turkish citizens live in Europe and they constitute a lucrative market for these facilities. Indeed, the capital for new *ḥalāl* tourism facilities in Turkey is attributed to coming from corporations established by Turkish citizens living in Europe.[64] The largest of these corporations include Kamer, Kombassan, Yimpaş, Selva, Ilay and Atlas. A second market for *ḥalāl* tourism facilities includes upscale customers with conservative Islamic lifestyles. Turkish upscale Muslim customers have usually spent their leisure time in their private residences in tourist areas but now attend modern *ḥalāl* facilities. Although the upscale customers make up the main target market for *ḥalāl* tourism

facilities, recent economic developments in Turkish economy have given middle class customers a chance to spend vacations in these facilities. Currently, there is no research study available (to the researcher's knowledge) about the customer profiles of *ḥalāl* tourism hotels in Turkey. A third market for *ḥalāl* facilities in Turkey is foreign Muslim tourists, especially from Middle Eastern countries. Turkey's new *ḥalāl* facilities have become popular in Muslim countries recently and created a lot of news in the Turkish media.

Consumer Behaviour: Research on *ḥalāl* tourism consumer markets is very limited in Turkey. An analysis of customer comments on popular *ḥalāl* tourism websites in Turkey shows that despite general satisfaction with the *ḥalāl* tourism concept in the facilities, a number of issues and concerns still remain to be resolved. Customers usually complain about high prices, low quality of service and use of beaches in common with non-Muslim tourists. The perception of high prices and low quality of service are related to the seasonal nature of tourism activity. Hotels are usually full during summer months and they raise prices to cover costs. In addition, managing full capacity with seasonal personnel also creates difficulties for management of these hotels.

One of the concerns raised by customers is related to hotels that serve multiple customer groups. The increasing demand for *ḥalāl* tourism has encouraged some hotels to change their standards recently although they may not apply Islamic rules to the fullest in their services. For example, some customers have argued that the hotel opens up its swimming pools for common use although it promoted its concept as *ḥalāl* tourism. Table 7 shows the survey results from one of the *ḥalāl* tourism web sites in Turkey. As seen in the table, overall respondents find *ḥalāl* tourism hotels "Islamically acceptable", consider such a vacation as a need, give priority to prices and cleanliness in hotel selection, and find prices in these hotels rather expensive.

Table 5   Selected Seaside Hospitality Enterprises in Turkey Targeting Muslims

Facility Name	Foundation	Location	# of Bedrooms	# of Beds
1. Caprice Palace	1996	Didim/Aydın	491	1400
2. YeniMeltem	1998	Çesme/Izmir	70	200
3. Club KaraburunSelva	1999	Alanya/Antalya	150	750
4. Sah Inn Suit	1999	Alanya/Antalya	112	440
5. Çam&Çam	2001	Kusadasi/Aydın	24	100
6. Fistikli Çiçekevler	2002	Yalova	29	100
7. Club Familia	2004	Çesme/İzmir	297	1000
8. IhlasArmutlu	2004	Yalova	1686	6000
9. Beyza Hotel	2005	Altinoluk/Balıkesir	60	220

10. Club Asya	2006	Karaburun/İzmir	88	250
11. Burc Club	2006	Selçuk/İzmir	150	450
12. Club Samira	2006	Alanya/Antalya	102	400
13. Eda Garden	2006	Çesme/İzmir	110	400
14 .DemirtasHuzur	2006	Alanya/Antalya	58	174
15. Bakar Suit Otel	2006	Kusadasi/Aydın	80	350
16. Ilay Alanis	2006	Alanya/Antalya	80	250
17. YesilözOtel	2006	Side/Antalya	76	270
18. Ionia Otel	2006	Çesme/İzmir	30	100
19. Slg Tulip SelvaOtel	2006	Alanya/Antalya	95	320
20. Sah Inn Paradise	2007	Kumluca/Antalya	404	1400
21. IlayAtlibayDelüxe	2007	Alanya/Antalya	197	1000
22. Hare Otel	2007	Alanya/Antalya	64	144
23. Bera Otel Alanya	2007	Alanya/Antalya	332	1200
24. Club Fiesta	2007	Alanya/Antalya	107	340
25. Club Hotel Berr	2007	Alanya/Antalya	117	354
26. Ispa Belvu Resort	2007	Kemer/Antalya	64	200
27. Yasmak Otel	2007	Yalova	150	32
28. Liva Orkinos	2007	Erdek/Balıkesir	56	220
29. Körfez T.K.	2007	Edremit/Balıkesir	204	1010
30. DörtMevsim T.K.	2008	Sile/istanbul	40	200
31. Belvü Resort Otel	2008	Kemer/Antalya	40	125
32. Ilay Patara	2008	Kalkan/Antalya	135	335
33. Ionya Otel	2008	Çesme/İzmir	30	130
34. ÖnemliHisarOtel	2009	Bodrum/Muğla	120	480
35. Olive Garden Otel	2009	Fethiye/Muğla	58	140
36. Karye Club	2009	Side/Antalya	20	90
38. ElizanOtel	2009	Fethiye/Muğla	52	135
39. Bal Beach Otel	2009	Bodrum/Muğla	50	200
40. Silver Pine Otel	2009	Fethiye/Muğla	46	110
41. Tugra Suit Otel	2009	Alanya/Antalya	112	450
42. HamitogluOtel	2010	Alanya/Antalya	85	250
43. RizomTatilKöyü	2010	Yalova	159	600
44. Yunuslar T.K.	2010	Bodrum/Muğla	60	264
		Total	6372	22701

Note: Categorisation of hotels is based on web-site descriptions.
Sources: Doğan (2011); islamitatil (2011); tesetturluoteller (2011) and islamioteller (2011).

Table 6   Selected hot-spa hospitality enterprises in Turkey targeting Muslims

Facility Name	Foundation	Location	# of Bedrooms	# of Beds
1. AsyaTermalTatilKöyü	2004	Kızılcahamam/ Ankara	544	2000
2. TermalyaOtel	NA	Kozaklı/Nevşehir	137	356
3. KorelTermalOteli	2006	Afyonkarahisar	331	800
4. Rosa Resort Oteli	2005	Kozaklı/Nevşehir	230	864
5. AdramisTermalOtel	NA	Edremit/Balıkesir	66	135
6. GönenKaplıcaOteli	NA	Gönen/Balıkesir	380	785
7. GönlüferahOteli	1910	Bursa	90	182
8. Kozaklı Grand Termal	2007	Kozaklı/Nevşehir	152	375
9. AsosTermalOtel	2008	Kozaklı/Nevşehir	255	1200
10. Ottoman Thermal Palace	2008	Antakya	252	650
11. NehirTermalOtel	1999	Yoncalı/Kütahya	62	150
12. EmetTermalOtel	2008	Kütahya	123	198
13. KörfezTatilBeldesi	2006	Güre/Balıkesir	200	1035
14. EşinTermal Palace	2011	Didim/Aydın	76	400
15. Gönen	NA	Gönen/Balıkesir	336	800
16. Yalova	NA	Yalova	101	220
17. SoydanTermalOtel	NA	Gazlıgöl/ Afyonkarahisar	56	150
18. Tuzla İçmelerOteli	1990	Tuzla/Istanbul	46	100
19. Diva Ibis	2008	Kozaklı/Nevşehir	179	540
20. KuzulukTermalOtel	NA	Kuzuluk/Sakarya	65	140
		Total	3616	11080

Note: Categorisation of hotels is based on web-site descriptions.
Sources: Islamitatil (2011); tesetturluoteller (2011) andislamioteller (2011).

Table 7   Consumer perceptions about *ḥalāl* tourism and products

Survey questions	Number	Percent
1. Islamically, how acceptable are these hotels in your opinion?		
Acceptable	161	59
Unacceptable	27	9
It depends on the hotel activities	55	20
I am not interested	29	10
Total	272	100

2. Is vacation a need?

It is a need	NA	66
It is unnecessary		22
Commercial activity		29
	Total	100

3. What are your priorities when you choose a vacation?*

Price	532	82
Cleanliness	289	45
Quality of service	275	42
Proximity to sea	226	35
Location	210	32
Food and beverage	205	31
Number of stars the hotel has (image)	116	18
Entertainment (Animation activities)	102	15
Hotel capacity	91	14

4. How do you rate the prices of Islamic hotels?

Reasonable	50	20
Expensive	139	57
Moderate	56	23
	Total	245	100

5. Do you vacation in winter?

Yes – regularly	76	24
No	121	38
Sometimes	110	35
	Total	317	100

6. Do you keep your religious sensitivity when you are on vacation?

I keep it as it is	351	70
I ignore it a little bit	110	22
I lose sensitivity to a greater extent	35	7
	Total	501	100

7. Are the number of Islamic hotels adequate in Turkey?

Adequate	NA	91
Not adequate		3
Haven't heard of such hotels		6
	Total	100

8. How do you spend your time at the hotel?*

Swimming	NA	89
Sun tanning		53
Sport activities		36
Sauna – Turkish hamam		29
Chatting		27
Drinking something at the lobby/bar		23
Sleeping		19
Watching TV		14
Internet surfing		11
Other		32

9. Which destination is your favourite destination?			
Didim-Alanya-Ayvalık-Kemer		894	66
Fethiye-Kusadasi-Bodrum-Marmaris-Side- Belek-Manavgat-Kas		464	34
	Total	1358	100

(Source: http://www.islamioteller.net/
* Multiple answers were allowed. NA: Numbers are not available)

Conclusion and Recommendations

The purpose of this article was to propose a conceptual framework for the Islamic tourism concept and to comment on the Turkish ḥalāl tourism industry. My analysis of previous literature shows that there seems to be an ambiguity about the definition of the Islamic tourism concept. Commentators and authors take differing stands on the definition and the scope of the concept. In this contribution, I propose a motivational approach to the concept and argue that Islamic tourism is currently somewhat more of a *philosophical* discussion. More specifically, the word Islamic renders the question of what is Islamic and what is not.

- Therefore, I propose a definition that takes "Islamically acceptable" motivations as the reference point.
- I also propose to use the term ḥalāl to describe the economy and the sector where ḥalāl goods and services are offered to the markets. In brief, Islamic tourism represents the *demand* side (e.g., participants and their motivations) whereas ḥalāl tourism represents the *supply* side, with sectors, goods and services offered for consumption.
- Islam and tourism are multidisciplinary areas. Therefore, a joint effort is needed to deepen the discussion on Islam and tourism. Academicians from the fields of Islamic studies and tourism as well as other related areas should get together and create an edited book that discusses different sides of the concept and offers conceptualisations from their own perspectives.

There is too much information pollution about Islam, Muslims and the "Islamic way of life" today and proper academic work will diminish the effects of this pollution. On the practitioners' side, certification and accreditation practices are important to provide standards, high-quality ḥalāl goods and services for markets. The World Halal Forum, initially referred to, and recently held in Kuala Lumpur, brought practitioners together to talk about certification and standardisation in the ḥalāl industry. Practitioners should get together in fairs and support research to better understand the expectations of Muslim consumers.

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