

Discovering Halal Tourism: The Preference of Devout Muslim Tourists and The Response of Tourism Entrepreneurs Catering to Sharia-Compliance Needs

A Case Study of Granada, Andalucía, Spain



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Executive Summary

As there is arising growth of Muslim mobility in these past decades in the global scale, tourism entrepreneur, particularly in non-Muslim countries, has to compete in order to provide their best service and facilities for Muslim market. However, lacking knowledge about the needs of Muslim tourist leads tourism entrepreneur in a predominantly non-Muslim country facing a real challenge to supply proper service and facilities according to Sharia law. Moreover, by the fact that various Islamic practice exists amongst Muslim, it requires tourism provider awareness to adapt their products and service.

The literature review of this study is grounded from the perceptions that diversity of Islamic practice amongst Muslim exists which is influenced by their different dimensions of embodying religiosity. It will affect the Muslim tourist's interpretation towards their needs when they travel. Moreover, respond of the tourism entrepreneur in the non-Muslim country towards adjustment of various Muslim needs is employed. A broad comparison of studies applies to figure out the comprehensive review of different Islamic practices of Muslim to the Sharia-compliance facilities as a method to depict the facilities and service needed by Muslim tourist following Sharia law. It is noted that Sharia-compliance facilities concept has 13 prerequisites to present 'permissible' way of traveling or Islamic way of travel called as Halal travel.

As initial research, the exploration of the issue of Muslim tourist needs and tourism entrepreneur initiates a theoretical examination of the two combination theories. It is caused by this way of capturing the topics at hand has never been researched before. The combination theory used is customer-focused adjustment theory and dimension of Muslim religiosity which aims to examine the different type of service and facilities adaptation for Muslim tourist with various Islamic practice. The research project is an exploratory study with the use of qualitative case study design. The in-depth interview is employed to explore a sensitive topic concerning the religion and participant is being also observed as data collection. The generated data offered the profound meaning and insight into the ways seven Muslim tourists from five different Muslim countries perceptions, preferences, and experiences the needs of Muslim as a tourist in Granada. Besides, the insight and perspective of three Halal restaurants; two hotels; two travel agencies; and two management of destinations Granada enrich the narration of this research in term of facilities and service adjustment for Muslim tourist.

The finding of this study suggests that amongst tourism entrepreneur, different adaptation to Muslim tourist needs exists because of different soft-skills and level of religiosity, in this respect, including the understanding of Islam and its practice. It also affects to the varying degree of performing Sharia-compliance product and facilities and the motivation of tourism entrepreneur on catering these needs. The third result of this study shows difference preference amongst Muslim tourist in accordance to their level of religiosity in which also answers the last sub-questions that state Islamic religiosity is not always linking the purchase intention towards Islamic attributes or Sharia-compliance products and service.

Focusing on the different level of adjustment made by tourism entrepreneur and various Muslim tourist preference on Sharia-compliance facilities and service will position this research to contribute tourism industry especially in non-Muslim countries which are lacking knowledge about Islam and Muslim. In the theoretical dimension, this research leads to examining the initial test of two combination theory that has never done before.

1. Introduction

On the list of non-Organization of Islamic Cooperation (non-OIC) destination, Spain was placed at the ninth out of the top ten Global Muslim Travel Index (CrescentRating, 2015). Supported by the generous Islamic glory history and heritage, this country has attracted 2.6 million Muslim tourist arrivals from OIC countries in 2014 (Salaamgateway, 2016). According to Halal International Tourism (2016), the number includes the five highest incoming Muslim tourists from Algeria (219,836); Turkey (215,076); Morocco (199,305); Egypt (86,001); and Indonesia (41,127). In addition, the great interest also shown by the growth number of incoming Muslim tourist from OIC countries which is up to 18% in 2014 based on the country of origin (Blanco, 2016). In specific, the three following countries Saudi Arabia, UAE, as well as Indonesia become the top three countries with the significant increase.

Becoming a region with the significant number of Muslim tourists inevitably challenges the readiness of Spain to serve them, especially to understand the needs of Muslim tourists with different level of religiosity during their journey. Meanwhile, the awareness of Spain as the host in ensuring proper needs provision and fulfilling expectations of Muslim's tourists have not been scientifically explored. The phrase of 'scientifically explored' refers to the research-based exploration about Muslim's tourists needs with the empirical discussions to understand this development. However, in term of fulfilling Muslim tourist market in non-Muslim country, new business of hospitality products and services thereby are being created (Henderson, 2016) or at least adapted.

With respect to statement above, this study is interested in presenting how tourism industry in a non-Muslim country deal with the needs of Muslim tourist who are coming from many countries. With notable number of Muslim visitors from various countries, the adaptation of tourism industry of Spain in their service and products to fulfil the needs of Muslim tourist is thought-provoking to be explored. Specifically, when the adjustment made is based on the particular market in this respect Muslim customer. Considering the incoming Muslim tourist from many countries will carry different Islamic practice and needs, in this respect, Spain will not only be challenged to cater the needs of Muslim tourist but also to understand the different level of Islamic practice amongst them in order to provide proper service and facilities. Therefore, the knowledge about different Islamic principle and practice amongst Muslim is worth to be researched.

The urgency of this research is because of the current development of tourism is involving Muslim tourist travel to non-Muslim countries. In the study of tourism marketing, when two different cultures meet such as the culture of host and tourist, it requires cultural awareness and cross-cultural understanding through communication and interaction particularly from host (Reisinger & Turner, 1998). In this research, different culture refers to the Islamic practice of tourist and the daily custom of host. As for this reason, this study will benefit tourism entrepreneur to understand various Islamic practice and/or sort of cultural practice of Muslim tourist. To achieve this purpose, I will adopt the combination theory of customer-focused adjustment and the dimension of Muslim religiosity. This merger concepts respond to the possible adaptation that will be carried by tourism entrepreneur with the focus of Muslim market meanwhile also comprehends the different Islamic practice amongst Muslim tourist based upon their level or religiosity. The use of level of religiosity as the baseline of understanding diverse Islamic practice, however, it is inextricably associated to their knowledge about Islam and the cultural background of Muslim tourist itself.

I will explore how the industry of tourism in Granada present *Halal* service and facilities according to the perspective of host and Muslim tourist. In-depth interviews with tourism entrepreneur and several Muslim tourists from across countries will be employed to attach their meanings, perspectives, and actions towards the needs of Muslim tourist. The research data will be analyzed according to the finding. Next, the problem delineation and the relevance of this study will

be comprehensively written. In the following section, literature review will present a review about empirical groundwork of this research. I will begin with an account of conceptualization of diversity in Islamic practice which explores to demonstrate that Muslim in this world is not identical in term of practicing and understanding their belief. In the next subsection, the instrument to measure religiosity will be conveyed. Thereafter, the depiction of Muslim as a tourist in their own countries; in Muslim countries; and in non-Muslim countries is discussed to seek their interpretation on becoming tourist in different type of place. I try to relate this perception with how do they perceive their needs when they are on journey. Subsequently, I explore the notion of Halal in particular to overview the meaning of Halal and how it is derived and applied by Muslim in term of food, cosmetics, health, and service/hospitality. To define it more explicitly, I link the term of Halal with Sharia-compliance as the source of Islamic law with the example of its practice in hospitality industry and banking to present the Islamic rule in regulating non- and permissible action for Muslims. This definition will help to provide deeper analysis on the Halalness level of the product and service in lining to Sharia law. Afterwards, there is an overview about type of response given by the host in non-Muslim (non-OIC) countries to the different kind of market. This section finds empirical research about their response to disability, vegetarian, and religious-based need tourist through an adaptation in their products and service to fulfill the needs of aforementioned market. It purposes to see the different strategy used by non-OIC countries to respond various market. In the final part of literature review, the concept of adjustment of tourism products to customers' needs is written. It is meaningful to examine tourism service and facilities in this research. Throughout this chapter, some examples of the implications of the concepts from many countries will be carried out to strengthen logical framework of this study. Chapter five will signify the explanation of opting Granada as a case study. It will explain rational reason behind this selection. Later on, after outlining contexts and theoretical concepts of this study, scientific objectives and research questions will be operationalized to guide this research. Next to the research objectives, methodological framework will come afterwards with the research design and techniques provision. It helps to collect and analyze research data. At the final step, the results, discussions, and conclusions will be presented in the chapter 8, 9, and 10.

2. Problem Statement

"There remains a tension between the need to accommodate the wishes of those who seek to use the particular sites as places of worship and those who visit not as pilgrims but as sightseers" - (Woodward, 2004)

A quote above represents the emergence of tension between fulfilling the needs of sightseers and worshippers that have different purpose of visit in a place. Thus, worshipper, in this study alludes to Muslim visitor that has religious purpose as well as needs toward certain facilities and service to practice their religion. The Muslim needs during traveling is highly associated to *Halal* service and facilities or popularly known as *Halal* tourism. In non-OIC countries, this need is interesting to be researched considering the rapid growth of Muslim travelers worldwide who are visiting non-OIC countries. However, the needs of Muslims tourists *may* not be similar. According to the various scholars, the practice and prerequisites of *Halal* tourism are diverse even amongst OIC countries. As studied in Oman and United Arab Emirates (AlMarri, 2008), Turkey (Duman, 2011; Aykol & Kilinc, 2014), Indonesia (Howell, 2001), Malaysia (Zailani, Omar, & Kopong, 2011; Eid & El-Gohary, 2014; Rahman, 2014), Saudi Arabia (Ochsenwald, 1981), and Morocco (Carboni & Janati, 2016) show that, both within and amongst each country, there are diverse approaches to practice Islam. It is, indeed, showcasing various Islamic practice amongst Muslims in the world. This causes the organizer of the destinations, especially non-OIC destinations, find out which practice of Islam they have to incorporate in their offers.

Despite the significant growth of Muslim tourists in non-OIC destinations, there is still lack of study about their needs. This is in contrast with the rapid development of study about Muslim practices and their needs in OIC countries. Considering the fact that various practice of Muslim in the OIC countries exist, the exploration study to understand diverse Muslim needs and practices who come to non-OIC country become important to explore. On one hand, this study addresses a certain market of devout Muslims tourists who could travel abroad especially to non-OIC countries. It, at some point, shows their economic capacity to afford a certain type of good/services, in this regard Halal goods/services. However, at another point, their willingness and intention to request specific demand may relates to their background as a Muslim, in this case, their religiosity. In this regard, Muslim tourist with various level of religiosity may presents different decision on purchasing Halal services/goods. Meanwhile, the entrepreneurial design and supply of such goods/services in non-OIC countries could not easily be found. This may be reasoned by the absence of sufficient knowledge about the needs of Muslims tourists in non-OIC countries and the lack of attention of entrepreneurial tourism suppliers to this *niche* market. This would be fascinating to see how the perspective of Muslim tourist and tourism entrepreneur in this development.

Taking Andalucía as a case study, the study of how Andalucía as a non-OIC region perceive Halal tourism and cater to Muslim tourists need have not coined by any previous scholars. As an ex-Islamic occupancy region over the past hundred years. Andalucía used to be a Muslim environment. Muslims society also a part of their identity. However, this region nowadays going to Trans-Mediterranean Frontier Hybridization which previously became cultural clash between Muslim and Catholic Christian (Dietz, 2004). It, at some point, addresses to the long history of Andalucía's communities' eagerness to create coexistence and livable neighborhood between Islam and Christianity. The story of Muslim conqueror is interpreted differently by the Muslim and Christian inhabitants that has led to polemic of region's identity politics (Dietz, 2004). This can be seen in the process of transforming church into mosque and vice versa in several parts of Andalucía. At this point, the process of place of worship transformation indirectly influences its community on the way their staging the identity through the culture.

Becoming familiar to Muslims while experiencing cultural clash with them, challenges tourism provider in Andalucía to see the perspective of communicating with Muslim in different way as an effort to understand worldwide Muslims needs. Considering the strong historical linkage between Andalucía and Islam leads the curiosity on how tourism provider in Andalucía adjust to the current Muslim market. This question is never studied before. However, the initial effort of concerning Muslim market across Spain has been established by Halal certification institution named the Halal Institute, based in Madrid. This institution issues Halal certification from food, cosmetics, health, to recently in the field of tourism (Instituto Halal, n.d.). This can be a tipping point to formulate the idea of Muslim needs adaptation in non-OIC countries while take into account the existence of diverse definition and practice of Halal out there.

In conclusion, the incoming Muslim tourists from different part of the world to Andalucía requires knowledge of tourism entrepreneur towards various practice of Islam. In this case, the presence of Muslim tourists' demands and tourism entrepreneur's supply based upon their level of religiosity and/or understanding towards Islam. The problem formulated in this study presents the existing efforts of tourism entrepreneur in term of adapting their services/goods to fulfil the needs of Muslim tourists in Andalucía even though as a non-Muslim area, they have insufficient knowledge about Islam. Meanwhile, the great number of Muslim tourists is continuously coming with varied Islamic practice.

3. Relevance of the study

This study is value to academics and practitioners interested in Halal tourism, a subject of growing importance, given the size and growth of the Muslim population worldwide. This research sets a base for further research on Halal tourism in non-Muslim countries. Halal tourism is a new topic and not much research has been conducted in non-Muslim countries so far. It will offer insight into how tourism entrepreneurs and Muslim tourists in Granada perceive Halal tourism according to their level of religiosity. In addition, it may aid researchers and practitioners who want to understand Muslims tourists with different cultures worldwide and the Halal tourism options in non-Muslim destination countries. Practitioners would be able to use the findings to craft new Muslim-friendly tourism product offerings suitable for a new sort of consumer taste in non-predominantly Muslim countries.

Specifically speaking about academic contribution, this study contributes to the academic development by the initial use of combining theory between the dimension of Muslim religiosity and customer-focused adjustment. This combination aims to examine the different Islamic practice of Muslim tourist based on their religiosity in the decision of choosing certain *Sharia*-compliance goods/services. Moreover, since there is a different level of understanding Islamic practice amongst tourism entrepreneur, this combination of theory helps this study to demonstrate the adjustment as well as motivation of tourism entrepreneur offer Islamic-based services and facilities. As a result, the use of this combination theories will enrich empirical reference for another scholar.

4. Literature Review

To begin the literature review arrangement, it is valuable to outline how the notion of Islamic practice of Muslim is engaged. Since this research is interrelated to the initial exploration of *Halal* tourism in Granada, in this respect, the context of Islamic practice of Muslim here focus on the practice when Muslim is traveling. Regarding Muslim tourists are originated from different part of the world, the different Islamic practice in the present study is delivered based upon the level of Muslim religiosity.

4.1. The diversity of Islamic practice

In today's global society, the idea of 'religion' likely invokes a perplexing or even divergent images and attitudes (Beyer, 2006). In the religion contestation, Beyer (2006) argues, Islam is seen as not only encompassing the matters of ritual and personal obedience but also circumscribing all others area of life. Alkhuli (2006) has outlined Islam as a set of comprehensive codes, by means of the organization of ritual and practice, morality, psychology, until the development of science. However, when it approaches the society as the religion adherences, the term of Islam itself primarily understood differently in theological and anthropological studies. It later generates the discrepancy between text and practices as well as different practices amongst Muslims worldwide (Lukens-Bull, 1999).

According to classical Islam, Islamic identity emerges through its ritual practice (Rippin, 2005). This is used to identify how and who Muslims are. Ritual practice reflects the five pillars of Islam – the witness to faith (*shahada*), prayer (*salat*), charity (*zakat*), fasting (*sawm*), and pilgrimage (*hajj*). Practice draws upon, first, the Qur'an, which distinguishes the definition of *Haram* and *Halal* and its prerequisite, second, the Hadith, a set of stories depicting the life and behaviors of the Prophet Muhammad (PBUH) to guide the lives of Muslims. However, numerous Muslims in varied places and times have interpreted and practiced such beliefs and practices differently (Hughes, 2013).

Muslims are scattered across the globe: in the Asia-Pacific (1 billion), in the Middle East and North Africa (320 million), in Sub-Saharan Africa (240 million), in Europe (44 million), and in the Americas (5 million) (Pew Research Center, 2011). Taking an example in a region which culturally politically and ideologically not an Islamic country such as the US. A survey conducted by Pew Research Center in 2012 reveals that 57% American Muslims interpret Islam differently, in other words, the majority of American Muslims have multiple meaning of Islam whereas 37% others believe in single interpretation. This fact leads to the less level of obedience in implementing Islam when it comes to the prayer and mosque attendance for instance. Around two-third solely of American Muslims pray once a day or more whilst less than a half (47%) at least once a week attend mosque. Unlike the American Muslims practices, the Muslims from Sub-Saharan Africa which is knowingly as majority Muslim country reported 76% of them praying daily while 61% say attending mosque once or more times a week. The other case study in post-Soviet Central Asia countries by Ro'i & Wainer (2009) discloses that the identity of Central Asians belongs to the culturally Muslim ethnic groups but in practical, they do not necessarily observe and adhere to the Five Islamic Pillars. It is reported that 70.6% of Central Asian Muslims in the major cities do not pray daily whilst 39% of them clearly do not perform pilgrimage (*ziyarat*) as well. The percentage of Central Asian Muslims who never going to Mosque up to 34.4%, however, 55.9 % people in cities practicing the restriction pork consumption and additionally 34.1% of them do not consume alcohol. Although apparently it is somehow seen in the account above, Hughes (2013) underscores the shape of Islamic identities and practices significantly played by the role of historical construction and the interpretation of particular concepts and ideals which have been revealed by the factors of culture, politics, and ideology.

At the same instant, beyond the duties of practicing five Islamic pillars, there is existing diversity amongst individuals who self-identify as Muslims (Smolicz, 1981). Muslims itself also manifest the identity of becoming a Muslim in three different stages of development (Peek, 2005). In the first stage – religion as ascribed identity – religion takes for granted either as an aspect of individual and social life. The participants deny this identity and put it as unnoticeable. In the second stage – religion as chosen identity – the participants intentionally embrace their Muslim identity and in the long run excluding ethnicity and nationality as their identity. In the third stage – religion as declared identity – religion is a vitally important to be strengthen and asserted in order to perpetuate a positive self-perception and correct public misapprehensions. Simultaneously, it is notable that religious identity is symbolized by the religious practice (William, 1988, in Peek, 2005). Unavoidably, the differentiation of Muslims' identity and their appearance through headscarf (Olson, 1985) and the consumption of Halal food might differ based in the level of religiosity (Mukhtar & Butt, 2012).

It is apparent here to underscore that the diversity of religious practice is rooted from the theological and anthropological divergence between understanding text and practice (Lukens-Bull, 1999). Especially in Islamic practice, the emergence of various ritual practice of Islam itself represents Islamic identity (Rippin, 2005) through the different interpretation of five pillars of Islam and the different stage of developing Muslim identity (Peek, 2005). This variety of Islamic practice further differentiate their appearance (Olson, 1985) and their consumption of Halal food (Mukhtar & Butt, 2012). In tourism, this is regarded as an essential aspect to identify the needs of Muslim as a tourist.

After noting that the Islamic practice is indeed diverse across the globe, the next subsection provides the measurement of religiosity that is also including Islamic practice amongst Muslim.

4.2. Measurement of Islamic religiosity

In the literature about various Islamic practice above, the level of religiosity is mentioned from the discussion of wearing physical Islamic identity (Olson, 1985), perceiving ritual practice and beliefs (Hughes, 2013) to determining consumption decision (Mukhtar & Butt, 2012). This literature, however, leads to the new question about how is the Islamic religiosity being measured. This subsection conveys the measurement of Islamic religiosity and what kind of tools are used.

The measurement of religiosity is traditionally conceptualized from the unidimensional assessment by looking at church attendance in Christianity belief (Bergin, 1991). Later, the development of study about religiosity measurement led to the consideration of refining the concept of unidimensional to multidimensional assessment to produce more thorough understanding of various religion (Golden 1960; Fukuyama, 1961; Lenski, 1961; Glock and Starck, 1966; Faulkner and DeJong 1966; Demerath and Letterman 1969; Gorlow and Schroede 1968; Stark and Glock 1968; King and Hunt 1969; in Khraim, 2010).

In Islam, multidimensional religious assessment is employed to comprehend Islamic practice that consists of the different aspect. Alsanie (1989) favors the combination of Islamic perspective in practice and action to measure religiosity level that considered as unidimensional by in Khraim (2010) because practice and action are interrelated. Another scholar uses beliefs and practices as the indicator to see the religiosity level (Taai, 1985 in Khraim 2010). Moreover, in this study, I use recent research about five dimensions of measurement to analyze Islamic religiosity because it acknowledges from basic to advance dimension of Islam that represents the lowest to the strictest level of Islamic religiosity. This study is conducted by El-Menouar (2014) that adapts five dimensions of multidimensional measurement of religion from Glock's studies in 1962. El-Menouar implies it at the Islamic belief by analyzing Glock's framework. She argues that the frame she used obtains adequate instrument to assess Muslim religiosity.

Five dimensions of Muslim religiosity (El-Menouar, 2014) consists of:

1. Basic religiosity means the individual level of religiosity through the recognition of non- and believer. It consists belief, devotion, and sense of omnipresence of Allah.
2. Central duties shape the collective level of religiosity practice to differ non- and practicing Muslim. It subsists of ritual prayer; fasting in Ramadan; pilgrimage to Mecca; and observance of dietary rules (Halal consumption).
3. Experience signifies religious experience response that shaping sense about Allah and understanding punishment and reward from Allah.
4. Knowledge in this respect is a set of unfixed and various knowledge of believers. It assesses the knowledge of Islam in general and contents of Qur'an and Hadith (Sunnah) that potentially leads Muslim to interpret it differently.
5. Orthopraxis is basically a correspondent of orthodoxy in Christianity such as aware of gender relation and music. It involves the act of obeying the prohibition in Islam.

In her study, she claims basic religiosity is the minimum commitment of religiosity whereas orthopraxis shapes the strictest expression of religious practice.

It is obvious here to state that the measurement of Muslim religiosity is different with another religious adherence due to the more complex aspect of Islamic practice. The five dimensions of Muslim religiosity is regarded as an instrument to measure Muslim religiosity from the weakest to strictest devotion. In this sense, this multidimensional framework is a tool to examine the level of the Islamic practice of Muslim. Later, the way of measuring Muslim religiosity employs five dimensions as the indicators to classify the level of religiosity of Muslim tourist in this study.

By understanding measurement of religiosity to understand the different level of Islamic practice amongst Muslim, the next chapter reviews how tourism activities are formulated in Islamic perspective and discuss Muslims with their religious background behave like a tourist in the different part of the world.

4.3. Muslims as tourists

The involvement of religious adherences to do religiously-inspired travels has been studied by several scholars. Vukonic (1996) initiates the interrelationship between tourism and religion in with the sociological approach. He emphasizes the connection of spiritual life and leisure time. He views that leisure time might affect spiritual life but not vice versa. Vukonic uses the case study of events in Christianity and Islam in Ukraine and Saudi Arabia. Another religion and tourism topic has taken place in Texas. The collaboration between Catholic Church and National Park Service has successfully created religious tourism for million religious-based tourists each year (Bremer, 2004). In other part of America, Swatos (2006) sees how the intersection of tourism and pilgrimage could create religious tourism or historical tourism. He addresses the historical places as the destination of pilgrimage which involving several religious adherences. Unlike Swatos (2006), Timothy & Olsen (2006) takes spirituality approach into account toward the criss-crossing of religion (Sikh, Jewish, Buddhism, Hinduism, Roman Catholic, and Islam) and tourism. Yet, from the existing studies aforementioned, it has been seen that lack attention to the differentiation amongst religious tourist in particular Muslim tourist (Jafari & Scott, 2014). The importance of taking Muslim tourist with regard to the fact that, Global Muslim population has reached 1.7 billion people and have been predicted to raise up to 2.2 billion in 2030 (Pew Research Center, 2011). In particular, in 2015, Muslims expenditure on traveling has extended to \$151 billion or 11.2% of Global Tourist Spending (Thomson Reuters and DinarStandard, 2016). This number sufficiently high and predicted will increase as in line with the happening of Halal market development.

Muslim is derived from Arabic term means one who has submitted her/himself to Islam (Al-Fayruzabadi, 2003). Meanwhile, the notion of tourist pointed out by United Nations (1963), quoted by Leiper (1979) as:

“The temporary visitors staying at least twenty-four hours in the country visited and the purpose of whose journey can be classified under one of the following headings: (a) leisure (recreation, holiday, health, study, religion, and sport), (b) business, family, mission, and meeting.”

The intertwine relationship between Muslim and Tourism has been coined from the annual journey of performing Hajj and pilgrimage (Jafari & Scott, 2014) which are the basic tenets of Islam. This latter creates the natural connection between Islam and Tourism since the Hajj journey is a central pilgrimage which mandatory for every Muslims who are physically, spiritually, and financially capable (Jafari & Scott, 2014). Besides Hajj, in doing pilgrimage, according to the typology of Islamic Religion Circulation theory by Bhardwaj (2011), Muslims visit another place voluntarily which also considered as sacred/holy places namely *Ziyarat*. It shapes cultural contexts which shares the universal characters of Islam. In specific, it becomes the emblem of the regional cultural symbolism of Islam (Bhardwaj, 2011). This means, there is no uniformly suggested regulations comparable to sacred journey of Hajj, moreover it follows the certain rules to the place and local culture precisely (Bhardwaj, 2011). The manifestations of the Islamic variegated culture can be found by visiting shrines, mosques, *khanqahs* (a building designed especially for Sufi brotherhood gatherings), tombs and Muslim saints', Sufis', and martyrs' mausoleums as well as other holy luminaries (Bhardwaj, 2011). However, *ziyarat* or pilgrimage is linked to the Islamic Holy places of the Prophet, alongside with Mecca and Medina, such as Al-Aqsa in Jerusalem, Shia shrines toward their Imams and saints' tombs in the Middle East/North African region, Sufi shrines throughout the Middle East, part of Sub-

Saharan Africa, North Africa, South Asia, Southeast Asia, Western China, until the Central Asian countries (Bhardwaj, 2011). The development of this religious circulation significantly generates Muslim circulation from one place to another place associated with the initiation of tourism activities which is mostly undertaken in the place that identified as Muslim countries (region) (Bhardwaj, 2011).

In Islam, the basic concept of any traveling, in general, is encouraged by the meaning of expressing an ascetic voyage in the way of God (Din, 1989). Qur'an states clearly to persuade Muslims to do any activities related to traveling for social, cultural, and historical rendezvous (Timothy & Iverson, 2006).

Islamic history records a Muslim enlightening journey by an Islamic scholar who spent half of his life to tramp across the immense swath of the Eastern Hemisphere in the fourteenth century, named Ibn Battuta (Andrews, 2017). Born in what is today Morocco, his journey began in the century of 1325 until 1354 AD, set off from his origin country to do the Hajj pilgrimage through the Middle East and the area of Anatolia, the Black Sea region (Dunn, 2012) and what is today Southern Russia (Barsoum, 2006). The journey continued to South Asia, Southeast Asia, China and returned to Morocco afterwards (Dunn, 2012). However, after this sequence travels, he wandered again from North Africa, Spain until West Africa (Dunn, 2012). Ibn Battuta in his journey valued traveling as *rihla* (Dunn, 2012) as well as *Talab al 'ilm* which means the journey on account of gaining religious knowledge throughout *Dar al-Islam* in which became common to medieval Muslims (Gellens, 1990). *Dar al-Islam* is the medieval Islamic/Arab doctrine about the evolution of Muslim territoriality (Parvin & Sommer, 1980). It has been seen also as the nature of hostilities throughout legal construction that has territorial dimension by practicing Islamic rule and protecting Muslims (Parvin & Sommer, 1980).

Originally in the 12th century AD, *rihla* primarily became identified as travel due to Hajj pilgrimage experience, whereas, *Talab al'ilm* accurately seen to describe certain aspect of search of knowledge (Gellens, 1990). Ibn Battuta himself as a medieval Islamic scholar initially did *rihla* (regarding to his Hajj experience), nevertheless his succeeding journey went mainly to the Sufi priory and colleges of Islamic law which latter precisely reckoned as *Talab al'ilm* (Gellens, 1990). Dunn (2012) writes Ibn Battuta participated simultaneously in four streams of travel. The two of travel streams have been also aforementioned by Gellens (1990) as Hajj pilgrimage (*rihla*) and Sufi devout intent with the aim of receiving benefit and blessing form Sufi's wisdoms. Third, Ibn Battuta was a *qadi* or judge who sought knowledge (Dunn, 2012). Fourth, Ibn Battuta was a culture adventurer (Dunn, 2012). He knew the cultural language of Muslim (Gellens, 1990). Despite the fact that Ibn Battuta was a culture exciter, he was not fascinated to go beyond boundaries of *Dar al-Islam*. It could be seen that he was reluctant to seek exoticism of the Others (Barsoum, 2006). He was allured to seek the meaning of travel as a method of questing knowledge of culture, Sufi, and Islamic law which latter written in the journal by Ibn Juzzay, a scholar whom he met in Andalucia (Barsoum, 2006).

The concept of *Talab al'ilm* from the centuries ago has been closely interlinked to the current development of travelling purpose in this moment. For Muslims, the aims of traveling are gaining knowledge, connecting to others, disseminating God's words, and appreciating God's creature (Timothy & Olsen, 2006). This further has been strengthened by Jafari & Scott (2014) by quoting three sentences of Qur'an.

First, verse 20 in Surah Ankabut urges people to acquire knowledge and do contemplation with regard to the God's creation.

Say, [O Muhammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent." (Surah Al – Ankabut: 20)

Second, verse 11 in Surah Al-An'am and verse 10 in Surah Muhammad stress the truth of God's word by strolling on the earth.

Say, "Travel through the land; then observe how was the end of the deniers." (Surah Al – An'am: 11)

"Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them, and for the disbelievers is something comparable." (Surah Muhammad: 10)

These two verses underscore specifically the importance of traveling in which learning from the incidents happened to the previous generations in the pre-Islamic (when Islam starts to be introduced) (Islamic Foundation UK, n.d.). The main message is suggested the Muslims contemplation on the historical event in accordance with the evidence of the truth of God's word since years ago. Specifically, on the first verse above, mufassir (an Islamic scholar who interpret the meaning of verse in the Qur'an according to the grammar, morphology, basis of Arabic words and words structure, laws, history, and so on) interprets the God's command to see the historical records of the ancient nations and archaeological remains in Mecca of whom turning away from truth of God's word by persisting their devotion to falsehood stubbornly (Islamic Foundation UK, n.d.). The second verse above comprises two meanings in accordance with destruction and the ruin of the people in the pre-Islamic era. Two different verse address to the current people who learn Qur'an to learn from the past by strolling around the land and see especially the evidence of God's word. In this case, travelling becomes one way of witnessing the truth of God's word according to Qur'an.

On traveling in practice, notwithstanding the religious purposes of traveling, devout Muslims seek for holiday which is coherent with Islamic guidelines (Aykol & Kilinc, 2014). The existing study about Muslims shows that Muslim tourists who come to Malaysia takes religion into travel motivation and satisfaction (Battour, Ismail, Battor, & Awais, 2014). In this study specifically refers 'religion' to the Islamic Norms and Practices (INP) by host and tourist itself including the decision of opting destination. Furthermore, they explain, to travel, Muslim tourists are not only motivated by push motivation (internal desire and emotional factor) but also pull motivation (external/tangible attribute of the destination which addresses to the Islamic attributes). In spite of Muslims will not leave the Islamic practice on their daily basis such as praying, reciting Holy Qur'an, and consuming Halal food which called as Islamic attributes (Battour, Ismail, Battor, & Awais, 2014), the level of education, age, country of origin might help to ascertain the attitudes and conducts as well as religiosity level amongst Muslim tourists (Mukhtar & Butt, 2012; Wilson, 2012; Zamani-Farahani & Musa, 2012).

In term of Islamic practice while traveling, the exceptions imply to shorten and or combine the prayer as stated in the Islamic Jurisprudence (Al-Fawzan, 2005) which refers to Qur'an and Islamic Jurisprudence below:

"And when you travel throughout the land, there is no blame upon you for the shortening prayer." (Surah An-Nisa: 101)

The verse above has been interpreted by *ulama* (a religious scholar who knows the law) as the permission to shorten the prayer from four *raka'at* (units of prayer) to two *raka'at* (Al-Fawzan,

2005). The practice of shortening prayer by Muslim on a journey is started immediately after their departures (Al-Fawzan, 2005). Moreover, it is allowable to combine afternoon prayer (*Dzhur* and *Ashar*), likewise, evening prayer (Maghrib and Isha) at the scheduled time of either of them (Al-Fawzan, 2005). The Islamic Jurisprudence in Al-Fawzan (2005) latter argues that the combining prayer is according to what is convenient for her/his situation. This also refer back to the Prophet journey on Hajj pilgrimage as the baseline as narrated in Al-Fawzan (2005):

“On the day of ‘Arafah, it is better (for the pilgrims) to combine the *Dzhur* and the *Ashar* prayer at the time of the former (Hadith Muslim Number 2941), but in Muzdalifah, it is better (for the pilgrims) to combine the Maghrib and the Isha prayer at the time latter, according what the Prophet did in his hajj (Hadith Al-Bukhari Number 1674 and Hadith Muslim Number 309).”

In combining prayers, the vast majority of *ulama* agree that Muslims are acceptable to do either *taqdim* (advancing) or *ta'khir* (delaying) the prayers (Al-Fawzan, 2005). This for instance, when Muslims want to combine *Dzhur* and *Ashar*, Muslims can first pray *Dzhur* at the *Dzhur* time continued by advancing *Ashar* immediately. However, if Muslims prefer to delay *Dzhur* until the *Ashar's* time arrives, in this case, Muslims will do first *Dzhur* then *Ashar* afterwards. This is implied also to the *Maghrib* and *Isha*.

As for praying, the Islamic Jurisprudence clearly state the regulation of praying exemption while traveling. However, for Halal consumption, the *ulama* also discloses the exemption in accordance with the Surah Al – Baqarah verse 173 which is written in the section 4.4.3. about Halal health. Principally, the exemption of consuming non-Halal food applies when force majeure condition occurred and no other option to eat. An example for this when someone lost in the middle of nowhere nothing to eat and he only finds a dead bird. In this case, his effort to survive themselves valued as *jihad*. In the verse of Al – Baqarah, it is seen as “no sin upon him”.

To sum up, tourism in Muslim world is associated to pilgrimage or *ziyarat* or *rihla* and hajj (Jafari & Scott, 2014). The concept of traveling itself is perceived as spiritual journey encouraged by God (Din, 1989) and as a kind of *talab al'ilm* (Gellens, 1990). Due to the strong link between traveling and religion, Muslim seeks holiday with the coherent Islamic guidelines (Aykol & Kilinc, 2014). This statement denotes that Islamic guidelines for Muslim tourists is used as the fundamental aspect of their traveling decision embodied in their way of thinking by associating tourism and spiritual motivation. In this respect, Muslim as a tourist perceives their journey differently than general tourist. However, the perception of Muslim as tourist in different area is notable to explore in order to understand Muslim tourist behavior in the tourism – spiritual connection in the different type of destination. It will be explained in the following sub-sections.

4.3.1. Muslims as tourist in their own countries

According to Duman (2012), as tourist in their own countries, Muslim tourist as the other ordinary people consider vacation as a need even though they will keep the religious sensitivity as it is. However, to fulfil this religious need in their own country, Turkish Muslim tourist as a case study, has to pay the needed accommodation for their vacation such as Islamic hotels with the price that is regarded as expensive by them. In Turkey, local Muslim tourists as consumer sets concern on the paying high prices yet getting low quality of services in the destination. This complaint specifically goes to the use of destination such as beaches that is still not segregated according to Sharia. They see communal use of beaches with non-Muslim who will open their *aurat* as well as sharing swimming pool with different sex in the hotel. The complaint has associated to the fact that Turkish Muslim tourists spend their most of time for swimming instead of doing other sport activities. This

tourist argues that the destination and hotel practically do not follow Halal concept at its fullest as promoted in their marketing tools.

Duman (2012) concludes that local Muslim tourists pay attention to the offer of Halal products and service by expecting comprehensive implementation of *Sharia* concept because they have paid high amount of money to get it. Meanwhile, in the case of Turkish's hotel and destination, Islamic hotel still does not take *Sharia* requirement of gender segregation in the facilities into account whereas in the destination (beach), the management also has not yet focused in this male and female segregation.

All in all, according to Duman's study in Turkey, Muslim tourist in their own country has willingness to pay more to get comprehensive Sharia-compliance facilities. They focus on the issue of gender segregation as primary consideration when they are in vacation.

4.3.2. Muslims as tourist in Muslim countries

In the study of Muslim as tourists in Malaysia, non-Malaysian Muslim tourists who visit Malaysia in general has different preference between female and male Muslim travelers attitude (Battour, Ismail, & Battor, 2010). Non-Malaysian female Muslim tourists focus on the availability of gender segregation in the center of amusement whereas Male Muslim tourist perceives *Halal* issue on food and worship facilities as the most essential point when they are on vacation (Battour, Ismail, & Battor, 2010). Amongst Muslim tourist in Malaysia, it has been found that Saudi Arabian Muslim tourists expects higher than other Muslim tourists regarding the provision facilities for Muslims (Battour, Ismail, & Battor, 2010). It is caused by the Saudi Arabian Muslim viewed as culturally conservative society in which also implies to the more conservative Islamic practice compared to other Muslim countries (Battour, Ismail, & Battor, 2010). This traditionalistic of Saudi Arabia is associated to the implementation of law and legal system in which rooted from Islamic legal system (Vogel, 2000). The majority of Saudis regards their religion (Islam) as the high value so it intends to preserve its force in their social life and legal law (Vogel, 2000). The different practice compared to other Muslim countries caused by the absence of invasion and colonialization of other countries to Saudi, in particular to the essential core of Saudi legal system, as occurred hundred years in other Muslim countries (Vogel, 2000). It makes Saudi Arabia system seen as inevitably pure, natural and indigenous legal system (Vogel, 2000).

On contrary, in different area such as Bangkok, Middle Eastern Muslim tourist behavior plays two radically different demands on tourism products and services (Cohen & Neal, 2012). First, religiously proscribed hedonistic appearance in accommodation by means of expecting sex tourism which predominantly by man visitors. Second, religiously prescribed services and products for medical and family tourism.

Another case study takes place in Egypt. Even though considered as Muslim countries, Egypt tourism is stereotyped as a sex destination within the Gulf Arabian countries especially in the city of Cairo and Dahab (Behbehani, 2000). It is visited mainly by Arab tourists (Saudi Arabia and Kuwait) that reaching a million visitor per year (Behbehani, 2000). In contrast to Saudis tourist in Malaysia above, the Saudis tourist in Egypt behave differently. Because of the label of sex tourism, in recent development of Egypt tourism focuses on exploring the possibilities and perceptions of tourism provider towards Islamic tourism implementation. The results of this study point out that Egyptian tourism provider takes the potential consequences and tensions amongst tourists both Muslims and non-Muslims into account when Islamic elements in tourism and hospitality apply (Hamza, Chouhoud, & Tantawi, 2012). In this respect, even though Egypt is a Muslim country, it does not render Egypt free from the practice of sex tourism that is unacceptable in Islamic belief.

To conclude, Muslim as a tourist in a non-Muslim country can behave differently according to their purpose of visit and their behavior. However, in term of preference of *Sharia*-compliance facilities and service, male and female Muslim tourist puts different priority. Woman Muslim tourist focuses on the sex segregation whereas man Muslim tourist pay attention to the ritual facilities and *Halal* product. Yet, it is noted that amongst men Muslim tourist, the purpose of visit plays role in the way they prefer on *Sharia*-compliance facilities.

4.3.3. Muslims as tourist in non-Muslim countries

Staying apart from their countries temporarily, Muslim tourists may encounter any constraints occurred upon them in a host country (Livengood & Stodolska, 2004; Moufakkir, 2010). The results of discriminations on traveling in non-Muslim countries in this case after September 11 tragedy in America was negotiated strategically by Muslim through several means, from changing location, rescheduling activities, changing dress patterns, to avoiding visually attracting actions (Livengood & Stodolska, 2004). Unlike many decades ago, as the world become more cosmopolite, Muslim travelers do not need to do so because non-Muslim countries such as Australia, Taiwan, Korea, Japan, and some areas in the Europe are particularly making concessions for Muslims tourist segment (Chanin, Sriprasert, Rahman, & Don, 2015).

Considering the discussion of Muslim as tourist in non-Muslim countries, a study takes place in Korea, Japan, and China reported that Muslim travelers from Malaysia examine the accessibility to Muslim culture in their traveling option (Kim, Im, & King, 2015). As written in Timothy & Iverson (2006), it is important to add travel patterns to the destination which identified as Islamic culture to the Muslim travels requirement. The accessibility to Muslim culture include the availability of Muslim prayer service and amenity; acquaintanceship with Islamic culture and religion, well situated mosques, and an extensive choice of Halal restaurants (Kim, Im, & King, 2015).

The development of Halal tourism in Korea has been proliferated into Asian Muslims tourist expectation, which has significantly reached the number of 900.000 in 2015 (IHAF, 2017). Halal tourism in Korea is not only interpreted by the establishment of certified Halal services and goods but also escalated by the supported public amenities such as Halal ski resort (IHAF, 2017). This is assisted first-handily by the existence of Korean Tourism Organization (KTO) as the government representative by the declaration of targeting Asian Muslims tourists as an effort to diversify Korean tourists (IHAF, 2017).

Unlike Korea, New Zealand starts their attention to Muslim market in particular Middle East market by exploring their capacity to fulfil the needs of Muslim tourists (Hassan & Hall, 2003; Hassan & Awang, 2009). The forming of Halal tourism has begun at the initial step in the definition of Halal food amongst restaurants in New Zealand (Hassan & Hall, 2003; Hassan & Awang, 2009). Considering the number of Muslims in New Zealand which predominantly consist of international student over tourists (Hassan & Hall, 2003), following establishment of Halal services and goods have not become focus yet. However, Tourism New Zealand (TNZ) felt optimistic to initiate this industry because of the high volume of Halal-slaughtering meat production in New Zealand (Sulaiman, 2001 in Hassan & Hall, 2003).

A fascinating fact is shown by the USA. A study about Muslims traveling behavior shows that Muslims visit to USA reflect the practice of seven beliefs and behavior of Islam (Shakona, Norman, Backman, & Duffy, 2015). The samples asked explain different interpretation of seven Islamic beliefs, for instance some of tourists value the location of mosque as supreme consideration on traveling while some other are not. The second element is the importance of women travel with her *mahroom*. *Mahroom* means travel companion who is a man, either her husband, father, brother, uncle, and so on who is her relative. This study shows that female Muslim tourists are travelling with

her mahroom in USA. Third, both men and women Muslim tourists are wearing Islamic dress code in particular a Hijab for women and appropriate clothes for men. Forth and five elements indicate the consumption of pork and alcohol in US restaurants. Muslim tourists who visit US in that study do not consume any forbidden object in Islam either. However, male Muslims do not mind if there are alcohol and pork available in the restaurant since they realize that the rest of customer might need it. Moreover, this study indicates Muslim tourists in USA pay attention to the Dabiha which means Halal meat that they eat. Despite not consuming pork, they are aware of the Halal status of the chicken or meat they eat whether those are slaughtered according to Sharia or not. Lastly, Muslims tourist in USA consider the Holy month of Ramadan during their journey. They would take multiple consideration into account when they have to do outdoor activities during traveling in Ramadan. It includes from the level of energy consumption; weather condition; to the avoiding emotionally trigerring activity.

Even though, there is very little study regarding Halal tourism initiation in USA, there is official guidance from the US government regarding Islamic services titled 'Muslim Travel Guide – Visit USA'. It contains Halal restaurants, mosques, and stores in several big cities across USA such as Los Angeles, New York, San Fransisco, Washington DC, and some suburban areas. It is equipped with clear information about the availaiblity of alcohol, Halal certification, and prayer facilities. From this case, it could be seen that USA Tourism officially advocate Muslim tourist arrivals even though its legal promotion has not been showcased.

It has been researched that Muslim tourist in non-Muslim countries will not encounter any constraints because currently non-Muslim countries work on the concession to Muslim market. Muslim tourist considers the accessibility to Muslim culture in non-Muslim countries that covers service and facilities to practice Islamic beliefs. Aside from the expecting Islamic facilities and service, female Muslim tourists who are visiting non-Muslim countries will require *mahroom* as their travel companionship that can guarantee their safety.

After grasp the knowledge about Muslim behavior as a tourist in different area, the next subsection provides brief explanation about the needs of Muslim during their journey. It aims to figure out the needs perceived by them according to existing literature.

4.4. Muslims' needs when they are on traveling

In its 2017 report about Muslim tourist, UNWTO argues that the main needs of Muslim traveler inside and outside the country prevails to the *Halal* standards of food, and dress codes. The result of study states Muslims' practices in consuming *Halal* food. However, *Halal* food consumption might be differ based on the level of religiosity across Muslim communities (Mukhtar & Butt, 2012). Eid & El-Gohary (2014) took study of Muslims as tourist across 30 different countries such as Algeria, Bangladesh, Egypt, France, India, Indonesia, Iran, Iraq, Ireland, Jordan, Saudi Arabia, Kuwait, Lebanon, Libya, Malaysia, Morocco, Oman, Pakistan, Palestine, Qatar, Singapore, Spain, Sudan, Syria, Tunisia, Turkey, Uni Arab Emirates, United Kingdom, United States, and Yemen. They find in the hospitality and tourism industry, these Muslim tourists perceive value which influences to their willingness to buy in two folds: first, Muslim need the availability of Islamic physical attribute such as the availability of prayer facilities, Halal food, copy of the Holy Qur'an in hotel room, and Shari'ah-compatible toilets, second, Muslim tourists also require Islamic non-physical attribute exists of the availability of segregated services, Shari'ah-compatible television channels, Shari'ah-compatible entertainment tools, and the art that does not depict the forms of human.

From the explanation above, it can be seen that Muslim tourists need two types of attributes during traveling. Physical attributes from Halal food to dress code and non-physical attribute from segregated service to the compatible entertainment tools according to Sharia. Basically, all of the

needs of Muslim tourist during traveling follow the Sharia-law. In this sense, Sharia-compliance facilities and service are needed by Muslim tourists during traveling. Since *Halal* food is one of the central component of the Muslim tourist needs, the next chapter present greater definition about the term of Halal.

4.5. The notion of *Halal*

Regarding the discussion of *Halal*, the meaning of *Halal* itself derives from Arabic words by means literally “lawful” or “permitted” (Fischer, 2011) and adhere to Islamic law and teaching (Sharia) (Mohsin, Ramli, & Alkhulayfi, 2016). Conventionally, Halal denotes “pure food” apropos the consumption of meat by avoiding pork (Fischer, 2011) as well as practicing Islamic prerequisites for Halal slaughtering (Harvey, 2010). The term Halal in the development has been proliferated into broader spectrum due to the mass consumption and intensive global flows of this commodities (Fischer, 2011). This signifies the expression of abstruse construction of production, commerce, and consumption as well as become a part of expanded globalized market (Fischer, 2011). The proliferation of Halal is nowadays promoted as religious needs (spiritual) as well as nutrition signs as written in Coveney (2000) in Fischer (2010). The powerful discourses of this development play significant role (Fischer, 2011) through mass media to conduct popular needs manipulation (Lee, 1993 in Fischer, 2011). It has been led by politicians, bureaucrats, and entrepreneurs (Lee, 1993 in Fischer, 2011). Most importantly, the rise of Middle-classes society in Muslims countries has inevitably asserted global politics and economics opportunity in North Africa, Middle East and predominant Muslim Southeast Asian countries such as Indonesia and Malaysia. As reported in 2015, the new middle class consumption expenditure of North Africa and Middle East itself ranked at the third of global middle class expenditure right after Sub-Saharan Africa and North America (Kharas, 2017). The number has reached more than \$25 trillions and has been predicted to grow until around \$32 trillions in 2020 (Kharas, 2017). Moreover, in Asia’s top ten global middle class expenditure, Indonesia is projected at seventh in 2020 and positioned at fourth in 2030 (Kharas, 2017). These remarkable growth unavoidably imply that the global economic is in accordance with the supply of Halal goods on one hand and regulatory framework as the sort of political significance on the other hand (Lien, 2004 in Fischer, 2011).

Recognizing the basic knowledge of notion of Halal, this research bases it from the origin of this term to the development of this notion in the globalized industry. Beginning with highly linked to religious reason, Halal product is currently associated to the sense of healthiness. It later becomes globalized product. Since traditionally the notion of Halal exists for food-related term. The next subsection will provide about the framework of Halal food.

4.5.1. Halal food

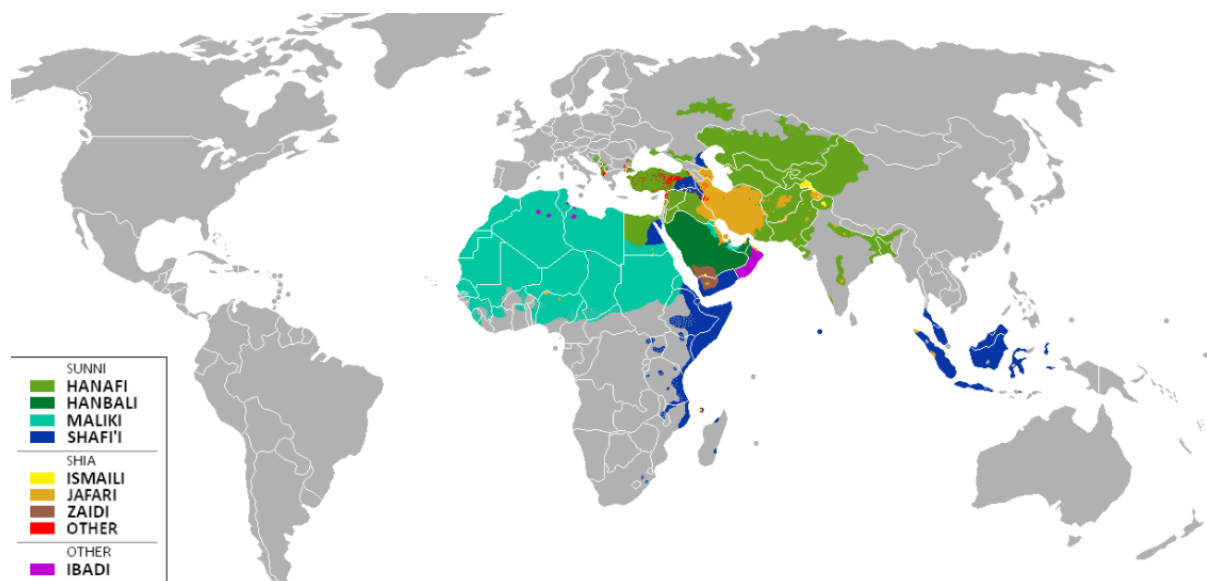
According to a verse of Qur’an in which also was cited by Bonne & Verbeke (2008) to define Halal food, it states:

“Forbidden unto you (for food) are: carrion and blood and swine flesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that hath been killed by the goring of horns, and the devoured of wild beasts saving that which ye make lawful and that which hath been immolated to idols. And that ye swear by the divining arrows. This is an abomination.” (Surah Al-Maidah: 3)

The verse above demonstrates the forbidden (unlawful/haram) food for Muslims through the consumption of carrion, spurting blood, pork, and foods which have not been sacrificed to God

(Fischer, 2011). For Halal meat, it entails the ritual slaughtering which consecrates the God's name by making a lethal incision across the throat and draining the blood out as wholly as possible (Fischer, 2011). Nevertheless, as technology developed, a debate ensues amongst Muslims about the acceptance of killing animals by stunning them. Some of Muslims accept the stunning methods as morally good and as modern food production while some others argue that Halal has to be done by slaughtering process (Fischer, 2011). In addition to Halal food, sea creatures, locusts, and all marine animals are regarded as Halal food since these creatures viewed as pure in quintessence (Fischer, 2011) and for this reason, sea creatures become exempted from the category of carrion or "dead animals" (Al-Qardawi, 1995 in Hassan & Hall, 2003). The determinant of Halal and Haram is determined by the *ulama* and Islamic jurisprudences of four Sunni madhabs (Hanafi, Maliki, Hambali, and Shafi'iyi) (Fischer, 2011).

Basically, Islamic adherences determined into two major denominations named Shia and Sunni. The difference of Shia and Sunni is on how they position Ali (the son-in-law of Prophet Muhammad). Shia follows the caliph of Ali while Sunni regards Ali as caliphs of Prophet Muhammad PBUH like other three caliphs before him which were Abu Bakr, Umar ibn al-Khattaba and Uthman ibn Affan (Harney, 2016). Like in Sunni, Shia also has four madhabs namely Ismaili, Jafari, Zaidi, and Other. However, Shia Muslims population captured only 20% out of total Muslims population in the world (Pew Research Institute in Shia Numbers, 2016). It is located mainly in Iran followed by Pakistan, India, and Iraq (Shia Numbers, 2016). For clearer depiction, see picture below:



Muslim Madhabs in the world
source: Reorienting the Veil by The University of North Carolina

Thus, it could be seen from above map that about 80% of the remaining of Muslim population from Shia group is Sunni Muslims. The distinction of four Sunni madhabs is underscored at the methodology of law (Usul al-fiqh) of the enactment Sharia principle (Kamali, 2003). Historically, Hanafi was taught by Imam Abu Hanifa (Kamali, 2003). It follows several sources to rule the Sharia such as:

1. Qur'an
2. Hadith (Sunnah) which is narrated and repeated at least by three narrators called *khobar al-ahad*
3. *Ijma'* or consensus of Islamic scholars

4. Saying of the *sahaba* or the Prophet Muhammad's friends who were also had fundamental role during pre-Islamic era until Islamic era
5. *Qiyas* or analogical reasoning method which is applied to the deduction of juridical principles from Hadith and Qur'an. This is developed after the death of Prophet Muhammad.
6. *Istihssan* means juristic preference to the consider the best from the best options for *ummah* (Islamic society) which is underlying *ijtihad* (personal interpretation).
7. The previous customs and Sharia of former nations

As depicted in the map, Hanafi spread in the Balkans, Central Asia, Indian subcontinent, China, Turkey, and Egypt. For Maliki, it is predominantly located in Africa such as North and West Africa, and in a number of Arab states of the Persian Gulf. Maliki was taught by Imam Malik (Kamali, 2003) who underlies the Sharia to the transmitted sources, intellectual sources, and goals of Sharia which latter described below:

1. Transmitted sources consist of *Qur'an*, *Sunnah*, *Ijma'* and specifically *Ijma'* in Madinah, *Qiyas*, saying of the *sahaba*, public interest (*Al-Maslaha al-Mursala*), and customs.
2. Intellectual sources are derived from the use of logic and knowledge through discussion to rule Sharia if there is occasion that not clearly written in the text (*Qur'an* and Hadith)
3. Goals of Sharia is mostly associated to public interest.

Meanwhile, Hambali madhab is following the teachings of Imam Ahmad (Kamali, 2003). Located in Saudi Arabia, the madhab of Hambali underlies the Sharia to the:

1. *Qur'an*
2. *Sunnah*. In *Sunnah*, Hambali prefers the *Sunnah* (Hadith) that are narrated by the *sahaba* who have the authority to do narration. Nevertheless, Hambali madhabb also takes another *Sunnah* that narrated outside the *sahaba* into account. It is called as *Da'if* or weak Hadith and put at the least option before *qiyas*.
3. *Ijma'*
4. Saying of *Sahaba*
5. *Qiyas* (the last option in this madhab, only take in the case of necessary)
6. Public interest (*Al-Maslaha al-Mursala*),
7. *Istishab* (Islamic legal term considering the presumption of continuity). *Istishab* is the condition where the existence of previous circumstance is assumed to be ongoing at present until the contradictory event is proven.

As for the last, the madhab of *Shafi'yi* has the vast majority in Indonesia, Malaysia, some of Egypt region, East Africa, Kurdistan, Somalia, Yemen, and southern part of India. *Shafi'yi* follows *Imam Shafi'yi* who takes the baseline of Sharia to the:

1. *Qur'an*
2. *Sunnah* is determined into three categories:
First, *Sunnah* which have been disclosed in the *Qur'an* and the Prophet also explained it exactly as written in the *Qur'an*. Second, *Sunnah* that have been revealed in the *Qur'an* and the Prophet made an interpretation toward what Allah meant. Third, *Sunnah* that have been made lawfully by the Prophet even though the text is not available in the *Qur'an*
3. *Ijma'*
4. Saying of *sahaba*
5. *Qiyas*

One of the example of different interpretation of Halal food takes a case in Hanafi madhab. According to the Hanafi jurist, predatory fanged animals are included to be Haram such as lion, cheetah, tiger, leopard, wolf, fox, dog, cat, crocodile, and so on (Adam, 2005). This also has been agreed upon two other madhab such as Shafi'i and Hambali however Maliki Madhab has different

opinion about these predatory fanged animals such as dog which is considered as Makruh over Haram (Qadhi, 2009).

The term of predator generally addresses to every animal that naturally would quarry, prey, kill, wound, and transgress the other animals and/or humans (Al-Marghinani, 1990). Lastly, Halal food means no consumption of pork and alcohol (Burns, 2006) and the separation of Halal and Haram on dining and cooking utensil during the production food (Riaz & Chaudry, 2004). In the development of Halal food dietary, the trustworthiness of Muslim to consume Halal products outside the Islamic world encounters dispute (Henderson, 2016) in relation to the absence of universal agreement in the definitions Halal food and its standards (Harvey, 2010).

At first sight, Halal and Haram food are clearly determined in the Qur'an as the primary source of Islamic law. However, the existence of different madhab in Islam signifies different interpretation and involve several sources to rule *Sharia*. In this respect, the classification of Halal and Haram food can be interpreted differently following the source of each madhab used.

To see the implementation of Halal term in another product, next subchapter will convey this term in the industry of cosmetics.

4.5.2. Halal cosmetics

According to Al-Jallad (2008) in (Shuriye, 2015), the notion of Halal is not only restricting unlawful food and beverage consumption but also referring to the regulation of permissible manner, conduct, behavior, speech, dietary, and dress. In this respect, cosmetic is classified to the way Muslim dress. Halal cosmetics itself (including perfumes) refers to the product that are produced by using Halal raw materials without the contamination of Haram elements by applying DNA test and manually or artificially does not contain a prohibited material for health (Instituto Halal, n.d.).

In industry of Halal cosmetics, disparate from another Halal-related matter product, an enthralling study reveals the consumer knowledge does not remarkably linked to their attitudes and intentions towards Halal cosmetics (Rahman, Asrarhaghighi, & Rahman, 2015). Yet, the degree of consumer religiosity does associate to the Halal cosmetics intentions (Rahman, Asrarhaghighi, & Rahman, 2015). Patton (2009) in Rajagopal, Ramanan, Visvanathan, & Satapathy (2011) clarifies the significant amount of global demand of Halal cosmetics is not determined only by the prosperous Muslim market but rather the raising interest in high quality and secure products. Looking at the fact about current situation of some Muslims consumers is successfully being attracted by more natural ingredients in the cosmetics marketing campaign that is in line with Muslim values, rather than stood for Halal cosmetics logo (Rajagopal, Ramanan, Visvanathan, & Satapathy, 2011). It shows the Halal logo in the cosmetic basically does not strengthen market intention to buy but rather the narration of good quality and secure products are more appealing for them.

To summarize, the regulation of Halal cosmetics needs in Islam is grounded from the similar law in Islam. Nevertheless, the response of Muslim market towards Halal cosmetic is not similar with their acknowledgment from another Halal product because in cosmetic industry, the Halalness label is strongly associated to the quality and assured products. Talking about the reason of opting Halal cosmetic as the secure and high-quality product, the next subsection reviews the Halal health that will impart more aspect of safe product in accordance with healthiness issue.

4.4.2. Halal health

The Halal Institue of Spain enacts Halal Health as all related aspect of medication such as hospital and medical clinics (which identified by having the spaces and rooms with Halal standards);

Halal food; prayer room and suitable lavatory; as well as Halal pharmaceutical. The term suitable lavatory addresses the Islamic guidance in the toilet used started from entering toilet with the left foot; leaving with the right foot; not standing whilst urinating; to purifying the peritoneal area by running water after using the toilet (Khalifah Project, 2004 in Swann, 2005). The reason to avoid standing position while urinating is to prevent the possibility of urine splashed to another part of body in which considered as detestable (Khalifah Project, 2004 in Swann, 2005).

As a part of Halal health, Halal pharmaceutical as introduced above is included. The phrase of Halal pharmaceutical means the use of pharmaceutical products containing one or more active ingredients and diverse excipients which *tayyib* and should be free from Haram components (Sarriff & Razzaq, 2013). *Tayyib* signifies the specific goods and products which meet the demand of quality standards, the aspects of harmfulness potency, as well as the hygiene during preparation and the making process (Sarriff & Razzaq, 2013). Moreover, the Halal status is derived from the nature of the products which all the ingredients used whether it is from the ingredients used in the products, i.e. usage of animal and alcohol extraction (Sarriff & Razzaq, 2013).

The international market of pharmaceutical is estimated to be around US\$816 billion in 2016 (Hardman & Co., 2017) and reckoned to be US\$1.3 trillion by 2020. At the moment, United States is the biggest share of this market, followed by Japan and China (Euler Hermes, 2017). Too (2010) in Rajagopal, Ramanan, Visvanathan, & Satapathy (2011) reports in response to this market development, Brunei Economic Development Board signals the establishment of Halal-certified pharmaceuticals in relation to convince international investor to this manufactured industry. As Fischer (2011) declares that Halal-related products expands into global market.

Nevertheless, in the discussion of religious prescribed medicine, the exemption applied when the pharmaceutical alternative has not existed yet (Ogden, 2016). In the case of life-threatening illness for instance, the determination of exempting religious prescribed will follow the religious leader advice as well as personal interpretation of their faith (Ogden, 2016). It happens in Hindu, Jew, and Islam (Ogden, 2016). Specifically for Muslim, this exemption builds upon the Qur'an verse below:

“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.” – (Surah Al – Baqarah: 173)

4.5.3. Halal service/hospitality

In the industry of hospitality, the elements of Islamic hospitality are being discussed amongst scholars, overtime. Stephenson (2014) unfolds Islamic hospitality into two elements as intangible and tangible aspects. The first element tangible exists of traditional interpretation and cultural interpretation of Islamic hospitality. Traditionally, Islamic hospitality underscores the aspect of reverence and congeniality (Stephenson, 2014). The attitude of Islamic hospitality coined from the journey of Hajj amongst Muslims brotherhood by providing special care as stated by Vukonic (1996) then quoted by Stephenson(2014). They argue that the hospitality of Muslim is motivated by Hadith stated that the one of the way to reach Jannah (paradise) is by showing hospitality to a guest (traveler). This attitude is literally written in two Hadith as follows:

“There is no wellbeing in a family which does not welcome and treat guest well” (Hadith Number 146).

“Hospitality extends for three days. What is beyond that is charity” (Hadith Number 1000).

The second element of intangible aspect of Islamic hospitality is cultural interpretations which can be interpreted with regard to the social and cultural context (Stephenson, 2014). This originally rooted from the culture of Muslims who are visiting ancestral homeland, ceremonial occasions, and their graves (Stephenson, 2014).

Latter, Stephenson (2014) identifies the tangible aspects of Islamic hospitality begin with the development of Islamic hotel sector with Sharia-compliant classification, Halal food consumption and production, and Islamic festival and event sector. Islamic philosophy has been seen potentially play potent role on the extent of the application of Sharia law (Stephenson, 2014). As for instance, the tangible aspect of Islamic hotel sector is examined to the five following components such as human resources, private rooms for bedrooms and bathrooms, separated kitchen utensils and dining facilities, entertained public facilities such as no casino, and the operation of Islamic values on business (Stephenson, 2014). Furthermore, the availability of Halal food offered with their requirement in hotel service seen as most crucial component (Stephenson, 2014). For this, certification of Halal food is seen as tangible aspect which could positively build public reputation (Stephenson, 2014). Lastly, even though Islamic events are oftentimes resource-dependent on the hotel industry, this expresses social hospitality and level of religiosity of the hotel in which regarded as tangible aspects (Stephenson, 2014). An example of Islamic events as Halal service could be seen in the holy month of Ramadhan, a promotional campaign for *Sahur* – an early morning meal package before starting fasting – takes place in Dubai hotel as written in Budhun (2010) in Stephenson (2014).

Further, Stephenson (2014) argues that the future of Islamic hospitality should expand to the wider-range service industry such as Halal airlines, Islamic cruises, and Islamic village tourism.

4.6. Sharia-compliance

As being reviewed above, the interpretation of Halal has diverse spectrum either in definitions and practices. In the tourism industry, serving Muslim tourists can be interpreted as “Muslim-friendly” tourism (COMCEC, 2016). This term coined as representative of various range of services and products targeting the fulfilment of Muslims tourists needs which in the starting point initiated by the phrase of “Halal travel” to “Islamic tourism” until “Sharia-compliance” (COMCEC, 2016). The similarity of these phrases refers to the fulfilment of Muslims necessity during traveling. They further narrate Muslim-friendly tourism as similar as Halal tourism. It denotes the Muslim travelers who will emphasize the faith-based needs while travelling. In practice, it is started from the establishment of Muslim friendly airport with the prayer facilities, continued by separated sections in hotels where do not provide alcohol beverage, pork, and widely provided Halal food (Battour & Ismail, 2016). Crescent Rating (2016) alludes Halal tourism to the Muslim travel; Muslim tourism; Halal travel; Islamic travel; Muslim-friendly destination; Muslim friendly facility/service; and Sharia-compliant service/facility. However, principally, “Halal travel”, “Islamic tourism” and “Sharia-compliance” have major distinction in between. Halal travel refers to Muslim tourists’ behavior who would prefer to fulfil their faith-based needs during the journey (Crescent Rating, 2016). Meanwhile for Islamic tourism, El-Gohary (2016) reviews this term from several scholars as the tourism places and destination includes its marketing and management as well as the participation and engagement of Muslim in tourism whereas Al-Harmaneh & Steiner (2004) views Islamic tourism in Arab after 9/11 categorized into three key points: economic, cultural and religious-conservative views. First, Islamic tourism is envisioned as the tool of economic recovery. Second, Islamic tourism as the inclusion of Islamic religious culture into tourism through Islamization of history, site, and

mosques. Third, Islamic tourism seen as the religious conservative concept for travel and leisure to draw the demand of Muslim-friendly tourism which latter regarded as Halal tourism. Meanwhile, Sharia-compliance services address to practical Islamic requirements to the physical attribute in service for catering Muslims needs during traveling ruled by Qur'an and Hadith (Crescent Rating, 2016).

4.6.1. Sharia-compliance in hospitality industry

The term of Sharia-compliance in tourism has been studied amongst scholars is vastly associated to its implementation in the hotel industry (Henderson, 2010; Hesham, Badran, & Abdel-Aleem, 2013). Sharia is an Arabic term connotes "the clear, well-trodden path to water" (BBC, 2002 quoted in Henderson, 2010). Sharia regulates daily behavior of Muslim together with Qur'an and Hadith as the center of religious guidance and knowledge (Henderson, 2010). In the broader horizon, Sharia stipulates every aspects of Muslim life from rigorous prayer timetable, pertaining dietary, dress code, social and personal interactions that have been detailed into fivefolds human actions such as forbidden (Haram), disliked (Makruh), permitted (Mubah), recommended (Sunah), until obligatory (Fard) (BBC, 2002 quoted in Henderson, 2010). These fiveholds human actions are regulated for the goodness of humankind for those who belived. First of all, Fard would be discussed. Fard means an obligatory action commanded by God and written in the Qur'an (The Khalids Foundation, 2013). A good example on the way Muslim dressing, Muslim women wearing Hijab is an obligatory (Fard). This is applied right after they have their first puberty according to Qur'an in Surah Al-Azab verse 59.

"O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their jilbabs. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful." (Surah Al – Azab: 59).

The verse above is interpreted as the obligatory (Fard) command comes directly from God. In this case, wearing Hijab is viewed as a sort of dress code regulation for Muslims derived from Qur'an which becomes the fondation of Sharia. This is strongly strengthen by Surah An- Nur verse 24 underscoring the command of God for men and women to lower their gaze and show only that which ordinarily dispalys (face and hand) which both points are regarded as Hijab rules according to Sharia. Second of all, thereafter, the word of sunah or recommended action of human, is originally derived from the description of the life and teaching of the Prophet aiming to succeed the productive life (Muhammad, 2015). Mainly, sunah would refer to Hadith since it is considered as desirable act (The Khalids Foundation, 2013). In social interactions, the action of Sunnah that Prophet taught in the past was speaking good to other people or keeping silent. This based upon a Hadith by Muslim that said,

"He who believes in Allah and the Hereafter, if he witnesses any matter he should talk in good terms about it or keep quiet." (Hadith Muslim Number 1468 a)

The Hadith above is interpreted as a pretend invitation to maintain better social interaction by saying good or being silence to others. There is an option to choose a certain behavior however this suggestion believed as a goodness generator by doing so. Third of all, there is Mubah actions which translated as neutral or permitted yet morally indifferent (Al-'Allaf, 2003). The notion of Mubah is arrived from the interpretation of this verse below.

"This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from amongst the believers and chaste women from amongst those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual

intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be amongst the losers.” (Surah Al – Maidah: 5)

Mubah is viewed as not either commanded nor forbidden by the Sharia so there is no reward or punishment by doing it (The Khalids Foundation, 2013). For instance, on dietary consumption, when somebody tends to eat with the sincere goal to strengthen his/her body so he/she could work effectively and has positive energy to help other people, this is categorized as mubah. There is no direct connection to God, but rather the good reward directly come to those who do that. Fourth of all, there is Makruh that by meaning of discouraged act or abominable (Al-'Allaf, 2003). Makruh directs to the action of humanbeing which preferably not to do that for instance in term of praying. Muslims is makruh to pray while he/she is hungry. In addition, it is also makruh when a Muslim praying in front of or near by the foods. As written in a Hadith by Muslim, it is regulated that it is better to eat first then pray later. This is purposed to create peaceful and good environment on praying, so Muslim who are praying could focus. Lastly, for the Haram or prohibited is any action of Muslims which have consequences of getting punished (Al-'Allaf, 2003). An illustration for this, Muslims are not permitted to eat pork. As clearly mentioned in the Qur'an which has been explained in the Halal section. By doing haram action, Muslims are trusted to subject themselves to punishment in the world or in the hereafter (Al-'Allaf, 2003).

Continuing Sharia discussion, Sharia has become globally popular even though has been used for business and financial as well as law initially in Islamic countries (Saeed, Ahmed, & Mukhtar, 2001). This will be explained further in the next subsection below.

In hotel industry, Sharia-compliance is manifested into hotel attributes. Henderson (2010) figures out the prerequisite attributes of Sharia-compliance hotel (SCH) from the most simple level of Sharia-compliance implementation until the complex one, as listed below:

1. The alcohol serving follows customer request
2. The definition of Halal foods is slaughtering with Allah's name, excluding pork-related products, and certain another items
3. The availability of Qur'an, prayer mats, and the direction of Mecca in every room
4. The position of bed and toilet are not facing Mecca's direction
5. Providing bidets in the bathrooms
6. Prayer rooms
7. Serving appropriate entertainment such as no nightclubs or adult television channels
8. Predominantly hire Muslim staffs
9. Staffs wear conservative dress code
10. The segregation of men and women in recreational facilities
11. All female floors
12. Set minimum appropriate dress code for guest
13. Applying Islamic financial system

Henderson (2010) argues the availability of alcohol based upon customer request and Halal food are regarded as the minimum application of Sharia-compliance principle in hotel. Nevertheless, the application of the first point up to the last above which includes the Islamic financial system application, seen as the strongest level of implementing Sharia-compliance attributes due to the needs of serious commitment from their own management (Henderson, 2010). Particularly, considering its implications and consequences to the hotel operations, development, and finance toward general (non-Muslim) tourist (Henderson, 2010).

Furthermore, in line with Henderson (2010), Hesham, Badran, & Abdel-Aleem (2013) reviews the scholars' explorations then categorizes SCH into three types. First, running the hotel under Islamic hospitality concept with dry hotels in which do not serve any alcohol on their hotels. Second, Partially SCH by adding few more Islamic services like Halal food, prayer rooms, Qur'an and prayer carpet in each room, and the segregation facilities of male and female. Third, Fully SCH indicates Sharia governing in all the operations, design, interiors, until the Hotel's accounts comprehensively (Henderson, 2003; Weidenfeld, 2005; Okasha, 2010; Ozdemir & Met, 2012; Zulkharnain & Jamal, 2012).

The development of SCH has consequences to the management and marketing hotels in particular on how to deal with non-Muslims market (Henderson, 2010). Like the wide-range practice of Muslim, the hotels group has various preferences toward their stand positions in catering SCH implications. The Middle East hotels corporations have determined themselves into three types of hotels management with regard to the SCH commitment. First, a hotel group which do not want to be considered as negative by the customer through the SCH promotion, even though they are located in the UAE (Henderson, 2010). This, they argue possibly be associated to the exclusion of non-Muslim market (Henderson, 2010). Second, a hotel group that want to combine the authentic culture of Middle East and Islamic considerations in the hotel development (Henderson, 2010). With this regards, they attempt to showcase the culture of Middle East alongside with Islamic principle which is closely intertwine (Henderson, 2010). Third, a hotel group that prefers to become completely SCH and optimistically sure that they are able to attract non-Muslims segments (Henderson, 2010). This preference points out the Halal-related product nowadays is becoming accepted by globalized-market (Fischer, 2011). In the context of catering Muslim with various level of Islamic practice, these different hotel preferences in Middle East emerges varied option not only to the hotel management but also to the Muslim market itself. This further is able to trigger the attention of entrepreneurial tourism supplier in the discussion of the need of SCH standardization.

4.6.2. Sharia-compliance in banking

In the discussion of banking system, the global awareness of Sharia-compliance begins with the need of Islamic investment fund in London in 1986 aiming drawing financial from the Gulf region (Sole, 2007). This unavoidably demands the involvement of Sharia experts to supervise the especially conventional banking system (Sole, 2007). Islamic bank is thoroughly distinct from conventional due to it does put Sharia-compliance for profit-and-loss sharing agreements as the baseline (Sole, 2007). As for this, ensuring the Sharia-compliance regulation in their products, instruments, operations, practices, and management becomes the Islamic banks responsibilities (Hamza H. , 2013).

The Sharia-compliance principle in banking lies on the premise of money should not be lend as an alternative the bank have to share their risks with their clients of any investments on agreed terms and conditions by dividing any profit and loss (Ahmed I. A., 2011). Sharia-compliance is built on the principle of interest-free (Chong & Liu, 2009). In addition, the Sharia-compliance in banking boldly emphasizes in the use of investment. Sharia-compliance bank is not investing money to the outlaw trades in Islamic ethics such as alcohol, gambling, pornography and so on (Ahmed I. A., 2011). This ethical principle in Sharia-compliance bank argues as the tool to create better engagement between bank and their clients (Romano, 2009 in Ahmed, 2011), even though in fact practically the deposits of Sharia-compliance bank based in Islamic country such as Malaysia does not interest-free (Chong & Liu, 2009).

4.7. Non-OIC destination responds to the different kinds of markets

Tourism is considered as a fundamental human right (Figueiredo, Eusebio, & Kastenholz, 2012) which should actively promote social inclusion for everyone with different needs (Richards, Pritchard, & Morgan, 2010 in Figueiredo, Eusebio, & Kastenholz, 2012). It has been estimated that only less than 5 % of the global population currently enjoy international air travel (Peeters et al., 2006 in Cole & Morgan, 2010). Those who participate were less likely people in need including people with disabilities, mental illness, group of people who are living in poverty (Cole & Morgan, 2010). Meanwhile, the number of people with disabilities worldwide has raised over the past two decades up to 10% of global population (Darcy, Cameron, & Pegg, 2010). Clearly, the social inclusion should be urgently noted considering these groups are still excluded from participation in tourism (Cole & Morgan, 2010).

In the context of Australia, Department of Industry, Tourism, and Resources in 2003 released the Green and White Papers to regulate national tourism policy in accordance with officially addressing disabilities and seniors as emerging market (Darcy, Cameron, & Pegg, 2010) which followed up by Tourism Australia in 2005. However, the conceptualization of this spirit has was initially formed as “Accessible tourism” in order to create Access Guidelines in 2000 at the Olympic and Paralympic Games (Darcy, Cameron, & Pegg, 2010). This concept purposes to enable people with disabilities (including visions, mobility, hearing, and cognitive dimensions of access) and seniors to independently function with equitableness and pride to access universal tourism environment, services, and products (Darcy & Dickson, 2009). In the global context, United Nations seen accessible tourism enables everyone to access their needs in order to enjoy tourism experience either related to a physical condition or not. Latter, United Nations argues accessibility is a fundamental element of sustainable policy and responsible development which covers human rights as well as business opportunity. Tourist destination is hoped by United Nations to go beyond ad hoc services and products with the use of universal design principle as the baseline. United Nations views, this purposes to ensure everyone without regard of having physical or cognitive needs are able to access amenities in sustainable manner. As for this, the capacity of every destination to recognize and deal with the change in market or the way across wide range market interact are the key element of successful tourism industry (Dwyer, Edwards, Mistilis, Roman, & Scott, 2009).

The key recommendations to succeed inclusive tourism consist of ten points (Travability, 2015). First, the tourism strategies which valuing the key pillar of inclusions. Second, accesible public infrastructure and its information. Third, the development of tourism bussiness for accessible products and services (product development, information needs, marketing, and staff training). Forth, including accessible tourism in the agenda of industrial briefings as well as tourism conferences. Fifth, the accessible informtaion in tourism authority destination. Sixth, starting campaign to create awareness in public area to encourage visitation. Seventh, include the picture of people in every promotional tools. Eighth, developong an event management that is suitable for everyone. Ninth, designing reward for Tourism Award and the last, seeking the leading industrial to promote the development of accessible tourism.

4.7.1. Adaptation to disability

The significant international developments of respecting people with disabilities has begun since 1980s initially started from America and has become universal with the involvement of United Nations 1981 (Zajadacz, 2014). In the field of tourism, the awareness of providing accessible tourism to people with disabilities have been initiated by stressing a number case of exclusion toward persons with disabilities, underscoring the benefits of providing accessible tourism, and emphasizing potential accessible activities (Zajadacz, 2014). Moreover, in fact, there is various forms of being

disables and so does the meaning which have to be explored in order to achieve their satisfactions by meeting their needs (Figueiredo, Eusebio, & Kastenholz, 2012).

In the European hotel industry, a study reveals that four sequential stages are implied to engage disabled customers starting before the customers' visit to hotel; arrival check-in, customers' stay at hotel and the check out process (Navarro, Andreu, & Cervera, 2014). It has been found that in the first stage, hotels keep on a line that services based on the customers' suggestions; adjust to the physical disabilities by designing as required for the criteria of accessibility; yet they have not provided sufficient information about special needs room on the website. In the second stage, the accessibility facilities are being focused by placing accessible room on the 1st floor close to emergency exit; staffs need to be trained to take care disabled customers. In the third and fourth stages, European hotels seen have not cater the disabled customers' during stay until check out process (Navarro, Andreu, & Cervera, 2014). Principally, hoteliers are recipients for all suggestions and comments but unluckily limited only on a possible compromise due to they thought they could not adapt to specific request unless the guest pro-actively inform prior to check in (Kim & Stonesifer, 2012).

On contrary, in the case of Bornemouth United Kingdom, the tourism providers start to recognize and understand people with non-physical disability like dementia (Page, Innes, & Cutler, 2014). Notwithstanding that the availability of buildings and facilities is a part of meeting government regulation, this study reports tourism providers happily to make people with dementia feel comfortable during traveling (Page, Innes, & Cutler, 2014). They do have customer care, monitoring and security, trained staffs to welcome person with disable and promote themselves as suitable company for people with disabilities (Page, Innes, & Cutler, 2014).

The case study of European hotel industry and Bornemouth beach above could not be disjoined from the role of government as mentioned in Page, Innes, & Cutler (2014), in this regard, government points out the European Union. The spirit of providing accesible tourism shown by the European Union countries. The European committee clearly stands their point on this issue by campaigning fair access to the tourists with disabilities by publishing certain guideline for tourism industry, entitled "Making Europe Accessible For Tourists With Disabilities" in 1996. According to the handbook, the authority rules the supply for disable tourist, provision facilities, until the details such as the behavior of tourism industry on welcoming tourist (European Commission, 1996). The consciousness of establishing disable-friendly destination from government has led adaptation within supply chain in tourism industry, even though the issue of accesibility on most public transportation –in particular to get the destination- is still inevitably remained even increasingly more worse (Soltani, Sham, Awang, & Yaman, 2012).

In contrast to the disability market in the development of tourism industry, the spirit of creating inclusion for religion-based market has not become pointed as the goals yet. In this regard, religious-based market is seen differently with disable-based market in tourism. Religion itself is entitled as one of all the rights and freedoms of everyone (United Nations). People could decide either to be a religious adherence or not. This becomes an option, meanwhile, disability is natural (Snow, 2001) and surely any humanbeings could not chose for being disable or not. As a result, unlike for disable-based tourist, there is an absence of government regulation for the religious-based tourist into certain law, even though this market is remarkably growing.

4.7.2. Adaptation to vegetarian

The intersection of food and tourism generates a certain discussion of vegetarian in food tourism world. As sort of tourism services, vegetarian has been included to culinary tourism

marketing strategies in East Asia (Hornig & Tsai, 2010). Take an example in China, vegetarian restaurants and meals could be easily found in every corner, even though in small cities (Mountain, 2013). In particular, where is Buddhist temple established, vegetarian food would be near by (Mountain, 2013). China's vegetarian population's itself has reached 50 million people (Times, 2014). In this regard, the adequate access of vegetarian restaurants in China is viewed as connected to the Buddhism teaching (Times, 2014).

In South India, restaurants and hotels respond to the special foods consumer have followed social conventions due to the intimate links between caste, purity and pollution, as well as the process of preparing and eating food (Iversen & S, 2006). In particular for vegetarian, they separate vegetarian and non-vegetarian vessels and do concern about the potency of plates being contaminated by previous guest for instance (Iversen & S, 2006). Nevertheless, the surprising fact is this practice applied mostly with respect to the caste reasoning over dietary (Iversen & S, 2006).

From two examples above, vegetarian is closely linked to the local contexts since the operation of vegetarian restaurants influenced by the local condition. Meanwhile, vegetarian food ways are principally universal yet identifiable in different world as well as local contexts (Michalowska, 2008). This means that vegetarian could be interpreted differently with different adaptation. In Western society, initially, the movement of vegetarian is driven by the meatless ideology of Christian which had become famous in Britain and North America indicated by the establishment of vegetarian communities in the mid-19th centuries (Michalowska, 2008). This has been proliferated into counterculture as the environment ethics by stopped believing the health beneficial of consuming meat in the mid-20th (Michalowska, 2008). This counterculture last until the present time that creates general understanding of becoming vegetarian means health-related, morally accepted, and environmentally friendly (Michalowska, 2008).

For this, a study setting in San Juan, Puerto Rico underlies the adaptation of restaurants on vegetarian menu is motivated by the economics value of vegetarian foods (Rivera & Shani, 2013). Restaurants point out attractiveness, cost, and profitability of altering to vegetarian menu (Rivera & Shani, 2013). Not only paying attention to the economic aspect, these restaurants do aware of the high nutritional value of vegetarian food (Rivera & Shani, 2013). Beyond to that, in Cambodia, vegetarian and vegan life is viewed as a responsible tourism (Julie, 2017) with regard to the idea of environmentally friendly. At the moment, in tourism, it has been created an internet-based guide for the vegetarian and another dietary restriction market called Veggie Hotels. It was built in 2011 to accommodate particular services for vegetarian hotels, restaurants, and destinations to travel around in more than 60 countries.

Overall, the motivation of restaurants on responding religion-based needs customers is seemingly contrast which would be explained in the next sub-section.

4.7.3. Adaptation to religion-based need tourist

The impact of tourism and religion on tourist behavior influences on the opportunity offered on religion-based products and facilities to tourists (Weidenfeld & Ron, 2008). In New York, an adaptation of Chinese restaurants take place to adequate the high demand of Jewish market (Liu, 2010). The dietary laws (*Kashrut*) called kosher has been standardized by an official *Kashrut* certification and supervision under the authority of Bureau of Kosher Law Department of Agriculture (Liu, 2010). Chinese restaurants apply pork, lobster, and shrimps' avoidance as well as do not mix milk and meat which are strictly prohibited (Liu, 2010). In this study, the context of Chinese restaurants adaptation on serving Jewish dietary laws is more argued as an expression of fascinated two cultures interactions (Liu, 2010) over economics benefits. The demand of Jewish dietary in

Chinese food is further seen as the identity formation process due to the involvement of two different cultures (Liu, 2010).

In contrast to vegetarian food who is considered as health-related adaptation, based on the example above the religion-based dietary is associated to the cultural identity. Religion-related is oftentimes embedded in culture (Religious Literacy Project, 2017). This could be understood from the values, practices, ideas and stories (Religious Literacy Project, 2017). Dissimilar to the adaptation in Chinese restaurants New York, the immense adaptation of Japanese restaurants in Japan toward Halal food for Muslims tourists emphasizes highly on the economics opportunity (Swerdloff, 2016). Japan views the tremendous global Halal expenditure which reaches to \$ 1.4. trillion annually by enticing Malaysian and Indonesian market (Swerdloff, 2016). Chefs in Japanese restaurants are nowadays learning Halal seasoning to handle Halal-certified food (Swerdloff, 2016). This movement is dominantly motivated by the spirit of forwarding Japan from isolated island into a proximity to some world's largest Muslims nations (Swerdloff, 2016).

As for all, the reponds of tourism services particularly restaurants to the religion-based market, disability market, and dietary restricted market are varied. Tourism services interpret their certain needs differently which also influence the way they fulfil it. Even though similarly the three of aforementioned market have remarkable economics earnings, tourism services underscore the adaptation of those three market differently. The disability market needs has been viewed as a part of the human right requisite where it is naturally given. Meanwhile, the dietary restricted market has been associated to healthy lifestyle in which from the perspective of environment is argued as ethically acceptable. Lastly, religious-based market adaptation at some point has been related to the form of cultural identity and oftentimes has been considered only as beneficial market. This could be seen that the restaurants and other tourism services have lack understanding toward religious-based market needs and has to be explored in the future.

4.8. Tourism products adjustment to customers' needs

There is a notable gap in tourism industry when it comes to the approach of accommodating international travelers (Jafari & Way, 1994). This is mainly caused by the different culture between tourist and host (Jafari & Way, 1994). Nevertheless, as a lucrative business, tourism have to be aware to the needs of foreign visitors to maintain the international expenditure (Jafari & Way, 1994). The study of hotel adjustment toward Japanese and Korean tourists in New York for instance, emphasizes cultural concerns in the service concept (Heo, Jogaratnam, & Buchanan, 2004). Since the customer expectation on the service-based business are impacted by their cultural intention (Becker & Murrmann, 1999 in Heo, Jogaratnam, & Buchanan, 2004), the adjustment of this industry should be rooted to the values and needs of these customers to attain the customer satisfaction (Heo, Jogaratnam, & Buchanan, 2004).

As for this, the customer-focused adaptation becomes a comprehend approach to create friendly tool to the need of certain Muslims tourists in predominantly non-Muslim destination like Andalucía. Especially, the customer-focused adaptation could underscore the cultural aspect of devout Muslim tourist. The cultural approach of customer-focused adjustment in service-based business could be explicate in the pertaining elements (Heo, Jogaratnam, & Buchanan, 2004):

1. Soft-skills by meaning of performing the friendliness and understanding of the staffs toward certain tourists.
2. Product-specific attributes are the physical products offered by the tourism entrepreneurial.
3. Language issues.
4. Food and beverage choice.

In catering the need of devout Muslim tourists, these four components of customer-focused adjustment are further expanded in detail as previously elaborated by the scholars as followed:

1. Soft-skills address to the understanding of staffs of tourism entrepreneurial toward the knowledge of Islam begin with the principle of Islam, the practice Muslim tourists as well as their needs during the journey in Granada.
2. Product-specific attributes refers to the Sharia-compliance implementation as mentioned in the work of Henderson (2010) which emphasizing the rule of Islamic practice through 13 lists of Sharia-compliance attribute.
3. Language issues refer to the language used to the Muslim customers' who do not speak English.
4. Food and beverage choice of the Halal food offer.

This theory will be used as the fundamental lens in this study to assess the adjustment of tourism entrepreneur.

5. Case Study

5.1. Andalucía and The Islamic Golden Era

Ibn Battuta in his monograph (1290) named his journey to Andalucía as *jihad* because of taking part of reconquering Andalucía after the death of Christian tyrant Adfusus (Alphonso IX). It reflects one of his inquisitiveness and spirit of Dar al-Islam about the territorial boundaries. In general, Ibn Battuta's voyage expresses the deep embedded Islamic practices of gaining knowledge as well as spiritual enlightenment (Hazbun, 2008).

For Muslims across the globe, Andalucía is seen as a succeeding golden era of Islam in Europe oftentimes. Meanwhile, universal consensus seen Al-Andalus as the Golden Age of Jewish-Muslim Relations (Cohen, 2013). For current Muslims, Andalucía means nostalgia of the political and cultural identity (Stearns, 2009). It is started from the conquest of the Iberian Peninsula by Muslims occupation at 711 until 1492 AD (Kennedy, 1996). The peak of golden era itself was happened in the Caliph of Umayyad at 912-976 AD when he applied administrative policy, taxation, and judicial concerns towards not only Muslims but also Christian, and Jewish based on their appointees (Kennedy, 1996). Under the authority of this Moorish empire, Andalucía discovers and develops art, book, science, gardens, and other intricate beauty buildings (Alibhai-Brown, 2006). As written in the Ibn Battuta monograph, the environment of Granada (the metropolis city at that time) was depicted as not equal as any other countries in the world (Battuta, 1290). This flourishing culture was contributed by Muslim and non-Muslim (BBC, 2009). American and European academia argues that the social living of Andalucía society at that time becomes the greatest tolerance of multicultural interfaith humanism (Stearns, 2009). This becomes valuable for the development of Islam in the non-Muslim countries.

Andalucía is selected as a fascinating case study over another region in Spain because anthropologically speaking, this area is a genetic border area which states that 50.9% of the populations are mixed of North African and Southern Iberian genes due to the profound historical and social contacts during Muslim conquest of the Iberian Peninsula from the 8th to 15th centuries (Gonzalez-Perez, et al., 2003). This further displays the fusion culture between Europe and North Africa which is depicted also in their heritage (Gonzalez-Perez, et al., 2003). This can be seen from the art and architecture also clearly represent the fusion of Islamic and European cultures for instance Mosque-Cathedral of Cordoba. It represents the greatest era when Muslim, Christianity,

and Jewish construct the civilization together. Moreover, the intense interaction of those two different cultures result in Spaniards culinary adjustment to the Moorish cooking methods.

In the website named 'Have Halal Will Travel', Sofiya (2016) describes six places in Spain that will immerse Muslim tourists in Islamic history: Alhambra, Cordoba Mosque, Cathedral of Seville, Alcazar, the Viana Palace, and Madinat Al Zahra. From six places, four of them have been declared as the UNESCO World Heritage. It is stated on the website of Ministry of Education, Culture, and Sport, it states that Granada became a world heritage site since the presence Islamic historical in the area of Alhambra, Generalife, and Albayzin. It was listed as UNESCO World Heritage in 1984 for Alhambra and Generalife and in 1994 for Albayzin respectively. In 1984, the historic center of Cordoba was also officially announced as World Heritage because of the Islamic and Christianity histories represented in the Mosque-Cathedral of Cordoba. Besides, the Cathedral and Alcazar which are situated in Seville became World Heritage in 1987. All those destinations are located in Andalucía Province.

5.2. The City of Granada

The study took place in the city of Granada, Andalucía. Granada is chosen amongst three triangle cities in Andalucía, Seville – Cordoba – Granada with the following reason. With regard to the historical treasure of this city, the existence of cultural heritage such as Alhambra, Albayzin, and another Moroccan-tie culture have succeeded on attracting Muslim visitors from various countries. Moreover, in the time when Ibn Battuta visited this city, Granada was called as the bride of the city as well as the expression of metropolis environment (Battuta, 1929). As reported, in general, Granada has labelled to be most visited place in Spain in 2014 after 2.4 million visitors hit this city (Jones, 2015). The trend of Muslim tourist visits across the Spain itself has captivated a significant raise for instance from Saudi Arabia up to 85%, Algeria to 30%, and Turkey to 57%. As for this, the enthusiasm of serving Muslim tourists need in Granada is notably started by the support of a number of hotels and restaurants. Moreover, tour operator and destination also play important role in serving the type of Islamic tour for Muslim tourist in Granada. As a result, Granada is regarded as the perfect place to explore this study.

A survey conducted by the official tourism authority of Granada in 2016, it notes that Granada has attracted both men and women respectively 46% and 54%. It means that tourist visitation in Granada has an equal distribution for both gender. Interestingly, 41% of them is adult group people ranging from 31 to 50 years old, followed by 24% of a group of 51-60 years old in the second position, and a fifth of them are younger from 18 to 30 years old. This number can be interpreted as Granada is mainly visited by elderly people to spend their holiday time. Moreover, this fact is supported by the finding of 45.45% of tourist in Granada is couple tourist whereas only 27.27% is family tourist. This number argues that senior tourist who is travelling to Granada is going with either their partner and/or family. As for this reason, 85% of them is staying in the hotel. This amount is considered as a very big number to study in which the majority of general tourist prefer to stay in hotel whereas some of them might be a Muslim tourist. In particular this survey also figured out that 40% of tourist spends 3 days on their visit in Granada. It means that tourist in Granada in general allocate this length of stay in hotel. At last, in term of visiting Alhambra, the data states that 53% tourist who are visiting Granada has reserved to enter Alhambra whilst only 5% of them has no intention to visit Alhambra. This data can be used to base this study that Alhambra itself is an attractive destination for tourist in general. To note, this study was processed in the autumn month in which November to December, meanwhile according to the survey, April was the peak point of tourist visit in 2017 approaching 37,500 people in a month whereas in summer was in October with approximately only 27,000 tourists (Turismo Ciudad de Granada Ayuntamiento, 2017).

Comparing Andalucía with another autonomous community of Spain in general, the study shown that Andalucía was placed in the second position of area in which attracting tourist from across

Spain up to 20.6% after was defeated by Madrid with the slightest difference 21.4%. Meanwhile, Valencia and Cataluña placed in the third and fourth position with 12% and 11.2%. This report shows that Andalucía in particular attracts tourist similarly like Madrid does even though Andalucía is not regarded as big city as Madrid tourist. Previously in 2016, Andalucía was the most attractive destination according to tourist perception (Turismo Ciudad de Granada Ayuntamiento, 2017). It has strengthened the argument that Andalucía in particular becomes a right place to conduct this study.

Beyond to that number, tourism industry in Andalucía was hiring more than 10% of their inhabitants in 2015 whereas another 78.4% of them were working in the service industry such as transportation, hotelier, restaurant, and another service sector (Junta de Andalucía, 2016). Economically speaking in 2014 and 2015, in total, 91.1% of tourism and service industry in Andalucía were employing local Spanish (Junta de Andalucía, 2016). This number was contributed sequentially from Malaga (30%), Seville (19%), Cadiz 14%), Granada (13%), and the remaining cities respectively below 8%. From this data, Andalucía clearly seen relies highly on tourism and service industry as their economic source.

5.3. Muslim community in Granada

Given the fact that in Granada, the growth number of Muslim community has been consisted of two origins, Spaniard converted Muslim and Muslim immigrants (Rozogen-Soltar, 2012). Both of these group is working on conceptualizing the representation of Muslim in public (Rozogen-Soltar, 2012). However, in fact amongst Muslim community itself, they struggle to the different experiences of the political and moral stakes of figuring Spanish imaginaries of Islam due to clash perspectives amongst converted Muslim and Muslim immigrants (Rozogen-Soltar, 2012). According to Muslim immigrants in which mainly consist of Moroccan accuses the contrasted exclusionary of converts Muslim in social practices of Moroccan tradition (Rozogen-Soltar, 2012). Whilst, convert Muslim actively claims themselves practicing culture-free in which amongst both of them worrying public perception towards potential contribution of Muslim extremism (Rozogen-Soltar, 2012).

In Spain in general, approximately 2 to 10% of 5,000 and 25,000 people are Muslim (INE, 2008 in Rozogen-Soltar, 2012) with predominant Muslim migrants and only around 500 and 2,000 people are converts (Coleman, 2008 in Rozogen-Soltar, 2012). This means that Muslim community in Granada is predicted having Muslim migrants still as the vast majority compared to the convert one even though they face different political stake in this case. The wave of converted Muslim in Granada began in the late of 1970s where Spain's democratic transitions from enforced Catholic fascism. The large movement of Spaniards, Northern Europe, Northern Spain, and North American in Spain converted to Islam in between 1970s and 1980s. Interestingly, since this conversion phenomena, a highlight has popped from these group of converted Muslim as the term of "migrant" and "convert" have become deictic of hospitalized European – non-European dichotomies amongst Granada's Muslim. It is because non-Spanish convert is not socially regarded to be "migrants" as Moroccan and/Senegalese but rather reserved for "convert" including the children born from these convert parents. Whereas, migrants address for foreign-born inhabitants considered non-white and originated from countries adjudged economically and politically under Spain (Rozogen-Soltar, 2012). In this regard, the binary between West and non-West still occurred even amongst Muslim communities living for years in the same area. In 20th century, Moroccan immigrant becomes the second vast group of immigrant in Granada with several reasons from seasonal labor migrants in agriculture and construction until family boundary reunification (Rozogen-Soltar, 2012). Another resident in Granada is equally heterogeneous including secular people, non-practicing and devote Catholics, migrants from Rome, European expatriates, Latin America and elsewhere and another people who exhibits Islam and multiculturalism.

In Granada, the position of mosque of Granada for Muslim community has become the media for outreaching public *da'wa* (may be regarded as missionary or making invitation to spread Islam) for outsiders as well as protecting Muslim from their worship and sociality (Rozogen-Soltar, 2012). However, as arising number of mosque visitor, some of the Muslim community starts having feeling of annoyance due to the public outreach of mosque activities even though some of them remain having comfort because realizing the needs of spreading the image of Muslim publicly (Rozogen-Soltar, 2012).

Given the fact that amongst Muslim has their own struggles to represent the image of Islam, since 1992, the leadership in Spanish Muslim communities has undergone to an agreement (Arigita, 2006). It involves Spanish State and Islamic Commission by arranging a more diverse system and decentralized Muslim representation through giving prominent role to imams (Arigita, 2006). Since then, the role of imam becomes important to represent the face of Muslim community in Spain. It is noteworthy to underscore that this ongoing effort aims to the national level of creating Spanish Council of Fatwa to issue religious legal matters even though there were two failed attempts in regard to this action in 1997 and 2006 (Arigita, 2006). However, the existence of this effort has created the new spirit of Muslim community in Spain.

5.4. Alhambra as a destination

Regarded highly as a UNESCO heritage in Granada, Alhambra has sought from different perspective across the traveler. In this particular point of view, this study positions Alhambra as Islamic remnants that appeals and relates to Muslim tourist in this study. To illustrate this point of view, from the perspective of orientalist named Culler, it emphasizes the work of Arabs in this case Moorish that is staged and depicted its authenticity in the entrance hall of the Nasrid Palace (Lundstrom, 2012). Another orientalist, Gautier, phrases in general southern part of Spain is the gateway to Tangier, Morocco, Africa (Lundstrom, 2012) due to the reproduction, copies, postcards and another reminder tools that are powerfully maintained in the original object of Granada with its Alhambra (Culler in Lundstrom, 2012). The entry into Alhambra through the *Puerta de la Justicia* to the *Judgment of Gate* is described as the regalia of the Arabian ornaments (Lundstrom, 2012).

Referring to the literature above, I argue that the strong connection between particular area in Alhambra (Nasrid Palace) with the cultural mark of Arabic world in this case Moroccan and Islamic history, will primarily attract Muslim tourist to create their Islamic experience. Especially, Muslim as tourist associates traveling activity with religious purpose as explained in the section 4.3. In this respect, I think Alhambra becomes central destination for Muslim tourist who visit Granada by paying attention to the offer of Islamic historical experience as Alhambra's 'product'. Meanwhile, the religious background of Muslim tourist will influence them to set expectation toward experience in Alhambra. Because the authenticity of Alhambra as an expression of Arabs heritage may corresponds to certain feelings and excitement through a visualization of images and books, in accordance to this, the authentic perceptions of visitors corresponds to the traveler preconceptions had formed in advance (Lundstrom, 2012). Gautier and Edelfelt in Lundstrom (2012) claims that it becomes more real in minds when visitor reads the written accounts, sees universal exhibitions, and looks at the pictures that will present different interpretation and imagination rather than grasps direct experience from this heritage (Alhambra) (Lundstrom, 2012).

6. Scientific Objectives and Research Questions

This study explores the ways in which tourist entrepreneurs in Granada are (not) currently catering to the needs of devout Muslim tourists by making Halal tourism goods and services available to them. Moreover, the exploration of preference of devout Muslim tourist in the way they

opt the needs during traveling activities becomes a purpose of this study. As for this reason, two central research questions have been developed:

1. What are the responses of tourism entrepreneur in the need of *Sharia*-compliance service and facilities?
2. What are the preferences of devout Muslim tourist towards their needs based on their level of religiosity?

In order to answer the research question, four sub-questions are used to create focus discussion as follows:

- a. How do tourism entrepreneurs (tour operator, restaurant, hotel, and destination) adjust their services and facilities in order to cater the needs of Muslim who travels to Granada?
- b. What is the motivation of tourism entrepreneur to adapt their services and facilities for Muslim tourist who travels to Granada?
- c. How do devout Muslim tourists perceive their needs as Muslim during their travel in Granada based upon their level of religiosity?
- d. How does level of religiosity influence Muslim tourists' preference in opting their needs as Muslim?

In the following section of 8 and 9, these four sub-questions will be employed as the baseline on the description of result and analysis.

7. Methodology

The overview of selected research design will be delivered in this chapter includes its argumentation. This methodology chapter consist of research design, data collection, and data analysis in each subchapter that will show the positionality of me, as a researcher who has similar background as one of the subject in this study, Muslim tourist.

7.1. Research design

There is little research on Halal tourism in non-Muslim countries, the approach of this interpretivist study is an explorative single-case study. It aims to explores single case of the phenomenon in tourism by discovering the uniqueness because of pre-existing data is unavailable in public arena (Yin, 1994 in Jennings, 2001). The exploratory study emerges to value the patterns of interviewee' respond according to their opinion without any force to answer with fixed responses (Lincoln & Denzin, 2005). Thus, research question of 'what' is determined (Yin, 1994 in Jennings, 2001). This is employed in regard to the aim of this study which is to investigate the interviewee' perceptions about the needs of Muslim tourist and its service and facilities' adaptations. The investigation involved tourism entrepreneurs and devout Muslims tourists who were looking for Halal facilities in Granada. To explore their perceptions, open-ended questions also had been applied.

The decision of opting tourism entrepreneur specifically targeting hotel, restaurant, destination and travel agency is reasoned by the consideration of hospitality industry definition (Slattery, 2002), industrial element or tourism and resource of tourism process (Leiper, 1979). The definition of hospitality industry presents three context domains of social, private, and commercial (Slattery, 2002) in which citing the definition of:

“comprised of commercial organizations that specialize in providing accommodation and/or food and/or drink through a voluntary human exchange, which is contemporaneous in nature and undertaken to enhance the mutual well-

being of the parties concerned.” – Lashley and Morrison (eds.) 2000: 143 in Slaterry (2002)

Corresponding to the definition mentioned above, hospitality industries signifies accommodation as well as all the commercial organization offer food and beverage, in this regard I define it as restaurant in which both of them are recognized as industrial element of tourism (Leiper, 1979). Besides, hospitality industries, tourist attraction or popularly known as destination is categorized as an element of tourism industry by Leiper (1979) because oriented to offer experiential opportunities. Aside from the element of industry, in the tourism process, tourist needs organizational planner and inputs to maximize their traveling experience in which encompassed by travel agency or tour wholesaler (Leiper, 1979). Using this reason as starting point, this study employs hotel, restaurant, destination, and travel agency as the target to shape the perspective of tourism entrepreneur.

For the side of Muslim tourist, in order to gather diverse and valid answer from Muslim tourist participant, their participation in this study is collected from various Muslim country with diverse background. The contribution of Muslim tourist is seen as a demand of Muslim-friendly industry. With regard to the development of Halal industry, in this regard, Muslim is associated as the most demanded market in this industry (Hassan & Hall, 2003). As for this reason, the selection of Muslim as the participant in this study becomes fundamental in order to see their point of view.

To sum up, a case study approach investigates the present phenomenon within its real-life context (Yin, 1994 in Jennings 2001). She later explains that an explorative single-case study discovers uniqueness when no pre-existing data exist, in this case, the discussion about Muslim visitor in Granada with their special needs and the response of tourism entrepreneur in Granada are the right issue to be framed with single-case study. Subsequently, the rationale behind opting selected tourism entrepreneur is grounded from the theory of Leiper (1979) and Slaterry (2002) about the element, hospitality, and resource in tourism industry. Meanwhile, participation of Muslim tourist in this study is regarded as the demand in the industry of tourism (Hassan & Hall, 2003).

In the following subsection, the way I collect data will be explained.

7.2. Data collection

In order to gain insights into perceptions of Halal tourism, I used semi-structured in-depth interviews. It is used as an optimal tool to collect data according to the individuals' personal perspectives, histories and experiences (Lincoln & Denzin, 2005). In-depth interview is also employed to counter the needs to explore delicate issue (Lincoln & Denzin, 2005). In this study, the qualitative data from the interviews is used to improve the discussion related to sensitive topic like religion in this case, Islam. Following respondents' oral consent to undertake the interviews has been digitally recorded and transcribed. I keep written notes of my observation as well.

Data sample used convenience sampling. Seven devout Muslim tourists from five different Islamic countries, two Islamic tour operators, three Halal restaurant owners and/or managers, two Muslim-friendly hotels representative had been individually interviewed, and a local who was appointed to represent Great Mosque of Albayzin. Devout Muslim was chosen based on their physical appearance who were visibly seen wearing Hijab for woman and having beard for man. Those interviews were subjected to semi-structured questions, probe and analysis of their perceptions of the terminology of Halal tourism. In the appendix 1, the table of the participant is provided to present readable participant details. In particular, since the management of Alhambra did not give clear response to the interview invitation and viewed as reluctant to participate after

several times I did direct visit, the data about the service and facilities adaptation in Alhambra used in this study obtained from the field observation and official website of Alhambra.

I began the interview with the term of consent about anonymity. Muslim tourist, travel agency, and restaurant were proposed themselves to be shown in this study transparently. However, concerning research ethics, I will use pseudonyms and/or fake names to represent the name of Muslim tourist participant however for the restaurant and travel agency, their real name will be explicitly written as they expect this study as the media of their marketing. At last, the only participants which want to stay anonymous are hotel. The representative of hotels in this study also express their carefulness in the way their answer the question with some pauses during discussion. I argue it was caused by their background as non-Muslim who needed to discuss about Islam and Muslim world in this respect.

Continuing explanation about participant, in details, I spoke with Muslim tourist from Indonesia, Malaysia, Syria, Turkey and Morocco. To help represent each Muslim tourist, the pseudonyms is put to them and will be used accordingly in this paper. Indonesian participant as Bambang, Ria, and Eni; Turkish as Elif; Moroccan as Aisha; Malaysian as Hasna; and Syrian as Nisrin. Additionally, from travel agency participant, there are Endulur who is specialized in Turkish market and Ibn Battuta who targets all Muslim tourist. Whereas three Halal restaurants involved are Elvira Papas, El Taj Halal, and Nemrut restaurants. Lastly, two hotels participated; a three-stars located in the area Plaza Nueva and a five-stars hotel placed city center.

Two of the interview subjects which are Elif and Aisha accidentally to be encountered on the street of Plaza Nueva where crowd of common tourist is moving from city center to Albayzin area. Plaza Nueva street itself can be visibly seen as a concentrated area of Muslim shops selling souvenir and food. In addition, there were Nisrin and Hasna whom I met in the mosque. After first meeting and made conversation, I made appointment to have interview according to their suitable time. All of the Muslim tourists I interviewed are relatively young people with the range of age from 20 to 30 years old. Two of them were Indonesian Muslim tourist traveling with family (Bambang and Eni), two others travelled independently (Ria and Hasna), another two people took a trip with their own group (Aisha and Elif), and only one people joined travel agency (Nisrin).

Travel agency, restaurant and hotel were contacted via email, phone, and direct visit for the arrangement of interview. I interviewed the director of two travel agencies (Endulur and Ibn Battuta) and two Halal restaurants (El Taj Halal and Elvira Papas). However, only in one Halal restaurant (Nemrut) I was scheduled to conduct interview with their manager. Meanwhile, in the hotels I discussed with one of the representative of front desk officer. Uniquely, I found the fact that the director of the Elvira Papas and El Taj Halal restaurants are siblings. Elvira Papas is the older sister whereas El Taj Halal is the younger brother. This fact need to be underlined because it might influence in the way they produce and show their religiosity.

Prior to analyzing, to understand the level of participant religiosity, a theory of five dimensions of Muslim religiosity by El-Menouar (2014) that has been explained in the literature review will be used as point of discussion. This theory formulates the point of basic religiosity, central religious duties, religious experience, religious knowledge, and orthopraxis. However, the implication of this theory in details will be later analyzed in the analysis part.

Finally, to reach a comprehensive understanding of the research problem, I interviewed wide-range tourism entrepreneur and Muslim tourist to produce as differ as possible the perception of interviewee. It can be confirmed from the way I met and approached the selected participant in the different area from street to mosque for Muslim tourist and different method of reaching tourism

entrepreneur from email to direct visit. It resulted diverse Muslim tourist and various role of tourism entrepreneur. This method was effective to expand interpretation of many people toward specific and sensitive topic such as religious-related issue.

The next subsection will explain process of analyzing data that I employed in this research.

7.3. Data analysis

Following the semi-structured interviews, transcriptions of digital voice recordings and field notes were analyzed. Before analyzing, finding themes of the interview transcript helps to make sense of the data. The themes are argued as an important as long as the data is associated to the research questions as well as represents some pattern of meaning (Braun & Clarke, 2008). In this study, the pattern of interviewee perceptions about service and facilities would be valued as themes to be analyzed. The analysis had done with open coding to identify prevalent themes in the interviews. Open coding covers labelling concept, developing, as well as defining categories according to the interviewee' dimensions (Punch, 2009). The purpose of this coding is grounded directly to the data (Punch, 2009). Within the open coding, deductive and inductive codes were applied. Deductive coding would be driven by the theory whereas inductive coding processed the new pattern found in the field (Braun & Clarke, 2008) that would result in the themes. The next step was discovering, reviewing, defining and naming the themes and patterns, and ended up by writing the analysis (Braun & Clarke, 2008).

The data analysis of qualitative study was grounded in the results of data collection, in which rooted from an inductive approach that established concept from the empirical data collected during the research activity (Jennings, 2001). In this study, empirical data was collected from two main stakeholders in this case Muslim tourist participant and tourism entrepreneur such as hotel, travel agency, restaurant, and destination are figured out having different point of view towards formulating and presenting the needs of Muslim tourist. Given the fact that there is different perspective amongst those stakeholders them in the way looking at the needs of Muslim tourist, analysis have closer look on the differences and similarity occur between their point of view. In addition, to have in-depth understanding, the data analysis will also pay attention to the motifs and reason of each stakeholders that make them view and do in such a way.

In addition, to help the reader see my positionality in this research, I would like to provide some background information about the researcher. I am a researcher who is interested in the topic of Muslim movement across the globe. I come from Indonesia and grew up with Islamic teaching in school and home since I was three years old. Visibly people will be able to recognize me as a Muslim because of my hijab, skirt, and/or my loose clothes I wear in my daily life. Since I realize that lack of research focusing on Muslim movement in the globalization era while Muslim mobilization increases each year, I focus to figure out the discussion about Muslim travelling in non-Muslim countries in particular taking Granada as a case study as previously mentioned in chapter 5. Since I realize that lack of research focusing on Muslim movement in the globalization era, I focus to figure out the discussion about Muslim travelling in non-Muslim countries in particular. Moving to non-Muslim countries triggers me to travel across this continent. It leads me to experience myself finding difficulties on performing my Islamic practice during my trips in non-Muslim countries. Begin from this condition, I would like to explore what do other Muslim tourist see their needs according to Sharia law and so what kind of tourism entrepreneur's response to the needs of Muslim tourist. On top of that, in this study, I attempted to interpret as transparent as possible, however, it might not promise that there would be no discrepancies and bias in the way different researcher would interpret the subject-point of view (Rose, 1997). I carried out this research as my knowledge to see the diversity of Muslim tourist perceptions toward limited Sharia-based facilities and service in non-Muslim country and the effort of tourism entrepreneur in non-Muslim country not yet/adapt to this

need. Perhaps, in the future, this research is able to lead everybody in tourism industry includes Muslim tourist and me to see this phenomenon as an effort to create inclusiveness and decide it wisely.

The results of this study will be provided in the following chapter.

8. Results

This chapter delineates two different point of views played in the process of operating Halal tourism in Granada that will be explained as follow. First, this part will portray the perspective of the tourism entrepreneur which are hotel, *Halal* restaurant, travel agency, and destination in the way they emerge adaptation of tourism service and facilities according to the theory of customer-focused adjustment in service based business by Heo, Jogaratnam, & Buchanan (2004). The four-cultural approaches will depict this theory such as soft-skills, product-specific attributes, language issues, and food and beverage choice. Second, in the customer-focused adjustment theory, Muslim tourists in this case considered as the customer is able to perceive the service and facilities of the host in many ways. This perspective will be written in the section 8.2. by presenting Muslim tourist's preference and expectation toward the implication of customer-focused adaptation theory in the hotel, Halal restaurant, travel agency, and destination. However, to comprehensively explore the preference and decision of choosing as well as catering to the needs of Halal service and facilities, the theory about level of religiosity will be applied on each participant. The purpose of this theory combination is to make sense the different practice of Islam amongst Muslim tourist that is reflected in their decision of purchasing Sharia-based services and facilities. The combination of these two theories contribute to the industry of tourism in term of examining various Islamic practice amongst Muslim tourists.

8.1. The adjustment of tourism entrepreneurial to Muslim

Beginning the comprehend findings of the tourism entrepreneurial adaptation, one must take a closer look at the issue needed prior and during the adjustment process. The theory taken into this adjustment is the customer-focused adjustment theory by Heo, Jogaratnam, & Buchanan (2004). It consists of four components that be used as starting point to view Muslim tourist needs such as soft-skills: knowledge of Islam and Muslim; Sharia-compliance product-specific attributes, Halal food and beverages offer, and Muslim language barrier.

8.1.1. Soft-skills: knowledge about Islam and Muslim needs

Industry in general acknowledges knowledge and competence as strategic asset (Winter, 1999). In the company, knowledge is defined into three essential aspects consist of customer needs, technological competence and supplier capabilities (Teece, 1996). Beginning from this statement, in the industry that targets Muslim market, knowledge about Muslim needs is valued as the basic and strategic asset. However, how does the company know the needs of Muslim?

Basically, soft-skills in this section means performing friendliness in the service as well as the knowledge of tourism entrepreneurial about the cultural profile of the market (Heo, Jogaratnam, & Buchanan, 2004). In the case of Halal tourism, the meaning of soft-skills addresses the knowledge about Islam as source of cultural practice of Muslim and performs friendliness to them. To begin to comprehend this chapter, the definition of soft-skills will be breaking down with the use of theory of 'elements of knowing' (Machlup, 1967). This theory explains 13 elements like acquaintance, familiarity, awareness, remembering, recollecting, recognizing, distinguishing, understanding, interpreting, explaining, and being able to perform. All of these aspects will be employed to get a closer look and comprehensive starting point in this study to help tourism entrepreneurs explicate

their soft-skills on knowledge about Islam and Muslim. These 13 elements will be represented through their familiarity and acquaintance to Muslim; perceptions, interpretation, and explanation about Islam, awareness concerning Islamic practice, remembrance and recollect Muslim clients' behavior; recognizing and distinguishing Muslim tourists amongst other type of tourist; and understanding as well as being able to perform the needs of Muslim clients. These topics will be written based on the perspective of the management of hotelier, Halal restaurant, travel agency and mosque found in the field. It is, at some points, reflecting their level religiosity of Muslim owner as a provider of tourism service and facilities. In addition, the perception of management of Alhambra is grounded from the observation done in the field without interview because this research does not succeed to persuade the representative of Alhambra's management to conduct interview.

To emphasize, soft-skills in this respect signifies for the knowledge of cultural profile of the Muslim tourist. To help the researcher grasping theme from the code, the concept of '13 elements of knowing' is employed. The subsection below contains the soft-skills of hotelier, Halal restaurant, travel agency, and destination written in this order.

8.1.1.1. Hotelier's soft-skills: knowledge about Islam and Muslim needs

Hotelier participant in this study consist of two hotels; a three-stars located in the area of Plaza Nueva and a five-stars hotel city center of Granada. Muslim tourist for them is most familiar market compared to another religious-based Muslim such as Jewish. They argue that they have experienced to recognize clients based on their religious background, especially for Muslim visitor. According to them, they are more familiar to Muslim visitor than Jews guest. They mentioned data that Muslim market itself reaches around 5 to 15 % out of total guest in this two hotels. This market consists from various Muslim countries such as Emirates, Qatar, Malaysia, Indonesia, and Morocco. Furthermore, a fascinating finding show that non-Muslim country also contributes a significant number of Muslim visitors. Clearly mentioned by them, the major contribution of Muslim tourist visitation from non-Muslim countries comes from the United Kingdom, France, and United States. In this case, hotelier in this study gets used to servicing Muslim market both from Muslim and non-Muslim countries.

Even though accommodation staffs are not Muslim themselves, they admit that they have a close relation to Muslim culture because of growing up and living in Granada. According to their statement, it makes them used to diversity because of experiencing living together with Granada's inhabitant that consists of many religious and cultural background such as Jews, Christian, and Islam in the past hundred years according to the history. A front officer staff of three stars hotel who is young lady tried to formulate this sentence with the mindful countenance by rolling her eyes and pause in a second to remind her experience. She expresses the example of diversity with the remembrance of her playmates who were gypsy, Muslim, Catholic, Jew, Christian, as well as non-theist people. From the data I browsed, the data about specific number of Muslim living in Granada compared to total Granada's population is still unknown. However, in Spain in general, approximately 2 to 10% of 5,000 and 25,000 people are Muslim (INE, 2008 in Rozogen-Soltar, 2012) with predominant Muslim migrants and only around 500 and 2,000 people are converts (Coleman, 2008 in Rozogen-Soltar, 2012). In Granada, Muslim community mainly comes from Morocco since the late 1980s early 1990s to produces spaces of commerce (Finlay, 2017). Whereas the amount of Moroccan migrant itself approaches 25% out of total migrant across Spain. As for this reason, hotelier in this study familiar with the culture of Muslim, in particular Moroccan Muslim.

The example given by hotelier in the way they express their closeness with Muslim culture. For instance, they recognize that Muslim does not travel during Ramadan because it is regarded as the Holy month in Islam. When Muslim do, hotelier will offer food according to the time when they need

to eat and/or when the Muslim guest ask. Beside knowing this Muslim behavior from their neighbor, hotelier experiences it by paying attention to Muslim guest behavior when they had visit in Ramadan. It means, hotelier receive this knowledge from two sources: their Muslim neighbor and Muslim tourist behavior.

The hotel in the interview notices that the 'friendliness' is needed to host Muslim tourist, especially elderly people in general. They view it as an important treatment because Muslims themselves are basically friendly. A front liner of five-stars hotel argues that he has to enhance the level of friendliness to Muslim clients compared to general guest. He knows this knowledge according to their working experience.

Moreover, hotelier in this study is able to recognize which guest is non- and Muslim. They said that from the name of clients, nationality, as well as physical appearance, it will indicate the religious background of hotel guest. According to their opinion, the name of Muslim visitor typically similar. Then, they also associate nationality is with the Muslim identity. This is based on the conversation with the representative of the hotel in this study, it is cited as follows:

"Well, we identify Muslim tourist by the names that usually we do. Normally, Muslim surnames are common, so we know. Also with the origin country. Both name and country of origin are easier to identity" – a front officer in a five stars hotel in the city center of Granada.

"We can identify their identity whether they are Muslim or non-Muslim according to their origin country. Yes, we associate their origin country with their religion but sometimes we do not associate it very well." – a front officer in a three stars hotel in Plaza Nueva.

The countries that they will associate to Muslim identity according to them are mostly Middle East, North Africa, Malaysia, and Indonesia. They claim, this interconnection is obtained from years experiences working in the hotel as a front officer.

Another way to recognize Muslim tourist is explained by them. The easiest way is spotting the physical appearance of Muslim guest such as Hijab and beard. They say that they did it appropriately without asking literal question about their religion.

Beside recognizing physical attribute, hotelier in this study is also able to recognize Muslim practice. They mention that Muslim is practicing praying, fasting in the month of Ramadan, not eating pork and drinking alcohol. They later emphasize that they respect Muslim very much because in their opinion, it is not easy to practice Islamic practice as previously mentioned. For hotelier, because they are non-Muslim themselves, they view that becoming Muslim requires high commitment to be able to perform Islamic practice. Beside the practice of Muslim, hotelier explains fundamental Islamic principle. They refer to the definition of Islam as a belief praising The Prophet Muhammad PBUH instead of Jesus Christ. Islam has one God named Allah and valuing Holy month called Ramadan. Islam has Qur'an as Holy book instead of Bible.

Hotelier participant in this research claim that all of the knowledge and recognition about guest identity, in this respect Muslim, aim to correspond the right service to Muslim guest such as removing alcohol from the minibar, providing more fruits, Halal food, direction to Mecca, ironing tools, as well as creating feeling like in their home. In this sense, hotelier has just confirmed that the knowledge they have, that is called as soft-skills in the work of Heo, Jogaratnam, & Buchanan, (2004), purpose to fulfil the need of Muslim tourist.

To sum up, in this study, hotelier is familiar with the presence of Muslim guest who are originated from Muslim and non-Muslim country that makes them understand the culture of Muslim. Because the number of Muslim clients also higher compared to another religious-based market, they have their own way to recognize Muslim identity. Even though, they are non-Muslim themselves, hotelier in this research feels close to Muslim culture because of they used to live in diversity in Granada and receive knowledge about Muslim culture from working experiences. In the perspective of hotelier, Islam is explained into the definition of Islam and the type of Islamic practice. They admit that they respect Muslim because it needs high commitment to practice Islam. On top to that, hotelier claim that the importance of knowing and recognizing Muslim identity is to incorporate the proper service for them.

After exploring the soft-skills of hotel about Islam and Muslim needs, the following chapter will present the soft-skills of Halal restaurant.

8.1.1.2. Halal restaurant's soft-skills: knowledge about Islam and Muslim needs

Halal restaurant in this study is visited by both non- and Muslim customer with similar percentage of 50:50, respectively. They argue that this number has led them to view Muslim customer as valuable as non-Muslim customer. In this respect, Halal restaurant is familiar with the presence of non- and Muslim customer in their restaurant.

Because of the number of non-Muslim customer in Halal restaurant is significantly high, I explore deeper question about this. According to interview with the owner of Elvira Papas, she states that non-Muslim really loves Halal food due to its healthiness reason. In my view, this statement can be confirmed by a study finding that claims non-Muslim customers accepts, consumes, and values Halal food based on the healthiness reason (Mathew, Raudah, & Nurazizah, 2014). From this fact, I can argue that, it is basically inline to the subsection 4.5.2 saying that the consumption of Halal-related product has become global market (Fischer, 2011) because it is not only consumed by Muslim.

Talking about the need of Muslim, El-Taj Halal and Elvira Papas find not only Halal (main course) food but also fruits and nuts are the most needed aspect for Muslim. According to their experience, Muslim demands fruits and nuts in their food. I will theoretically explain this claim as follows. Citing from the study, in the area of Al-Andalus (Andalucía), the consumption of fruits and nuts are valued as the dietary, brought by Moors who came and changed agricultural sector (Salas-Salvado, Huetos-Solano, Garcia-Lorda, & Bullo, 2006). The fruits and nuts later can be easily found throughout this region. Other study values nuts such as almond is particularly consumed by Pakistanis and Middle East countries because of the geographical condition (Salas-Salvado, Casas-Agustench, & Salas-Huetos, 2010). For fruit consumptions, it is potentially encouraged by the understanding of Muslim on the Qur'an and Hadith pertaining to specific renowned fruits that are suggested to be consumed by Muslim. First, banana is valued as the fruit of blessing (Surah Al-Waqiah ayah 28-33). Second, olives are stated as relished fruits (Surah Al-Mu'minin ayah 20 and Hadith Tirmidhi). Third, dates are regarded as the fruits from the desert which brings goodness (Surah Ar-Rad ayah 4). Another fruit are pomegranate (Hadith narrated by Anas bin Malik), grape (Surah Al-Mu'minin ayah 19), and fig (Surah Maryam ayah 1-4). From this explanation, the consumption of fruits and nuts, which are valued by Halal restaurant as the needs of Muslim, can be motivated from the consideration several factors. The aspect of health, spiritual, cultural as well as geographical potentially motivates Muslim consumption to place fruits and nuts as their needs since the participant from Halal restaurant are also Muslim themselves. Unluckily, they did not mention certain type of fruits and nuts.

Continuing the discussion about Muslim needs, even though the owner and staffs of Halal restaurant are Muslim, they argue that they need to do years observations by looking at the Muslim tourist behavior in order to understand their needs as Muslim customer. Especially, in term of operating and offering service and facilities. According to the experience of El Taj Halal and Elvira Papas, the need of Muslim guest is very varied depends on the Muslim tourist origin country. Arab customer is way more demanding in the way they request for food than Asian Muslim. They say that Arabs ask for clean place and fast service. Meanwhile, Asian Muslims are more patient to wait the food and are not pay attention much to the hygiene.

In term of ritual practice, the three Halal restaurant (El Taj Halal, Elvira Papas, and Nemrut) view that Muslim customer will not omit praying schedule. Almost every day, they are asking for the direction to get to the mosque in order to pray in time. The number of mosque in Granada, according to the observation conducted in this study, consists of six mosques. The first mosque is the great mosque of Granada located in Albayzin neighborhood with the Imam of American-Spaniard born Muslim, taught by Moroccan teacher. Another mosque is placed closed to the city center named At-Taqwa mosque. It is managed by the community of young Muslim in Spain also with Moroccan Imam. Those two mosques can be traced in the google maps whereas four other mosques are smaller and untraceable. However, all of the mosques have Moroccan Imam.

Aside from the direction of the mosque, all Halal restaurant confirm that Muslim customer is frequently asking ritual facilities such as a place to do wudu and pray. In this respect, they know that Muslim needs this facility.

In addition, El Taj Halal and Elvira Papas view that Muslim customer is always showing the character of trustworthiness in daily activities. According to them, it can be seen from the transaction made with Muslim. In their perspective, Islam regards not only as a religion but also the way of life. They also perceive Islam as a guidance of life which will guide people in every aspect of life, whenever they get lost. As for this reason, they also associate the character of trustworthiness with Islamic guidance. They cite a hadith about the topic of trustworthiness that say:

“Three signs of hypocrite which are lying, breaking promise, and betraying trust.”
- Hadith of Bukhari

El Taj Halal and Elvira Papas perceive this hadith as a teaching to Muslim about honesty, keeping promise, as well as trustworthiness that should be firmly adhered by all Muslim as their traits. I think, in the way they cite this Hadith, at some point, shows certain Islamic religiosity by interpreting Hadith, particularly when they associate Islam with guidance of life Muslim traits. They continue stating Islam is a healthy life because of the regulation of Halal food.

In contrast to El Taj Halal and Elvira Papas, the representative of Nemrut restaurant perceives Islam differently. For him, Islam is a personal interest that cannot be forced by/to other people, even to fellow Muslim. He argues that Islam is the relation between individual and God, so another people includes Muslim does not to interfere what other's Muslim do because at the end of the day, everybody will responsible for their own deeds.

In conclusion, Halal restaurant receives non- and Muslim visitor in the same amount. They find that Halal food is valuable also for non-Muslim tourist for the sake of healthiness. For Muslim tourist, aside from Halal (main course), it is known that Halal restaurant perceive fruits and nuts as the most needed food for them. In term of facilities, Halal restaurant apprehends ritual attribute of Islamic practice as the need of Muslim visitor such as the direction to the mosque, praying room, and place for *wudu*. Two Halal restaurants (Elvira Papas and El Taj Halal) define Islam similarly as the

guidance of life and way of life including healthy life. Moreover, they associate trustworthiness as a Muslim trait by interpreting a hadith. In contrast, Nemrut restaurant perceives Islam as a personal interest that cannot be forced by/to other people. He emphasizes Islamic practice in the individual level.

In the following subsection, the soft-skills of travel agency will be delivered.

8.1.1.3. Travel Agency Soft-skills: knowledge about Islam and Muslim needs

Focusing on Islamic tour, travel agency sets Muslim market as the main target and unsurprisingly almost 100% their clients are Muslim. Yet, travel agency argues that they are also open to non-Muslim clients. The market target of travel agency shows they are strongly used to with the presence of Muslim.

Talking about Islamic tour according the travel agency in this study directs to journey of visiting and discovering Islamic historical site and/or places to eye-witness a story of Andalucía in particular and Europe in general by underlining the Muslim-friendly service and facility. An example to this, Ibn Battuta presents a trip called 'Historical Character' that is spotlighting 'three personalities of Al-Andalus' citing from their website of www.ibnbatuttatours.com. They claim that it intends to convey the knowledge about Muslim figures in the past such as Ibn Rushd in Cordoba, Ibn Khaldun in Seville, and Ibn al-Khatib in Granada. Ever since, these cities have popularly branded as three triangle cities of Andalucía.

Talking about the clients of travel agency in this study, it mainly derives from Middle East (including Turkey) and Southeast Asia. Most significant visitor in these ten years is departed from Turkey as President Erdogan elected according to Endulur explanation. This travel agency specializes on Turkish market. Endulur proclaims that the elected President Erdogan plays key role in the encouragement and authorization of Turkish citizen to travel and learn 'Islamic history' in Andalucía. Endulur further argues that the reason behind this is because Erdogan does aware about reactivating Islamic revival for Muslims community by contemplating the gloriousness and darkness of Islamic history both in Andalucía and Turkey. It aims to resurrect rupture amongstst Muslim brotherhood due to their egocentrism, as reported by Endulur.

To delineate, Endulur associates the word of gloriousness and darkness in Granada with Alhambra Palace. I still remember, Ali Osman, a director of Endulur tour, had pause and threw his sight to Alhambra Palace with wistful guise right after my questions about this. In the opinion of him, the advance development of science, arts, and philosophy in Granada, that intricately showcased in Alhambra Castle, is always bringing him to the glory story of Islamic occupation. However, the remembrance of warfare amongst competed *Amir* (a title for Muslim rulers); dishonorable administrator and tension occurred between religious authorities; and internal intrigues within dynasty and external aggression made Ali Osman was having teary countenance. These two-contradictory histories in Granada is what he meant should be contemplated by Muslim.

Throwing back to the history of the Ibn Battuta and Endulur's establishments, they see Muslim, on one hand, as a considerable demand. They view that the fascinating history of Andalucía has fostered the willingness of Muslim to come and experience it. The arrangement of Islamic tour purposes to correspond the needs of Muslim clients towards Sharia-compliance facility, as narrated by them. On the other hand, travel agency views Muslim clients beyond to business but as their brother instead. They argue that, a feeling of having deep family ties and sense of being in the same boat lead them to use it as the baseline of their hospitality and service.

In term of Muslim needs in hospitality and service, travel agency has an identic argument with hotelier with regard to the phrase of 'feeling at home' as the need of Muslim. However, latter in the discussion, travel agency explain 'feeling at home' as providing permissible facilities and service for them as they normally get in their home country. They later argue that their motivation is basically because of having feeling of 'should help'; 'doing *da'wa*'; 'creating awareness' and 'responsibilities to tell the stories'. According to them, these motivations are strengthening their primary motivation to provide Muslim tourist needs.

With regard to the notion of *da'wa*, I briefly mentioned in the section 5.3 about *da'wa*. Yet, this paragraph will present more context about *da'wa* with regard to the motivation of travel agency. *Da'wa* derived from Arabic term. The literal meaning of *da'wa* is the sense to outstretch people to adopt Islam as the true religion (Denny, 1987 in Kose, 2014). Later, Kose (2014) distinguishes the objective of *da'wa* into three, the first one addresses Muslim to remind Islamic teachings. Second, it purposes to give enlighten to non-Muslim about Islam and its related knowledge. Lastly, Islamic adherence are charged with the liability on becoming the model of the right conduct for all mankind.

In this respect, basically the three out of four motivation of travel agency as previously mentioned are sort of *da'wa* either to Muslim or non-Muslim. It means that *da'wa* to Muslim works when travel agency helping them finding the permissible way of traveling according to Islam. However, *da'wa* to non-Muslim can be seen as having responsibility to tell the Islamic story to not only Muslim but also non-Muslim as well to enlighten Islam and its related knowledge. Another aspect of *da'wa* to non-Muslim can be argued as the introduction of Muslim-friendly tour to the non-Muslim tourism entrepreneur such as hotelier and restaurant to cater the need of Muslim tourist.

Because of both travel agencies are Muslim themselves. The information about Islamic practice amongst them will be presented here to illustrate their knowledge about Islam and their religiosity at the same time. Travel agency shows a proficient accentuation to the use of strict praying schedule. They are regarded it as fundamental needs of Muslim clients during traveling. This kind of specific perspective about the need of Muslim tourist is showed and practiced by the travel agency in their daily activity. For instance, having interview appointment with a Endulur, I got uncommon time to meet. It was at 15.10. In the interview process, he explained to me the reason was because he wanted to perform Asr pray above all activities. He argues that it is always being implied in the way he operates travel agency. He is a Turkish Muslim who puts pray schedule as a first priority in any kind of activity he does including in the way they operate travel agency. The objective is to properly and comfortably practice five times prayer during traveling. A repeated request of Muslim clients in the past about this praying time has lead travel agency created bridge to fulfil it.

In addition, he mentions a hadith by Ibn Majah in the discussion as a foundation of their action when he does praying in time and accommodates Muslim tourist to do so. He says detailed knowledge of Hadith inspires them to put prayer and all belief-related as the main priority rather than the world. As narrated in Hadith ibn Majah 4105:

"Whoever makes the world his most important matter, Allah will confound his affairs and make poverty appear before his eyes and he will not get anything from the world except what has been decreed for him. Whoever makes the Hereafter his most important matter, Allah will settle his affairs and make him content in his heart and the world will come to him although he does not want it."

Not only Endulur, the management of Ibn Battuta also practice strict prayer schedule in their daily life also in the way they manage travel agency. Almost at the end of the interview, they stopped me because of the time for praying had come.

The argumentation about strict prayer schedule as the Muslim needs cannot be separated from their understanding toward Islam. In the opinion of Endulur, Islam is a rule to govern anything including the operational of their business, respecting human, nature, and animal. It aims to create peace in the world. Beyond to that, considering themselves as European Muslim, Ibn Battuta perceives Islam is embedded in their DNA. Ibn Battuta argue that it has become their way of doing and protecting any other Muslim from any forbidden behavior. For instance, ensuring Muslim clients access Muslim-friendly environment during their travel in Europe. Both travel agencies explain that they have another perspective about Islam especially when they have to explain it in front of internal Muslim brotherhood. They say that they value different meaning of Islam when they have to describe it to Muslim and non-Muslim. For Muslim, travel agency signifies Islam as not only a practice that is normally being done in Ramadan and/or practicing in the daily life. It is supposed to be embedded in every second of Muslim behavior as a part of *da'wa* without space and time bindings, as they discussed.

Underlining the term of brotherhood, travel agency explains the word of Muslim with sad expression. It can be indicated from his low tone, voice, and his "looking at the down" face. Endulur narrates that egoism has lead Muslims do nothing even though seeing another brother in other part of the world suffering today. Meanwhile, Ibn Battuta states that growing up as a Muslim in today's world requires strong commitment because it is not easy. It is because nowadays, he views the vast majority of people across the world is having trustworthiness crisis towards Muslim even amongst Muslim brotherhood itself. He expresses that it is influenced, at some points, by negative stigma about Muslim. As for this reason, he suggests Muslim to travel more to do *da'wa* and confront with all situation. He later spiritedly describes the motivation of travel agency establishment as one of tool to enable the next generation of Muslim in Granada in particular, to have easier life with friendly access to Muslim not only in Europe but also across the globe. Back to the involvement of government towards Muslim travel as explained by Endulur, he notices the importance of government policy in the travel movement helps Muslim to do *da'wa* and be more open-minded. In tourism world, the word of *da'wa* oftentimes argued as exhorting mankind into a novel way of thinking until acting (Laderlah et al., 2007 in Rahman, 2014) that is able to create open-minded person.

In summary, travel agencies that are managed by Muslim are targeting Muslim tourist as their clients even though still opening themselves to non-Muslim clients. Because of receiving 100% Muslim clients, they are familiar with Muslim. Also, their background as Muslim has led them to have in-depth understanding about Islam by defining Islam as embedded within their DNA. Another travel agency perceives Islam as a rule to govern anything. However, uniquely they both argue that they have different definition if they have to explain about Islam and Muslim to non- and Muslim people. With this strong Islamic knowledge, travel agency perceives the needs of Muslim when they are traveling as same as their needs such as strict prayer schedule. Another Muslim tourist needs in their perspective is 'the feeling like home'. The motivation of travel agency on catering the needs of Muslim needs are consist of four, however, mainly it is the manifestation of *da'wa*.

Next subsection will present the soft-skills of destination that is divided into two parts: the management of Alhambra and the management of Great Mosque of Granada.

8.1.1.4. Destination soft-skills: knowledge about Islam and Muslim needs

To gain focus insight in the discussion of destination, the definition of destination in this regard narrowly defined as Alhambra and the Great Mosque of Albayzin Granada. These two destinations are discussed in this chapter. Previously Alhambra is assumed as the primary destination in Granada, however, in the field work, it is known that the Great Mosque of Albayzin is regarded as destination by Muslim tourist, see chapter. 8.2.4. However, this chapter represent the point of view of the management Alhambra and the Great Mosque of Albayzin as the provider of facilities and service for Muslim tourist.

Destination soft-skills 1: The management of Alhambra

Throughout the year, Muslim diversifies the type of visitor of Alhambra and reaches its peak in the summer. In the off-season, approximately 1 out of 20 tourists is Muslim. The amount is continually able to exceed until the same high as non-Muslim visitor during high season.

From the way of Alhambra staffs treating Muslim visitor in the entrance, according what I experienced, I passed the same entranced with another visitor in crowd. The front liner of Alhambra welcomed all of us without any greetings and explained 'rule of the game' visiting Alhambra. The explanation made was pretty brief as has been standardized to all type of visitor. As for this reason, I argue that the front liner of Alhambra's staff values Muslim and non-Muslim equally. In this case, it means Muslim is also signified as valuable as other type of visitor.

However, in relation to the knowledge of Islam, Alhambra management highlights Islam as one of the historical symbol in the creation of Granada's origin. This statement refers to the certain building such as Nasrid Palace, the Arabic and Islamic arts ornament, fountain, and labyrinths which bring the image of Moroccan architecture vision (Lundstrom, 2012). The conqueror of Islam in the past is written on the website of Alhambra as a part of 'Origin of Alhambra' whereas another momentous history about Christian clearly entitled as, 'The Christianity in Granada'. This section describes the process of Christian arrival, converting and rebuilding the Golden Age of Islam meanwhile denoting the glorious of the previous era. From the website, it can be seen that the way Alhambra's website presents the history of Islam and Christianity is different because for Christianity, they write it in the independent section of 'The Christianity in Granada' while for Islam, they write it under the section 'Origin of Alhambra'.

In sum, during off-season, Muslim tourist is not that many in Alhambra while throughout the year, Muslim tourist contributes considerable number of visitor. It can be argued that the management of Alhambra is basically familiar with the presence of Muslim today. However, the notable number of visitor does not make Alhambra provide special hospitality for Muslim because they treat Muslim as similar as another tourist. Lastly, with regard to the knowledge about Islam, the management of Alhambra perceives Islam as a historical symbol in the process of Granada's creation. It is a part of 'origin of Alhambra' as they write on the website.

Destination soft-skills 2: The management of Great Mosque of Albayzin

Before exploring soft-skills of the management of Albayzin Great Mosque, it is necessary to understand since when this mosque becomes 'an attraction' for tourist both Muslim and non-Muslim and how the Islamic knowledge and practice of the management of the mosque. An interview was conducted with one of the initiator of the mosque establishment named Munira. She is an American who has lived in Spain over 40 years and become a Muslim for around 36 years. Her witness towards Islamic movement as well as the establishment of the mosque will be the baseline of description of this subchapter.

The first Spanish Convert Community was actually began in 1975 initiated by three Spaniard men travelled to England where they met a group of people who had converted to Islam some years

earlier. They remained in the UK for some time learning Islam and studying all they could to then return to Spain to begin doing *da'wa*. They established themselves first in Cordoba and as the number increased they moved to Sevilla and from there to Granada where in 1980 Munira joined in. Following the story of Munira, at the beginning, they were not thought by the locals as a threat but more of a "novelty". It can be seen from the very beginning that they were allowed to perform the Eid prayer in the Mosque of Cordoba and also celebrating the Eid al-Adha (second big celebration of Islam after Eid al-Fitr) in the gardens of Alhambra. This event then marked the community's arrival in the city of Granada until disclosed on the front page of all local newspapers in that time.

Departing from that event, they were done *da'wa* in public to perform the prayer and talk about Allah, the Prophet Muhammad PBUH, and Islam. Once the community began growing and it looked as if they were there to stay in Granada, it was started to be viewed as not so much novelty by locals. Since then, she told that Muslim community were not quite so welcome in the city.

The struggle continued in the ups and downs of the construction of the mosque started before 1985. Munira remember, as the property had a wall surrounding it many people tipped their rubbish onto it. On Sundays, they would gather to clean it up, pray, recite Qur'an and have picnic lunches. Once the terrain has been bought and qualified for religious use, a neighborhood association was quickly created (as well as other groups but she did mention specifically) supposedly defending the "Historical and Cultural Granada" and the locals began a campaign against the building of the Mosque stating that they did not want "a massive thing blocking the sunlight." These protests had already begun before 1985 which was the year Muslim community completed the required "archaeological studied" and were continuing with the preparations for the building of the Mosque.

Due to the pressure put on by these associations, the City Hall decided to requalify the land for "residential use" and the project had to be stopped. From 1985 to 1993, the project was at complete stop even though much money and energy were spent on lawyers defending this case. At last in 1993, the terrain was requalified and again approved as being apt for "religious use", and given the go ahead for the building of the Mosque. Although the Muslim community had the permission for it, locals made it extremely difficult.

In the next step, to draw attention to the importance of the mosque on an international level that it is the first mosque built by Spanish Muslim in over 400 years, Muslim community organized various ceremonies. They began with the laying of the first stone in order to draw attention towards the fact that the project had been stopped yet again. As a result, this act had a lot of repercussion in the media especially in the Muslim world. the next ceremony was the determining of the *Qibla* (direction to Mecca). There were two men, the elder of the two used a traditional method whilst the younger used a GPS and more modern means. It was extraordinary as she described as the elder located the exact direction of the *Qibla* with all his contraptions. It was again covered on an international scale media. To make a long story short, Muslim community in the 10th of July 2003 was inaugurated the official Great Mosque of Granada, not Albayzin. Because this is announced as the first Mosque in Granada after over 400 years even though located in Albayzin neighborhood to be precise.

Again, the international media covered the news from all over the world, most of them emphasizing the fact that this was not about a "reconquers" but rather the result of the unstoppable growth of Islam in the times that they live in. Munira claimed that she herself a witness to the expansion of Islam in Granada.

Then, Munira spiritedly continued her story with full of contentment that this beautiful mosque was suddenly hosts visitors attending from all parts of the world since its inauguration which was yet another stepping stone for the community as a whole in Munira's view.

The current management of mosque is managed by Islamic center. The Islamic center is also operationalized management of Ibn Battuta tour. It can be argued that the staff of the mosque is under the same umbrella with the staff of the Ibn Battuta tour. A son of Munira, named Ahmed has become Imam of the mosque of Granada until nowadays. He was taught by Muhammad Wazani, an Islamic scholar from Morocco. The Islamic teaching in this mosque is deeply linked to the type of Islamic practice in Morocco named madhab Maliki.

According to Munira, in the current development, the mosque of Albayzin has been included in the itinerary of travel agency who brings mainly Indonesian and Malaysian Muslim tourist for *Umrah*. *Umrah* is an Islamic pilgrimage in Mecca undertaken by Muslim, unlike Hajj that has to be in the certain dates following Islamic calendar, *Umrah* can be performed at any time of the years. Travel agency of the Indonesian and Malaysian has made travel package for *Umrah* including trip to Andaluc a including mosque of Albayzin as claimed by her. Aside from that, the mosque of Albayzin according to her also habituated to receive Muslim tourist from non-Muslim countries such as French-Moroccan, German, and UK in which they themselves are mainly converted Muslim. Later, she noted in the summer, the number of mosque visitor can reach to hundred number of tourists both Muslim and non-Muslim.

In summary, it can be seen that the establishment of mosque extremely encountered many challenges from locals and government. From the explanation above, it is clear that since the very beginning the aim mosque establishment is to be a central place of *da'wa* in the middle of non-Muslim community. As the first mosque built by Spanish Muslim over 400 years, this mosque becomes a symbol of unstoppable growth of Islam as they narrated that also perceived as 're-conquest' by local. Immediately the Great Mosque of Albayzin that is provide has become destination and has received many visitors since 2003. Lately, the mosque of Albayzin has been included in the itinerary of travel agency who provide *Umrah* and *Hajj journey*. This mosque is managed by the same management of Ibn Battuta tour under the umbrella Islamic center. As last, this mosque has Maliki madhab because of having Imam with Moroccan taught.

The next subchapter will move the discussion to the second aspect of customer-focused adaptation called product specific attribute.

8.1.2. Product specific attribute

Targeting Muslim, product specific attribute in tourism entrepreneurial is defined according to the facilities of Sharia-compliance products. There are 13 prerequisite attributes of Sharia-compliance facilities in hotel that becomes initial point to be developed in other service-based industries according to Henderson (2010).

8.1.2.1. Sharia-compliance facilities in Hotel

Hotelier provides the Sharia-compliance facilities with the basic assumption about what they think is needed by Muslim. They affirm not to spend much attention on particular cultural practice only since the position of Muslim market is similar as other market. Hotelier sees, this positionality places them to be as neutral as possible but still enables guest to 'feel like in their home' as much as possible. The hotel positionality purposes to create inclusiveness amongst any type of visitor.

Discussing about facilities for Muslim, in this regard physical facilities, hotelier provides bidets in the bathroom with the objective to enable Muslim guest doing proper *wudu* although the staffs of hotel do not understand the name of this facility and its function. They are told by the management that bidets in the bathroom is addressed to cater the needs of Muslim guest.

Exactly beside bidets, the construction process of the hotel places toilet according to the space available in the area. Hotel does not know about the Sharia-law that prohibit the placement of toilet facing the direction of Mecca (*Qibla*). They say that it is because of the heritage regulation in most of the buildings in Granada under UNESCO protection. So, they argue that the management cannot rebuild and redecorate the hotel buildings. To illustrate the bidets and toilet positions, the picture 1 below will represent the condition.



Picture 1. Bidets to perform Wudu (left) and position of toilet (right) in 3 stars hotel

Another Sharia-compliance facility is the availability of prayer mat. The rug to do praying is a mandatory facility for Muslim visitor in the perspective of five-stars hotel. The five-stars hotel provides the availability of prayer mat without request. Prayer mat is automatically available inside the room after the hotel staffs identifies the identity of Muslim guest. Hotelier selects specific prayer mat equipped with compass stick on the top of prayer mat as showcased in the picture 2. It aims to show the direction of Mecca.

Beside prayer mat, the five-stars hotel offer temporary facility for big group Muslim tourist consists from 15 to 30 people who want to perform prayer communally. When there is demand about this, the hotel will provide one of room in the corner of hotel lobby to change its function temporary as mini mosque. The hotel states this idea arises firstly from the request of one big Malaysian group. Then, the management takes note this type of needs and offer it later to the Muslim visitor who comes as group.

For the individual or small group of Muslim tourist, in the arrival, hotels will provide information about the direction to the mosque and some recommended Halal café and/or restaurant. This information is expected can help Muslim tourist cater their needs when they need it.



Picture 2. Prayer mat with compass



Picture 3. Removing alcohol in minibar

The common adjustment made in hotel is the action of removing alcohol in minibar once hotelier identifies guest as a Muslim. For them, this action will be done firstly before giving another Sharia-compliance service to Muslim guest. However, the action of abolishing alcohol from the minibar inside the room is not only offered to the Muslim tourist but also to the family tourist and another non-alcohol-consuming guest.

Alcohol removal is executed prior to Muslim tourist departure. In the booking process, the staffs take notes all the necessity of Muslim tourist by asking several questions. As a result, this action is principally undertaken without Muslim tourist demand it. According to the hotelier in this study, sometimes there is a different demand requested. After hotelier removes the alcohol, hotel guest who is identified as Muslim asks the staffs to take the alcohol back because she/he wants to drink it. Even so, the abolishment of alcohol has been implied as standard rule for servicing Muslim guest in these two hotels. The knowledge about removing alcohol for Muslim guest as an adjustment service was received by hotel employee in their educational training. It is not only focused on Muslim but also on any other type of cultural-based tourist. In this respect, hotelier connects alcohol-removal adjustment to health and norm needs that are not necessarily related to the certain cultural practice of tourist, such as Muslim. The objective of this offer is to create a family-friendly environment for children as well as accommodate the preference of non-alcohol-consuming guest.

In term of food, Halal food is accessible in any kind of hotel but it is available only by request. Nevertheless, the discussion of Halal food will be explained extensively in the section 8.1.3.

About the response to another market, an interview with a front officer of five-stars hotel narrates his experience on providing special amenities for Japanese and Jewish tourist. This hotel is normally placing hotel's slippers under the bed inside the room. However, for the sake of respecting Japanese culture, they position it exactly in front of the room's door to incorporate Japanese cultural practice. In his perspective, this changing is meaningful both for hotel and Japanese tourist itself by showing attention to the details needs.

Beside Japanese tourist, he remembers that some days ago, this hotel prepared a separated-refrigerator outside the room in approachable position for Jewish clients. He states that Jewish guest did not mix their food with another food in the mini fridge in the hotel. Due to this reason,

sometimes, this hotel offers two mini fridges in one room and mark it which one is belong to their needs. When Jewish clients need bigger fridges, this hotel will place it in the corridor (outside the room) to keep the room space comfortable.

These two adjustments have been applied in this hotel since many years. For the Japanese adaptation, he says that earlier, their staff understood Japanese cultural practice. Meanwhile, the separated-fridge for Jewish clients was applied when there was direct request from Jewish guest. Previously, hotel offered *kosher* food according to their request, as they do for Halal food. This special service is also offered in the three-stars hotel as explained by the participant in this study. For them, these adaptations show their commitment to reach maximum satisfaction of guest experience during their stay. He argues that it is basically not a big deal for the hotel in term of adjusting certain things, yet, it does positive effect for clients. As a result, he as a manager of front office in his hotel expresses his gratitude whenever he receives more details demand from clients.

The fulfilment of Sharia-compliance facilities in hotel consists of the availability of prayer mat, direction to Mecca, direction to the mosque nearby, the availability of bidets to *wudu*, alcohol removal, offering Halal food by request, and the offer of using temporary mini mosque. Muslim needs adaptation is seen as cultural reason by hotel whereas one of them is perceived as healthiness basis. Most importantly the adjustment of facilities is not only address to Muslim but also to any kind of tourist with any different background. The adaptation to the facilities and service in the hotel is carried out from two sources of information: a direct demand from the clients and educational training.

In the following subsection, the Sharia-compliance facilities in Halal restaurant will be explained.

8.1.2.2. Sharia-compliance facilities in Halal restaurant

The business of Halal restaurant in Granada mainly owned by Moroccan business man as the first place, followed by Turkish, and Algerian. This order of nationality is performed cannot be disconnected by the historical event of Muslim migration in Granada. Historically speaking, in the early 1980s, a mass immigration movements in particular from Morocco took place due to the raise of economic prosperity in Spain (Arigita, 2006). In 1985 to be exact, immigration laws opened the reuniting migrant families (Arigita, 2006). Considering the latest figures of immigration of Muslim in Spain in 2015, Moroccan sent the largest number of immigrant with 511,294 people, followed by Algeria (46,278), Pakistan (31,913), Senegal (29,608), and Syria (4,732) (Arigita, 2006). Moroccan migrant moved to open their business in Granada with the significant amount up to 25% from total migrant ins Spain (Finlay, 2017).

In term of Halal restaurant business, it becomes common knowledge that one restaurant is controlled under the same management with several other restaurants under the control of same owner. So, several names of Halal restaurant can be found with exactly the same menu, service, facility, and environment. It is concentrated in the area of Plaza Nueva Granada or also called as the down part of Albayzin neighborhood. Halal restaurant is situated in the concentrated areas is caused by the lower part of Albayzin area is historically inhabited by Muslim Al-Andalus in the past and currently lived by diaspora of Moroccan (Finlay, 2017). This area also a 'pulse' of tourist movement from the accommodation to destination such as Alhambra, the peak of Albayzin, and mosque of Albayzin.

According to Halal restaurant, Spaniard does not interest to establish Halal restaurant unless they are Muslim. They continue tell the story about the development of Halal restaurant establishment. Beginning with the mini-shop of fast-food of Halal kebab, the growing number of

Halal restaurant significantly raises and keeps arising. Some semi-Halal restaurants with mix menu start to offer Halal food.

Notwithstanding with the fact about the raise of Halal food awareness, however, in term of Sharia-compliance facilities in restaurant, physically, Halal restaurant in Granada has not planned to provide the accessibility of Islamic practice yet. From the interview with them, they say that currently, they do not have facility to pray, *wudu*, and another basic need of performing pray. According to them, Muslim tourist tends to perform pray in the mosque in time. Moreover, the proximate distance to mosque makes it approachable. To illustrate the distance, the picture 4 below will map out location of 20 Halal restaurant centered in the city of Granada and picture 5 will show the location of the mosque.



Picture 4. The map of Halal restaurant location in the center of Granada



Picture 5. Location of two popular mosques in Granada (Great Mosque of Albayzin and Al-Taqla mosque)

From three participants of Halal restaurants in this study, only El Taj Halal accommodate the needs of praying room. Praying room is provided with the original purpose to fulfil the needs of the staffs when they want to perform pray. Considering this aim, the praying room is placed in an uncapacious space with poor attention to its cleanliness and comfort. Though, this restaurant still

allows Muslim guest to perform pray if they want to. I personally experienced to do it. Elvira Papas answers that her restaurant is extremely small like garage as also explained in the work of Finlay (2017) about shop in Granada. Because of this reason, Elvira Papas cannot provide praying room. Meanwhile, for Nemrut restaurant, he replies with the reason about proximity between his restaurant and the mosque that makes them does not consider modifying a space to become praying room even though he has spacious restaurant.

Another Sharia-compliance facilities in restaurant is the application of the principle of Islamic financial in the Halal restaurant. In El Taj Halal, the reason of applying this principle is to get *Baraka* (blessings of the God) and *Hasanah* (goodness) over economic benefits. He believes that running business in this world should be based on the fairness. He argues that treating consumer and staffs fairly as a partner by building transformational relationship rather than transactional one is a fundamental principle. In this respect, he views Islamic financial as a bridge to achieve this purpose.

Besides, mainly, Halal restaurant also hires all of the staffs from their relatives. They are also Muslim. They admit that this selection aims to remain the Halalness quality of the food. Halal restaurants argue that only Muslims who comprehend and aware about the Halalness of its food. Beyond to that reason, the feeling of comfortable, trustworthy, and feeling in the same boat are being activated when knowing that the staffs are Muslim. Operating Halal restaurant, in their perspective, requires knowledge about the principle of servicing and accommodating Muslim that might only be ascertained by Muslim staff. Picture 6 will illustrate Muslim staffs when working in Halal restaurant.



Picture 6. Male Muslim employee in restaurant

Another component of Sharia-compliance facilities requires staffs wearing conservative dress code. In Halal restaurant, mainly hires male instead female. According to what I understood from the supporting literature, in a Muslim family grown with the culture of fundamentalist Islam, gender roles are regarded as fundamentally non-interchangeable (Predelli, 2004). This segregation is strong where female's duty is taking care of home and family whilst a male's job is to work outside their home (Predelli, 2004). This study does not purpose to see association between gender segregation in the system of work and education with local culture. Nonetheless, from 20 Halal restaurants in the area of Plaza Nueva, Albayzin neighborhood, and Granada city center, I encountered one restaurant with female worker in Elvira Papas, whom she is the owner of the restaurant. So, back to the dress code worn by Halal restaurant staff, when the meaning of wearing conservative dress

interpreted as wearing Hijab and loose clothes, it might not be clearly reflected in the Halal restaurant in Granada. However, I prefer to formulate it as staffs wearing appropriate dress code. As can be seen from photo 6, a man staff is wearing long sleeve shirt while working. It looks as semi-formal yet polite appearance to serve restaurant guest, in my opinion.

Apart from Sharia-compliance facility, Halal restaurant in Granada decorates the physical environment of the restaurant with lavish Islamic culture and attributes. Qur'an, calligraphy, Islamic arts ornaments, typical Moroccan lamp are used as the decoration in order to create the Islamic ambiance. The attributes are depicted from the picture 7 to 12.

The Moroccan lamp at some points represent the identity of owner of the restaurant who is managed and owned by Moors. The colorful lights and Arabic songs are played harmoniously since the first time we step into the restaurant. Not forgetting the warm greetings of 'Assalamu'alaykum' which indicates the identity of the Muslim staffs.

Several times coming to this restaurant, I met many people with Spanish, French, and English speaking that I identified as non-Muslim tourist. The identification I made is based on the staffs who did not greets with Islamic greetings to them. Moreover, they also did not wear any physical attributes that indicating Muslimness. A woman without Hijab was taking picture on one of the restaurant decoration while waiting her food. According to this observation, it can be seen that non-Muslim tourist also admires and enjoy the ambiance.

According to Halal restaurant, creating the ambiance of Islamic culture via visual, audio, and verbal are the foundation of the restaurant operation. I personally think, it becomes the real strategy to create social inclusion of Muslim as proposed by Richards, Pritchard, & Morgan (2010) in Figueiredo, Eusebio, & Kastenholz (2012). The social inclusion is made by attaching the feeling of Muslim customer to feel familiar as in their home and feel welcomed without realizing that they are traveling in Europe.

Sharia-compliance facilities in Halal restaurant are the availability of Halal food; the implementation of Islamic finance, the direction to the mosque; employment of Muslim staffs; wearing appropriate dress code for the staff; Islamic greetings; employment of male worker; and the availability of physical attributes related to Arabs culture. Halal restaurant in Granada is concentrated in the lower part of Albayzin. It is mainly managed by Moroccan, Algerian, and Turkish. Amongst three restaurants in this study, El Taj Halal provide most Sharia-compliance facilities than two others restaurant.

Sharia-compliance facilities in travel agency will be discussed in the following subsection.



Picture 7. Colorful lights in Halal restaurant



Picture 8. The use of Al-Qur'an as decoration



Picture 9. The use of Calligraphy as decoration



Picture 10. The use of Arabic carving as ornaments



Picture 11. The use of Islamic symmetrical arts as ornaments



Picture 12. Moroccan lamp as restaurant attribute

8.1.2.3. Sharia-compliance facilities in travel agency

Providing time slot and proper place to perform five times prayer in time, travel agency in this study views this action as the principal Sharia-compliance facilities. They think to not to make traveling activities as a barrier to devotion. Through scheduled-prayer time, the activities in destination, hotel, and restaurant have to be conformed into Muslim-friendly way. To make it easier to perceive, Ali, a director of Endulur tour focusing on Turkish market, explains an example about this. When it comes to *Dzhur* pray time around midday, Muslim clients are also normally having lunch. To accommodate these two needs, prior to departure, travel agency bargains this need to be accommodated by partner restaurant. By describing the need of performing praying in a proper prayer room then having Halal lunch right after that, travel agency not only advocates the Muslim tourist necessity but also themselves.

The adjustment of Muslim tourist prerequisite is being discussed both with Halal restaurant and non-specialized Halal restaurant which agree to provide Halal food. non-specialized Halal restaurant refers to seafood restaurant who wants to adjust their product with Halal way of cooking. The argumentation made by travel agency to persuade non-specialized Halal restaurant which is owned by non-Muslim is by presenting how tantalizing is Muslim tourist market for generating business profit. As a result, travel agency argues that, non-specialized Halal restaurant gladly incorporates their service and facility to be modified based upon the prerequisite of Muslim tourist.

In accordance to enforce the physical demands of Muslim tourist in accommodation, travel agency chooses hotel with special amenities. It is based upon the physiological necessity of Muslim demand. It consists of prayer properties as well as (temporary) prayer room for tourist group. Travel agency sets down physiological amenities list to the hotel prior to arrival. The details data needed by hotel will be sent in advance so as all the necessities are ready upon tourist arrival. It aims to minimize unsatisfied experience of Muslim tourist during their stay.

In contrast, travel agency did not narrate about their particular adjustment request to comply Muslim prerequisite in the destination. Instead, they say that they focus on deeper Islamic story to create spiritual experience throughout all Islamic journey in three triangle cities of Granada, Seville, and Cordoba. It means that for travel agency, creating spiritual experience about Islamic history in aforementioned cities is more valuable than advocating to provide Muslim tourist facilities in the destination. The reason behind is travel agency views destination as a protected area that has restriction to be modified.

Instead, travel agency focuses to employ Muslim staffs as their guide with advance knowledge of Islamic history. This particular facility emerges the idea of Muslim will feel responsible to tell the stories to Muslim brotherhood. Beyond to that, they view that Muslim staffs' employment will help to maximize the operation system of Islamic tour since they have at least the same level of understanding Islam in the past, present, and future. So, Muslim staffs understand the process of generating spiritual experience as well as Islamic hospitality. According to them, the advancement of Islamic history in the perspective of travel agency in this study means to provide untold story from to the destination narration that will be explained deeper by the travel agency. Moreover, it is exactly in line with the request of Eni, an Indonesian Muslim tourist in the section 8.2.

Aside from hiring Muslim staffs, Islamic financial system has been applied by travel agency as one of the Sharia-compliance facilities for Muslim clients. The main principle of Islamic financial system for them is running the business with *Baraka* (blessings) and fairness. For example, in the decision of setting price, travel agency claims themselves will not consider economic benefit as the foremost concern. Islamic financial system rules righteousness to mankind as well as transparency of

the financial system to get *Baraka*, accordingly, travel agency implies this Sharia-compliance facility for their business.

Continuing the Sharia-compliance amenities, travel agency enacts Islamic greetings or *Salaam* to seek the first-time impression of Muslim clients. They continue describing *Salaam* as pray to fellow Muslim that attaches sense of brotherhood. *Salaam* also indicates who the identity of people is because only Muslim do that.

To sum up, travel agency emphasizes Sharia-compliance facilities as followed:

1. Physiological amenities for Muslim in restaurant and hotel
2. Prayer time
3. Islamic tour
4. Islamic financial system
5. Muslim staffs' employment
6. Islamic hospitality (applying the feeling of Islamic brotherhood attachment)

Citing from the website of www.andalucia.org, officially the number of travel agency and tour operator have reached 11,805 spreaded across the city in the province of Andalucía from Seville, Granada, Cordoba, Almeria, until Malaga. Mainly, the popular trip offered is the historical trip of Islamic golden era in the three triangle cities and the combination journey in North Africa and the big cities of Spain such as Madrid and Barcelona.

With regard to the Sharia-compliance facilities offered by the travel agency, it can be argued that in Andalucía this offer has been common due to their market target is Muslim tourist from different part of the world who are interested in the Islamic history. This type of travel agency with certain knowledge and practice of Islam is common in Andalucía but probably uncommon in different part of the world. To give an illustration, the following paragraph will explain the idea of the development of Sharia-compliance facilities in Muslim country, Malaysia and Indonesia.

As trend of Muslim friendly service and facility has just arisen during the past years, even though in Indonesia in which having vast majority of Muslim, the idea of Muslim-friendly trip by travel agency has not commonly developed yet. Meanwhile, in Malaysia, the development of Sharia-compliance hospitality industry in Malaysia has way more rapidly developed, marked by the number of study about Sharia-based amenities hotels, health and restaurant by Henderson (2003); Henderson (2010); Sahida, Rahman, Awang, & Man (2011) and Ormond (2013).

I argue that this extreme difference between Indonesia and Malaysia focusing on Sharia-based facilities cannot be disregard from the way they give meaning about Islam. Malaysian and Indonesian have pre-existing history that influence the way they shape the implementation of Sharia-law. Rooting from the nations building, Malaysia was sought its threat centered in the West who threatens the idea of Islam (Hamayostu, 2002). As for this reason, the significant vision played upon them about strong Islamic tone that is mobilized nationally by Muslim and non-Muslim in Malaysia in order to incorporate their economic and politic interest since the era of Mahathir (Hamayostu, 2002). In contrast, in Indonesia, national threat was sought within their national boundaries (Hamayostu, 2002). Islam remained in an-offside placement in the state's project of building nation until the late regimes of 1980s (Hamayostu, 2002). It later in charges in the marginalization of Muslim in the strategic position as well as instigate emotionally-charged religious violence between Muslim and non-Muslim (Hamayostu, 2002). From the literature above, it can be seen that two extremely difference ideological perceptions about 'national threat' have led Malaysia and Indonesia positioning Islam in different way. It affects to the development and implementation of Sharia law even until current condition. Since Malaysia uses the idea of Islam in their economic and political

arena, they apply Sharia-law in almost every sector across country including hospitality industry. Nevertheless, Indonesia has marginalized Muslimness and Islamic-related things in the strategic position because Islam remain an-offside placement from national contest. It leads Indonesia to not adapt Sharia-law to their strategic scope.

The emergence of Muslim market as niche market in Sharia-compliance facilities and service is grounded from the limited supplier of Muslim-friendly tourist in many part of the world. As the development of Halal product becomes globalized market (Fischer, 2011), many countries face challenge to gather the opportunity of accommodating Halal requirement (Charles, Gideon, & Felman, 2012). Lack knowledge and human resource on monitoring process of *Halalness* product while the amount of Muslim demand arouse lead Muslim market becomes niche market. This phenomenon repeated the needs of Muslim market in tourism industry towards Halal food, Muslim-friendly accommodation, travel agency, and destination where almost all of them attracted to Muslim market but does not fulfil the knowledge and prerequisite of Muslim needs in particular the development of Sharia-compliance facilities. In contrast to another country, Malaysia has aware and worked in this development to cater the needs of local as well as international Muslim tourist visiting Malaysia.

It is strengthening my previous statement about the idea of Sharia-compliance facilities like travel agency in Granada is way more common in Malaysia than Indonesia.

From the description above, it can be seen that the typical of travel agency with strong implementation of Sharia-compliance facilities is common in Granada and other country like Malaysia that sees the meaning of applying Sharia as priority compare to Indonesia. The emergence of Sharia-based travel agency in this case is influenced by the historical background of the area in perceiving Sharia-law.

8.1.2.4. Sharia-compliance facilities in destination

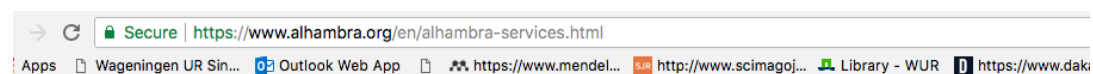
Sharia-compliance facilities in destination 1: Alhambra

Destination facilities is nearly accessed by the tourist as well as travel agency who is continuously having collaboration with them on bringing tourist. When it comes to destination, from the perspective of travel agency, they associate the term 'destination' with all Islamic heritage listed in their tour package. In general, travel agency stresses three triangle cities as primary travel destination in the Islamic tour such as well-preserved heritage of Alcazar in Seville; a UNESCO registered Great Mosque of Cordoba; and a palace and fortress complex in Granada. Travel agency sees the three-mentioned destinations do not imply certain amenities with the purpose of fulfilling Sharia compliance for Muslim. They argue it is because those buildings are regarded as protected area where adjustment for changing and/or adding the buildings function require long-process of discussion with many stakeholders including UNESCO. It is also supported by the argument of a tourist from Syria express her acceptance towards the absence of Islamic facilities in Alhambra in particular due to the protected-area regulation.

Starting from the view of travel agency as well as tourist toward Sharia-compliance facilities in, it is argued that there is impossibility of Sharia-compliance fulfilment in the destination. However, compared to the condition in the field, I found contradiction in the case of amenities adjustment in this protected building for certain tourist. On the brochure of Alhambra, the sign of disable toilet mapped and written as the facilities. In addition, according to Alhambra's website, wheelchair is regarded as general facilities for tourist with disabilities. For as can be seen in the picture 13 and 14 below.



Picture 12. Map of disable-adjusted toilet in Alhambra



CAR PARK

The Council of the Alhambra and the Generalife has implemented a public car-park to facilitate visit to the Monumental complex. It goes from the roundabout of the cemetery's entrance to the Entrance Pavilion, where the ticket offices are located. It is distributed in several areas according to the type of vehicles: a car park for buses and caravans (the first to be found) in addition to three additional areas for private automobiles.

WHEELCHAIRS

Wheelchairs are available upon request. Information can be obtained from the Entrance Pavilion or directly from the Security personnel inside the Monument. Areas in the Nasrid Palaces and the Generalife that are adapted to meet the needs of the handicapped.

RESTROOMS

Due to the difficulties to install restrooms in a monument like this, there is a limited, although sufficient number of public restrooms. Take this circumstance into account before starting the visit.

- Entrance Pavilion (toilets adapted for people with disabilities)
- Pavilion of Services, next to the Puerta del Vino (toilets adapted for people with disabilities)
- Low gardens of the Generalife
- Sultana's Court in the Generalife

Picture 13. Wheelchair facilities for disable tourist cited from www.alhambra.org

In this regard, different treatments exist amongst disable tourist and able tourist with certain necessity such Muslim and any other religious-based tourist in term of accessing facilities for their

physiological needs in Alhambra. In addition, Alhambra provides these facilities for elderly people as well as pregnant women. In this case, Alhambra draws attention to physical needs based on tourist such as disabled, elderly, and pregnant women. The Beginning with the needs of physiology for Muslim, using the theory of Sharia-compliance facilities, it can be seen that there is absence of Muslim tourist prerequisite fulfillment in Alhambra. There is no area to pray, Halal food in their restaurant, or another Sharia-based facility. As for this reason, it can be narrated that destination views the physiological needs of disabled tourist and Muslim tourist as different priority.

Sharia-compliance facilities in destination 2: The Great Mosque of Alhambra

The Great Mosque of Albayzin facilitates Muslim community including Muslim tourist to not only to perform daily pray with its ritual needs, but also, they provide broader activities.

Interacting with the mosque's guard who will open and close the main entrance of mosque and will ask a question to identify which one is Muslim tourist and is not. He is a young Muslim Mexican who was spending some years in Morocco to formally attend Islamic schools before living and working in Islamic Center of Granada. Now, he works for this mosque under the management of Islamic Center. Every day, entering five-time prayer schedule, he will close this mosque's gate from the first entrance to avoid public tourist who are not praying, come in and make some noises. After pray, he will open this mosque for public again. Yet to inform, the public area who is able to be visited by general tourist is only the mosque's courtyards. Another area especially after the main (second) entrance such as some open space to do *wudu* is only permitted to be visited by non-Muslim tourist with guided tour. It aims to maintain the Islamic practice in the mosque to be still operated sacredly. The mosque visitation is opened for free. Moreover, in Ramadan, this mosque provides some Moroccan snacks, soup, and tea without any charges for all of the visitor both Muslim and non-Muslim unexceptionally as an expression of Muslim acknowledgement on Ramadan celebration.

Since they realize that various Muslim tourist coming with different Islamic practice, Muslim community in Granada had to learn the distinctions between different madhabs to be able to cater different Islamic practice amongst Muslim visitor in the mosque, so as to make all feel welcome and comfortable. From the moment of its inauguration the mosque has been a source of activity such as five prayers established; Qur'an recitation after *fajr* (*Subh*) (before sunrise time) and sunset (*Maghrib*) prayers. Especially in Ramadan, special classes an hour before *Maghrib*, after which the fast is broken in the mosque together with the fellow *ummah* (Muslim community). Tarawih prayer is also established. *Tarawih* is extra prayers performed by (mainly Sunni) Muslims at night after *Isha* (the latest five times prayer) in the Islamic month of Ramadan. In addition to that, almost every Friday, *Shahadas* are taken for them who want to convert to Islam. *Shahadas* are two sacred sentences in Islam containing professing faith in one God (Allah) and Muhammad PBUH as the Prophet of Allah. It is the first out of five Islamic pillars in which presenting Muslim devotion to their God and Prophet. Another activity in the mosque are gatherings in the garden which are open to the general public and the neighbors as well as guided tours in which are given to various educational institutions that want to know more about Islam via Ibn Battuta tours.

The management has established to manage those all kind of activities centered in the mosque with the role of The Islamic Center itself. Islamic Center is located on the first and second floor of the mosque buildings includes offices, library, multi-purposes room, kitchen, and a reception are for any curious visitors. Some of the activities that take place in the center include:

1. Arabic courses open for public. Many of the students then have become Muslim.
2. Library with a large selection of classical texts in various languages in which available for everybody who willing to access.

3. Madrassa Editorial is a publishing house of the community to spread the latest news about mosque activity.
4. Islamic teachings classes such as *Fiqh*, *'Aqida*, and *Sirah* as well as *Qur'an* classes for children.
5. Meal after Friday prayer where becoming a media for *da'wa* by inviting friends and neighbors.
6. Exhibitions and thematic conference open for public by visiting Islamic scholars.

8.1.3. Food and beverage choices

To discuss comprehensively, the modification of food and beverage choices in the hotel, restaurant, travel agency, and destination for Muslim market will be divided into four topics as followed. In the study about consumer choice, menu variety is respectively influence the decision of go or not go for the restaurant visitor after atmosphere/ambiance and the popularity of the restaurant (Auty, 1992). Because wide-range of menu is representing the characteristic of restaurant (Sparks, John, & Klag, 2003).

Food and beverage offer

Discussing about Muslim market, hotelier in this study associates food offer for Muslim with Halal food and/or general food without non-Halal meat. However, basically, the hotelier in this research is offering the general food provided in the hotel. For example, in the breakfast, Continental buffet breakfast is presented with wide-range type of food. It consists of many type of cereals, bread, salads, and fruits. According to them, everybody can eat this breakfast without any exception because it is general food that does not contain certain cultural prohibition. In particular the plenty amount of fruits that specifically addresses for Muslim tourist. The selected hotelier in this study sees Muslim consumes more fruits than other food options in the breakfast. However, for Muslim who requests Halal food, it is offered by request at any time.

The food offer in restaurant in this study examines into two parts. First, food offer in Halal restaurant. Second, food offer in general restaurant. For Halal restaurant in this study, offering food for their customer means suggesting Halal food. Regardless the customer is Muslim or non-Muslim, Halal restaurant presents the main course of Halal from various cultural type of food such as Moroccan, Turkish, Algerian, Lebanese, Palestine, until local Spanish food. All of them are cooked in Halal way with Halal ingredients. Another food offer in Halal restaurant is dessert as well as vegetarian food. It aims to cater the needs of customer who decide to become vegetarian. For the type of dessert, sweet crepes become the only one dessert offered. For them, Halal food is accessible for everybody regardless their religious and/or cultural background. However, since the argumentation of Halal food for everyone, in one Halal restaurant, the availability of alcohol can be found. Consequently, not only non-Muslim clients, Muslim who visits can request alcohol although not being offered for them. This restaurant discerns alcohol as personal preference. For them, the practice of Islamic belief cannot be enforced in the business because at the end of the day, they see the risk and responsibility of practicing Islam is individually. This restaurant perceives business as business that cannot be completely based on religious principle as a foundation. As long as profitable, this restaurant keeps the availability of alcohol on the list of menu. In contrast to another respondent that strictly put *Halalness* principle as the baseline of their business both for food and drink, this Halal restaurant identifies Halal in term of food offer only.

In a non-Halal restaurant in this study, beside non-Halal food on the menu card such as Spanish food, it can be spot menu with Halal, and vegetarian, as well as gluten-free sign. Halal sign is placed in the menu with chicken and meat as the primary ingredients. It can be argued that non-Halal restaurant recognizes the Halal sign as a tool to ensure Halal-preferred clients that the chicken and

meat are slaughtered in Halal way in spite of slaughtering it by their own or buying in Halal butcher. Unlike Halal sign, vegetarian and gluten-free sign are offered with further options. Vegetarian sign is put in the menu containing cheese and vegetable whereas gluten-free sign is stamped in the menu with bread and any food containing dairy products such as mayonnaise. In this regard, this non-Halal restaurant accommodates not only Halal but also another dietary restriction for their customer such as gluten-free and vegetarian preference.

In contrast to hotel and restaurant, travel agency in which specifically addressing Muslim clients is creating collaboration to any type of restaurant to provide wide-range Halal food and beverage offer. This Halal food and beverage refers to the preparation of food in Halal way either Muslim countries' food or Spanish food. However, travel agency in this research focuses on offering traditional Spanish food serving in Halal aspects as the main target. A reason to this is because access towards Halal Spanish traditional food is extremely limited according to them. However, as Spaniard Muslim, travel agency purposes to become a bridge for Muslim accessing Halal food while introduce the richness of Spanish local culture in term of food. They believe that traveling in Spain, Muslim tourist supposed to consume local food of Spain when there are offers available. Beyond to that, offering Spanish traditional food in Halal way can enhance the development of traditional Spanish restaurant by expanding market to Muslim. Because of the feeling of morally responsible to share economic impact toward local restaurant, travel agency connects it to their role as a bridge for Muslim to access Halal food. As a result, Muslim clients are primarily encouraged to eat Halal traditional Spanish food by travel agency in this study. Another reason comes up that there is boredom of Muslim clients who travel to non-Muslim country towards *kebab doner* consumption. The limited access towards Halal food in non-Muslim countries affects Muslim clients consume the only one option of food, in this regard *kebab doner*. Therefore, the offer of traditional Spanish food becomes diversification of food offer by travel agency.

Besides, the wide-range of food choices for Muslim clients is also seen as the added value of joining tour with travel agency. It involves the power has by travel agency. Bringing group of Muslim clients to restaurant increases the bargaining position of them to advocate the need of *Halalness* in any type of cultural foods. This is supported by the acquaintance made between restaurant owner and travel agency. In opposite, when Muslim clients travel independently, the needs of *Halalness* in traditional Spanish restaurant for instance will be poorly reckoned. The implementation of customer-focused adjustment facilities in restaurant requires the significant number of request from the customer to be granted as happened in the study of Chinese restaurant in the US that has to cater the notable demands of kosher food (Liu, 2010). With regard to this, wide-range food options in restaurant at some points related to the effort cultivated by travel agencies advocacy toward the needs of Muslim clients.

Last part of this section is about the offer in destination. Taking case specifically in Alhambra, basically, Alhambra does not provide restaurant inside their area. Only two small food shops throughout the area to offer selling snacks and drinks. However, right after exit door, there is stall named themselves as cafe offering beverage and Spanish food. As general café, this stall sells coffee, tea, and another hot and cold drinks including alcohol. During the observation, no (visibly) Muslim tourist that can be identified by Hijab and beard who visit this stall to buy some products or even take a rest on this outdoor stall. As have been previously explained, Halal food is not available in the area of Alhambra. Therefore, the observation results no Muslim visitor seems consuming snacks sold in the small shop inside as well as outside Alhambra area. Muslim visitor seen consuming their own meal prepared before their trip to Alhambra.

Furthermore, for the mosque, the offer of Halal food is offered for free every Friday after the communal Friday prayer. Citing from the interview with Munira, another offer for mosque visitor is

basically provided daily during the month of Ramadhan. The offer of this food purposes to create the integration of mosque to the community and Muslim visitor. She narrated after all the hard work of the Muslim community, the local associations of the Albayzin in particular now loves them as the mosque establishments brings business to the area because of attracting more visitor. In this sense, Muslim community is viewed as helping economic development of the neighbors and this destination now becomes part of the landscape. In *Ramadan*, the neighbors and also all visitor line up at the kitchen door with their pots to collect some Harira (A Moroccan soup), which Muslim community's serving every evening at the fast breaking. Munira herself has a shop and workshop in the main square in town and it has many Muslim customers from all over the world. The Muslim customers then started to create conversation about living in the Granada as a Muslim. Starting from that questions, Munira discovered that locals are not accept Muslim community growing bigger until becoming majority. Even so, the Muslim community is always trying to create community cohesion as they were tried to public *iftar* (breaking fasting) together with five different communities and associations across Granada in the *Ramadan* 2017. Around hundreds of people participating from the public to enjoying *Harira* soup. Muslim community also provided information and spontaneous chats about Islamophobia; booth for giving away books; booth offering information and answering questions; workshops for the children. Everything went beautiful according to Munira's story. However, a surprise appeared in the local newspaper the following morning with appalling title. A news contained hatred and political against the event Muslim community made. In this respect, we can see that the free offer of Halal food by mosque is linked to their motivation of doing *da'wa* to further integrate Islamic community to locals.

In summary, the offer of food and beverage for Muslim clients by tourism entrepreneur vary from wide-range Halal food offer to the absence of Halal food at all. They offer also differ based on their motivation.

Halal certification

Even though in a study, the purpose of having Halal certification for restaurant is both to ensure the Halalness of the product and marketing strategy (Marzuki, Hall, & Ballatine, 2012), Halal certification is ascertained differently by tourism entrepreneur in this research. Hotelier, Halal restaurant, and travel agency agree to position Halal certificate as important aspect of Halalness but it is not the main feature to base their trustworthiness towards Halalness. They argue that the owner's religion becomes the most notable aspect to trust over Halal certificate, in this regard, the Islamic adherence owner. For them, Muslim worth for getting more trust on Halalness than other people because of their belief and practice. Muslim entirely knows how the process of slaughtering meat according to Islamic procedure. Since tourism entrepreneur relates Halal certification with meat and the hygiene quality, Halal certification becomes narrowly defined as certification for meat only. Although the definition of Halal is broadly defined by them, tourism entrepreneur perceives Halal certification and Halal as non-identical term. Therefore, tourism entrepreneur keeps save Halal certification of meat they have as in case Muslim clients ask about the Halalness of their meat.

To be more specific, Halal restaurant in this study remarks Halal certification becomes extremely important in the United Kingdom and/or another non-Muslim country. It means in their perspectives the implication of Halal certification is linked to the certain region in the world. Furthermore, they argue that the term of 'here' as narrated by them refers to Muslim region. Meaning that, according to their view, Granada itself, where is predominantly inhabits by Muslim, makes this city does not need Halal certification to guarantee the *Halalness* of Granada's meat. It expresses that Granada is a Muslim region with the familiarity of Halal food consumption and production according to their view. Respecting this statement, Halal certification becomes not fundamental for Halal restaurant in this research. Aside from Halal restaurant, travel agency and hotelier in this study remain the importance of Halal certification application in Granada. However, they regard it as an attribute for

Muslim needs in this respect is Halal food. Travel agency and hotelier in this study are not considering Halal certification as Sharia-compliance facilities, but positioning it as a complement of *Halalness* of Halal food. To give an illustration about Halal certification in non-Muslim country, a description about the implementation of Halal certification in the Netherlands will be explicated reciting from the study by Alharbi (2015). It aims to give a comparison between Halal certification implementation in Spain and in Netherlands.

According to Alharbi (2015), in the Netherlands, Halal certification is formally conducted by the Dutch Food and Consumer Products Safety Authority (NVWA) that basically issuing and controlling this certificate within the certain valid time from one to five years depends on the audit result and schedule. NVWA itself provides two types of Halal certification. The first certification applies for the output of the products including screening process from the ingredients, production processes, until the last output of slaughter process. The second certification certifies the area of slaughterhouses, systems, transportation, or the production capacity of the storage factory, until the transportation of Halal products. In Granada, according to the interview with Halal restaurant and hotel, Halal certification is stamped in the area of slaughtering process to differ non- and Halal raw meat and chicken. In this sense, according to them, Halal certification is perceived in term of food only because the Halal product offered by them is food. Meanwhile as an additional information, citing from the website of Instituto Halal of Spain (2018), this independent Halal certification institution works to certify the *Halalness* of food, cosmetics, pharmaceutical, and tourism. In term of tourism, they focus on issuing and controlling Halal certificate for meal in the restaurant and accommodation. It means that, the perception of Halal restaurant and hotel in this research by linking Halal certification with food is in line with the focus control of Instituto Halal of Spain.

To give an example, In the Netherlands, Halal certification costs approximately € 2,000-50,000 per year in which creates different control from the Halal certification provider depending on the price they pay for. The more expensive they invest, the stricter monitoring apply in it (Alharbi, 2015). Apart from cost, Halal certification accreditation and the interpretation of Halal amongst Islamic consultant also affect the price of Halal certification. However, in comparison to Muslim country alike Malaysia, Indonesia, and Saudi Arabia, standardization of *Halalness* in the Netherlands is not as strict as in Muslim country because of no standard level implies in the Netherlands. Halal auditor in Saudi Arabia for instance is following official government Islamic law standard number 993/1998, 2055-1/2009, and 2055-2/2010 whereas Dutch institution is leaving this monitoring to the local organization of Dutch Muslim without a legal standardization. Because of this reason, the control system of Halal certification in the Netherlands is engaging Halal institute in Indonesia, Philippines, and Malaysia as their partner (Halal Zertifikat, 2018). In this respect, this collaboration also applies in Instituto Halal Spain by engaging Indonesia, Philippines, and Halal Research council to follow the system of monitoring process (Halal Zertifikat, 2018). The reason is, in a Muslim country in the study of Alharbi (2015), Halal Certification Organizations employs trained auditors to track and trace the origins of raw ingredients and food products to organize Halal food monitoring. As for this reason, in non-Muslim country like Netherlands and Spain, the monitoring and issuing of Halal certification are not yet strictly applied as in Muslim country.

Meanings of Halal

In this study, tourism entrepreneur defines and associates the term of Halal dissimilarly. For hotelier, Halal is valued as the culture of Muslim. It refers to the certain custom implied in the way Muslim producing and treating meat. In contrast to the literal meaning, for hotelier in this study, the function of Halal food is not identically regarded as special offer because at the end of the day it is valued similarly as another type of food. This sentence places Halal food in equal position as other food in term of catering the need of hotel guest. It is related to the level of respectfulness of hotelier in this study on valuing each needs of hotel guest.

On contrary, Halal restaurant and travel agency perceive the word of Halal broader than hotelier. In this study, Halal restaurant and travel agency stand the meaning of Halal for serving at its best in which requires the aspect of quality, freshness, hygiene, cleanliness, healthiness, as well as the intention in the making of food. The word of Halal has greater depth definition by them because of their understanding about Islam. Their background as Muslim cannot be ignored, according to them, Halal is what Allah told to us and already practiced by the Prophet of Muhammad PBUH. The extent definition of Halal food for them is a high quality of food prepared with the best intention in clean as well as hygiene environment resulted healthiness for those who consumes it. Travel agency in particular directs quality as freshness and rich nutrition of food. For them, it is not a food with wither raw ingredients of food but a newly-harvested substance instead. In addition, Halal restaurant emphasizes quality of food not only addressing its material, but highly implied to the cleanliness of separated kitchen utensils and another physical tool in the preparation of food. Because of Halal is covering every aspect consumed by Muslim, Halal restaurant and travel agency in this study put this term as a fundamental point of operating their business as well as living their life.

Motivation on providing Halal food

In the previous section, hotelier in this study assigns the value of Halal food the same as another food. For them, providing Halal food is an expression of putting respect for the needs of Muslim tourist. Even though valuing Halal food as important as other type of food, hotelier in this study serves Halal food differently because it is should be asked prior to Muslim tourist arrival. Halal food is not available all the time in the hotel due to not every guest request it. This fact reflects a contradiction between on valuing and serving Halal food. The contradiction refers to the description of the hotel in the way they value Halal food as valued as normal food. However, in term of serving Halal food, hotel requires demand prior to serving time because they need to buy it first. It means, these hotels basically value Halal food differently compared to non-Halal food. Morally speaking, the availability of Halal food in these hotels shows their positive response of hotel towards their spirit to create inclusiveness and feeling better than home according to their vision. However, the way of hotelier serving Halal food with request-based because of not all guest are Muslim can be regarded as a response with opportunity-motivated based. If there is no Muslim request for Halal food, hotelier in this study does not provide Halal food. They based this action on two assumptions: first, their general food can already cater the need of Muslim and second, Muslim tourist already eats outside. Nevertheless, with this regard, hotelier in this study has tried to create inclusiveness for Muslim guest by providing Halal food with the motivation of respectfulness but with particular conditions applied.

In contrast to hotelier, in this research, Halal restaurant and travel agency are motivated to provide Halal food because of they consider themselves as Muslim who have an obligation and responsibility to do *da'wa* through Halal food provision. For Halal restaurant, it is a manifestation of religious value that bringing *Baraka* (blessings) and serenity of life from Allah. It is an expression of devotion towards Allah. Halal restaurant highly emphasizes spiritual motivation as their motives of Halal food supplies. For some of them, they prefer to shut down their business if they sell non-Halal food. Because aside from getting sin as a religious consequence, they beliefs that by selling non-Halal food, it is similar to offering non-healthy as well as low quality food to others, either Muslim or non-Muslim clients. For this type of restaurant, Halal food is also perceived as healthy food. They belief that serving this type of food is the best banquet they can serve.

In addition to spiritual and healthiness motivation, another Halal restaurant examines the motivation of providing Halal food is an economic motivation. As in line to arising number of Muslim tourist, the economic opportunity increases higher. In particular, some of the Halal restaurant was established in the initial era of Muslim movement to Granada. An owner of the El Taj Halal

restaurant started the history of the restaurant establishment. He said that previously, Muslim inhabitants relies on the Halal butcher supplier from another city. As the growth of Muslim community, nowadays he claims that Halal butcher as well as restaurants significantly expands in Granada.

According to travel agency, this economic aspect continues, begin with the fulfilment of basic Muslim needs to the level of raising awareness of non-Muslim inhabitants in Granada about the considerable economic opportunity of this business as well as the deeper meaning of Halal. Travel agency works for the adjustment of Muslim tourist facilities in Spain in general. They are motivated to enable Halal food accessible for everyone. Thus, travel agency is able to exploit their position as Spaniard Muslim and businessmen at same time for the sake of *da'wa*. The word of Spaniard itself is used to differ Christian local to the Muslim Moroccan (Enriquez, 2007). However, after converted to Islam, this local Spanish, at least in this study, addresses themselves as Spaniard Muslim in which describing a converted Spanish community to Muslim. Reciting from the interview with him, the identity of 'Spaniard' and 'Spaniard Muslim' has been differed in a way the culture of living they choose. Spaniard Muslim in his point of view is regarded as Spanish who are used to live according to western culture with freedom in every single thing whereas after becoming Muslim, they consider filtering every activity following Islamic teachings such as consuming Halal, considering sin, and another ethical yet spiritual-based action. For them, this changing is not easy to achieve in non-Muslim environment especially with their physical appearance as European in which way more challenging to perform the value of Islam. For example, in his perspective, having physical appearance as European, their friends and surroundings will easily persuade them to do their previous habit like drinking alcohol and another kind of western culture whereas might not frequently happen if they have Arabic or Moroccan face.

In the case of Southern Spain, the celebration of conversion to Islam by expressing their Muslim identity is considered as strong as anti-Muslim sentiment (Rozogen-Soltar, 2012). The expression of highly vocal argument of convert Spaniards and other Europeans to showcase Granada as the nature of European Islam faces off against an influx to European non-Muslim due to clash of civilizations (Huntington (1998) in Rozogen-Soltar (2012). In this regard, it leads to more clear idea behind travel agency of this study who is Spaniard converted Muslim has the spirit of continuing *da'wa* for the next generation of Muslim.

8.1.4. Language barrier

Language barrier in this study refers to the barrier occurred in the communication between tourism entrepreneur and Muslim tourist. According to the study to destination, hotelier, travel agency, and Halal restaurant, they have not encountered any issue in relation to language. Generally, according to them, Muslim tourist, without considering their origin, is speaking English. It can be supported by the data in introduction shows that the origin country of Muslim tourist in which visiting to Granada is mainly from Morocco, Indonesia, and Turkey. Moreover, non-Muslim country is also actively sending their Muslim tourist with the highest visitor in general from the UK, French, and German. Even though not speaking English, tourism entrepreneur conveys that Muslim tourists who visit Granada are mainly speak French and Arabic in which already being prepared in the tourism entrepreneur area. Muslim with French and Arabic speaking are coming from the North Africa countries such as Morocco, Algerian, Tunisia, Libya and Egypt. In addition, Saudi Arabian tourist visiting Granada speaks English as well as Arabic well even though they have different accent with Arabic in Granada. The other Muslim countries remain with English as the primary language.

Due to the absence of language barrier, tourism entrepreneur in this study which are hotelier, Halal restaurant, and travel agency understands the needs of Muslim tourist through the acquaintance they build. According to tourism entrepreneur, Muslim tourist is able to express what

they need by informing their practice of Islam. Apropos to this, tourism entrepreneur agrees about the conclusion of infrequent complain from Muslim with regard to the fulfilment of their demands. Successful communication in service-based business results to the incredible marketing with high volume of repeated guest (Leslie & Russell, 2006). This succeed service is resulted from the strategy made by each tourism entrepreneur as explained below.

In particular, hotelier in this study has strategy to avoid the failure of accepting and/or delivering information to clients. For them, the beginning stage of succeeding customer satisfaction is rooted from its communication. The strategy implied is appointing several front office staffs with different language skills at one time work schedule. An example for this company policy is, for morning shift, staff A with French and Spanish skills combined with staff B with Arabic and German skills. This type of regulation obliges the various language speakers' visiting this hotel.

Halal restaurant in this study hires staff with different skills of language as well. Even though majority of customer-staff relationship in restaurant is occurred in the limited time due to the principle of efficiency and effectiveness, Halal restaurant employs this staffs purposing to catch the meaning of Muslim customer precisely. In contrast with hotelier, the service in restaurant typically necessitates high turn-over meanwhile keeping full attention to each guest. In this level of meeting social needs of Muslim tourist, Halal restaurant staffs are expected not only overcome literally language problem but also understanding the need of expressing feeling of the guest satisfaction within minimum time.

For travel agency in this case the one who is targeting Turkish market, it has been noted earlier about the facility of translated basic conversation containing list of questions about primary until tertiary needs in Turkish to Spanish. This travel agency realizes that the limitation of the language come from outside party in which Muslim tourist itself. Categorized as recent phenomenon incoming tourist, the number of Turkish-speaking tourism entrepreneur is still lacking. Not only challenging to learn due to the different letter, apparently, Turkish language is still regarded as not a priority since the number of Turkish visitor is considerably weak differentiate from another Muslim country.

For the destination, approximately 30 languages are provided by Alhambra with the registered tour guide. In addition, Alhambra officers converse both Spanish and English. According to observation, I have not encountered the officer of Alhambra speaking in Arabic when they are on duty on the ticketing or queueing area. It should be noted that in term of remnants information on the spot, the management of Alhambra provides translation of the story in English and Spanish. It means that in term of facilities, the management of Alhambra has accommodated the needs of several languages. However, in regard to the service by Alhambra officer, the language diversification is lesser than it was written in remnants. In the mosque of Granada, two shifted staffs in charge in the main entrance of the mosque are able to speak English, Arabic, and Spanish.

Overall, there is no language barrier between the host (tourism entrepreneur) and Muslim tourist in this research because of the host has provided wide-range of language to understand the needs of Muslim tourist.

8.2. Muslim Tourist Perceives Their Needs

After completing the comprehensive report about tourism entrepreneur, this section elaborates another view toward customer-focused adjustment theory and additional aspect gained in the field.

In this part, the needs of Muslim tourist using the perspective of Muslim tourist themselves as the main determinant.

Muslim tourist in this study refers to the interview participant originated from Muslim countries. Previously, the list of Muslim countries participant builds upon statistical data provided by Halal International Tourism (2016) in which reports Algeria, Morocco, Turkey, Egypt and Indonesia are the top five Muslim countries from which visitors to Granada come. However, obtaining Muslim tourist in the field, it discovers that Indonesia, Malaysia, Syria, Turkey, and Morocco are most encountered group of Muslim tourist in Granada during autumn time. Previously mentioned in the methodology section, Muslim tourist participant in this study could be found on the street of Plaza Nueva and Great Mosque of Albayzin.

To identify their Muslim-ness, at first time, their physical appearance with Hijab and beard become the most noticeable aspect for me. After recognizing their physical appearance, I approached them by sending Islamic greetings/*Salaam* as 'Assalamu'alaykum'. This method I used to ensure their identity as Muslim who will normally reply *Salaam* with 'Wa'alaykumsalaam'. Since it was autumn time, frequently I met tourist covering their hair in which similarly seen as Hijab, yet after I greeted with *Salaam*, they did not reply so I can recognize that they are not Muslim. *Salaam* is given in the first time I meet everybody in which will provoke my first impression. As for this reason, the way I approach Muslim tourist participant can give two impacts. On one hand, it produces positive feedback with smile and the expression of amazement if the tourist I met is a Muslim. It can be seen after listening *Salaam*, they will spontaneously respond with warm gaze and/or embracement to me. On the other hand, if the tourist is not a Muslim, the spontaneous reflect after receiving *Salaam* is confusion and saying, 'I am sorry, are you talking to me?'. In this case, non-Muslim tourist does not understand the meaning of what I am greeting.

In the next steps, after 'Muslim-ness' identification, I started conversation by immediately asking their origin country. From this question, I can start to recognize the composition of Muslim tourist in Granada. According what I found in the field, in the area of Granada, Muslim tourist visitation not only dominantly originated from Muslim countries but also non-Muslim countries such as United States and United Kingdom. I met a big group of young American Muslim tourist in the mosque when they were enjoying the scenery of Alhambra Palace from the Great Mosque of Albayzin. To be noted, this mosque is located in the strategic area that enables people not only visiting this building but also being amused by the Alhambra scenery. Furthermore, the supported fact about Muslim tourist in Granada is not only departed from Muslim country but also is stated by hotelier and travel agency in the section 8.1. In particular, hotelier in this study note that Muslim tourist with British passport holder is oftentimes become their clients. Beyond to that, referring to the statistical data from Ministry of Tourism of Spain places United Kingdom in the first rank on tourist entry from the entire Spain approximately reaching 10.5 million is British tourists (Tourism Spain, 2014). However, this number refers to movement of tourist in all regions of Spain, not specifically mention Andalucía. In details, Tourism Board of Andalucía reports in 2011, that United Kingdom, France, and Germany are the top three in which countries coming to Andalucía. On the report of those two institutions, it can be seen that there is similar trend on tourist visitation in which still happening until this study is conducted. In term of general tourist, United Kingdom positions the peak of visitor list and it is proven in the field that Muslim tourist from United Kingdom has contributed to this number. However, in the discussion of Muslim tourist from Muslim countries, Malaysia and Indonesia in this study appertain a group of tourist that can be easily found in Granada in autumn season.

With regard to the topic of Muslim tourist perceiving their needs, this section uses starting point on how do Muslim tourists view, experience, and expect the service and facilities made by tourism entrepreneur during their stay. It is noted that in fact, Muslim tourist similarly and/or differently

perceive their experience based upon their religiosity. It is, then, combined by the use of the concept of customer-based adjustment with the point of view of Muslim tourist. It consists of four sections such as soft-skills of the Muslim tourist in term of perceiving Islam and their needs; product-specific attributes they expect to have in order to perform their practice as Muslim; food and beverages preference; and what type of language barrier they encountered during stay. Later, those four sections will be presented build upon the decision of opting sort of services and facilities they take during stay in Granada.

Interviewing Muslim tourist from several types of tourists has led to different preference on accommodation options. This sections mainly bases on the degree of Muslim tourist religiosity following the theory formulated in section 4.2. by El-Menouar (2014) will be the primary exploited concept in accordance to view how do Muslim tourist in this study shape and choose their needs on traveling according to their level of religiosity. Similar as the concept used in the section of tourism entrepreneur, to make it more sense, the structure of this section will be arranged according to the level of Muslim religiosity. Five dimensions of Muslim religiosity are employed to examine Muslim religiosity. To see difference between these two pharases can be seen again in the section 4.2.

Five dimensions of religiosity uses basic religiosity, central duties as Muslim, experience, knowledge, and orthopraxis (El-Menouar, 2014). Basic religiosity refers to the individual level of devoting, believing, feeling of omnipresence of Allah in which defined as what called as *Imaan* in Islam meaning 'trust'. In this case, El-Menouar (2014) views it as a component to differentiate believing and not believing Muslim. After having *Imaan*, Muslim follows their central duties as mentioned in the second dimension of Muslim religiosity in which exists for distinguishing practicing Islam and not practicing Islam such as five times ritual prayer, fasting Ramadan, pilgrimage to Mecca, and observance of dietary regulations. Third, the dimension of experience encompasses responsive religious experience such as reward and punishment from Allah and the feeling of communication within ourselves. Fourth, the dimension of knowledge that contains self-assessment of Islam in general, the contents of *Qur'an* and *Sunnah*. It is based on the understanding about the existence of unfixed knowledge expected in interpreting aforementioned Islamic reference. Lastly, the dimension of orthopraxis in which containing observance of strict religious norms in relation to the gender and music for instance. These five dimensions will be employed to further narrate this section.

8.2.1. Muslim guests' perceptions toward their needs in hotel

Muslim tourists' preference in choosing hotel

As previously noted that this research uses pseudonyms to easily represent Muslim tourist from each country. To remind, the fake names consist of Bambang, Ria, Eni in which they are Indonesian; Aisha is a Moroccan, Elif is a Turkish; Nisrin is a Syrian; and Hasna is a Malaysian.

Resulted from the interview, when it comes to the preference of choosing accommodation, Bambang and Eni who were travelling with their own family have similar preference by choosing to stay in the type of accommodation in which provide comfortableness and privacy. For them, traveling with family entails their understanding towards elderly people needs over other consideration such as religious needs. According to them, comfortableness and privacy in this case address to the creation of friendly environment for the feeling of elderly people itself. It means that they disregard their own needs as an individual Muslim but rather prioritize their parent's needs as an elderly people. Specifically, Bambang notes his parents need to use private bathroom longer than him. Moreover, Bambang signifies the word of comfortableness in this regard as a feeling of being acceptance by the accommodation staff through warm greetings and hospitality to make the them feel entitled. This statement is supported by Eni whom states the reason behind this need is due to the sensitive emotion of elderly people is began to raise when they receive unfriendly response.

Lastly, Eni and Bambang denote comfortableness as peaceful situation to take a rest. As aforementioned, for Eni and Bambang, traveling with family constrains them to highlight the feeling of comfortableness as the most prominent consideration on choosing accommodation instead of any sort of religious (Sharia-compliance) facilities. Bambang and Eni view the needs of practicing pray, doing *wudu*, and another type of worship activities are not necessarily being fulfilled in the accommodation. They interpret Islamic practice can be undertaking in any type of accommodation because Bambang and Eni are always preparing their own facilities to do that. In particular, Eni and Ria, two Indonesian girls in this study, always have their own *mukena* (super loose clothes for women prayer) with them. Additionally, Bambang always takes into account his own prayer schedule. For the physical prayer needs, he views his necessity is way simpler cause he can pray with whatever he wears as long as clean and covers all of obliged *aurat* for men from chest, upper arm, until the above ankle. These types of independent arrangement are prepared due to their view towards Europe especially Spain.

From the description above, it can be shown that Indonesian Muslim tourist who are consisted of Eni, Ria, and Bambang have similar perspective in term of defining *aurat*, according to their knowledge about this term in Islam, reflected in their preparation of performing pray by their own.

In addition to that, Bambang has a reason behind his independent preparation to perform pray in accommodation without request it to the hotel. He explicitly admits that he does not expect a sufficient facility and service for Muslim practice in Spain since it is not a Muslim country though. Bambang in particular figures out his knowledge about past golden Islamic era in Andalucía does not associated to his presumption the number of Muslim inhabitants living in this region nowadays. He thought, Islamic practice in Andalucía's inhabitants has become completely abolished. So, Granada in particular is no longer a Muslim region in their perspective. As a result, this mind-set has set his own expectation to zero in which lead to his readiness toward limited access to perform their Islamic practices. Surprisingly, this view is not only applied in Bambang's mind-set but also stated by another Indonesian Muslim tourist Eni and Ria as well as Hasna (Malaysian) and Nisrin (Syrian). In defiance of having this similar mind set, for Hasna and Nisrin, they do not provide any specific needs to perform their praying activities. Hasna and Nisrin see prayer clothes does not necessarily wear super lose clothes but use what they wear in the daily life as long as it already covers all of their *aurat*. *Aurat* is a certain part of human body in which regarded as intimate/private according to Islam. As for this reason, showing *aurat* is a sin and breaking Islamic rule. In this case, there are different view toward *aurat* amongst these women Muslim tourists (Eni and Ria versus Hasna and Nisrin) even though they have similar expectation towards Islamic facilities in Europe. The difference amongst them is, Hasna and Nisrin becomes super flexible Muslim tourist in term of opting accommodation as long as there are accessible from the city center and worth to stay for the sake of price. Additionally, they do not include their Islamic necessity in the way they chose accommodation.

On contrary, Aisha and Elif who are originated from Morocco and Turkey set their different expectation and consideration in choosing accommodation and their perceptions about Andalucía itself.

Aisha considers Granada even though officially a part of Spain region, this city as a whole is having Islamic culture from Morocco. It leads Aisha to expect the accommodation differently than Indonesian Muslim tourists above. Aisha chooses accommodation with female and male segregation, having private bathroom, having private kitchen, until the certain preference such as ensuring the accommodation owner is a Muslim. Not only Aisha, Elif also exactly has this same preference by adding prohibition on the presence of dogs. For them, the definition of comfortable is

living in the accommodation with aforementioned requirement cause through this, they will feel safe as a Muslim on performing their Islamic practice. Aisha and Elif give us an example about how difficult it would be if staying at the place owned by non-Muslim cause non-Muslim is regarded as not understanding the culture of Muslim. For instance, she has to use a Hijab and socks wherever she goes outside her room if there is no female and male room separation. For Aisha and Elif, performing Islamic practice with the feeling of safety is the most prominent when coming to opt the accommodation notwithstanding price, distance, and another consideration. Nisrin also positions Sharia determinant on choosing accommodation in particular the segregation in SPA and permission of wearing burkini. Even though Hasna and Nisrin does not take comprehensive Sharia-compliance to do Islamic practice into account, when it comes to the leisure activity such as SPA and another entertainment, they do. In addition, they add the statement about even if the offer made is expensive, they would go for Sharia-compliance accommodation with full service facilities if available.

From the explanation above, it can be seen that Aisha and Elif are able to be regarded as most devoted Muslim tourist on prioritizing Sharia-compliance facilities. It is caused by the requirement made by them are more details and clear in accordance to Islamic value compared to another Muslim tourist such as Hasna, Nisrin, Bambang, Eni, and Ria.

Muslim tourists' background

With regard to the Andalucía's mind-set, Bambang comes from the background with formally given Islamic teachings including Islamic history in his Islamic high school. In the interview, he narrates that coming to Andalucía in general has made him realize to reopen his high school book from the course of history and culture of Islam. His imagination towards Andalucía's gloriousness gradually decreased as he moved to study in the Netherlands that triggered him to set his present knowledge about Europe nowadays. However, he said that he amazes by knowing in the field that the number of Muslim community in Granada is still quite big. Different background comes from Hasna as she said in Malaysia, people who have been travelling to Spain always talking about Andalucía and she has heard this story since she was kid. For Hasna, Andalucía becomes a dream list destination to eyewitness the realness of Islamic conqueror in the land of Europe. Besides, local television of Malaysia was airing Islamic coverage in Andalucía that leded Hasna familiar about the golden era of this area. In Indonesia, Eni and Ria also first time were being introduced by Andalucía's conqueror and Islamic footprint in Europe from Ramadan television program in Indonesia. Whereas, Nisrin who is originated from Syria, has been living in the UK for four years to study. She considered herself as an avid learner of history, law, arts, and philosophy. As for this reason, she has strong knowledge in the Islamic glory of Andalucía. Like Nisrin, Hasna also has lived in the UK for three years to pursue her doctoral degree, so do Eni and Ria who have lived for two years in the Netherlands for taking master study. It means, these Muslim tourists has experienced living in non-Muslim country prior to arrival upon Granada.

Dissimilarly, Aisha and Elif was directly travelled to Granada from their own country that are Morocco and Turkey. Aisha was born and grown up in Morocco in the city of Tangier before she moved to Granada past two years to took master study. Aisha has family and different attachment compared to another Muslim tourist since she is Moroccan. She understands Golden Era since she was child and formally learned by her teacher in Islamic school. She views, Granada with all the ruined Islamic remnants will always be Granada. Meaning that she feels finding herself in Granada as she explicated in the interview. The phrase 'finding herself' refers to having Islamic brotherhood and sense of belonging whenever look at the ambiance of Granada. In Granada, she feels able to hear Moroccan accent, Moroccan face, as well as Moroccan culture until nowadays that make her still consider Granada as it is, not as 'European'. Meanwhile, Elif has lived in Turkey since she was born. The knowledge about Islamic gloriousness in Andalucía she gained from television program as well

as her Islamic teachings from schools and book. She perceives Islamic history of Andalus as more or less similar as Turkey Ottoman Caliph story where Muhammad Al-Fatih in 1453 conquered the city of Constantinople. As a result, Elif values Andalus as a strong Islamic city to learn.

For physical appearance, Aisha started to cover their hair with Hijab since she was kid while Elif wear it in the past five years. However, they similarly grown up in the family with strong Islamic teachings and practices. Turkey and Morocco itself has different madhab where Turkey follows Hanafi while Morocco attends Maliki. It creates disparate practice in some Islamic practice such as the way they dress and the time on performing combined prayer while traveling. Aisha used to pray at the end of the day and combine all the noon prayer together before sleep while Elif was doing *jama'* prayer within the time of prayer schedule. Similarly, they both really prefer to go to the mosque especially attending Friday prayer. They both perceive mosque as a main destination.

In the discussion of Muslim religiosity, participant in this study perceives divergent perspective in defining Islam. For Bambang, even though does not set his priority on Sharia-compliance accommodation that meaning that does not take Islamic practice as priority, he perceives Islam as *rahmatan lil'alam* meaning blessings to the universe that brings peacefulness for all of the mankind. Peace for him means the manifestation of doing Islamic practice such as praying, fasting in Ramadan, until Hajj in Mecca. According to his point of view, doing Islamic practice is purifying mankind soul as well as inside biological cycle. In this regard, he emphasizes 'continuity' on practicing Islam to maintain peacefulness. However, 'continuity' in his views does not necessarily in line with requiring Islamic facilities in his taken accommodation when he is traveling because he will put effort by himself for it. He argues that during the journey, Allah will consider Muslim traveler according to their effort in the way they manifest the devotion. He narrates that Allah will give traveler the same with those who pray completely or even more *hasana* (reward) because whoever traveling is regarded as having direct supplications. This view is seen by Bambang as the beneficial aspect of practicing Islam while traveling.

Dissimilarly, Islam for Eni is identified as the most logical religion because conducting all the aspect of life from moral regulation until the rules about physical needs of Muslim in particular condition. Referring to her statement, the comprehensive regulation and the beauty of Islamic rules are disclosed in a way Islam regulates Islamic practice in daily life and traveling activities. Since in traveling, Muslim has limited time to perform Islamic practice, there is regulation to allow Muslim combines as well as shorten prayer. Eni argues this because Islam has a reasonable argument behind its rule and always aims to mankind well-being if only people aware of it. For instance, behind the prayer movement from standing to prostrations, there are purpose to improve physical as well as mental health of human being if we understand how to do it rightly. Islam in Eni's perspective applies certain rules in a certain condition that becomes blessing for everybody. For instance, not everybody can pray with standing position. For those who cannot, Allah will allow us to do it while lying on the bed. In Eni's opinion, it reflects how Allah really understands human condition is different each other. Whereas, Eni also values daily five prayers, doing Sunnah, and learning about Islamic knowledge through Qur'an recitation itself as Islamic practice. So, for her, Islamic practices do not narrowly define as physical only but also spiritual advancement. She received those Islamic knowledge from her elementary school. According to her, in Indonesian school, including in a public one, the Islamic teaching has been integrated into their curriculum. As for this reason, she believes that most of Indonesian has already established their Islamic knowledge especially about this.

Considering Eni's narration, it can be seen that her level of religiosity explicates the second dimension of religiosity that consist of knowing basic devotion to Allah and practicing central duties by committing herself to always prepares her needs to pray withstanding the condition of herself but always favor to give the best effort. In spite of not explicating the third and fourth dimension of

Muslim religiosity such as omnipresence of reward and punishment and Qur'an as well as *Sunnah* knowledge, in some extent, her sentence about how Allah really understand human condition represents her point of view about her knowledge about Allah on regulating related aspect for the live human beings. It does again express to the sense of omnipresence of Allah as a part of basic religiosity. And for the last dimensions of Muslim religiosity about orthopraxis towards gender and music for instance, Eni does not express particular discussion about this. In this regard, this last dimension could not be viewed.

Whereas Bambang, in contrast, is seemingly emphasizing the third dimension of reward and punishment from his sentence about defining traveling as a direct supplication. Bambang shapes practicing *Ibada* (worship) in traveling as having more reward of compared to the common central duties in five-times daily prayer at home. It means that he does central duties (second dimension of Muslim religiosity) in daily life but recognizes another duty in the traveling that has more reward even with doing the central duties differently.

Another Indonesian tourist is Ria. She chooses accommodation with the preference of price as the priority and considering private bathroom to ease her needs to go to the bathroom without a Hijab. She considers private bathroom as important but not as the main point. Her visit to Granada also motivated from her experience knowing Islamic history from the television program. She describes Granada as fascinating city due to its culture. In spite of in some sentences, Ria mentioned nostalgic as her feeling when the first time arrived upon Granada, her underlining purposes does not allocate much in the history of Islam itself but rather to the local culture building and experiences. In the perspective of Ria, Islam itself is believe in one God who had created the universe and to express our belief we have to do Islam in our daily life, as expressed by her. This sentence belongs to first dimension of Muslim religiosity according to theory. Ria explicates the basic knowledge of Islamic belief and try to define it later in the central duties of Muslim as a second dimension. However, for Ria, Islamic practice in daily life means not only fasting and five-times prayer but also keeping everything clean; kind to other people; and taking care of people in needs. Ria narrates central duties of Muslim with the obligation of doing good and emphasizing 'hygienity' as a trait of Muslim. Her Islamic practice and basic knowledge about Islam places her at the second dimension of religiosity.

After Bambang who have fulfilled until the third dimension, Eni and Ria that have discharged to the second dimension Muslim religiosity, I begin to have a look and analyse for Nisrin, Hasna, Aisha, and Elif perspectives toward Islam and their dimension of Muslim religiosity.

Nisrin on her third visit to Granada is triggered more to learn deeper about the Islamic history of Islam due to attachment of this place. She is willing to savour her amusement towards more monuments and local atmosphere of Granada. Her love and penchant of history of Islam and Granada is highly influenced by her background as a Muslim, it is admitted explicitly by her. For Nisrin, Islam is actually not only religion for Muslim but set of regulation to human beings instead. So the born of Islam aims to all of the people in the world in her perspective. Because in Islam, there is set of regulation from birth to death consisting not only legal rules but also the practical way of human beauty through their interaction until physical appearance. Islam is a connecting religion in her point of view due to all the religion is basically linked to Islam. Nisrin has a particular perception about Islamic meaning in the level of first dimension of Muslim religiosity. Nisrin covers the interpretation of her individual feeling and belief toward Islam as not an individualistic conduct for certain group of people but basically applies for all of the mankind instead. It is at some points has a similarity in the way Bambang and Ria define Islam as a blessing to the universe. Meaning blessing to all of the mankind in this universe. From this we can see that they see this regulation requires everybody to follow this principle, in their perspectives.

In addition, Nisrin talks about the level of central duties of Muslim as the second dimension of Muslim religiosity such as dealing with people (with a goodness); thinking of Allah towards all the doings; dressing in appropriate way; finding Halal places nearby while travelling; as well as going to the mosque. In term of remembrance of Allah, it belongs to the first devotion dimension because of existing feeling of being controlled by Allah. However, the goodness action; appropriate dressing; finding Halal places; and visiting the mosque have become a part of the third dimension in which distinguishes experience following the rule of rewards and punishment from Allah for any righteousness. Nisrin does also mention specifically about practicing five time prayer due to it is normal for her as *ibada*. In this regard, she values physical Islamic practice as prayer is a central duties (second dimension of Muslim religiosity) in which affecting to the mental aspect of whoever doing it such as vanishing stress of life when practicing regular pray as well as feeling less anger and more blessings.

According to her answer, Nisrin differentiates her preference on Sharia-based needs in Halal places nearby and mosque with Sharia-based needs in accommodation. In this case, Nisrin at some points becomes the most flexible Muslim tourist in term of opting accommodation as earlier written. For Nisrin personally, accommodation is not a place to perform her needs as a Muslim because she already associates another place to cater that needs in restaurant and mosque to perform her Islamic practice. The details of this story will be inscribed in the following experience of Nisrin on visiting mosque as well as choosing Halal places in the section of 8.2.2. and 8.2.4.

Above all, traveling itself for Nisrin is a sort of worship itself. It does not differ from daily life, however, it is a way to reflect Allah creation owing the fact that travelling enables people to witness the difference amongst people from one culture to another. Nisrin continuous her explanation by the value of spiritual experience connotating that if people can make a contemplation about this in every trip, it will create spiritual experience in any type of journey. As for this reason, Nisrin is one of the enthusiast Muslim tourist and knowledgable one in her visit. It is proved by her preparation prior to arrival by reading the books and many sources to contemplate and discuss with tour guide as well as locals. Whereas, for the third dimesion about reward and punishment, she mainly associated with the good action to others to avoid as much as possible Allah punishment with the frequent remembrance of Allah which actually also a first dimension of Muslim religiosity. From the explanation of Nisrin as well as her preference on opting accommodation, the dimension of Muslim religiosity according to Nisrin perspective is highly releated to the third and four dimension that involving the feeling of reward of punishment from Allah as well as a self-assessment of Islam on the content of Qur'an and Sunnah. It is clearly seen from the way Nisrin narrated the contemplation of travelling defined as worship itself, she learned it from the book she read as well as the recitation of the Qur'an and Sunnah. In addition, in the discussion of permitting to eat non-Halal food provided by religious community, she also mentioned some verses about it will be explained in the subsection 8.2.2. In this point, she acknowledge the different interpretation in Islamic knowledge both from Qur'an and Hadith in her preference on opting Halal food. It shows their Islamic religiosity in the dimension of fourth that admit the knowledge of Islam is unfixed due to different interpretation amongst scholars.

Another flexible Muslim tourist in term of accommodation preference is Hasna from Malaysia. Typically identic with Nisrin on perceving Andalucia and traveling activities in general as a spiritual and yet emotional attachment to get closer to the religion. As for this reason, whenever she travels, she will consider her Islamic beliefs in term of opting destination but not necessarily on accommodation selection. Even though Hasna does not consider her Islamic needs when she opted accommodation, Hasna admits her Islamic beliefs becomes the biggest influence on her visit to Andalucia. For Hasna, talking about Islam is actually a tough discussion because so many thinking,

feeling, knowledge and attachments should be presented at that time. Describing Islam as a beautiful religion and faith, Hasna gives an example of it such as becoming a good person wherever we are; having willingness to do good because this is the guidance from Allah to mankind living in this universe. Hasna associates her belief to the uprightness of doing according to Allah's guidance in which a manifestation of getting reward and punishment from Allah (third dimension of Muslim religiosity) due to Allah's omnipresence at anytimes and anywhere and realizing who we are as His creature (first dimension of Muslim religiosity). For the second dimension of Muslim religiosity, Hasna mentions the ease opportunity to pray everywhere is the most beautiful moment where mankind is able to become conscious of the fact 'their nothingness' without Allah. Pray everywhere means an Allah affection to us that Allah wants to ease us on praying according to Hasna's view. Reason to that claim, Hasna says that Allah understand the difficulties of finding place to pray, however, it is an added value of traveling.

In the discussion of valuing traveling, Hasna exactly narrates the similar idea as Nisrin does. It is about the four dimension of Muslim religiosity where both Hasna and Nisrin find the interpretation of their religion reciting Qur'an and Sunnah precisely through travelling activities. Hasna specifically mentions the term of 'discovering religion' whilst Nisrin uses the phrase of 'traveling is a worship itself'. Both of them, in my opinion, have arrived to the so-called self-assessment of Qur'an and Sunnah according to what they do. In this case, they do learn about Qur'an and Sunnah by witnessing His creation. As for central duties in the traveling, Hasna is considering to shorten (Jama') prayer and doing fasting and/or another *ibada* as in normal life. On contrary, the challenging part for Hasna is preaching Islam to people who does not familiar with the culture of Muslim such as facing strict yet a little bit racist immigration inspection. For her, Muslim has to travel and show them the beauty of Islam. In addition, Hasna views Muslim is obliged to make people understand by interacting with them beautifully as the true of us in a daily life. It is another level of Muslim religiosity in which involving the spirit of *da'wa* while travelling. According to Hasna, this belief is influenced by her own faith and belief, consistency on performing them, as well as personal upbringing, encouragement, and background. Everyone has different aspect of it, she closed this topic with that statement. In this case, Nisrin and Hasna are grouped as the Muslim tourist with high the level of Muslim religiosity by fulfilling fourth dimension of Muslim religiosity from the principle, belief, way of thinking, central duties, valuing reward and punishment, as well as interpreting Qur'an and Sunnah. It is one higher dimension than Bambang.

Even though Aisha mentions Islam at first time similar as Bambang statement about blessings to the universe. Aisha states Islam with the word of 'peace'. However, Aisha defines it contractedly with Bambang. She explains the definition of Islam with full of spiritual explanation and emotion with teary countenance. Peace in Aisha's perspective is creating peace inside and outside herself that reflected in her behavior to other people and to God. Islam in Aisha perspective also a part of herself identity. She later describes cannot imagine how would her life without Islam because she can only depend herself to Allah the one and only. She later said that she will feel safe due to having guidance. Furthermore, she expresses her grateful feeling to be born as a Muslim. This explanation indicates experiences of Aisha on her basic devotion towards one God of Allah and His guidance. In which, further she explicates basically manifests Muslim devotion in their central duties as second dimension of Muslim religiosity by praying every day; remembering Allah (feeling of omnipresence of Allah) in which a part of first Muslim religiosity dimension; considering sin in every choice she made as she narrated in which already belong to the third dimension of Muslim religiosity; as well as balancing two types of relationship. This becomes the most salient part mentioned according to Aisha description. She describes that Islam actually means two sides, first, between us as a mankind and Allah in which fulfilled by our pray. Second it is everything in between the relationship of us and society. In this case, she concludes that to be a good Muslim is actually not only address to those who are spending many times praying to God but also those who are doing good for another human

being and Allah's creature in the world for the sake of Allah, not to show off themselves. Aisha's level of devotion has been also integrated in traveling by combining and shorting prayer; going to the mosque to get the Islamic culture; doing wudhu before leaving accommodation to keep our body pure and feasible to pray at any time, and chose gender segregated accommodation. She admits that it is not easy but she believes it is good for her. By this point of view, Aisha is willing to undertake all of the duties as a Muslim both in her normal daily life and travelling because she is really aware about omnipresence of Allah and the other Muslim religiosity dimensions. She emphasizes not only on the level of Islamic practice for themselves but also for another people by doing good. As for this reason, she then prefers to choose accommodation with Sharia-based amenities including segregation of men and women. In this regard, Aisha has fulfilled the fifth dimension of Muslim religiosity about orthopraxis by gender segregation, however, her explanation does not reflect the fourth dimension about different interpretation of Islamic knowledge.

Lastly, I will take a closer look to Elif from Turkey in which at some extent has close preference on choosing accommodation with Aisha. Coming to Granada to experience becoming Muslim as minority as well as learning its culture has led Elif to themselves with the knowledge of Granada's Islamic history. However, when it comes to the definition of Islam, Elif spent sometimes to define what Islam is. For Elif it is really hard to define since she was born as Muslim. Elif tells that in Turkey becoming as Muslim is happened naturally and unconsciously. So, for this reason, not so many people can have strong argumentation in the definition of Islam. On top of that, Elif expresses her highest gratefulness and proudness on becoming Muslim since born because in her opinion it automatically makes her has Allah, as A God who can be relied on in any kind of situations. In the basic knowledge of Islam (the first dimension of Muslim religiosity), Elif interprets Islam as a submission towards one God (Allah) in indefinite time. Later on, as a Muslim, Elif perceives her central duties in daily activities with the accentuation of emotional restraint by not easily get anger; doing nice action; and becoming role model for other people as what have been thought by the Prophet of Muhammad PBUH. Elif emphasizes the importance of showing Muslim integrity in a balance with our expression of devotion to Allah through our *ibada*. Because, showing our devotion is our internal relation with Allah that can be valued by Allah only whilst behaving ethicalness actions is directly impacted to the people in this world regardless they are Muslim or not. The ethicalness behavior in the perspective of Elif are being trustworthy; never angry; showing kindness; and behaving as good as possible to make other people curious toward what we do. Elif mainly underscores Islam with the level of doing uprightness in which again belongs to the third dimension of Muslim religiosity in this case. She even gives example of giving greetings to others during the journey she has. However, the way she explains the definition of traveling as a finding safe place to entertain themselves such as considering entertainment that are women-friendly is a sort of an example of dimension of orthopraxis in the fifth Muslim religiosity. Like Aisha, she disregards the fourth dimension of the existence of different interpretation in Islamic knowledge.

Muslim tourist classification based on their needs towards Sharia-compliance facilities in accommodation

Aisha and Elif prefer and choose to stay in the place with pre-requisite consideration of Sharia-based amenities. They require some Sharia-compliance facilities to be strictly catered. Whereas Bambang, Ria, and Eni emphasize their needs mainly on the comfortableness as well as price of the accommodation. They do not relate their Islamic practice to their intention on seeking Sharia-compliance amenities in accommodation to perform their needs. Since their expectation towards accommodation is low in term of Islamic practice needs. They have arranged and prepared to cater their own needs as Muslim during their stay. Instead of expecting Sharia-compliance facilities in

which related to the physiological needs, they demand for social needs such as friendliness in the service. Lastly, in the end of this rank, Nisrin and Hasna in which having strong intention on Sharia-compliance facilities but they remain it as flexible practice when it comes to the need of accommodation due to their view toward their needs will be fulfilled not in the accommodation but rather in another sort of tourism entrepreneur and services such as restaurant and mosque. Nisrin and Hasna take worthiness of place and distance into account when they choose accommodation.

8.2.2. Muslim Perceives Their Needs on Restaurant

Continuing the section of 8.2.1. with the classification of Muslim tourist participant in this study into three groups based on the way they define 'needs' in accommodation, this section will also be unfolded into two categorizations to see their preference towards 'needs' in the restaurant. Begin with the preference of each participant on choosing their restaurant and food, at the end of this subchapter will be indicated classification of Muslim tourist according their perceptions on their needs towards Sharia-compliance facilities and facilities in the restaurant.

Muslim tourist preference on choosing restaurant

Beginning the discussion from Aisha because of becoming the most devoted Muslim on the accommodation preference. In the interview, Aisha has certain options when she travels outside her country by avoiding meat because she does not know its *Halalness*. As for replacement, she is oftentimes going for eggs, fish, vegetable, and fruits. Besides, several habits have characterized herself to avoid eating non-Halal product. Aisha is used to ensure the *Halalness* of the food/products; check the ingredients; until ask to the staff about the *Halalness*. However, considering prudence of offending others, Aisha will rather go for Halal shawarma at the end of the day and or Halal restaurant with a good price, nice decoration, and located in the center.

The importance of having Halal food for Aisha is because of Halal is everything. She feels that she does not have any other choices but 100% Halal. The reason is indescribable as she said because she simply cannot eat non-Halal food. In her mind, non-Halal food is disgusting and unhealthy as for this reason, she does not want her body containing non-Halal food and its derivatives. I remember she narrated this sentence with the goose bumps that showed her seriousness toward this reluctance. For Aisha, the *Halalness* of the product also cannot be guaranteed with Halal certification. In Aisha's perspective, in the era of profit-oriented business, Muslim should not trust 100% Halal certification because everybody nowadays is able to present this certificate with some money without commitment to comprehensively practicing it. Beyond to that, Halal certification according to Aisha is mainly should be associated in non-Muslim country where they do not have direct control from Muslim community. In Aisha perspective, Halal certification is checked by Muslim in the certain place with Muslim working on slaughtering-process of meat. In this case, Halal certification will be highly valued in non-Muslim country due to the limited number of Muslim. On top of everything, Aisha views the most trusted way to ensure Halal food is buying it directly from the Muslim owner. As for this reason, Aisha goes to the Halal restaurant whom the owner is identified as Muslim. Normally, she is asking to the staffs and/or giving *salaam* to ensure their *Muslimness*. Visiting Halal restaurant creates feeling of comfortable to her. That is why in this sense, Aisha would rather to choose accommodation with private kitchen to cook herself and/or going to Halal restaurant with Muslim owner. For some other options of Halal restaurant, Aisha also makes selection amongst Halal restaurant who sells alcohol. She will probably go to this restaurant if she does not have another option, however, she will seat outside far away from the location of alcohol. In the opinion of Aisha, alcohol is definitely non-Halal as well as prohibited products for her. Referring to her preference, it can be argued that Aisha has high level of *Halalness* requirement.

Slightly homogenous to Aisha in term of selecting Halal products, Elif pays attention to the E-codes in the ingredients. Elif gives statement about her difficulties in finding Halal food in Granada with the term of 'food barrier'. Halal food for Elif means Halal food literally such as all the food without containing forbidden substance for Muslim such as pork, alcohol, clean, and the meat has to be slaughtered in a Halal way and so she will go to Halal butcher only to get Halal meat. Slaughtering in Halal way means sacrificing it in the name of Allah and killing the animal with minimum pain according to Elif. Not only encountering difficulties due to becoming Halal food hunter, the taste of Elif as a Turkish is not easy to adapt with locals' taste of Granada's food. This has been told also by Endulur (Turkish travel agency) in the interview that Turkish tourist commonly will not favour non-Turkish food because of unfamiliar taste. Aside from that reason of different culture, Elif admits that Granada has limited option of food yet she appreciates plenty choice of beverage in many type of café from Moroccan until European. In defiance of limited Halal food choice, she still has another option to food such as vegetarian and cheese. Realizing the difficulties on finding proper Halal restaurant with plenty options of food, Elif still considers Halal restaurant selling alcohol. Nevertheless, the way Elif opts Halal restaurant is by seeing Halal sign in front of Halal restaurant; asking Halal certificate; or the last option is asking the owner about their religion. Talking about Halal sign, Elif basically does not trust 100% with any sign and certification states *Halalness* of the product unless she asks the owner directly. Even though still for Elif, trusting Muslim owner also sometimes does not give the expected feedback, she will trust as hard as possible about their *Halalness* statement. Amongst Muslim relationship in her view, every statement made is their responsibility to Allah. So, in this regard, Elif would prefer to trust the Muslim owner once she ensures *Halalness* features. It can be seen that alike Aisha, Elif has slightly certain points on the level of *Halalness* as for this reason she also has a particular preference in choosing accommodation with private kitchen and segregated gender.

Meanwhile, Nisrin, who does not have a certain option on Sharia-compliance facilities in accommodation, has similar food priority in this regard Halal. Nisrin places Halal food at the first rank, followed by seafood. However, she is too boring with the identical Halal menu across Europe such as kebab and kebab. As for this reason, she really avoids this type of Turkish, Moroccan, and another Middle East countries food because willing to have freedom to choose wide-range menu. She later explains that basically she is having another type of food exclude from those have been aforementioned. It is resulted from her view towards Halal food has expanded yet still in line to guidance of the Qur'an. According to Nisrin with her interpretation of Qur'an command, Muslim can eat non-Halal food provided by devoted religious adherence such as Christian, Catholic, and Jews. She further states that it refers to the definition of *Ahlul Kitab* in the Qur'an. However, she also recognizes Halal definition as the primary edible food for Muslim with slaughtering the meat in the name of Allah and processing it in the separate kitchen utensils with non-Halal food. Frying Halal food separated with non-Halal food is a need for Muslim in restaurant service in her opinion. Above all, Nisrin admits that she still cannot eat non-Halal food without any reason. One thing becoming her principle on consuming food is basically according to her, Muslim cannot really dig too much by checking the *Halalness* of the food to others aiming to avoid indignation to other's feeling as had been exemplified by the Prophet of Muhammad PBUH. For instance, she gives an example, Muslim should respect the host when she is invited to join dinner together without asking the *Halalness* of the food. However, in the dealings with *Halalness* in restaurant, Nisrin suggests ensuring *Halalness* by herself and realize that not everybody should accommodate the need of us as a Muslim. For some reason, Nisrin permits herself eating Halal food in a restaurant which sells alcohol. In principle, Nisrin sees the function of Halal certification in this issue as the tools to reassure *Halalness* of the product yet looking at the owners and staffs that are hiring Turkish, Pakistani, and Moroccan is already reassuring enough for her. Because Halal restaurant is not necessarily means Halal certificate for Nisrin, it can be Muslim clients trusting the words stated by the Muslim staffs/owners. Description about Nisrin perspectives in term of choosing Halal food indicates her broaden horizon

towards the word of Halal itself. In practice, Nisrin also quite flexible on valuing the compulsion of *Halalness* aspect in the restaurant with the reason mentioned above.

Different story comes from Hasna. In the topic of her needs towards Halal food, Hasna firstly values non-Halal food as a normal for her because of her experience living in the UK for three years. She identifies non-Halal food as 'their' culture that has to be respected by us as Muslim. So, in principle, she is completely fine with non-Halal food. Nevertheless, she declares that Halal food is her needs meaning that she has to eat a food with right way of slaughtering according to Islamic regulation. In addition, as an Asian, *Biryani* and another type of food containing rice such *Paella*. In particular, Hasna will set her priority on Halal food as well as rice. If there is not option of Halal, she will go for vegetables and kebab. In the way of opting Halal restaurant, Hasna will take an attention to the Halal sign in the restaurant; the owner of the restaurant who is Muslim or not; until asking the *Halalness* to the owner when there is no sign available. Practically, Hasna does not necessarily associate Middle-Eastern restaurant with *Halalness* because she never sure its *Halalness* until asking the staffs/owners. When it comes to the most laboriousness moment on finding Halal food, Hasna will try new things such as just order a menu in a restaurant she found in Ireland in the middle of nowhere. She beliefs that in the arduous condition, Allah will understand her effort who is always prioritizing Halal restaurant as long as it is available. In another case, if there are options to avoid alcohol, Hasna will chose Halal restaurant with the smallest amount of alcohol sale. Hasna herself positions the certificate and or sign of Halal as an importance aspect to maintain the quality of Halal product. Having said that importance of Halal certificate, for Hasna it is not a mandatory because informal Halal sign on the window or door of the restaurant is already ensuring. Hasna has unrestricted criteria of Halal according to the way she reassures a so-called as Halal food in her opinion. It relies on the option of the restaurant as well as the availability of Halal sign rather than Halal certificate.

Another perspective comes from Bambang. During traveling, he relies himself to the mobile application called *Zabihah* and Google Maps to find Halal food. *Zabihah* is an online platform detecting Halal restaurant and mosque nearby. Working exactly identic to google maps complete with the review from the previous customer, *Zabihah* provides many restaurants recommendations and the mosque across the globe. In contrary with Nisrin who will avoid *kebab* in her journey, Bambang goes for *kebab* option. For Bambang, a simple reason behind is because *kebab* is always served by at least Turkish who is normally Muslim. He argues that another guarantee of *Halalness* comes from the restaurant owned by Syrian and another Muslim country even though there is no Halal sign. Even though he is admitting the importance of having Halal sign because it is the main consideration for him going to the restaurant. Halal sign in Bambang's perspective is a confirmation of product that warrant it safe from prohibited food substance and its derivative. Halal means not containing pork, alcohol, as well as the Islamic process of slaughtering meat. Bambang also has preference if there is no option of proper Halal restaurant, he will choose restaurant whose sell Halal food but also pork at the same time. Bambang means proper Halal restaurant refers to the distinct Halal restaurant with comprehensive implication of Halal food without any small amount of non-Halal substance. Apart from that, the reason behind Bambang's option towards *kebab* aside from its *Halalness* is due to his preference on food time spending. Bambang prefers to spend the shortest time to just fulfil his basic needs of food and allocate the remaining time for taking rest and/or enjoy ambiance of the destination. Emphasizing in this explanation, it can be argued that as a Muslim, Bambang will always go for Halal food, however, as food is not his utmost priority, he does not set high requirement on its *Halalness* as long as there are sign or the owner originated from Syria/Turkey/another Muslim country, Bambang will go for that. Bambang has reached to the lower level of Halal restaurant preference.

Another Indonesian, Ria who happens studying food safety, she signifies Halal food and vegetarian food as her main consideration on choosing menu in the restaurant. She also adds the requirement of no dog allowed in the restaurant as well as free from pork. According to Ria, opting Halal food is a bounded consequence of believing a belief. For Ria, once we belief in one thing, we have to follow it wholeheartedly in every single regulation of its belief. Aside from that, Ria signifies Halal certificated food as 100% important because it means a cleanliness, beautiful in the decoration, trust, comfortable, and convenient for Muslim customer. Ria is a participant who explicitly defines Islam as cleanliness. In the level of choosing food, Halal food has to be cleaned since it is the main component of Halal food. this food itself purposes to create healthiness to whoever consume it. As from this point, we can argue that Ria has associated her first dimension of religiosity in which defining Islam with the second dimension that is central duties of Muslim towards observance of dietary restrictions. Ria underlines cleanliness as Halal food, like the emphasize made by Ibn Battuta tour in this issue. In addition, for the Halal certification itself, Ria associates it with a national institution in her country named MUI or *Majelis Ulama Indonesia* (Indonesian Ulema Councils) that has strictly implied a set regulation of disclosing Halal certification. Following Ria's description, MUI in Indonesia checks the composition of food and its derivative; the way the food is processed including its hygiene and sanitation; until they decide to issue certification for that. This certification is valid within certain time and there is renew proposal in perpetuity. It purposes to retain the operation system of entrepreneur on maintaining the product *Halalness*. So, for this reason, Ria values Halal certification as the most notable aspect of Halal food because she narrates that Muslim will never know *Halalness* of the product until it is guaranteed. In the discussion about food, Ria combines her strong belief with her formal knowledge about Halal food. However practically, Ria accepts to eat in the Halal restaurant where is selling alcohol because for her alcohol is not a primary consideration because she assumes that Halal and any general restaurant will not offer her any contained alcohol in the food and beverages.

Last but not least, Eni from Indonesia shapes the experience of eating Halal food in Granada. Almost identical as Ria and Elif, Eni is also tracking down the ingredients of the food she ordered with the Halal application, especially when she has to buy some factory food in supermarket. Nevertheless, for the case of choosing Halal food in a restaurant, Eni trusts Halal sign in the window/door. She does not have another method to ensure *Halalness* of the product unless these two methods. In addition, for the alcohol, Eni argues that this beverage is a part of Spanish culture in this case she refers to Granada. As a visitor, Eni feels to respect this culture in the name of respecting locals. As for this reason, she will consider eating in a Halal restaurant where alcohol is provided. Nonetheless her argument, in the way of deciding place to eat, Eni relies on the availability Halal sign in front the restaurant; a restaurant that prohibited alcohol and pork; as well as separate its kitchen utensils from processing Halal and non-Halal food. In this regard, Eni set different expectation towards Halal restaurant preference with the field condition. In this point, Eni represents her flexibility on the standpoint of choosing Halal restaurant but still accept another type or Muslim-friendly restaurant depending to the offer available in the field.

Halal certification in the perspective of Eni is a very important certificate that enables her to no longer check the ingredients of the products. However, as she views that Halal certification is normally issued by legal institution from government, she beliefs that not every country has it. In her perspective, on one hand, it depends on the policy and concern of each country about this Halal issue. On the other hand, as in her point of view that Halal certification is an adaptation of Islamic Sharia law into level of daily activities in which not every country will put similar understanding towards this policy. Eni presents her perspective in this case in two positions, first as Muslim she views Halal certification as an important aspect whereas in another perspective, she admits that it might be not trouble-free to set Halal certification implication in non-Muslim country because of lack

knowledge about the important of this certification. It means that Eni takes her views an Islamic adherence as well as a view as a (temporary) inhabitant in a non-Muslim country.

Sharia-compliance consideration according to their restaurant option

Following the explanation above, the Halal preference and meaning can be argued that all of the Muslim tourist participant put Halal food as the primary priority with noting some other options. However, the level of *Halalness* creates the level of dietary restrictions such as owned and managed by Muslim; Halal certification; Halal sign; as well as alcohol removal, lead to classification of Muslim tourist according to their view towards Sharia-compliance consideration.

It can be classified that Aisha and Elif apply the strictest rules of *Halalness* with the requirement of Muslim owner, Halal sign and/or certification, separation of kitchen utensils, whereas Ria and Nisrin in the medium level by adding the Halal requirement with locality of the product, healthiness, and cleanliness. Lastly, Bambang, Hasna, and Eni are having in the loosest preference on *Halalness* by requiring *Halalness* level based on the kebab and another option of food such as vegetables. They accept restaurant without Halal certification as long as there is Halal sign in the door and fast-based service. Hasna in particular considers rice as their needs. Above all, she will look at the available option of the restaurant. All of the Muslim tourist participants have acceptance level on the availability of alcohol in the restaurant, but, the response on dealing with that, is being expressed differently.

The next chapter provides the preference of Muslim tourist on travel agency in accordance to their needs as Muslim.

8.2.3. Muslim Perceives Their Needs on Travel agency

From all of the participants, only Nisrin who had been enjoined travel agency in Granada. The other Muslim tourist in this study make a statement that participating travel agency will distract feeling enjoyment of the journey. It also will influence time allocation on strolling around the city. Nisrin in her first trip already satisfy with the service offered by travel agency but she requested to have more flexible time to explore the city. Nonetheless, the purpose of enjoining tour guide for her was to experience the comprehensive Islamic history about Andalucía that is not possible to be accessed at that time without guided tour. Nisrin experienced amusement of Islamic history towards in-depth knowledge of tour guide who accompanied her. She satisfied with story of the Islamic history from the perspective of Spaniard Muslim. Not only satisfy with the knowledgeable tour guide, Nisrin was accommodated in a three stars hotel with Muslim-friendly facilities equipped with bidet to perform *wudu* and the direction to the Mecca. The most convenient part was having five-time prayer scheduled in the itinerary even though the rundown was quite tight. Overall, Nisrin feels that all of their needs as a Muslim were being fulfilled perfectly, even it was beyond her expectation.

8.2.4. Muslim Perceives Their Needs on Destination

The data collection of this study was conducted during autumn 2017 resulting challenge to find Muslim tourist in the destination. However, after strolling around Alhambra as previously expected as the most crowded place for Muslim tourist, I encountered less than five tourist a day that are visibly can be recognized as Muslim by their Hijab and beards. In addition, Muslim tourist were more frequently could be found sitting inside Halal restaurant. However, I found interesting facts that Muslim tourist was extremely easy be seen in the mosque of Albayzin, Granada in almost every day. What do they do?

To answer the research question, one of the component of tourism entrepreneur is destination. This subsection will elaborate the finding about the experience of Muslim tourist during their journey in Alhambra, for those visited Alhambra. Furthermore, as I found the fact that the mosque of Granada is also regarded as a destination citing from the interview with the Muslim tourist participant, this section will present Muslim tourist perspective with regard to the role of this mosque for them.

Destination Perception 1: Experiencing service and facilities in Alhambra

An Indonesian Muslim tourist, Eni, is the one and only participated in the guided tour in Alhambra. She joined guided tour with non-Muslim tour guide selected randomly by the Alhambra management when she bought the ticket. Unfortunately, it has created the feeling of being insulted because of the harshness sentence narrated by the tour guide. Eni admits that it might be a sort of bias because Eni is a Muslim herself. However, she said that several other Muslim tourists from different countries argued the similar complaint and made an objection to them. A sentence produced by their tour guide is describing that the Muslim living in Granada in the past time was a massive alcoholic consumer. In Eni perspective, it is not a proper sentence to be explained. If it is essential information, at least, Eni expected her to deliver it in better words. According to Eni, the tour guide is a Spaniard non-Muslim. Unluckily, Eni tells that because of this bad experience; it significantly ruined her enjoyment in the area of Alhambra.

After describing this experience, Eni continued with the story about the service of the Alhambra's management. In her opinion, she viewed them as helpful staff because when her aunt who traveled with her also, accidentally left her bag in the taxi, the management of Alhambra help them. However, the story from another participant such as Ria, Bambang, and Hasna, who prioritized this destination as the main attraction and visited it without a guided tour, tell that there was nothing special with the service and facilities from the Alhambra management. They feel that the Alhambra's officer did not take hospitality to treat their visitor, in other words, it was servicing. They also experience that there were limited facilities just to sit and rest.

Nevertheless, in term of Alhambra's building, the bold sentence is stated by them that the ambiance and color of the Alhambra's building had led them to the feeling of nostalgic and calm. For them, it significantly influences their remembrance of a golden era of Islam. According to Nisrin perspective, who went there with a travel guide, it was incredible experience when looking at the heritage that she knew the history behind while listening to the explanation of Spaniard Muslim.

Aisha does not put Alhambra as the priority whereas they take the mosque of Albayzin as the main attraction. Even though she experienced to visit Alhambra, because of it was a long time ago, she was more interested in talking about the Mosque of Albayzin.

Overall, the service and facilities in Alhambra do not specifically target to the Muslim market. They have limited place to sit and rest. However, Muslim participant who visited Alhambra experience nostalgic and calm by looking at the ambiance and buildings.

Destination Perception 2: The Great Mosque of Albayzin is perceived as a destination by devout Muslim tourist

I spent my data collection to visit the great mosque of Albayzin in my daily activities in the mosque courtyard to observe Muslim tourist activities as well as their behavior for around a half day, every day.

While observing Muslim tourist, sometimes, I discussed and approached them to find her motivation on visiting this mosque. Hasna and Nisrin are two example of Muslim tourists I persuaded to have a chit-chat further in the mosque. Nisrin first time asked me to take her picture with the background of Alhambra after she realized that I had followed her for a while. This mosque courtyard has a spectacular view in which exactly facing Alhambra Palace. After taking her picture, she started to explain her feeling towards her visitation in this mosque. For her, it was the third time visiting the grand mosque of Albayzin in this year. She stated that mosque is her favorite place in Granada. Nisrin experiences spiritual, mental, and social cohesion every time she visited this mosque. She told me that mosque for her is home because she finds a sense of community in the mosque. It is a place to go back wherever you go and whenever you want according to her. Regardless space and time differences, for Nisrin, the mosque will always be a mosque, a home for every Muslim. She feels so welcomed when entering the main entrance and hear Salaam from her Muslim brothers. She thought that she never felt as 'stranger' even though she does speak differently with locals when she was in the mosque. She stopped her words by saying, "In the mosque, it is easy to meet someone just like yourself, find people like you." It expresses how mosque for Nisrin is a self-identity of her to find herself. Nisrin feels accepted and experiences the spiritual journey in the mosque in which motivated her to revisit and placing mosque as her favorite destination.

Besides, before knowing Nisrin, I encountered Hasna then she started to talk to me in Melayu language after she recognized my Asian face. Hasna welcomed me by opening her arms and embracing me once she recognized me as a researcher from Indonesia. She started telling her experiences in a mosque. According to Hasna, the grand mosque of Albayzin presents difference nuance of mosque experience. In this regard, she values this mosque as a different spiritual experience compared to the mosque in Malaysia. The reason behind is due to the challenge facing by Granada's community to operate the mosque is not trouble-free. Even though not knowing the exact issue happened in the operation of this mosque, she can feel the vibration in a way she heard the adhan (a call for praying before pray). For Hasna, in Malaysia it is common to hear many adhan voices echoed loudly and publicly with the speaker as because of Malaysia is a Muslim country. However, in the mosque of Albayzin, an adhan (prayer call) can be resonated publicly without electronic devices such as speaker and microphone. Hasna views this occurrence as a time for reflection about the struggle of Muslim community on maintaining their devotion and belief in the non-Muslim country. She begins to feel grateful for becoming Muslim in Muslim country that is allowed to express her Islamic practice.

Hasna in certain states that mosque tour is a routine checklist in every trip she does. She gave two examples when she visited Capetown, South Africa, Madrid, and Ireland. For Hasna, visiting and finding a mosque in the non-Muslim country is amusement experience because she can learn Muslim community survival in the area with unsupported regulation in Islamic activities. Mosque visitation becomes a method of learning and moment of gratitude toward her Muslimness for Hasna. In this issue, it can be seen that Hasna positions mosque as a destination whenever she goes travelling.

Apart from the story of Hasna, Mosque becomes a motivation to visit of Aisha, a Moroccan Muslim tourist. Aisha recounts that her visit to Granada is because she can discover mosque effortlessly compared to another part of European countries or even another Spanish city. A vigorous historical relationship between Andalucía and Morocco also familiar for Aisha in which at some points produces homogenous Islamic practice in the mosque of Albayzin. After the mosque, Aisha spends more time in the mosque during her visit to Granada after allocating more time in the shopping center.

Not only Nisrin, Hasna, and Aisha, I found a group of approximately 30 young Muslim girls from America on one Friday. They joined public Friday prayer that normally held on Friday. For Muslim itself, the obligation of Friday prayer is interpreted differently across the globe. For instance, in Indonesia and Malaysia are applying the madhab of Shafi'i regulate Friday prayer as an obligation for men only whereas in Maliki madhab (such Morocco and Andalucía), Friday prayer is executed by both men and women. As a result, when Friday comes, the mosque of Albayzin is full of its pilgrims with the diverse background. After Friday prayer, in the women area of the mosque, I approached American Muslim tourist to get to know about their idea of visiting this mosque. Three young girls made a brief conversation with me due to their limited time. They unfold their motivation on visiting the great mosque of Albayzin is due to it was listed in their itinerary. They travelled with a guided tour from America to Andalucía and Morocco. Since only spending two days and a night in Granada, they were allocated to visit Alhambra and the mosque of Albayzin from their travel agency to complete the story of Islamic ruling in the past. These college students depict their visit as a field trip held by the Association of Youth Muslim in America to learn about Islamic history in the area of Spain, Portugal, and Morocco. For them, it becomes a media to expand their horizon towards past and present Islamic era. Especially, visiting a mosque and get acquaintances with the locals has strengthened their effort to become Muslim minority in their country as they reported.

Mosque of Albayzin, in fact, is not only an appealing place to visit for Muslim tourist but also non-Muslim tourist. As from identifying them based on their physical appearance such as the way tourist dressing in short pants and/or skirts, blonde hair without Hijab, their languages, I recognized them as the non-Muslim tourist. Approximately 50% of the visitor of this mosque are non-Muslim in which means that this mosque is also famous amongst general tourist to visit. Beside the strategic location where placed beside San Nicolas Plaza, this mosque has been known for its beautiful scenery as mentioned in the beginning. For the non-Muslim tourist, the management of mosque gives similar opportunity to visit the first entrance that facing Alhambra Palace and mosque's courtyard. However, the non-Muslim tourist is restricted to enter the main building of the mosque in which started from wudu area until prayer area, especially in prayer time. It is only allowed to visit with the guided tour because according to the mosque guard, the tour guide will understand which area is publicly opened and which space is not. However, the mosque provides open access for everybody who is willing to learn about Islam. In the first floor of mosque building, there is Islamic center of Albayzin where provides many Islamic books and officers who are ready to help any questions. In this regard, if there are some group of non-Muslim coming to the mosque and willing to understand more about Islam, this mosque provides this facility.

Lastly, besides the main entrance of the mosque, there is souvenir shop managed by the management of Albayzin mosque selling arts and handicraft initially from Granada. The staff work in the mosque is also a member of Islamic center officer. Aside from functioning this shop as souvenir center, the management of mosque creates it as the marketing office of Ibn Battuta tour. It can be seen from the banner extended outward in front of the transparent shop door. It purposes to attract any visitor who willing to advise any guided tour can ask for further information inside the shop. From this fact, it can be argued that the mosque of Albayzin physically has two sources of income such as travel agency and souvenir shop. Unlike travel agency which has just established around four months, this souvenir shop has been initiated earlier. Unluckily, as far as I am concerned in the observation, I did not witness persistent visitation from any tourist in the souvenir shop. I have not asked any question to tourist visiting the mosque towards their attractiveness on this souvenir shop, however, as I observed from the price offered in the shop is more expensive equate to a local souvenir shop in the neighborhood.

From the observation, the activity of non-Muslim tourist on their mosque visit are enjoying the scenery of Alhambra from mosque's courtyard; entering the main building for those who come with a guided tour; making acquaintance and discussion with the mosque guard; entering souvenir shop, and spending more time in the mosque's courtyard. However, for the Muslim tourist, besides doing activities as the non-Muslim tourist do, I saw some of visibly recognized as Muslim tourist were praying in the mosque, taking wudu, and taking silence time after pray or having rested a moment in the mosque. This is a primary distinction between non-Muslim and Muslim tourist activities when they stop over in the mosque of Albayzin.

The mosque of Albayzin has been perceived as a destination by non- and Muslim tourist with the percentage of visitor around 50:50. For Muslim visitor such as Hasna, a mosque is always being a checklist to visit whenever she goes. She also perceives this mosque as the symbol of community survival in the middle of the non-Muslim area. Different story from the perspective of Aisha, she expresses that the mosque of Alhambra is a representative of homogenous Islamic practice between Morocco and Granada. Whenever she visits this mosque, she will discover the historical nuance between Islam in Granada in the past and Morocco. For Nisrin, this mosque attaches her feeling deeply. She never felt like 'a stranger' because she can meet people who visibly looks similar to her. Three of them visit the mosque with the aim to do Friday prayer. From this summary, we can see how this mosque is perceived by Muslim tourist with the same spiritual motivation.

Muslim tourist perceptions on another entertainment

Besides the mosque of Alhambra, the participant of this study encompasses several attracted entertainments for them. Hasna and Ria explicate their interest in the local culture dance named Flamenco in which showing the women dancing on the wooden board and create a specific beautiful rhyme. Their motivation to see this entertainment is purely about local culture. Nonetheless, Hasna, in particular, argues that she will not ask her husband if in the future she happens to visit Spain with her husband. Because in her perspective, however, flamenco showcases the shape of the body of the women dancer in which forbidden in Islam. In this case, Hasna considers the fifth level of religiosity called orthopraxis where gender issue starts to imply. In this case for Ria, she does not take this dance into account. For her, as long as everybody can learn from the local culture, she will take the amusement aspect of it without thinking different gender obligation.

Another entertainment attracts Muslim tourist in this study is billiard and the cinema. Aisha was fascinated by the availability of public billiard permissible for a girl. According to Aisha experience, in Morocco, she is taking her brother or father to accompany her playing her hobbies billiard. It is because in Morocco, playing billiard is identified as men-related activities in which is considered as not safe for women. As for this reason, she found enjoyment and felt safe in Granada when playing billiard. Different stories came from Elif in which find language barrier in the cinema. She told me that she could not attend cinema because of in Granada and mainly in Spain, all the cinema is being dubbing in Spanish. This opportunity at some points creates a different experience to Elif.

Besides, a clear expectation of Nisrin in her third visit in Granada. Previously, she was attracted to enjoy Granada in the third chance because she wanted to visit Hamam Al-Andalus that has become a famous Muslim public bath for hundred years ago. Unexpectedly, Nisrin figured out that this public bath is not segregating between male and female. As a result, she has to rearrange her itinerary in her visit. She is completely disappointed due to this misunderstanding. Her expectation is due to the name of Hamam Al-Andalus is still an Arabic name as for this reason, it sets out her motivation higher towards this public bath.

Unexpectedly, from the explanation above, it can be seen that many Muslim tourists participated in this study set their interest in term of choosing entertainment. Some of them consider their Islamic belief, whereas the remaining participant wants to experience local cultures.

8.3. In summary

Tourism entrepreneur in this study consists of hotel, Halal restaurant, travel agency, and destination. Coming from the different background has produced different knowledge about Islam that makes them offer a different adjustment to cater the needs of Muslim tourists. The summary is presented as follow:

1. Alhambra value Islam as a symbol of the history of Alhambra, even though they are familiar to Muslim tourist, they do not provide specific facilities/service to Muslim market except Islamic history embedded in the buildings.
2. The hotel knows the basic principle of Islamic belief and familiar to Muslim because they used to live side by side with Muslim, they provide the physical and ritual attribute for Muslim market. Both hotel and Alhambra are not managed by Muslim.
3. The halal restaurant is familiar with Muslim clients. The percentage of non- and Muslim clients is 50%:50%. They are managed and owned by the Muslim migrant from Algeria and Turkey. Algerian Muslim owners value Islam similarly as and emphasize the implementation of Islamic principle in the operation of the Halal restaurant even though they have not provided full Sharia-compliance facilities yet, but they have intention. They are siblings. Turkish restaurant manager perceives Islam at the individual level. This restaurant provides alcohol and Halal food. No Sharia-compliance facilities are available except, but they provide direction to go to the mosque because Muslim tourist frequently asks them.
4. Ibn Battuta travel agency and the management of Albayzin Mosque are managed under the same umbrella of Islamic Center of Granada. They are converted Muslim from America and Spain. Ibn Battuta perceives Islam embedded within their DNA. Both the management of Albayzin Mosque and Ibn Battuta, they put full effort to provide complete Sharia-Compliance facilities. They value Muslim as a brotherhood. The motivation behind is doing da'wa. The Great Mosque of Granada is regarded as a destination for Muslim tourists. For Endulur tour, he provides as strict as Ibn Battuta facilities in term of Sharia-compliance facilities by underlining strict Islamic prayer time in the trip as the primary consideration. He notices Islam as a rule to govern everything and emphasizes the role of Erdogan in the development of Turkish tourist who visits Andalucía. Like Ibn Battuta, Endulur travel carries out Sharia-compliance facilities as the primary decision to serve Muslim tourist because he sees Muslim as himself.

From the paragraph above, it can be seen that tourism entrepreneur presents various perspective in term of defining and adapting to the needs of Muslim clients.

Meanwhile, for Muslim tourist participant in this research, in term of opting accommodation, Halal restaurant, destination, and travel agency, they differ their decision following the so-called 'needs' based on their opinion. The definition of 'needs' in their opinion differs each other. To give more simple classification, it will be present as follows:

For accommodation, Aisha and Elif consider Sharia-compliance facilities and service in the priority when they choose accommodation because of the aspect of Sharia-law. Meanwhile, Bambang, Eni, and Rina classified in the second group because they see their needs in the accommodation are comfortableness, friendliness, price, privacy, and cleanliness that is at some points indirectly related to the religion. Bambang and Eni claim to place the family needs over religious needs during traveling. Because for them, the need for Islamic practice can be done everywhere. They bring their attributes to pray for themselves. In the last group, Nisrin and Hasna who considers worthiness of place and location to choose their accommodation. They do not bring any attributes to pray.

In the case of the Halal restaurant, All of the Muslim participants need Halal food as the primary decision. However, the level of Halalness they have differs each other. Aisha and Elif (again) become the strictest Muslim tourist who will ensure whether the owner of the Halal restaurant is Muslim/not; will not necessarily trust Halal certification; and will avoid alcohol by sitting outside the restaurant. The second group is Nisrin and Ria who associate cleanliness, locality of product, and healthiness when they choose the specific restaurant. They aware of the Halal sign in the restaurant, however, they avoid asking the staffs/owner of the restaurant. In the last group, there are Bambang, Eni, and Husna who will see the option through strolling around and using the internet. However, they do not pay attention much to the Halalness prerequisite because they associate the type of food such as kebab and shawarma with Halalness. Bambang favors fast-food because the food is not his primary attraction. Hasna is pretty flexible in this sense because they will choose another non-Halal food but permissible to eat.

Discussing travel agency, only Nisrin who was participated in the Muslim travel agency. She indicates her intention to grasp extensive Islamic historical experience by joining this tour. She felt that everything needed by her Islamic practice is fulfilled.

In term of destination, Aisha takes mosque and shopping activity as the destination whereas perceiving Hasna and Nisrin perceive both Alhambra and mosque are their destination. Later on, all Indonesian Muslim tourist put Alhambra as the main attraction without visiting mosque of Alhambra. At last, Elif, in this case, does not mention her particular preference on destination.

9. Discussion

To answer the research question of this study, the existing action of tourism entrepreneur in term of catering the needs of Muslim tourists as well as the perception of Muslim tourists are presented based on their knowledge about Islam. To explicate the way of tourism entrepreneur incorporates to the needs of Muslim tourist, the narration of Sharia-compliance facilities and services (Henderson, 2010) is employed. In this research, it is rooted from the study of services and facilities adjustment in the hotel industry. The phrase of Sharia-compliance in which consist of 13 requirements is worked broadly in this research as for the baseline of assessment in the services and facilities of hotel, restaurant, travel agency, and destination as well as the formulation of Muslim tourist needs. The industry of tourism has broadened elements from hospitality industry (Slattery, 2002), tourism elements until resource of tourism process (Leiper, 1979). This later is used to assess elements of tourism in this study respectively. The theory of Sharia-compliance facility is exploited to represent the closest approach to answer formulated research questions within the theme of Halal tourism exploration in Granada.

To answer the two central questions, this section will be divided into two parts as follow:

9.1. The response of tourism entrepreneur in the needs of Sharia-Compliance

9.1.1. Language adaptation

The response of tourism entrepreneur in the language adaptation is the only one similarity found between the perspective of Muslim tourist and tourism entrepreneur. Tourism entrepreneur and Muslim participant in this study similarly state that in term of understanding Muslim tourist language, tourism entrepreneur does not face any challenges. It is also confirmed by Muslim tourists in this research that is not having a challenge in term of expressing their needs with the language they use. In the tourism industry, the best service can be provided when the staffs can communicate

in the language of clients (Davies, 2000). In the tourism sector, the importance of learning a foreign language is not only to avoid miscommunication and establish effective communication but also to create added value for the business itself (Leslie & Russell, 2006). Tourism entrepreneur in this study argues to achieve the customer satisfaction; they supply their staffs in charge with several languages in one time shift such as English, French, Arabic, and German. This strategy is in line with the result of a study, in Europe, that finds French and German are considered as two most important language to be considered by the staffs of the tourism industry (Davies, 2000). In specific, according to the tourism entrepreneur, Muslim tourist whom they have encountered can speak French due to historical ties they have between Moroccan and French. For Muslim who are coming from Arabic speaking country, according to the tourism entrepreneur in this study, currently, Arabs speak English. A study amongst student in Kuwait confirms this attitude about the raise English speaker in the Arabic country (Malallah, 2000). As for this reason, both tourism entrepreneur and Muslim tourist participant in this study admit that they do not have any issue with language in term of expressing the needs to practice Islam. However, Muslim tourist, in particular, shapes their experience of having difficulties to express their needs in transportation. Muslim tourist in this study who happened to use the service of the taxi and/or another type of transportation has to express their requests through body language due to the limitation of language skills of the transportation officer. Meanwhile, transportation is an actual gatekeeper to cultural contact between hosts and tourists (Hall, 1999) have not received much attention in term of getting language training and skill as much as another tourism workers.

To answer question 1, the language adaptation, it can be argued that tourism entrepreneur in Granada has succeeded to adjust service for Muslim tourist by providing their staffs with several languages to cater the needs of not only Muslim tourist but also all type of tourist. The motivation behind is to avoid miscommunication that can risk their business. This adjustment, however, does not relate to the knowledge of Islam because they provide it as the general service to every client.

9.1.2 Soft-skills

The aspect customer-focused adjustment of 'soft-skills' exists for knowledge and understanding about Islam and Muslim. There are different understanding and knowledge about Islam and Muslim both amongst tourism entrepreneur and Muslim tourists. For instance, hotel and Alhambra that are regarded as tourism entrepreneur, are not managed and operated by Muslim. Citing from the results of this study in the section of 8.1.1.1., hotel knows that so-called as a basic dimension of Muslim religiosity and Muslim central duties about the dimension of Muslim religiosity. Basic dimension is about their understanding of Muslim belief such as believing one God and the Prophet Muhammad PBUH as the Prophet of the Allah. Aside from that knowledge, hotel recognizes central duties of Muslim to pray five times a day and fasting in Ramadan for instance. It shows that even though the staffs of the hotel are not Muslim, they know the dimension of Muslim religiosity because they are familiar with Muslim culture. Regardless their background as non-Muslim, from hotelier knowledge, the first and second dimension of Muslim religiosity has been fulfilled. It means they have sufficient or medium knowledge about Islam.

For the destination, Alhambra's management about Islam and Muslim, at least in this research, is highly associated with the historical event of Granada even though currently they meet Muslims tourists as their visitor. It can be argued that the management of Alhambra acknowledge Islam and Muslim as the historical symbol of Granada. It can be argued into two. First, the management Alhambra has the lowest knowledge about Islamic practice in the current context because of they focus on the exploration and maintenance of Islamic practice in the past since it is more related to heritage. Second, the management of Alhambra understands the knowledge of Islamic practice in the present context, however, does not willing to involve to the development of facilities and service in Alhambra. However, since I focus on the observation level towards facilities

and service, while I did not found facilities and service adaptation as much as in another tourism entrepreneur, I classify the management of Alhambra has the least knowledge about Islam.

In term of soft-skills, Turkish restaurant shows fascinating fact. As a Muslim, he defines Islam in the individual level as explained in the section 8.1.2. He views that everything will be asked individually at the end of the day. Moreover, Turkish restaurant knows from the basic of religiosity, central practices, and until reward and punishment from the God. According to the theory of Muslim religiosity, belongs to the third dimension of religion. It means that Turkish Halal restaurant has a medium level of religiosity.

For the soft-skills of Algerian Halal restaurant owner, the management of the mosque and travel agency, they have the highest dimension of Muslim religiosity. Three of them applying strict religious norms in the gender-related topic such as segregation to pray and female/male employment. Citing from El-Menouar (2014), it exists for the fifth (highest) dimensions of Muslim religiosity called orthopraxis. In the foundation understanding of defining Islam in the individual level, for instance, a travel agency describes Islam within their DNA in which should be reflected in every stage they decide and do in the central duties of Muslim.

From the explanation above, I will arrange the order of tourism entrepreneur from most the most till the least knowledge on Islam that consists of:

1. Travel agency, the management of the Great Mosque of Albayzin, and Algerian Halal restaurant
2. Turkish restaurant
3. Hotelier
4. Alhambra

9.1.3 Halal food offer and product specific attributes according to the level of religiosity

The adaptation made by tourism entrepreneur in the Halal food offer and the product-specific attribute is being analyzed together because of Halal food offer is a part of the product-specific attributes according to the theory Sharia-compliance facilities that consist of 13 aspects (Henderson, 2010).

In the hotel, even though they are not Muslim, the sufficient knowledge about of Muslim religiosity affects to their effort on the adjustment of the services and facilities to Muslim tourist by installing bidet for wudu; enabling group of Muslim tourist to perform prayers in a group in one of the temporary mosques they made; offering Halal food by request; providing prayer mat and the direction to Mecca; preparing the staff about providing the direction to the mosque nearby. However, this adjustment is a narration of ethical consideration and/or respect to all type of clients, not specifically favoring Muslim market even though they admit their familiarity towards Muslim culture itself. So, this means that hotel is not explicitly motivated to adjust their service and facilities to Muslim clients only. However, it is addressed to all clients they have.

Moreover, discussing another non-Muslim tourism entrepreneur who is the management of Alhambra, since they do not present current knowledge about Islam, their service and facilities in the present time are not adjusted to Sharia-based. Alhambra's management provides Alhambra as a part of Islamic heritage, but in term of service and facilities, they do not adjust it to Muslim tourists. The adjustment they made is addressed to facilitate disable tourist instead. It shows that the management of Alhambra does not consider the needs of Muslim as their visitor today. Muslim, in this respect, is seen as similarly as Islam that is a part of the history.

Basically, in the worldwide tourism service entrepreneur, it has been regulated to create inclusiveness amongst any tourist. This later can be the foundation of the management of tourism entrepreneur to adjust their facilities. As has been formulated in many study, the industry of tourism has to view tourism as a fundamental human right (Figueiredo, Eusebio, & Kastenholz, 2012) that have to be respected and applied for any types of tourist in order to create social inclusion (Richards, Pritchard, & Morgan, 2010 in Figueiredo, Eusebio, & Kastenholz, 2012). Cole & Morgan (2010) argues that social inclusion in the case of human right in tourism is urgently emphasizing the attempt of including people with mental illness, disabilities, and group of people who are living in poverty.

With this regard, looking at the facilities and services in Alhambra, Muslim tourist and any religious-based tourist are excluded from the phrase of social inclusion because the absence of facilities to practice their needs as religious adherence. The needs of Muslim tourist and another religious-based tourist, in this case, are not viewed as an urgent need for social inclusion because their basic needs as 'able people' to travel have been fulfilled easily. Meanwhile, according to United Nations, basically, the term of accessible tourism alludes to the enabling everyone in accessing their needs to enjoy tourism experience either related to their physical appearance or not. In fact, not only in term of facilities or product-specific attributes, destination, in this respect Alhambra, is not offer specific food and beverage for Muslim. Muslim is regarded as an ordinary tourist in term of facilities and services. From the definition of United Nations about accessible tourism, it can be argued that Alhambra in this regard not be accessible for Muslim tourist in term of catering their needs.

Unlike Alhambra management which does not provide Halal food and any other dietary-restricted food for their visitor in their restaurant, in the hotel in this research, Muslim is still supplied by Halal food upon request, at the same opportunity, Jewish tourist is offered kosher and another dietary-restricted food for another type of tourist. In many study, hotel and restaurant which selling food and beverage as their product are worked for specific adaptation for various tourist such as vegetarian (Iversen & S, 2006; Michalowska, 2008; Mountain, 2013; and Times, 2014) because it has a value of economic (Rivera & Shani, 2013) and also expresses of responsible tourism (Julie, 2017). Moreover, the adaptation of religious-based needs in food, in particular, is considered as a notable economic source due to the high demand of its market (Liu, 2010; Swerdloff, 2016). Apart from economic reason, religious-based needs adaptation is frequently seen as an embedded culture (Religious Literacy Project, 2017) in which have to be respected. This reason has explicitly been argued by the hotel of this study when they perform prayer mat, bidet for wudu, the direction to Mecca, Halal food offerings, and alcohol removal from Muslim market. Hotel in this study performs 6 out of 13 Sharia-compliance facilities theory. It means that even though they value Muslim-adapted product as an expression of respecting the culture and gaining economic benefit, the hotel has succeeded more than half of total Sharia-compliance amenities requirements that were showing their commitment on treating Muslim tourist. Considering that the more advanced level of adjustment of Sharia-compliance amenities expresses more serious commitment in this industry (Henderson, 2010), it can be argued hotel in this study has a medium commitment in the adaptation of Sharia-compliance facilities. Nonetheless, Alhambra as a destination in this regard showcases zero adaptation in Sharia-compliance facilities because of positioning Muslim market precisely similar to general 'able market.'

After discussing Alhambra and hotel, we move this topic to the travel agency and two Algerian restaurants.

Meanwhile, there are tourism entrepreneurs such as travel agency and Halal restaurant which are operated by Muslim owner and staffs. They show commitment and care in the way they provide facilities and services for Muslim tourists. The adjustment they made as mentioned in section 8.1. Can be argued as a particular adaptation with the motivation of 'doing da'wa' and 'serving their brother and sisters.' Aside from the spiritual motivation of doing da'wa, a motivation of 'serving their brother and sister' is linked to their expectation when they become a tourist. For instance, they provide Islamic tour as an expression of Andalusian Muslim responsibility to tell this story to the Muslim Brotherhood. For Algerian restaurant, the definition of Islam covers every single thing in their life in which manifested in their business.

As written in the results, travel agency and two Algerian Halal restaurants are positioning themselves as a customer to create the similar feeling by expecting and valuing Muslim needs when they travel. This mindset is concerned with the fundamental idea to perform their facilities and offers for Muslim market. In the theory of positioning, it is formulated as 'deliberate self-positioning' meaning that when a person is willing to express her/his identity within a full self-consciousness to achieve specific goals in mind (Harre & Langenhove, 1991). It signifies the goals of performing da'wa in the mind of travel agency and two Algerian Halal restaurants by positioning their selves as a 'Muslim tourist' in this respect. This motivation is deliberately set due to their advance knowledge on defining da'wa that expresses a high level of Islamic knowledge.

Even though having a similar motivation of da'wa, the management of mosque does not focus on offering commercial facilities and service. The management of Islamic center has divided two responsibilities. The commercial service is handled by Ibn Battuta while free service is managed in the mosque.

For the Algerian Halal restaurant, they declare will close their restaurant if they sell non-Halal products, for instance. These two behaviors represent their devotion to Islam in which according to them motivated by the hope of Hasana (reward/goodness from Allah) and Baraka (blessings from Allah). This motivation showcases their understanding towards the third level of Muslim religiosity called dimension of experiences. Moreover, these tourism entrepreneurs value some Sunnah and several ayahs in the Qur'an as the basis to treat Muslim and another customer identically as they treat themselves such as applying strict prayer schedule (Timothy & Iverson, 2006) and giving free meals/discount in Ramadan for Muslim Brotherhood. They also apply the Islamic financial system and hire all Muslim staffs as their employee. In this case, they have specific interpretation towards the contents of Qur'an and Sunnah. However, in the level of orthopraxis, two travel agencies, Turkish (Nemrut) Halal restaurant, and Algerian (El Taj Halal) Halal restaurant do not employ women staffs. The absence of women employment is associated with the culture of fundamentalist Islam as in this case implied in their idea. Concerning the study of Predelli (2004), Muslim family grew in the culture of fundamentalist Islam, fundamentally views gender roles as non-interchangeable. The strong segregation between male and female responsibility emphasizes women's duty be taking care of home and family while men's job is to work outside their home (Predelli, 2004). In Qur'an, there is verse by this command, however, later in this section, the interpretation of most followed Islamic scholar will be cited to represent the Muslim perspective:

"And abide quietly in your homes, and do not flaunt your charms as they used to flaunt them in the old days of pagan ignorance; and be constant in prayer, and render the purifying dues, and pay heed unto Allah and His Messenger: for Allah only wants to remove from you all that might be loathsome, O you members of the [Prophet's] household, and to purify you to utmost purity."

- Surah Al-Ahzab verse 33

According to Ibn Katsir interpretation, this verse means that women have to stay in their home and not allowed to go outside without a clear purpose according to Sharia. Also, Ibn Maududi expounds this verse as the command to women not to show off their physical beauty and charms. Later these two Islamic scholars argue that according to this verse, women are allowed to leave their homes because the context of this verse is argued as permitting women to:

1. Perform her duties as a Muslim such as pray in the mosque, hajj, and Umra in Mecca
2. Pursue education/knowledge
3. Take recreation and leisure according to Islamic regulation
4. Respond social needs
5. Work in any jobs according to the Islamic regulation
6. Teach others' people
7. Moreover, many other things as long as in line with the Sharia

In this case, travel agency and Halal restaurants in this study have a particular point of view in term of practicing the idea of orthopraxis. From five dimensions, it can be argued that these two-tourism entrepreneurs have a high level of Muslim religiosity that influences the way they perform the facilities and services for Muslim clients.

In contrast, Nemrut who has common knowledge about Islam. This Turkish Halal restaurant does not imply 100% requirement of the term Sharia-compliance itself. He sells alcohol in his Halal restaurant. Moreover, as previously mentioned, he does not employ women in his restaurant that is seemingly related to the orthopraxis of Muslim. However, the motivation of getting money from the costumer is higher than implementing his Islamic knowledge. In this regard, the five dimensions of religiosity do not represent Islamic practice of Nemrut Halal restaurant. When it comes to business, religiosity possibly not influence the Islamic practice.

Level of religiosity is perceived greater deeper meaning by Muslim tourism entrepreneur as da'wa and media to facilities the next generation of European Muslim. This perspective is argued by Muslim tourism entrepreneurship into the four classifications of tourism entrepreneurship according to the level of Muslim religiosity. First, two travel agencies; Algerian halal restaurant; in this study have the most potent idea of da'wa together with the mosque of Granada as an open public destination. In the second level, Turkish Halal restaurant, who has a medium understanding of Muslim religiosity, looks Muslim market as they see the non-Muslim market. Their consistency in selling alcohol indicates this restaurant perceptions towards the meaning of Halal that is question their basic level of religiosity about the commitment of devotion. Third, hotelier, who has sufficient knowledge about Islam, has implemented this Islamic knowledge in their service and facilities adaptation. Lastly, Alhambra who puts Islam as a historic part of Granada (only).

From the explanation above, it can be concluded that to answer question 1, tourism entrepreneur in this study response the needs of Sharia-compliance amenities with adaptation on the service and products according to two aspects: level of religiosity and motivation. For most of the tourism entrepreneur, the adjustment significantly in line with the level of religiosity, but only Turkish restaurant shows a reciprocal result. These three adjustment reflects their motivation to do so, such as spiritual/religious (travel agency, Algerian restaurant, the mosque of Albayzin), cultural (hotel), and economic motifs (hotel and Turkish restaurant)

9.2. Muslim preference based on their level of religiosity

I will answer sub question c and d together to formulate the answer to the question 2 directly.

This paragraph purposes of answering sub-questions c and d about Muslim tourist perceptions toward their needs and their level of religiosity by their preference. Fascinatingly, for Muslim tourist

in this study, not all of the Muslim tourist expect and define their needs as a Muslim similarly. Following the study of Mukhtar & Butt (2012), the practice of Muslims in the consumption of Halal food, in particular, is predicted to be varied depending on their level of religiosity. Coming from diverse background and a certain level of Iman (belief), it has created the diversity on viewing their own needs. Another reason also the different madhab in which influence the determinant of Halal and Haram (Fischer, 2011); the level of understanding Islam and its practice in daily activities and traveling; until their country of origin.

Citing from the result in the section 8.2.1 with the title about Muslim tourist background. I analyze their level of religiosity only according to the five dimensions without considering their preference on their needs. My reason is to see their real Islamic knowledge that might differ with their preference on choosing Sharia-compliance needs. From my analysis, first, I found that Aisha and Elif jump their Islamic knowledge to the highest level of religiosity which is orthopraxis, but they do not have the fourth dimension about unfixed knowledge in Islam. It means they do not acknowledge the existence of different Islamic practice and interpretation. Second, Nisrin and Hasna who have lived in the UK in the past years place in the second level of Islamic religiosity by fulfilling the fourth dimension of unfixed knowledge. It is different with Aisha and Elif. Third, Bambang places in the third level of Islamic religiosity because he can determine the punishment and reward from Allah according to their definition of Islam. Lastly, Eni and Ria position the least level of religiosity by understanding necessary and central duties of Islam. From this, we begin to see how this religious level may influence their preference for opting Sharia-compliance facilities.

We can see, in this case, in particular, classification of choosing accommodation, almost all Indonesian Muslim tourist have similar choices with consideration of comfortableness, friendliness, price, privacy, and cleanliness that are do not directly related to Sharia-compliance consideration. Muslim tourist departed from UK (Hasna and Nisrin) also opt the same level of accommodation preference by considering worthiness of place and location. For Muslim participant from Turkey and Morocco, they have similarity in opting accommodation based on Sharia-compliance. It means that amongst Muslim tourists they prefer a different type of accommodation.

Besides, the preference of Muslim tourist in the needs of the restaurant is also varied. Even though the preference is diverse amongst them, all of the devout Muslim tourists admit that they have the intention to buy Sharia-compliance facilities and products when it is available completely. For Nisrin and Hasna, they argue that do not choose strict Sharia-based accommodation and food because they define and practice Halalness differently, for instance, they mentioned in section 8.2. about the Hadith that allow us to not dig too much into the question about Halalness to respect the provider. Nisrin and Elif even though they have a different level of religiosity, they argue that Halal restaurant in Granada do not have wide-variety of the Halal menu in the restaurant in Granada during their stay. Meanwhile, it shows a different point of view from the side of the Halal restaurant in this study that sees themselves already provide a wide-range menu for their clients. Menu variety according to a study, in general, was opted by up to 53% of the tourist (Sparks, John, & Klag, 2003). It means that having various menu is essential for the restaurant.

For Indonesian Muslim, the mindset about Granada as a European country and their priority or traveling purpose give them more influence than religiosity as explained in section 8.1. In the case of, Eni and Bambang explain that the family needs are above religion needs.

Aside from different preference, this study reports similarity, in term of Halal food preference. It is a part of the central duties (second dimension of religiosity) that every Muslim tourist in this study have it. In this sense, all Muslim tourist as previously mentioned, agree to set Halal food as primary needs. The different is Halalness level amongst Muslim tourist. Another similarity amongst Muslim

tourist in this study is their willingness in term of feeling disposed to eat in the Halal restaurant which sells alcohol at the same time if the lack options exist in the destination.

Nevertheless, I would like to analyze the reason behind the different options among devout Muslim tourist with two assumptions: first, madhab differences and second religious behavior.

1. Madhab differences

After analyzing from their departure region, it can be analyzed that, the madhhab differences cannot lead to the decision of opting accommodation as well as view the meaning of Islam, aurat inside prayer, and another Islamic knowledge in the particular level of the point of view. Because of Turkey with Hanafi madhhab and Morocco with Maliki madhhab. Primarily, in the way, they define the meaning of aurat for them in term of wearing specific clothes from praying. According to Hanafi jurisprudence, aurat inside prayer all of the women body except her face, hands, and feet as well as no part of the ankles and wrists are exposed (Radd al-Muhtar 1/405), however, for madhab Maliki, it has more lenient in term of covering women aurat in praying. In contrast, in Shafi'i madhab, the waurat inside prayer is including covering feet, so the exceptionality is only for face and hands. As for this reason, Muslim women from Indonesia brings their praying clothes with certain loose clothes in which not be worn by Turkish and Moroccan Muslim tourist. However, Malaysian and Syrian Muslim women, they both having similar madhab with Indonesia. They do not bring their loose clothes to pray or cover their aurat.

From this explanation, we can see that difference of madhab do not necessarily determine the way Muslim tourist opt Sharia-compliance facilities.

2. Religious behavior

I would like to compare the high religious level of tourist (Malaysian and Syrian) with the highest level of Muslim religious tourist (Moroccan and Turkey). It is interesting because they have slightly different in the level of Islamic religiosity, but when it comes to Sharia-compliance preference, they have a radically different preference.

In the case of choosing tourism services and facilities options, Moroccan and Turkey tourist show the most religious-based consideration. Aisha and Elif value Halal in Sharia-compliance requirement as the product is owned and/or operated by Muslim owner and the availability of women and men segregation (Henderson, 2010). For them when the owner is visibly recognized as Muslim, they feel more comfortable. As in line with the study of emerging financial market in Libya, religion can enhance the level of trustworthiness of consumer to the development of financial market (Ahmed & Ryan, 2011). They again take Sharia-law into account. On the contrary, Nisrin and Hasna, who have 'the high' level of Muslim religiosity, do not necessarily consider Sharia-compliance into account when they opt facilities and services. From this, we start with Nisrin and Hasna vs. Aisha and Elif who have an almost same level of religiosity.

The preference of opting Sharia-compliance facilities and services as an expression of religious behavior is influenced by the religious commitment, belief-orthodoxy, socio-demographic characteristics, religious socialization, and group involvement (Cornwall, 1989).

Opting the needs based on Sharia-compliance facilities is a sort of religious behavior. Religious behavior is influenced by religious commitment, religious belief, religious socialization, demographic, and personal community relationship (Cornwall, 1989). Elif and Aisha are living in their home country (Muslim country) until now; they have the highest religiosity that makes them choose facilities and service based on the Sharia-law. However, they exclude the dimension of unfixed knowledge about Islam (fourth dimension) that make them view Islamic knowledge through a similar

lens. It is different with Hasna and Nisrin who have lived in the UK for these past years. They are placed in the second rank of religiosity level, right after Elif and Aisha. They recognize unfixed knowledge in Islam that makes them interpret Qur'an and hadith from several resources. One of Cornwall (1989) theory mentions religious socialization that indirectly influences religious behavior. Religious socialization requires children – parental (family) socialization that leads a person indirectly doing the religious behavior (Cornwall, 1989). Elif and Aisha, in this case, have more opportunity to do this socialization because they live in their home country. This aspect is one of the dimension that Nisrin and Hasna do not have. Considering religious socialization is not directly influence religious behavior, in this regard, religious commitment is employed. It is because another three components are weakly influenced.

Religious commitment shapes affective dimension, while the level of religiosity is a cognitive dimension (Cornwall, 1985). Religious commitment determines belief and behavior (Cornwall, 1989). In this regard, the classification of religiosity according to the five dimensions of religiosity in this study is a part of cognitive aspect (Cornwall, 1985) because it requires thinking to answer it. The method of the interview in this research does not require action/ behavior as a sort of confirmation toward what they say. Meanwhile, the act of opting the needs of Muslim tourist according to Sharia-compliance facilities is behavior, not necessarily just saying it. With this respect, the level of religiosity does not necessarily influence religious behavior. IT makes different result between Nisrin and Hasna vs. Aisha and Elif. We can see that religious commitment is influenced religiosity of Muslim tourist to their preference on opting Sharia-compliance facilities.

To answer research questions number 2, it is clear that the preferences of devout Muslim towards their needs based on the level of religiosity is different each other. Only Turkish Muslim tourist and Moroccan who are consistently taking their religiosity into account when they choose Sharia-compliances facilities and services. The Sharia-compliance facilities are segregation of female and male; Muslim owner; all-private facilities; and not trust Halal certifications. Two Indonesian Muslim tourists prefer family needs above all include religion needs. Malaysian and Syrian Muslim prefers location and worthiness of the service and facilities. Other Muslim tourists prefer Halal food with a different level of Halalness. It is important here to underline this study that the way Muslim tourist performing and preferring Sharia-based service and facilities is not (always) depending on the level of religiosity as explained in the Mukhtar & Butt, (2012). It is because this behavior is influenced by religious commitment (Cornwall, 1989). It means that the intention of devout Muslim tourist to purchase a Sharia-based product will not always relate to Islamic religiosity as mentioned by Eid & El-Gohary (2014).

10. Conclusion

The scientific objective of this study is to explore the operation of the Halal tourism in Granada in term of catering the needs of Muslim tourist based upon the level of religiosity. It can be noted from the result to answer the first questions that there is a different adjustment of the service and facilities of tourism entrepreneur term of catering the needs of Muslim tourist. This adjustment is arranged according to their soft-skills about Islam and the motivation to do so. The motivation of fulfilling Muslim tourist prerequisite consists of three motivations such as spiritual/religious, cultural, and economic motivation. The answer the second central question is Muslim tourists answers their needs as a Muslim when they travel are different amongst Muslim tourist. Level of religiosity does not always play a role in defining 'the needs of Muslim' according to Muslim participant in this study. Moreover, level of religiosity also does not always influence Muslim tourist preference and intention on purchasing Sharia-compliance facilities and service that are offered by tourism entrepreneur. It is because the act of purchasing Sharia-compliance facilities and its intention is also influenced by religious commitment.

Since this study employs two combination theories of customer-focused adjustment and theory of level of religiosity to examine the tourism entrepreneur supply and Muslim tourist demand, in the future research, I propose to be more focus on the Muslim tourist demand by using a theory of consumer behavior. It will be fascinating to be studied because Muslim tourist demand is related to their practice of Islamic adherence that broadly varied across the globe. To figure out the more in-depth exploration of their different level of Islamic practice during traveling, I propose to follow their real activities as Muslim tourists, in this case, using observation and more ethnographical research over in-depth interview if there is sufficient time. The topic about Muslim tourist is always interesting to be researched because of the growing number of Muslim traveling and the fact that massive population of Muslim worldwide will avoidably become a significant market.

At last, practical application of the result is to give input to tourism entrepreneur especially in a non-Muslim country that has lack knowledge about Muslim and its behavior during traveling. It will be beneficial to create a proper adjustment that is needed by Muslim tourist while keep considering an industrial benefit.

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Appendices

Appendix 1: Participants

Table 1: Participants in the research

No	Number of Interviewees	Nationality	Sex	Age	Occupation	Date
1	Three	Indonesian	1 Man 2 Women	20s	Masters student	20-11-2017
2	One	Malaysian	1 Woman	20s	PhD Candidate	2-12-2017
3	One	Syrian	1 Woman	20s	Lawyer	26-11-2017
4	One	Moroccan	1 Woman	20s	Pharmacist	22-11-2017
5	One	Turkish	1 Woman	20s	English teacher	17-12-2017
6	Two	Spaniard	2 Men	30s 50s	Director and Manager of Ibn Battuta Tour	5-12-2017
7	One	Turkish	1 Man	30s	Director of Endulur Tour	5-12-2017
8	One	Algerian	1 Man	30s	Owner of El Taj Halal restaurant	12-12-2017
9	One	Algerian	1 Woman	40s	Owner of Elvira Papas restaurant	11-12-2017
10	One	Turkish	1 Man	30s	Manager of Nemrut restaurant	4-12-2017
11	One	Spaniard	1 Man	20s	Front Office Manager of Five Stars Hotel	5-12-2017
12	One	Spaniard	1 Woman	20s	Front Office Staff of Three Stars Hotel	23-11-2017
13	One	American	1 Woman	70s	Activist in The Mosque of Granada and Owner of local brand of leather shop	9-2-2018

Interview Guide 1 – Devout Muslim Tourist

A. *Intangible aspects of Islamic services and hospitality (Stephenson, 2004) - reason to travel (Traditional/cultural)*

1. Where are you from?
2. What make you arrive here?
3. How does this place attract you? Why?
4. In what ways this place attracts you?
5. What do you consider when you decide to go to Andalucía?
6. Do you think you take your beliefs and practice into that decision? Why? How significant is it?

B. *Tangible aspects of Islamic services and hospitality (Stephenson, 2004): - Sharia-compliance classification, Halal food consumption and production (certification), Islamic event sector*

1. How would you describe Islam?
2. How do you practice Islam in your daily life?
3. How do you practice Islam when you are travelling?
4. Are there any differences? How is it? Why?
5. In what kind of accommodation do you stay?
6. Do you have any specific preference of choosing your accommodation? What is that? Why?
7. Have you ever heard about Sharia-compliance hotel? What is that in your opinion?
8. What aspect needed in Sharia-compliance hotel?
9. How do you eat while you are traveling?
10. In what kind of place do you eat? Why?
11. Do you have any preference on choosing your menu? What kind of preference? Why?
12. Have you heard about Halal food certification? What is that?
13. How important Halal certified food for you while you are traveling here? Why?
14. How do you choose any attraction here?
15. What make you choose that attraction?
16. How do you learn from that attraction? Why?
17. Do you think that attraction related to Islam? Why? How significant is it?
18. Do you think you will take your beliefs and practice when you choose that attractions? Why? How significant is it?

C. *Elements of customer-based adjustment – soft skills – hospitality and services*

1. What do you think about the service in your current accommodation? Why?
2. Do you have any previous expectation toward services in the accommodation you have stayed? What is that?
3. How do you think about the service in the restaurants you have visited?
4. Do you have any previous expectation toward services in the restaurants you have visited? What is that?
5. How do you think about the service in the tour operator you have joined?
6. Do you have any previous expectation toward services from the tour operator you have joined? What is that?
7. How do you think about the service in the destinations you have visited?
8. Do you have any previous expectation toward services in the destinations you have visited? What is that?

D. *Elements of customer-based adjustment - Language Barrier*

1. Do you find any difficulties for expressing what you need when you are here?

2. What do you expect from hotels, restaurants, tour operator, and destination to cope with this?
3. What make you think you need to express what you want?
4. Do you think you will take your beliefs reason into what you have to express? Why? How significant is it?

E. Elements of customer-based adjustment - food beverage choices and Tourism products – The freedom of choice (Smith, 1994)

1. What do you think of the type of menu you can choose in the restaurant and hotel?
2. Do you satisfy for that? Why?
3. Do you think you have many options toward your necessity while you are here? Why do you think of that?
4. What do you consider when you choose your menu?
5. Do you think you will take your beliefs and practice into that decision? Why? How significant is it?

F. Tourism products – The involvement of tourist to access certain activities (Smith, 1994)

1. Do you think you can access any entertainment provided in this destination? Why? Can you give me some examples?
2. What do you normally take when you choose any entertainment you want in the destination?
3. Do you think you will take your beliefs and practice into account? Why? How significant is it?

Interview Guide 2 – Muslim-friendly Hotels (The Services and Hospitality: Smith, 1994)

To begin with: How many visitors do you have that you think are Muslims?

A. Tangible aspects of Islamic services and hospitality (Stephenson, 2004): - Sharia-compliance classification, Halal food consumption and production (certification), Islamic event sector. Sharia-compliance classification

1. Do you have certain facilities for Muslim tourist? What is that? Why?
2. From several Sharia-compliance attributes, which one do you apply/not? Why?
 - The availability of Qur'an, prayer mats, and the direction of Mecca in every room
 - The position of bed and toilet are not facing Mecca's direction
 - Providing bidets in the bathrooms
 - Prayer rooms
 - Serving appropriate entertainment such as no nightclubs or adult television channels
 - Predominantly hire Muslim staffs
 - Staffs wear conservative dress code
 - The segregation of men and women in recreational facilities
 - All female floors
 - Set minimum appropriate dress code for guest
 - Applying Islamic financial system
3. What motivate you to provide/not Sharia-compliance facilities?
4. How do you consider Islamic principle in the operation of this hotel?

Halal food consumption and production (certification)

1. How do you provide food for your customer?
2. How do you provide food for your Muslim customer?
3. Do they differ? Why?
4. Does this hotel also serve alcohol? What do Muslim tourist think about this in your opinion?
5. What do think of Halal?
6. What motivates to serve Halal food? Why?

7. How do you see Halal food?
8. How important is Halal food for your hotels? Why?
9. Do you aware with Halal certification?
10. How do you see Halal certification?
11. How important is having Halal certification? Why?

Islamic event sector

1. Does this hotel have certain Islamic event? What is that? Why?
2. Do you think is it important? Why?
3. How does this hotel offer during Ramadhan? Why?

B. Elements of customer-based adjustment – soft skills (friendliness, understanding) – Tourism products – Hospitality and services (Smith, 1994)

1. How would you describe Islam?
2. How would you describe Muslim?
3. Do you know what is the need of Muslim while they are staying? What is that?
4. How do you know the need of Muslim while they are staying?
5. Do you have certain services/hospitality for Muslim customer? What is that? Why do you have/not have it?

C. Elements of customer-based adjustment – products-specific attributes

1. In your opinion, which products are needed by Muslim market? Why?
2. Have you provided it? What is that? Why?

D. Elements of customer-based adjustment - Language Barrier

1. Have you ever found any difficulties to provide service for non-English and non-Spanish speaker? By whom was that? How was that?
2. Had you found Muslims customers encountered language barrier? How was it?
3. Do you provide special staffs to service Muslims customers who cannot speak English? Why? What kind of language is that? Why?
4. How do you see this?

E. Elements of customer-based adjustment - food beverage choices and Tourism products – The freedom of choice (Smith, 1994)

1. How many menus do you offer for your customer?
2. Do you think everyone can request those menus?
3. How do you see the need of Muslims towards certain dietary-restriction?
4. Do you provide wide-range menu for Muslims? Why?

F. Tourism products – The involvement of tourist to access certain activities (Smith, 1994)

1. How many events you have in your hotels?
2. Do you target Muslims in those activities as well? Why?
3. Do you have any certain activities for Muslim customer? What is that? Why do you have/not?
4. How do you see the involvement of Muslims in the certain events in your hotels?

Interview Guide 3 – Restaurants

To begin with: How many visitors do you have that you think are Muslims?

- A. Tangible aspects of Islamic services and hospitality (Stephenson, 2004): - Sharia-compliance classification, Halal food consumption and production (certification), Islamic event sector.**
Sharia-compliance classification

1. Do you have certain facilities for Muslim tourist? What is that? Why?
2. What motivate you providing Sharia-compliance facilities?
3. How do you consider Islamic principle in the operation of your restaurant?

Halal food consumption and production (certification)

1. How do you provide food for your customer?
2. How do you provide food for your Muslim customer?
3. Do they differ? Why?
4. What motivate you serving Halal food?
5. How do you see Halal food?
6. How important is Halal food for your hotels? Why?
7. Do you aware with Halal certification?
8. How do you see Halal certification?
9. How important is having Halal certification? Why?

Islamic event sector

1. Does this restaurant have special offers for Islamic event? What is that? Why?
4. Do you think it is important? Why?
5. How does this restaurant offer during Ramadhan? Why?

B. Elements of customer-based adjustment – soft skills (friendliness, understanding) – Tourism products – Hospitality and services (Smith, 1994)

1. How would you describe Islam?
2. How would you describe Muslim?
3. Do you know what is the need of Muslim while they are here? What is that?
4. How do you know the need of Muslim while they are here?
5. Do you have certain services/hospitality for Muslim customer? What is that? Why do you have/not have it?

C. Elements of customer-based adjustment – products-specific attributes

1. In your opinion, which products are needed by Muslim market? Why?
2. Have you provided it? What is that? Why?

D. Elements of customer-based adjustment - Language Barrier

1. Have you found any difficulties to provide service for non-English and non-Spanish speaker? From which country were they? How was that?
2. Have you found Muslims customers encountered language barrier? How was it?
3. Do you provide special staffs to service Muslims customers who cannot speak English? Why? What kind of language is that? Why?
4. How do you see this?

E. Elements of customer-based adjustment - food beverage choices and Tourism products – The freedom of choice (Smith, 1994)

1. How many menus do you offer for your customer?
2. Do you think everyone can request those menus?
3. How do you see the need of Muslims towards certain dietary-restriction?
4. Do you provide wide-range menu for Muslims? Why?

F. Tourism products – The involvement of tourist to access certain activities (Smith, 1994)

1. How many events you have in your restaurants?
2. Do you target Muslims in those activities as well? Why?

3. Do you have any certain activities for Muslim customer? What is that? Why do you have/not?
4. How do you see the involvement of Muslims in the certain events in your restaurants?

Interview Guide 4 – Tour Operator

To begin with: How many visitors do you have that you think are Muslims?

A. *Tangible aspects of Islamic services and hospitality (Stephenson, 2004): - Sharia-compliance classification, Halal food consumption and production (certification), Islamic event sector.*

Sharia-compliance classification

1. Do you have certain facilities for Muslim tourist? What is that? Why?
2. What motivate you providing Sharia-compliance facilities?
3. How do you consider Islamic principle in the operation of your tour?

Halal food consumption and production (certification)

1. How do you recommend food to your customer?
2. How do you recommend food to your Muslim customer?
3. Do they differ? Why?
4. What motivate you to recommend Halal food restaurant? Why?

Islamic event sector

1. Does this tour have special offers for Islamic event? What is that? Why?
2. Do you think it is important? Why?
3. How does this tour offer during Ramadhan? Why?

B. *Elements of customer-based adjustment – soft skills (friendliness, understanding) – Tourism products – Hospitality and services (Smith, 1994)*

1. How would you describe Islam?
2. How would you describe Muslim?
3. Do you know what is the need of Muslim while they are in journey? What is that?
4. How do you know the need of Muslim while they are in journey?
5. Do you have certain services/hospitality for Muslim customer? What is that? Why do you have/not have it?

C. *Elements of customer-based adjustment – products-specific attributes*

1. In your opinion, which products are needed by Muslim market? Why?
2. Have you provided it? What is that? Why?

D. *Elements of customer-based adjustment - Language Barrier*

1. Have you found any difficulties to provide service for non-English and non-Spanish speaker? From which country were they? How was that?
2. Have you found Muslims customers encountered language barrier? How was it?
3. Do you provide special staffs to service Muslims customers who cannot speak English? Why? What kind of language is that? Why?
4. How do you see this?

E. *Elements of customer-based adjustment - food beverage choices and Tourism products – The freedom of choice (Smith, 1994)*

1. Do you think Muslims tourist have wide-range choice to eat here? Why?

F. *Tourism products – The involvement of tourist to access certain activities (Smith, 1994)*

1. How many tour packages do you have?

2. Do you target Muslims in those activities as well? Why?
3. Do you have any certain activities for Muslim customer? What is that? Why do you have/not?
4. How do you see the involvement of Muslims in the certain activities in your trip?

Interview Guide 5 – Destination

To begin with: How many visitors do you have that you think are Muslims?

A. *Tangible aspects of Islamic services and hospitality (Stephenson, 2004): - Sharia-compliance classification, Halal food consumption and production (certification), Islamic event sector. Sharia-compliance classification*

1. Do you have certain facilities for Muslim tourist? What is that? Why?
2. What motivate you to provide/not that?

Islamic event sector

1. Do you have special offers in Islamic event? What is that? Why?
2. Do you think it is important? Why?

B. *Elements of customer-based adjustment – soft skills (friendliness, understanding) – Tourism products – Hospitality and services (Smith, 1994)*

1. How would you describe Islam?
2. How would you describe Muslim?
3. Do you know what is the need of Muslim while they are here? What is that?
4. How do you know the need of Muslim while they are here?
5. Do you have certain services/hospitality for Muslim customer? What is that? Why do you have/not have it?

C. *Elements of customer-based adjustment – products-specific attributes*

1. In your opinion, is this destination is needed by Muslim market? Why?

D. *Elements of customer-based adjustment - Language Barrier*

1. Have you found any difficulties to provide service for non-English and non-Spanish speaker? From which country were they? How was that?
2. Have you found Muslims customers encountered language barrier? How was it?
3. Do you provide special staffs to service Muslims customers who cannot speak English? Why? What kind of language is that? Why?
4. How do you see this?

E. *Tourism products – The involvement of tourist to access certain activities (Smith, 1994)*

1. How many activities do you have in this site?
2. Do you target Muslims in those activities as well? Why?
3. Do you have any certain activities for Muslim customer? What is that? Why do you have/not?
4. How do you see the involvement of Muslims in the certain events in this destination?