Value Creation in Tourism: An Islamic Approach

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ABSTRACT: Given the fast growth in the number of tourists and despite the great Muslim population worldwide (according to 2009 statistics, over 1.571 billion Muslims live in more than 100 countries around the world making up 23% of the total world population, and only about 154-200 million of Muslims (around 10-13%) are Shiite; Henderson, 2010), Muslims only share 10% of global tourism market. In addition, this share mainly goes to a limited number of countries such as Malaysia, Turkey, Egypt, etc (Din, 1989). However, estimations show that by 2100, Muslims will make up about 37% of total world population (Henderson, 2010). In other words, although Islam is considered a major tourism market globally, however, special values of Muslims – who have particular needs in their system of beliefs – have not been well defined in the tourism market. In addition, unfortunately, many western countries have dedicated a considerable portion of their foreign exchange income and their scientific studies to this area while Muslim countries have been performing poorly in defining their roles and this has led to distorted views about Islam and Islamic values in non-Muslim countries (Henderson, 2010). Therefore, it seems that by the time the present study is conducted, research on Islamic tourism is still in its infancy (Ala Hamarneh, 2011). The present theory attempts to present a framework on how to create value in a Islamic approach to tourism. This theory deals with all Muslims and supporters of Islam.

Some questions in the area of Islamic tourism include the followings:
Do Muslim countries have proper status in international tourism?
Does the present status of tourism indicate that Muslims’ basic needs in this area have been met?
How can Islam and tourism interact?
Who is a Muslim tourist and what does he/she pursue?
What does “value” mean to Muslim tourists and how can products become valuable to them?
How can Islamic countries play major roles in tourism?
What factors should be taken into account when dealing with value creation in international tourism with an Islamic approach?
Why are Islamic countries not successful in the area of tourism?

Keywords: Tourism; Value Creation; Islamic Tourism

INTRODUCTION

Tourism is a complicated concept that covers a wide range of social, behavioral, economic, political, cultural, and environmental considerations. The concept of tourism consists of a set of activities, services, and benefits which all give tourists particular experiences (Medic and Middleton, 1973). Buhalis believes that a tourism destination has five essential elements: attractions, access, facilities, activities, and tourism-related side services (Buhalis, 2000, 98).

Definitions of Islamic tourism
All marketing and product development effort that are directed at Muslims, even without completely religious motivations (Henderson, 2010)

Efforts that emphasize the significance of Muslim and non-Muslim tourists as new markets and destinations for tourism (Ala Hamarneh, 2011); In other words, such efforts try to promote tourism among Muslims, develop new tourism destinations, and strengthen inter-organization and inter-government cooperation in the Islamic World.
Cultural concepts in relation to Islamic tourism (Islamic cultural-religious sites) (Ala-Hamarneh, 2011).

Tourism through Muslims, although it can be extended to include non-believers (subject to compliance with Islamic values) (Shakiry, 2008).

Religious tourism (pilgrimage and visit to holy places around the world of Islam) (Hassan, 2007).

Islamic tourism in the sense of a new moral dimension of tourism based on acceptable values and ethical and transcendental standard (Hassan, 2004).

Islamic tourism in a sense of any activity, event, experience, or favor done at the destination in accordance with Islamic standards, alone or along with others, and in connection to visiting historical, artistic, and cultural sites, heritage, life style, economy, health, education, and other human interests (Wikipedia).

Din (1989) argues that Islam regards traveling as a purposeful activity centered on motivations (p. 552). Muslims travel to achieve their physical, social, and spiritual goals (Sahih-Al Bukhari, 2011). In other words, tourism is a meaningful activity originating from Islamic motivations.

Islamic tourism focuses on such issues as engagement (by Muslims), places (Islamic destinations), products (residential places, foods, and beverage), dimensions (economic, cultural, religious, etc), and managing service processes (marketing and ethical issues). Motivations and intentions are remarkably important in Islam, since they are related to attitudes and their outcomes (Ala-Hamarneh, 2011; Hassan, 2007 and 2004; Henderson, 2010). In addition, creating value in Islamic tourism to attract and maintain tourists in Islamic societies, on one hand, and encouraging people of other countries to visit Islamic countries, on the other hand, require a thorough examination of motivations.

**Islamic tourism: a motivational perspective**

In a well-known quotation, Prophet Muhammad says, “Acts are rewarded based on their intents and motivations. And everyone shall be rewarded based on what they intent to do” (Sahih-Al Bukhari, 2011). Therefore, Islamic tourism can serve as an activity which roots in Islamic motivations and principles.

Such activities may include hajj, umrah, and so on. Other activities are those performed to give thanks to the merciful God whose greatness and generosity is observable everywhere (whether in old or new times) (Din, 1989, 551-2).

**A definition of Islamic tourism based on motivational perspective**

Therefore, Islamic tourism can be defined as traveling activities of Muslims when moving from one place to another or when residing at one place outside their place of normal residence for a period less than one year and to engage in activities with Islamic motivations. It should be noted that Islamic activities must be in accordance with generally accepted principles of Islam; i.e. halal (Zamani Farahani and Anderson, 2010).

**Islamic tourism as a trade activity (halal tourism)**

In the Islamic literature, the term “halal” means religiously acceptable and refer to those things that can be used by Muslims (Diyanat Isleri Baskanlig, 2011). It is halal to use or consume things that have not been prohibited by the Holy Quran or in Hadiths by Prophet (Gulen, 2011). The opposite term is “haram” which refers to those things may not be used by Muslims. Therefore, a Muslim is expected to benefit from halals and to avoid harams.

**Decisions on the value of halal products**

In the area of consumer behavior, researchers believe that the decision making process used by consumers consists of four distinct steps (Kotler and Armstrong, 2011).

Motivations: motivations involved in tourism activities generally include trading, visiting relatives and friends, performing physical activities (shopping), and having fun (Goeldner and Ritchi, 2006). Particular motivations for Muslims include doing good deeds for God, hajj and umrah, acknowledging man’s insignificance compared to God, strengthening brotherhood among Muslims (Din, 1989), as well as trading, health and leisure, learning and acquiring knowledge, gaining information from scholars, knowing other cultures, promoting Islamic culture, learning from the past, etc (Din, 1989, Aglamz, 2009, Kusursuz, 2011).

Decision making: regarding Islamic tourism, true decisions are made based on Islamic principles which affect other steps of the decision making process.

Services: consumption of products includes emotional dimensions (pleasure), non-material dimensions (spending time, efforts, and spirit), and quality of services (Oliver, 1999).

After-purchase assessment: this includes perception of value, satisfaction, and behavioral attitudes (e.g. recommendations, complaints, and tendency to re-visit) (Baker and Crompton, 2000).
An important dimension of making purchasing decision is evaluation of product value. Researchers agree that customer’s satisfaction and willingness to buy positively affect perceived value (Alegre and Garau, 2009).

**Value assessment**

In value assessment, customers compare what they gained (advantages) with what they gave (price and non-material costs) (Duman and Mattila, 2005). In Islamic tourism, assessment is done in a quite different way.

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**Figure 1. A Model of Perceived Value for Islamic Tourism Decision Making Process**

Denotes Tourism Participation and Evaluation Process for Non-Muslim Tourists

Denotes Tourism Participation and Evaluation Process for Muslim Tourists

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1254
Based on Islamic needs. In other words, indecency, gambling, eating pork and other haram foods, drinking alcoholic beverages, and inappropriate clothing and makeup are prohibited (Zamani-Farahani and Anderson, 2010: 8081). In addition, Muslims are expected to do their prayers in a clean place and to fast in Ramadan (Hashim et al, 2007). Therefore, Muslims’ engagement in tourism activities is subject to receiving halal products, services, and environments. As such, Muslim and non-Muslim tourists can be identified based on their motivations in traveling and shopping, as shown in the above Figure.

**Halal tourism**

As a concept, halal traveling and tourism is composed of three elements: (1) strengthening and promoting Islamic culture and values, (2) creating economic advantages for Muslim societies, (3) improving Islamic self-esteem, identity, and beliefs.

Kempin Ski and Zurich are constructing 30 hotels in collaboration with the Islamic company Financial Guidance Group which will open by 2015 in Africa, Persian Gulf region, and Europe (Best Western). Halal hotels are to open in Malaysia, Bahrain, and Oman.

Almulla Hospitality is opening 150 halal hotels in the Middle East, Europe, and North America by 2015. In Dubai, Jawhara Hotels plans to allocate 2.5% of its net income to develop companies in Muslim countries.

Currently, halal markets include travels and trips, tourism, hospitality, IT, portals, websites, media, banking, different types of insurance, investment, capital market, warehousing, makeup, fashion, shopping, education, halal leisure activities and foods, real estate agencies, shopping, etc (Smith, 2011).

**Hall economy**

Given what described above, the fast growing halal economy provides all countries with great opportunities. Halal economy is a type of product in tourism which offers all services based on Islamic beliefs and deeds.

This not only covers foods, but also production, processing, and distribution of products, additives, and elements. Halal economy also finds applications in medical equipment, cosmetics, and personal hygiene products. Henderson (2010) states that taking into account Islamic rules, hotels may rely on such rules as alcohol abstinence, having halal foods, having Quran and prayer devices at rooms, having no bed or toilet in Kiblah direction, having prayer room, having proper entertainments, having Muslim staff, Islamic clothing codes for staffs, separating leisure places for men and women (e.g. pools, spas, etc), and investments by Muslims.

**Tourism difficulties in Islamic countries**

Poverty, lack of necessary standards, insufficient facilities and tourist attractions, negative Figureatures deFigureeted by western countries, wars going on in many Muslim countries (e.g. Lebanon, Syria, Libya, Iraq, etc) which portray a landscape of war, in addition to insufficient internal security including domestic quarrels and political divides (sometimes imposed by foreign countries), governmental attitude, improper tourism policies, negative propaganda by western countries, lack of regional security (political instability – like India-Pakistan dispute over Kashmir borders – which create a distorted perception in foreign tourists)

**Traveling and its value in Islam**

The following phrases show how Islam attaches great value to traveling:

It helps people reduce pressure and bring calm to their mind, body, and soul. A man can acquire knowledge and information through searching and thinking (Q 22: 46)

See the beauty of what God has created. Think of the origin of creation (Q 29:20). Man can gain invaluable information by thinking about how this world was created.

In the Holy Quran, God says that all living things in the world have been created from water (Q 21:30). In addition, God calls people to visit historical sites and learn from the mistakes made by the previous generations of mankind (Q 32:26, 6:11, 12:109, 47:10).

Islam considers travelling and exploration as a call, whether in words or deeds, for choosing the right path. Of course, one who calls for traveling should possess proper knowledge and behavior to communicate the correct Islamic message to societies.
Prophet Muhammad (PBUH) says “Deeds are judged by intentions”. Therefore, if someone travels or migrates for God, they will be carrying the message of God while if someone travels for material goals (for marriage or for spouse), they will be conveying a message they intend by this type of traveling.

**Features of Islamic tourism**

Din (1989) classifies Islamic tourism as a purposeful tourism since tourists should pursue goals that are based on humanitarian principles. Tourists may also seek pleasure and giving thanks.

In this view, the concept of Islamic tourism has the following properties:

- Islamic tourism is flexible, reasonable, simple, and sensible.
- It is flexible since Islam calls people to visit places around the world. People can accompany their family members and friends to visit historical sites. Islam favors peace and encourages people to seek beauty in historical sites.
- Such activities reaffirm faith through giving thanks to the merciful God as the only creator of the world.
- Islam is a simple religion since it reveals what a man must do. Praying for five times during a day helps bring physical, emotional, and mental peace. This is also a symbol of giving thanks. In fact, praying is a natural treatment.
- While traveling, Muslims have to do the same things only in easier ways. For example, a traveler is not required to fast or to perform full prayer.
- Islam creates balance between two dimensions of life: traveling can strengthen connections between people and between men and God. Thus, tourism can lead to satisfaction from the world and the afterworld.

**Existing motivations in Islamic tourism**

Religious tourism is motivated by religious or spiritual causes. There are also other motivations to tourism; for example, tourism on vacations, cultural tourism, social tourism, economic tourism, and political tourism.

Islamic tourism is a form of religious tourism because tourists visit religious rituals, conferences, and ceremonies at national, regional, and international levels and in religious venues.

Although Islamic tourism involves the abovementioned elements, however it depends on other types of tourism such as social and economic tourism. Of course, this combination must always accord to Islamic rules.

Spiritual dimension is a solution to many social and personal problems. Other dimensions involve human’s tendency to development, emotions, physique, mind, and society. In other words, spirituality inclines toward trade and sociological approaches.

**Religion and its importance**

Religion affects social norms, customs, tradition, culture, and individual behaviors (Poria et al., 2003). Muslims have particular culture and behaviors which should be taken into account by countries that want to have a larger share in Islamic tourism and to meet religious needs (Battour, 2010).

**There are two types of religious tourism**

- Tourism to perform religious duties;
- Tourism to obtain knowledge and promoting it in a broader area to seek the mercy of God and to attract tourists.

Religious and spirituality: in Islam, religion and spirituality are closely interconnected (Hag and Wong Hoyin, 2010). In terms of religious and spiritual tourism, Islam consists of hajj, umrah, and pilgrimage.

**Tourism destination**

Muslims need a kind of traveling that centers around Islamic features of tourism destination in order to meet their various needs. There are two major types of elements in tourism destinations that can attract Muslim tourists: tangible and intangible features.

- Having mosques and praying facilities at tourism sites (Battour, 2010; Syed, 2001), calling for prayer, having Kiblah indicators, having water tabs at hotel WCs and parks, halal foods and restaurants serving these foods, and adherence to Islamic code of conduct and clothing in hotels (Zamani – Farahani and Anderson, 2010),
- easy access to places for praying (e.g. mosques and praying rooms), prohibition of prostitution and its channels of promotion, offering roadmaps to praying facilities (at tourism information centers, hotels, airports, parks, etc),
- presenting praying times (at tourism information centers, hotels, airports, parks, etc), having no alcoholic drink in hotel fridges, prohibition of advertisements featuring indecent images of women on billboards, and prohibition of gambling (Din, 1989) are among some important features.
Clearly, having Islamic features at a place will improve total satisfaction in Muslim tourists and such features as offering halal foods (Hashim et al., 2007) and Islamic facilities can also be used in non-Muslim countries to attract Muslim tourists.

**Role of appealing and repelling factors in selection of destination**

Many researchers believe that appealing and repelling factors significantly affect selection of tourism destination (Jang and Caj, 2002; Yoon and Uysal, 2005).

According to Castanó et al. (2003), motivation can encourage three tourism activities which lead to tourism behavior: goal in tourism (why?), destination of tourism (where?), and destination-by-destination feedback (satisfaction) (Laguna and Palacios, 2010, cited in Devesa).

Many researchers have argued that to explain behaviors one has to identify their motivations (Anderson, Juaneda and Sastve, 2007; Battour, 2010).

Repelling motivational factors are linked to emotional or internal feelings (for example, when people seek changes or want to escape from their usual life by finding new destinations) Appealing factors, however, are linked to the features of destination. (for example, visiting historical sites, small costs, etc) (Laguna and Palacios, 2010).

Appealing and repelling factors can be regarded as demand and supply factors in markets based on tourism behavior (Battour, 2010).

As seen in the Figure below, Islamic features play a moderating role in tourist satisfaction. Zabkar el al. (2010) believe that high-quality services are important since they create tourist satisfaction which, in turn, leads to spreading word of mouth and repeated visiting.

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**Tourism in the Holy Quran**

A review of the verses of the Holy Quran shows that traveling and exploration have been emphasized at least in seven verses:

1. Studying the life of the people of the past (3: 137)
2. Studying the destiny of the people of the past (30: 42)
3. Studying how prophets were raised (16: 36)
4. Studying the life of evildoers (6: 11)
5. Thinking about the creation
6. Thinking about what happened to wrongdoers
7. Visiting safe and prosperous towns (34: 11)
8. The Holy Quran calls people to travel and to learn lessons from what happened to the infidels and deniers of divine signs.
9. In general, it can be said that traveling helps people achieve theoretical and practical explanations and to reaffirm their faiths in the resurrection day. Traveling helps people learn from the past and prevents tyranny and oppression.

10. Travelling improves sight, hearing, and inner knowledge and rescue people from inactivity and inanition.

**Traveling customs in Islam**

All religions, and particularly Islam, have identified a number of duties and ethical codes that should be followed by travelers. Many hadiths say that “Respect your guest even if he is infidel”. On the other hand, guests are recommended not to bother their hosts by prolonging their stay.

Imam Ali (PBUH) had a poem about traveling:

To obtain superiority, perfection, and virtue, set your feet out of your birthplace. Leave your town for foreign cities and find your way to traveling and exploration.

There are five benefits to traveling which can be gained by leaving your hometown.

**These five benefits are**

- **Joy of traveling**: that helps you relieve sadness and pain. When someone is bound to stay in one place, their past and memories remind them of their problems and difficulties. When you leave your town, you leave all these pains behind. So the first benefit to traveling is to relieve pain and sadness. At least, human soul, which suffers from these pains, will be relieved temporarily and will experience joy.

- **Livelihood**: a smart person can make money while traveling. One should not limit his thoughts to his surrounding environment. It is possible that someone reaches a better life in a new environment.

- **Knowledge**: make money and acquire knowledge. Any knowledgeable person has a complete world. There may be knowledgeable persons in the town where you live. But other persons may have different forms of knowledge, although they may not have the same level of knowledge. When you meet another knowledgeable person, you learn new things and acquire new forms of knowledge. Traveling helps you improve your knowledge and gain more.

- **Customs and traditions**: customs and traditions are not limited to those observed by the people of your town. You encounter other forms of customs and traditions when you travel to other places and you may find them better than yours. You learn new traditions and customs, compare them to your own, and improve your habits. In fact, traveling helps learning from new cultures and gives people more choices.

- **Company**: another benefit of traveling, next to acquiring knowledge, is company. What does company mean? It means to have companion. While traveling, you may meet great men. Sometimes, this brings perfection to your soul. “To obtain superiority” means that you should not limit your goals to finding expensive hotels, best foods, excellent leisure places, and so on. A traveler accompanies great men of society and gains virtue. Therefore, traveling is among the basic needs of human and plays an indisputable role in human life.

In a hadith, Imam Reza (PBUH) emphasizes giving away food, good conduct, and having fun, while adhering to the rules set by God as customs of traveling. Some of these rules include kindness, avoiding disputes with comrades, consulting, keeping secrets, benevolence, faithfulness, bravery, optimism, avoiding retelling difficulties, cooperation, having good words, avoiding eccentricity, forgiveness, sympathy, spending money among comrades, and having a proper plan.

**Planning based on rules**

Quality management for tourism is an important element in promoting tourism industry. Proper tourist attraction management should mobilize all available resources to attract tourists in the best possible way. Planning should be made in accordance with Islamic rules.

Movement toward sustainable strategies is a must in Islamic tourism and should be achieved through consistent management and employing new ways of attracting tourists.

**Relative and competitive advantages**

For tourist destinations, relative advantages come from natural resources gifted by God including climate, landscapes, plants and vegetation, wild life, etc, while competitive advantages relate to how such resources are put into use in long term (e.g. by quality management, staff skills, levels of services, and government policies) (Crouch and Ritchie, 1999, 142).

The microenvironment of a destination which partly includes traveling and tourism services, tourism markets, stakeholders, competing destinations, etc, immediately affects those environments which should follow the trail of competition.
International tourism environment brings about a number of obstacles that should be overcome by destinations that compete over tourists.

In addition, these factors provide destination with opportunities for innovation and market exploration (Crouch and Ritchie, 1999, 146). Several models, including the one developed by Crouch and Ritchie (2000:3), have been proposed for competitive destinations.

**Qualitative factors contributing to qualification of a destination**

There are factors that affect success or competitive advantage of a destination at international level. These factors may lead to limitations on or management of competitive strength of a destination and involve ability to attract tourist, interaction between different elements, health and safety, promoting image, brands, and awareness, and creating trade names, costs, and values (Crouch and Ritchie, 1999, 150).

In addition, factors like demand for a destination (attractions and obstacles involved), management of destinations (management and marketing efforts), organizing abilities of destination, information system and research abilities, productivity and consistent experiences (Crouch and Ritchie, 1993) largely contribute to competitive advantage of a destination.

It should be noted that destination management indicates a number of management processes that can increase attraction and demand for a destination. Supporting factors include infrastructures, access, facilities, hospitality, companies, etc. financial factors, marketing, marketing research, human resources, management of visitors and stakeholders are among the factors that contribute to qualification of a destination.

Porter et al. (1990, 77) enumerate factors like situational factors (e.g. personnel and infrastructures required for competitive advantage), demand factors (demand for goods and services), related and supporting industries, strategies, structure, and competition.

Knowledge is the most important source of competitive advantage. There is no universal definition for knowledge. The term “knowledge” may refer to the need for seeking some common features (Ritter and Gemunden, 2001).

**Information and communication systems in tourism**

Tourism is heavily based on information that is inevitable in international marketing (Sheldon, 1997). Electronic tourism refers to all processes and value chain in tourism, traveling, hospitality, entertainment, etc.


**Value creation**

Most successful organizations know that any business seeks creating value for customers, staffs, investors, and all persons involved in the process. In fact, sustainable value cannot be created only for one group without regarding other groups. The focus here is on creating value for customers but this is not possible without having proper staffs or investors who regularly receive proper return on their investment.

Value creation is a set of activities that increase the value of products and services even for several companies. Many of those involved focus on customers who buy their products and services and shareholders who wish to increase the value of their shares. The following Figure shows how this is done in an organization.

**The importance of value and value creation in tourism**

Value can lead to interaction between customers, goods, and services (Payen and Holt, 2001). Some consider a broader definition which includes non-financial costs, competence, marketing, and social factors (Bion et al, 1997). Others believe that value is a balance between what people perceive and what they should give to obtain something (Trischler, 1996).

Mc Gray (1998) proposes that although it is difficult to define value, however, it is even more challenging to create value. Many value creators are the source of competitive advantage (Norman and Ramirez, 1998).
Figure 3. Strategy Maps: Converting Intangible Assets into Tangible Outcomes by Robert S. Kaplan, David P. Norton. 2004

Value chain
Porter (2003) states that value chain helps organizations analyze their particular activities to create value for customers and achieve competitive advantage. In his view, value creation for each organization is a goal in each strategy (Porter, 2003). One model used in value creation for tourism is the model developed by Fabricius (2001: 76). He also considers Porter’s model as an applied model for tourist destination (Fabricius, 2001: 76).

Importance of competition in tourism
Strategic balance between an organization and its environment to achieve competitive advantage has been emphasized by Porter (1980; 1985).

Other scholars believe that an outlook development should be emphasized for tourist destinations (Richie, 1993; Ritchi, 1999).
Since maximizing benefits of economic growth, development, planning, and tourism strategies not only requires focus on demand and supply but also on value creation, therefore, accurate analysis and broad changes are needed for this purpose.

Offering better tourism products requires identification of important resources (environmental, industrial, and organizational resources) and competition at national and international levels.

Premise:

**CONCLUSION**

*importance of value and value creation in tourism*

According to Porter (1985) value is created when advantages considered by customers, costs, and a combination of organizational activities to achieve these goals are identified. Norman and Ramirez (1998) believe that to create value, organizations should become consolidated and start creating value.

Relative and competitive advantages, information and communication system, e-tourism, value of knowledge, value chain (analysis of certain activities that lead to creating value for customers) are all among prerequisites of creating value. For this purpose, particular emphasis should be made on strategic management, planning, and society to satisfy all stakeholders.
Based on what described above, the researcher developed a model, depicted below, for value creation in Islamic tourism. In the researcher's view, the missing link in tourism, in general, and in Iranian tourism, in particular, is creating value through Islamic tourism. In other words, to improve tourist destinations in Iran and other parts of the Islamic world, it is necessary to pursue related goals based on Islamic principles and to manage such goals in a strategic way in order to provide competitive advantage in today's dynamic world. As such, it is necessary to meet Islamic tourists' expectations not only to provide tourists with desirable experience but also to protect the existing values and quality of life at destinations.

As seen in the model below, there are interactions between all components of the model. This model is useful for all stakeholders (including people) at both micro and macro levels. In other words, success at national and international levels requires creating balance between destination goals and the existing elements used to create value in Islamic tourism in a consistent way in order to develop tourism in Iran and to promote Islamic values worldwide since in today's world people interact more than ever. Thus, they should have higher levels of cultural interaction and more knowledge of their values and norms. All cultural elements, values, and norms should be employed to resolve gender and social inequalities and to protect human rights.

In this regard, Islam plays a prominent moderating role in tourism. Islam particularly emphasizes health, welfare, and peace among nations and promotes unity and brotherhood among Muslims by avoiding anything that may diminish common values and closeness between different societies.

Although there are obstacles in Islamic tourism (e.g. insufficient research activities, presence of improper images, lack of policies and guidelines, and lack of coordination among the organizations involved in the process; Din, 1989), however, Islamic tourism and acquiring more knowledge in this area are expected to help destinations to overcome these obstacles.

It is hoped that this theory can lead to innovations in the Year of Domestic Production and help Islamic tourist destinations create value and provide tourists, and particular Islamic tourists, with desirable experience.

**Some approaches to promote Islamic tourism**

In addition to what described above, advertising and disseminating information (hospitality as a prominent characteristic of Iranian people should become known to the world and a proper image of Iran should be developed in minds of people around the world), cannot be carried out only by emphasizing the term “Islamic tourism”. Islam and its rules should become apparent in all conducts. Media can be employed to inform people of these aspects.

Furthermore, marketers and destination managers should consider effective strategies in connection to Islamic features of destinations, tourist satisfaction, and loyalty to destination. Such studies can help destination marketers encounter Muslim tourists in a better way. In addition, managers will be encouraged to design more creative plans and tourism products to improve tourist satisfaction.

Marketers should take into account cultures of Islamic countries when designing travelling and tourism packages.

Hospitality managers should pay attention to Islamic architecture in designing hotels. With regard to airlines, it is necessary to provide passengers with halal tourism in flights (particularly in flights to hajj and umrah) by offering such services as menus for halal foods, call for prayer during flights, providing passengers with the Holy Quran and halal entertainments, and so on.
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