

INFLUENCE OF CONSUMER ATTITUDE AND INTENTIONS ON DESTINATION IMAGE OF MUSLIM TOURISTS

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ABSTRACT

The results of the study show that consumer attitude and intentions have a positive impact on the destination image of the Muslim tourists. The relationship shows that positive attitude and intentions help to establish the destination image. It implies that destination image is positively predicted by the attitude of tourists who visit the place of interest. The Halal tourism is a growing field in the tourism sector and it requires better understanding for future enhancement. Future studies can take subjective norms as one the indicators of the independent variable. A more refined study by focusing on the perceptions of tourists can be indicative for the researchers and academicians.

KEYWORDS: MUSLIM TOURISM. TOURIST DESTINATIONS. POSITIVE IMPACT. POSITIVE ATTITUDE.

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INTRODUCTION

Diversity in tourism and special interest tourism is not only gaining attention of hospitality industry but also of researchers. Religious belief, values, culture and tradition are new aspects that tourist looking for now days. Halal tourism is an intriguing concept among the many tourism ideologies. Concept of halal tourism is guided by Islamic teachings and principles in all their aspects (Battour et al., 2017; Battor & Bhatti, 2013; Eid & El-Gohary, 2015; Timothy & Olsen, 2006). As per Global Islamic Economy report the global Muslim tourist is expected to be worth \$238 billion in 2019 and will contribute to 13 % of total global expenditure. Halal tourism is affected by tourist behaviour as Muslim tourist considered their religion and belief while choosing destination image for jaunt, they become more sensitive to consume product and service that is halal (Weidenfeld & Ron, 2008; Muhammad,1989). Timothy & Olsen, (2006) add on that Religious tourism to be one of the less studied forms in tourism research.

INFLUENCE OF SHARIAH LAW ON HALAL TOURISM

Shari'ah (Arabic: شريعة *sharī'ah*, ("way" or "path") is the orientation or religious law of Islam. Muslims believe in Sharia law which is derived from two primary sources of Islamic law mandates: the principles set forth in the Qur'an and following the Sunnah (ways) of the last Islamic messenger Prophet Muhammad. Muslims believe Sharia is God's law, but they differ as to what exactly it entails. Modernists, traditionalists and fundamentalists all depict different views of Sharia as they belong to different schools of Islamic thoughts and scholars. Different countries and cultures have proliferated interpretations of Sharia as well according to their Imam (Spiritual Leader). Sharia deals with many topics addressed by secular law, including crime, politics and economics, as well as personal matters such as sexuality, hygiene, diet, prayer, and fasting. The Islamic

judges apply the Shariah law who enjoy an official status as a religious leader, scholar or political leader. The Shafi'i School of Fiqh written by Ahmad ibn Naqib al-Misri, recognizes Sharia law into the following topics: Purification, Prayer, The Funeral Prayer, exemption of Poor Tax, Fasting, the Pilgrimage, Trade, Inheritance, Marriage, Divorce, Justice and Dietary.

In some areas, there are substantial differences in the law between different schools among "Reliance of the halal Traveller", an English translation of a fourteenth century reference on different countries, cultures and schools of thought. The Dietary among Muslim tourists plays an important while travelling from one place to another. The food/diet of a tourist is a basic need while choosing a destination for tourism. Islamic law does not allow an all-inclusive list of pure foods and drinks. However, it prohibits Swine, blood, the meat of dead animals and animals slaughtered in the name of someone other than God. Slaughtering an animal (which is allowed to eat) in any other way except the prescribed manner of cleansing (tazkiyaah) by taking Allah's (god's) name, which involves cutting the throat of the animal and draining the blood in prescribed manner accordingly as per the Muslim tradition. Modern methods of slaughter like the captive bolt stunning and electrocuting are also prohibited in Islam. The prohibition of dead meat is not applicable to fish and locusts or other sea food etc. Liquor and gambling are expressly and majorly prohibited in the Qur'an, and Sharia law. Muhammad is reported to have said: "He who plays with dice is like the one who handles the flesh and blood of swine". All these measures would be considered while choosing a Halal destination by tourists besides, the tour agencies have to abide by the coreprinciples for a successful Halal tour.

The awareness of Halal issues has significantly increased among Muslim tourists and Muslim tour operators. Halal tourism is a rapidly growing industry and so there is a growing interest in Halal options to satisfy Muslim travel needs. Moreover, there is a concomitant growing interest in Halal tourism among researchers, policy makers, industry players, and destination marketers. There is a scarcity in the market of the books that discusses the topics of 'Halal tourism', 'Islamic tourism', and 'Muslim-friendly

destination'. Destinations, hotels and resorts, airlines, and travel agents are now more interested than ever before in understanding the Halal related subtitles.

A swiftly growing sector of the tourism industry strives for special activities during holidays ranging from educational, artistic and cultural to sports and outdoor pursuits. Through this chapter researcher tries to assess the development and nature of halal tourism, the range and sort of exercises accessible, the business openings and administrative issues they present and likely future patterns. Halal tourism is a subcategory of tourism which is adapted for Muslim families who abide by the guidelines of Islam. The researchers and industrialists have acknowledged the need to understand this unique tourism method.

Additionally, it is normal that Halal will be a competitive tourism practice in future. Inns, resorts, carriers and travel operators are prescribed to position it in Halal tourism advertisements. The activities that are taken into account to make the destinations amicable for Muslims by some non-Muslim nations may induce different prospects for Muslims. It is normal that international brands in tourism sector may address this opportunity. Besides, numerous nations and organizations in Asia Pacific locale are relied upon to expand consideration. The inns in such tourist areas don't serve liquor and have isolated swimming pools and spas for Muslim tourists. Malaysia, Turkey and numerous other nations are endeavouring to draw in Muslim sightseers from different corners of the world offering offices as per the religious convictions of Muslim voyagers. At exhibit, the presence of this industry has not been perceived universally based on halal standard. In this manner the reason for this part is to look at the significant determinants influencing disposition and aim of Muslim visitors while picking the place for travelling. Further, through proper investigations and surveys important information will be accumulated for Muslim tourists. In this study the researcher has utilized the non-probability convenience sampling technique which is appropriate for the nature of the study. A self administered questionnaire is developed for this purpose to assess the intentions and attitude in relation to the destination image of the Muslim tourists.

This chapter elucidates the wellsprings of Shariah and its broader aspects related to the Halal tourism. The article focuses on the implications of acknowledgment of Shariah in the tourism and convenience ventures. Following this is a portrayal of the present wonders of "Halal tourism" and "Islamic Hospitality" appeared through selected cases from Muslim countries of Asia and the Middle East. Therefore, the achievement of creating and promoting Halal tourism goal must be guided by the selection of Islamic lessons and standards in all parts of tourism exercises. The change of "Islamic organized" benchmarks is discussed that offers new thoughts, for instance, "Shariah-reliable," which suggests Islamic idea of being without alcohol, wagering free, and the openness of "Halal" food. The quantities of Shariah agreeable lodgings and Halal resorts are as yet constrained in non-Muslim goals. Along these lines, this is a business that opens door to assist interest in tourism industry internationally particularly in nations that have a large number of Muslim tourists. The article also discusses future examples and hurdles related to Halal tourism. This paper investigates the idea of Halal tourism alongside the segments which constitute consumer behaviour. It presents an opportunity to showcase a new dimension of tourism sector. The opportunities and difficulties in creating and showcasing Halal tourism are also assessed in this chapter. Advertisers and strategy creators who are worried about halal issues will comprehend the Islamic pre-requisites identified with tourism. This will enable them to pick appropriate halal options. The information of Halal tourism idea and parts are applicable to industry players alike in creating Halal tourism framework and offices, halal travel bundles, and halal travel exercises. It will also enable them to plan particular messages for promoting correspondence to pull in Muslim sightseers. Therefore this part gives a framework of the issues defying Muslim wayfarers in southeast India, both neighbourhood and in global setting. The study in this manner discusses halal sustenance traditions and the centrality of halal support in a tourism setting. Furthermore, the study demonstrates the delayed consequences of an examination of voyagers inside southeast India and the issues that concern regarding halal sustenance availability.

HALAL TOURISM ISSUES AND CHALLENGES

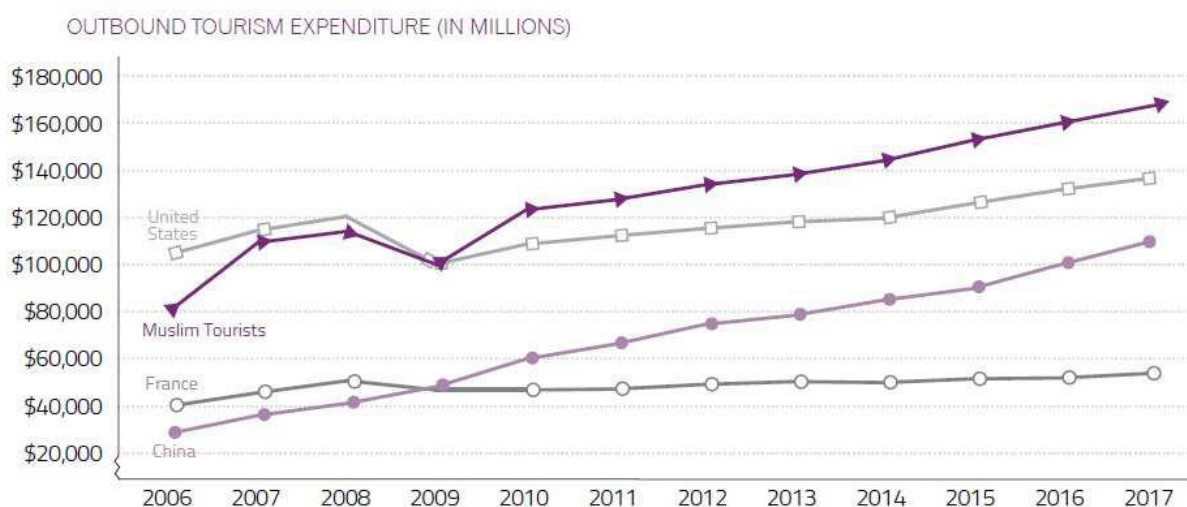
Worldwide tourist destinations have fascinated voyagers to explore beyond the domestic vicinities. While on pilgrimage when travellers visit the holy place it is certain that they will also be interested in sightseeing. After visiting the sacred place tourists often go to the nearby areas to the holy place popular for one thing or the other. It means to utilize their additional time tourists spend time at food joints or popular restaurants and areas with historical or cultural significance. A fair example of one such destination is Indonesia where a rich diversity in language, society and customs could be observed. Since, majority of population in Indonesia is of Muslims so it is easy for the tourists and the tour operators to understand the regulations of the Halal. The destinations around Indonesia comprise of Mosques, palaces and tombs that have both religious and cultural significance to the Muslims (Jaelani, Setyawan, & Hasyim, 2016). Halal tourism in past few years has established its name as one of the branches of religious tourism with unique features. It has also added to the economic development of the countries following Shariah law.

Both of these terms (Shariah and Halal tourism) to be used simultaneously in the following article because it has substance and dimension of the same religion or the lawful term as part of five types of Islamic law (mandatory, sunnah, permissible, makruh and haram) in principle, derived from the term shariah (Jafari & Scott, 2014). For the hospitality industry Shariah and Halal tourism has developed a new option for the growing travel industry in South east Asia and Asia Pacific (Samori, Salleh, & Khalid, 2016). The dynamics of world tourism in the last three years, influenced by the increased number of trips across the country and the growth of the economy, especially in the Asia-Pacific region. Total world travellers in 2014 reached 1.110 million overseas trips, up 5% compared to the previous year. In 2014 more than 300 million (27.1% of total world travellers) did travel to Asia and 96.7 million of them go to Southeast Asia. Since 2014 the Global flow of tourists has grown at the rate of 4.5% and several factors

have steered the tourism sector growth. Indonesia also experienced an increase in world tourism, from 9.3 million in 2014 to 10.4 million in 2015 (up 2.9%), and in 2016 was able to break the 12 million tourist arrivals (Bappenas, 2016).

GROWTH AND OPPORTUNITIES FOR HALAL TOURISM

As per the annual report of Saudi Arabian Monetary Agency (SAMA) by 2020, globally the tourism sector will offer a considerable amount of employment opportunities. The figures are higher than the 2015 values of 1.3 million and reach up to 1.8 million approximately. The graph exhibits statistics and forecasts of the outbound tourism expenditure of Muslim tourists from 2006- 2017.



Source: "Global Muslim Lifestyle Travel Market 2012"

In its research, Crescent rating also gave a Table of the Top 10 Halal Friendly Destinations for the Year 2012.

| <u>Top 10 Halal Friendly Destinations 2012 (OIC Countries)</u> | <u>Top 10 Halal Friendly Destinations 2012 (non-OIC Countries)</u> |
|--|--|
| 1. Malaysia | 1. Bosnia & Herzegovina |
| 2. Egypt | 2. Singapore |
| 3. Turkey | 3. South Africa |
| 4. Indonesia | 4. Sri Lanka |
| 5. United Arab Emirates | 5. Gold Coast (Australia) |
| 6. Morocco | 6. Delhi (India) |
| 7. Tunisia | 7. London (UK) |
| 8. Jordan | 8. Bangkok (Thailand) |
| 9. Brunei | 9. Munich (Germany) |
| 10. Qatar | 10. Vienna (Austria) |

Source: Crescent rating (2012)

Between 2015 and 2060, the Muslim demographic is expected to grow more than twice as fast as the overall world Population. The forecasted values show a steep rise in the global Muslim centric tourists from 1.8 to 3 billion by 2060. In terms of consumer spending, in 2015 the global Islamic economy generated approximately US\$ 1.9 trillion in food and lifestyle sector expenditure. Further, this market is expected to grow to US\$ 3 trillion by 2021 2. The Muslim travel market segment is a highly lucrative segment in contemporary tourism. As per the Crescent Rating Global Muslim Travel Index 2017 (GMTI 2017) global tourism tracked an estimated 121 million Muslim international travellers in 2016, a gure projected to grow to 156 million by 2020. This segment's travel expenditure is estimated to reach US\$ 300 billion by 2026.

The 2017 report indented the younger Muslim population as one of the key drivers of growth in the Muslim Travel Market. "Muslims are also the youngest segment amongst all other major religious groups with a median age of 23 years old in 2010.

These trendsetters are shaping the future travel industry through their strong viewpoints and unique purchasing behaviours”. People under the age of 30 make up 60% of the population in Muslim majority countries that is approximately 1 billion people. In contrast, only approximately 11% of the world’s population is under 30. By 2030, 29% of the global population aged 15 – 29 is projected to be Muslims also the growth of the global Muslim population, especially the increasingly affluent young Muslim market segment, signals a huge potential for Muslim-friendly travel related products and services in the international market. Concurrently, there has been a growing interest in the early 2000s travellers in recent years. The Millennial generation (also referred to as Gen Y), within the 20 to 36 age group (in 2017), is one of the fastest growing consumer segments globally. It is estimated that it represent 20% of international travellers. By 2020, early 2000s generation are expected to make 320 million international trips annually, representing an overwhelming 47% upsurge from 217 million in 2013.

LITERATURE REVIEW

Muslims are great follower of their holy book Quran containing the saying and deeds of their Prophet Muhammad (H. Zamni-Farahani and J. C. Henderson, 2010) it also covers what they permitted to do (Halal) and what they prohibited from doing (Haram)” (Al-Jallad, 2008; ;Malboobi and Malboobi, 2010). Halal and Haram are derived from an Arabic word, Halal means allowed or permitted. Its antonym is Haram which means prohibited and anything that does not fall under either of this category will fall under Syubhah (questionable or dubious). The basis of the Halal and Haram of food and drink is basically derived from The Holy Quran; *‘O ye who believe! Eat of the good things that we have provided for you, and be grateful to God, if it is Him you worship’* (Al-Quran. Al-Baqarah 2: 172).

Allah also said in another verse, *‘O ye people! Eat of what is on earth, lawful and good, and do not follow the footsteps of the evil one, for he is to you an avowed enemy’* (Al-

Baqarah: 168). The concept of halal is not just being applied to food (Norafni et al., 2013; Tajamul Islam & Chandrasekaran, 2013; Zhari Ismail & Abdul Halim, 2010) but it includes any Shari'ah compliant products ranging from bank dealings to cosmetics used, food ingredients and food contact materials, from cloth they wear to their life style. Even during travelling, Muslims are requested to respect fundamental Islamic concepts.

SHARIAH LAW IN TOURISM

“Shariah” refers to the set of divine rules and regulations ordering human life and his interaction with all creatures in this world.

In Quran Shariah law is the set of rules and regulation order by (Holy Quran and Hadith by Muslim scholars) for humans and their interaction with other creatures in this world, it guides them for Halal and Haram thing. It help Muslims to take-up an appropriate regarding goods and services they can choose for leading habitual life in compliance with Shariah. The relationship between tourism and religion has been exhaustively addressed in tourism research literature (e.g., Adi & Ron, 2008; Ajzen, 1991; Tajamul Islam & Chandrasekaran, 2013; Chattopadhyay, 2006; Digance, 2003; Fleischer, 2000; Joseph & Kavoori, 2001).

Tourist travelling and following this Islamic teachings are come under halal tourism. Shariah that uphold five necessities: the protection of religion, life, mind, lineage, and property. Some Muslim scholars believe that these five necessities are mandatory to follow (Badhdah, 2005).

TOURIST ATTITUDE TOWARDS DESTINATION IMAGE

Destination image is defined as an individual's overall perception (Phelps, 1986; Alhemoud & Armstrong, 1996). Due increasing awareness among Muslims regarding halal tourism, newer destinations are expected to become more Muslim-friendly such as south Malaysia, Africa, Morocco, France, Malta, Spain, Australia, India, Maldives, and

Korea. As their beliefs and will motivate them to visit the destination. The biggest challenge for this new Muslim friendly destination is to full fill the requirements of tourist following rule and regulation of Shariha law. 'The encouragement of tourists likely to meet the requirements of Sharia law. It is expected in 2017 that more attention will be given among new destinations to offer plenty of 'Halal' services such as Muslim-friendly airport, Halal food and beverages, (Battour M. et., al,2010; Stephenson M. L,2014; Henderson J.,2010; Javed N.,2007). Halal dining options, separate swimming pools, along with comfortable places for Muslims for their namaz (daily prayer)and recreational facilities with privacy, Muslim friendly website [<http://kyoto.travel/muslim/>, Marika Sboros, 2014) Quran copy, prayer room and Arabic-language TV channels (Battour et al., 2010; Henderson, 2010; Javed, 2007; Stephenson, 2014). Newer destinations are expected to become more Muslim friendly such as South Africa and France. As quality of the service of the particular organization play an important role in selection of destination image (Badrudin et al., 2012; Sheth et al., 1991; Sweeney and Soutar, 2001). The numbers of Sharia-compliant hotels (Battour M, 2016; Carboni M, Perelli C, Sistu G ,2014) and Halal resorts are expected to increase in non-Muslim destinations. It is noted recently that most of the Muslim tourist become more sensitive to consume products and services that are permitted (halal) according to Sharia compliant. Its shows increased awareness among Muslims regarding for halal products (Battour M, Ismail MN, 2014). Therefore, some non-Muslim destinations such as Thailand, Japan, the Philippines, India, Hong Kong and Brazil offered Muslim-friendly solutions/options to scenario seen as problematic by Muslim travellers (GMTI, 2018).

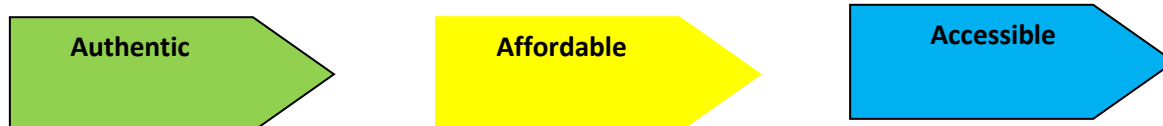
But there is big myth that halal tourism and Islamic tourism is all similar thing. Halal tourism refers to all the activities, facilities, actions and objectives are permissible according to Islamic teachings (Malboobi and Malboobi, 2010). The same thing applies in the case of non-Muslim tourists. However, if the intention is not in accordance with Islamic teaching, then the travelling is not Islamic. Ambroz and Ovsenik (2011) explored that the experience of spirituality significantly influences the selection of a destination, it

is one of the most important factors which tourist considered while choosing destination image for travelling.

Further tourism and marketing literature suggests that destination image influence destination selection process and evaluation of the trip, and on their future intentions (Crompton & Ankomah, 1993; Prendergast & Man, 2002; Baloglu & McCleary, 1999; Castro, Armario & Ruiz, 2007; Lin, Morais, Kerstetter, & Hou, 2007; Ryu, Han & Kim, 2007; Hsu, Huang & Swanson, 2010).

THE THREE A'S OF HALAL DESTINATION IMAGE

Since early 2000s the three A's of Halal are abbreviated as Authentic, Affordable and Accessible. Internet and social environments play key roles in the life of tourists and tour operators. Therefore, service providers must evolve their offerings to ensure that their brands are aligned with the 3A's to best equip their facilities to this emerging segment.



- | | | |
|-----------------------|---------------|-------------|
| Destination discovery | Accommodation | Technology |
| Local cuisine | Transport | Information |
| Flexible itinerary | Experiences | Sharing |

These Millennium Muslim Tourist (MMTs) can be further described as being to serve this consumer segment effectively, it is a key for industries to consider this demographic, not only as an age-specific segment, but also understand their lifestyle and mindset and therefore be able to cater to their needs.

There are five stages of decision making: 1) need recognition; 2) information search and information acquisition; 3) evaluation of alternatives, which involves rating of options and leads to formation of preferences and formation of behavioural intentions; 4) actual purchase and consumption decision; and 5) post-purchase behaviours (Kotler & Keller, 2009).

ATTITUDE AND INTENTION

Tourist psychological tendency to like or dislike particular thing forms their attitude (Ajzen, 1991; Schiffman & Kanuk, 1994; Kraus, 1995) as it constitutes of cognitive, affective and behavioural components (Vincent & Thompson, 2002; Hrubes, Ajzen & Daigle, 2001; Sparks, 2007). Attitude is a strong predictor in choosing a particular destination image (Ragheb&Tate, 1993; Um & Crompton, 1990; Jalilvand & Samiei, 2012). According to the theory of planned behaviour (Ajzen, 1991) behavioural intention is affected by three factors attitudes, subjective norms and perceived behavioural control. Further it is stated that external behaviour of particular individual is affected by intention behind their attitude (Ajzen, 1991; Lee, 2007). Attitude of particular person has positive relation with their behaviour, it is postulated to have a direct relationship with intention behavior (Ajzen, 2001; Lee, 2009).

The object purchase or service experience helps to build the attitude and subsequently the behaviour which is analysed by the consumer (Blackwell et al., 2006). The behaviour defines the attitude which is assessed at the level of accepting or rejecting the situation. The acceptance develops a positive approval while disapproval is generated due to certain circumstances. When attitude is more positive than the negative attitude towards an object or objective and perceived behaviour control is higher, the consumers form a more positive behaviour for consideration. The negative attitude dissociates an individual from the course of action towards the objective. Further, subjective norms influence the confidence and action of the consumer intent (Ajzen, 1991).

Attitude is the measure of a combined set of behavioural beliefs and characteristics that link to the outputs of the several intended attitudes. The behavioural set of characteristics that show a mutual effect on the attitude is explained by the expectancy-value model. Attitude hence, predicts the intended human behaviour (Ajzen, 1988). In this study the intended behaviour of the Halal Tourists is assessed over the image of the destination. The positive attitude of Muslim tourists creates strong intentions towards the destination visitation in the future.

HALAL IN SOUTH-EAST ASIA

In the vicinity of the Indian subcontinent, South East Asia and the Asia Pacific the culture is largely effected by the Indian and the Chinese population. The Indian and the Chinese community is the largest in this hemisphere that establishes the cuisines mix. This region is organized of Indonesia (majority population including of Muslims), with Buddhist, Hindus and Christian population. Malayasia, Vietnam etc. are also emerging tourist destinations in this area that provides low priced accommodation, popular dishes, proper airline connections to different areas, transport services, panoramic backgrounds and beaches. The Halal industry is flourishing and thriving. It has contributed trillions of total sales in production and income to the economy. It has also created a new lifestyle in which consumers are now more aware of their consumption, particularly knowledgeable in terms of the ingredients and mechanism of the products that they use and consume, and celebrating value-added products that have good qualities. World Halal Forum Secretariat that in 2010 the statistics showed that 67% of the market comprised of Food and Beverages (about 2.3 Trillion USD) associated to the market as Halal products.

The Halal industry basically comprises three main sectors: food, non-food and services. The food sector is inclusive of all types of food, for example processed food, canned food, meat, meat-based products and abattoirs. Products like cosmetics, personal care products, pharmaceuticals and leather products are considered as part of the non-

food sector. Meanwhile, the services sector covers banking, capital market, and tourism, hospitality, logistic and marketing. However, the Halal industry and its sectors are getting more complex because there are other components involved in the industry per se such as the Shariah governance, Halal parks and many others. Its wholesome value attracts consumers, both Muslim or non-Muslim (Abdul Aziz & Vui, 2012; Nur Aniza, Noreina, & Nurul Syakinah, 2013). Rezai, Muhammad, Mad Nasir, and Eddie Chew (2010) and Abdul Latiff, Mohamed, Rezai, and Kamaruzzaman (2013) revealed that non-Muslim consumers are aware of Halal food, Halal principles and the benefits of Halal slaughtering of animals.

Health and ethical concerns will increasingly dominate the debate having an influence on food fads, vegetarianism and other practices abstaining from certain food groups. Food choices based on religious beliefs are absent despite their increasing importance in global food tourism, such as Halal. Omnivorism as a practice of sampling more diverse food offerings instead will lead to more adventurous travel experiences. Food inclusion and food exclusion then illustrate the complexity of what food enthusiasts are looking for and how food tourism can cater to their preferences and needs in the future. The book acknowledges that its focus is on Europe, Australia/New Zealand and the English-speaking world.

HALAL TOURISM IN MUSLIM COUNTRIES

The concept of Halal has been studied in various Muslim and non-Muslim countries from different perspectives like consumer behaviour (Grunert, 2002; Grunert et al., 2004; Bonne and Muhamad and Mizerski, 2013). It has been followed throughout the historical teachings that Islam has emphasised on traveling at least once to Maka and Madina and as it is an important characteristics in Islamic culture (Bhardwaj, 1998; Aziz, 2001; Rowley, 1997). People might be segregated on the basis of gender in exhibition halls and shopping centers (Saudi Arabia's Supreme Commission for Tourism, 2002). Halal word does not meant for food only it also include every aspect of Muslim's life

from what to purchase and sale (both goods and services), from where purchase, their source of income, investments, life style, medicine and cosmetic product they consume these activities and decision are should be as per the Shariah law (Alserhan, 2010b ; Zulkifli et al., 2011).

Given the potential issues, Muslims may want to stay inside a recognizable culture when travelling and this has been marked Islamic tourism. Islamic tourism can be characterized as tourism for the most part by Muslims, in spite of the fact that it can reach out to unbelievers spurred to movement by Islam, which happens in the Muslim world (Al-Hamarneh, 2008; OIC, 2008b; Henderson, 2007). Islamic tourism is agreed to be a powerful commercial force (Euromonitor, 2008).

HALAL TOURISM IN NON -MUSLIM COUNTRIES

Malaysia, Turkey, and Egypt record the highest volumes due in part to their popularity with non-Muslim holidaymakers (UNWTO, 2008) and Bosnia & Herzegovina, Maldives, Chinese, Germany (Muzna Noohu, 2017). Statics shows that there is a large potential for Non-Muslim countries, but domestic tourism should not be affected (Bogari et al., 2003). Japan launch Muslim friendly training and hospitality programme for their staff with a view to initiating halal tourism to attract Muslim tourist and make their journey enjoyable and memorable, this project are lunched to understand and fulfil the need of Muslim tourist (<https://kyoto.travel/en/muslim>). Japan also lunch a travel guide in Kyoto city website to provide every useful information to Muslims tourist in four languages: Arabic, English, Turkish and Malay (muslimguide.jnto.go.jp)

The Tourism Authority of Thailand detailed that the new application is accessible on Google Inc's Android and Apple Inc's iOS frameworks and accessible in English and Thai however will be extended to incorporate Arabic. Growing awareness and demand for halal food also opening new opportunity to many countries providing halal food (Ben-berry, 2008, 2011; Lever and Miele, 2012). This demand is not only due to Muslim

population; rather it is also increasing among non-Muslims across Europe (see e.g. Qatawneh, 2010). Some non-Muslim countries such as Philippines, and Brazil offered Muslim friendly solutions/options to scenario seen as problematic by Muslim travellers. (The National, 2014; TTG Asia, 2014).

On the basis of the literature review the researchers propose the following hypothesis:

H₁: Consumer Attitude and Intentions have a positive influence on Destination Image.

METHODOLOGY

Data collection for the study was conducted among the tourists by random selection procedure. A self administered questionnaire was developed for this study based on the previous researches carried out in the context of halal tourism. Muslim tourists were searched and a list was created for final selection of the sample. From a list of 300 consumers 250 were selected as a sample frame. After the list preparation random numbers were generated and on the basis of those random numbers final sample of 200 was selected. 50 questionnaires were not found suitable for considering in the study as they were incomplete and possessed invalid responses. A majority of the respondents in the study were males (n=73%) and (n=27%) comprised of females. The statements used in this study were adapted from studies on consumer intentions in services sector (Venkatesh & Davis, 2000; Alam & Sayuti, 2011) and consumer attitudes (Taylor & Todd, 1995; Alam & Sayuti, 2011; Ayyub, 2015) as can be observed through table 2. For Destination image the scale items were adapted from past studies (Jalilvand et al., 2012). A five point likert scale was employed in this study ranging from 1 “Strongly Disagree”, 2 “Disagree”, 3 “Neutral”, 4 “Agree” and 5 “Strongly Agree”. The descriptive statistics can be observed through table 1.

Table 1

Descriptive Statistics

| | Percentage |
|-------------------------|------------|
| <i>Age</i> | |
| Under 25 | 45% |
| 26-36 | 28% |
| 37-47 | 17% |
| 48 and above | 10% |
| <i>Purpose of Visit</i> | |
| Business | 42% |
| Holiday | 15% |
| Other | 43% |
| <i>Gender</i> | |
| Male | 73% |
| Female | 27% |

Table 2

Factor Regression Weights

| <i>Statements/Factor</i> | <i>Factor Loadings</i> |
|---|------------------------|
| <i>Consumer Intentions</i> | |
| I predict I will visit this place in the future. | .706 |
| I would visit this place rather than any other tourism destination | .880 |
| If everything goes as I think, I will plan to visit this place in the future. | .660 |
| <i>Consumer Attitude</i> | |
| As a tourist destination this place is good. | .654 |
| In this destination food availability is as per the shariah law. | .765 |
| This destination is a pleasant place. | .876 |
| <i>Destination Image</i> | |
| This destination is a safe place. | .611 |
| I plan to visit this place again in the near future. | .689 |

*Note: Significant at p=****

ANALYSIS

Reliability and Validity of the statements were tested using IBM SPSS using Cronbach's Alpha and KMO and Bartlett's test of sphericity. The Cronbach's alpha value for all the statements achieved was .776 which is above the threshold of .7 and is

considered good (Field, 2009; Malhotra & Dash, 2011). KMO for validity achieved is .778 which is in the acceptable range (Nunnally, 1978).

Multiple regression was applied in which the relationship between the independent and the dependent variable was assessed. The strength of relationship between the Independent and the dependent variable is .654 which shows a stout association. For consumer attitude and intentions, the adjusted $r^2 = .584$ ($p < .000$) which displays 58.4% variance as elucidated by the independent variables. The $r^2 = .584$ and the adjusted $r^2 = .610$ are fairly close displaying a good cross validity of the model. The standardised beta for consumer attitude, $\beta = .357$ reflects a significant stronger impact on destination image ($p < .000$) while intentions, $\beta = .211$ also display a significant influence on the dependent variable.

CONCLUSION AND IMPLICATIONS

The results of the study show that consumer attitude and intentions have a positive impact on the destination image of the Muslim tourists. The value of $r = 0.654$ shows positive and high strength of relationship between the independent and dependent variables. The relationship shows that positive attitude and intentions help to establish the destination image. It implies that destination image is positively predicted by the attitude of tourists who visit the place of interest. As it can be seen through the table 2 that statement *destination is a pleasant place*, shows a higher loading (.876) which represents the surroundings of the sacred place visited by the tourists. Moreover, the statement *I would visit this place rather than any other tourism destination*, shows a higher loading to the factor defining the intentions of the destination. The significant relationship of the independent variables show that 58.4% variance is generated in destination image. The study has its inferences to the hospitality sector showing the importance of understanding the Halal tourism and the needs of the Halal tourists. The study in Indian settings displays that it is necessary to have a structured system for forming a positive attitude and intentions towards destination

image in context to Muslim tourists. The Halal tourism is a growing field in the tourism sector and it requires better understanding for future enhancement. Future studies can take subjective norms as one the indicators of the independent variable. A more refined study by focusing on the perceptions of tourists can be indicative for the researchers and academicians.

INFLUENCIA DE LAS ACTITUDES E INTENCIONES DE LOS CONSUMIDORES RESPECT A LA IMAGEN EN POS DEL TURISMO MUSULMÁN

RESUMEN

Los resultados del presente estudio revelan las preferencias y actitudes del consumidor respecto a turismo musulmán. La relación demuestra que dichas actitudes tiene relación directa con la formación de la imagen orgánica de dicho destino. En tal contexto, ciertos planes de marketing y modelos pueden predecir el comportamiento del turista con solo una lectura de la imagen del destino. El turismo musulmán se encuentra en constante crecimiento y requiere de un abordaje holístico para su comprensión. Por ese motivo, el presente trabajo enfatiza en la necesidad de mayores abordajes que expandan el entendimiento de los indicadores claves en la formación de la imagen.

PALABRAS CLAVE: TURISMO MUSULMÁN. DESTINO TURÍSTICO. IMPACTO POSITIVO. ACTITUD POSITIVA.

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