Development of Islamic Tourism in the Last Two Decades: A Systematic Review of Research

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ABSTRACT

In recent years, the expansion of Islamic Tourism has raised the interest of scholars and practitioners in tourism sector. The interest to Islamic Tourism is not limited to Muslim countries but considerable attention has developed over the years in non-Muslim countries as well. Islamic Tourism is a branch of the tourism industry that carries out tourism within the rules set by the Islam religion. Halal tourism is a good example of Islamic Tourism that has developed considerably in this decade. The aim of this study is to express the interest in the subject by investigating the trends in Islamic Tourism. In this regard, the aim of this research is to evaluate the studies published in the international literature on Islamic Tourism between 2000 and 2021 in international academic databases in order to identify the trends in Islamic Tourism such as research methods employed, countries studied, topics investigated, type of journals that published Islamic Tourism research and so on and so forth. In this research systematic review method is employed to carry out the analysis. The articles identified using pre-determined key-words. Some of the articles removed from the list since they did not match with the criteria specified. Finally, a total of 222 articles were evaluated. The articles were gathered from the Web of Science and Scopus databases covering a period of two decades (2000-2021). This research basically intended to serve as a guide for academics working on Islamic Tourism, identifying the gaps in the literature as well as a source of further knowledge on the subject to the researchers and people alike.

Keywords: Islamic Tourism, Halal Tourism, Sharia Tourism, Muslim Tourists, Systematic Literature Review

ÖZ

Son yıllarda İslami Turizmin yaygınlaşması, bilim adamlarının ve uygulamacıların turizm sektörüne olan ilgisini artırmıştır. İslami Turizme olan ilgi sadece Müslüman ülkelerle sınırlı kalmamış, yıllar içinde gayrimüslim ülkelerde de büyük ilgi görmüştür. İslam Turizmi, İslam dininin belirlediği kurallar çerçevesinde turizmi gerçekleştiren turizm endüstrisinin bir dalıdır. Helal turizm, bu on yılda önemli ölçüde gelişen İslami turizmin iyi örneklerinden biridir. Bu bağlamda, bu araştırmanın amacı, 2000-2021 yılları arasında uluslararası İslam Turizmi literatüründe yayınlanan çalışmaları uluslararası akademik veritabanlarında değerlendirerek, İslam turizminde kullanılan araştırma yöntemleri, incelenen ülkeler, araştırılan konular, İslam Turizmi araştırmalarını yayınlayan dergilerin türü ve benzerleri gibi eğilimleri belirlemektir. Bu araştırmada, analizi gerçekleştirmek için sistematik inceleme yöntemi kullanılmıştır. Makaleler önceden belirlenmiş anahtar kelimeler kullanılarak tespit edilmiştir. Bazı makaleler, belirtilen kriterlere uymadığı için listeden çıkarılmıştır. Son olarak, toplam 222 makale değerlendirilmiştir. Makaleler, yirmi yıllık bir süreyi (2000-2021) kapsayan Web of Science ve Scopus veritabanlarından toplanmıştır. Bu araştırma temel olarak İslam Turizmi üzerinde çalışan akademisyenler için bir rehber olarak hizmet etmeyi, literatürdeki boşlukları tanımlamayı ve aynı zamanda hem araştırmacılara hem de insanlara konu hakkında daha fazla bilgi kaynağı sağlamayı amaçlamıştır.

Anahtar kelimeler: İslami Turizm, Helal Turizm, Şeriat Turizmi, Müslüman Turistler, Sistematik Literatür Taraması

DEDICATION

This thesis work is dedicated to my creator Allah who permitted me to accomplish my long-awaited career, has always provided me with health and strength and gave me the motivation to work on this road.

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My family whose have always loved me unquestioningly, taught me to never give up for the things that I desire to succeed and make it possible for me to achieve such achievement and pride with their prayers.

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Chapter 1

INTRODUCTION

Chapter one provides a general introduction to the thesis, the meaning of religious tourism in general and Islamic Tourism in specific, and moreover the aim of the research and methodology employed. Finally, the chapter concludes with the thesis framework, which provides the reader with a blueprint for the thesis' whole journey.

1.1 Religious Tourism

Religious tourism is a term that is thoroughly used in both theory and practice to describe hadj travel patterns (Shinde, 2010). Rinschede (1992) stated that religious tourism is described as “specific type of tourism whose participants are motivated either in part or exclusively for religious reasons” (p. 52). Nevertheless, religious tourism usually takes place at a sanctum, a hajj site, or an inheritance site of religion (Shinde, 2010). Religion can better be defined as a system of convictions in a higher being kept with great confidence and devotion, despite the fact that it is difficult to explain in plain terms. Many world-wide religions, including Christian, Jewish, and Buddhist traditions, have a common belief in a worldwide higher being (Richards, 2007). Also, religions influence human behavior, society, traditions and help to figure them (Chianeh, Chiappa & Ghasemi, 2018). For instance, it is clear that religious variations in lifestyles and customs, such as eating and drinking, are common (Jafari & Scott, 2014). Thus, tourism conventionally has been tied to faith, and has served as a strong reason to visit (Chianeh, Chiappa & Ghasemi, 2018). Faith is a strong

emotional bond for weld of tourists' various attraction center (Henderson, 2011; Jackowski & Smith, 1992).

In addition to this, one of the reasons that motivates people to go on a trip is religion. Thousands of people come from all over the world to visit the great pilgrimage centers. According to statistics, nearly 240 million people belonging to major religious groups begin their pilgrimage each year (Apostol, Cristea & Dosescu, 2015). The term "religious tourism" refers to the practices involved in providing services and meeting the needs of visitors visiting holy sites and religious centers outside of their traditional territories. Religious tourism is a distinct category of travel. It comes in a variety of forms, including pilgrimage tourism and faith tourism travels (Yakunin, Yamashev, Anuchin, Adaevskaya, & Ovsyannikova, 2016, p. 2596).

In Islam, traveling has a significant historical role, which assigns theological and associated roles to it (Aziz 2001; Eickleman & Piscatori 1990). However, it necessitates adherence to standards of ethics, which can make life difficult for Muslims traveling as visitors in the modern world (Henderson, 2009). Clothing, food, fun, individual and sociable relationships, as well as religious proprieties, are also covered by these rules (Hashim, Murphy & Hashim, 2007). The expected trends of the effect on religiosity varies. More college, for example, has different consequences than more urbanization. One rationale for secularization of education is that more educated people are more scientific, and therefore more likely to dismiss ideologies that posit super-natural powers (Barro & McCleary, 2003). Furthermore, as seen by various texts of the Quran and Hadith, Islam urges Muslims to travel in order to gain knowledge and observe God's splendor (Musa, Mohezar Ali & Moghavvemi, 2016).

Religion persisted as a scientific research term prior to the 1990s (Iliev, 2020). Some people engage in religious tourism in order to hear regarding God's conception or the evolution of human society, as well as to open their hearts and cultivate knowledge that life in this universe is not permanent (Maharani & Untari, 2019). Tourism is basically a quest to see signs of God's influence, and its application in tourism is linked to the da'wah phase by inoculating faith in the signs of God's goodness as shown by verses from the Qur'an (Sharpley, 2009, as cited Maharani & Untari, 2019, p. 1). According to the United Nations World Tourism Organization, 300 to 330 million visitors visit the world's major holy sites each year and there are six hundred million national and regional trips of religious around the world, with Europe accounting for 40% of them (Maharani & Untari, 2019).

1.2 Position of Islamic Tourism

Islam is one of the world's largest faith, with about 1.5 billion followers (Esposito, as cited in Henderson, 2009, p. 207). Tekin (2014) Islam, as it is called, is the last religious, having been dispatched with the last prophet (Hz) Muhammad in the seventh century. In this regard, Islam has a fourteen-century history in human life. As far as the advent of Islam is concerned, it is a religion that mankind saw far later than the beginning of tourism in the traditional context. The sources of dynamics such as travel and trade, which were instrumental in the birth of tourism, were researched by scholars in BC, according to the literature on tourism history. They are thought to date back to the 4000s (p. 751). Süt (2014) Muslims have traveled to study the religion of Islam, do commerce, and practice science since the beginning of Islam's existence. This includes the journeys of many philosophers, mentors and scholars involved in the Islamic field of thought (p. 482). Furthermore, some Muslim explorers, such as historians, travelled to many ancient cities and cemeteries long before the Europeans

and performed extensive studies documenting these regions (Tekin, 2014). The idea of God's glory is thought to be possible in Islamic philosophy by seeing the abundance and elegance of what God has made (Tekin, 2014).

Travelling will help Muslims improve their health and well-being by mitigating tension and allowing them to better service God. It is a measure of courage and persistence that contributes to the learning of information (Farahani & Henderson, 2010, p. 80). Therefore, this can be achieved by tourism. Tekin (2014) Muslims are encouraged to engage in a variety of events that can help them better their lives. To the point that Islam is a faith that allows Muslims to grow as individuals and live-in peace. Therefore, tourism is a kind of activity that benefits people's psychosocial wellbeing as well as world peace (p. 753). In this case, tourism is great importance in the religion of Islam. Hijra includes immigration, and the Hadj to Mecca, one of Islam's five pillars stipulate Muslims to make the pilgrimage at least once in their lives until they are physically unable to do (Rowley, 1997, as cited in Zamani-Farahani & Henderson, 2010, p. 80). Islamic tourism that is a new concept, emerges as a new type of tourism in today's world. There are 54 Muslim-majority countries on the earth. The majority of countries are located around a major global nerve center because of the geographic and economic stature of Muslim countries, tourism is on the rise. Tourists and travelers, as well as Muslim communities, are all affected by Islamic Tourism (Bhuiyan, et al., 2011, p. 1334). Islamic Tourism, is basically a modern ‘‘touristic" interpretation of pilgrimage, combining religious and recreational tourism. As a result, it is "unlike mass tourism," which is "characterized by hedonism, permissiveness, and lavishness" for Muslims (Sonmez, 2001, as cited in Jafari & Scott, 2014, p. 9).

The term "pilgrim" has an entirely different connotation in Islam than it does in other religions. From an Islamic perspective, a pilgrim is someone who has performed the Hajj in Mecca and has the honorific title of Hajji added to their name. Until now the Quran does not reflect visiting other sites of worship to constitute a pilgrimage, a notional issue arises that should be addressed by the scientific community of religious experts (Biktimirov, Gabdrakhmanov, Rozhko, & Mardanshina, 2016, p. 46).

The importance of Islamic Tourism is so great that it cannot be underestimated because approximately 1.6 billion people are thought to be Muslims. For this reason, it is seen that the potential of the halal tourism market in the world tourism market is quite high (Arpacı, et.al., 2015; Oflaz, 2015; Seyidov, 2015; Tekin, 2014, as cited in Olcay, et.al., 2015, p. 394). In this direction, Islamic tourism, which is an alternative type of tourism, is gaining popularity in the current tourism markets.

Additionally, Malaysia has undertaken in recent years with the tourist regulations and investments, it has become the country with the highest share of the halal tourist sector. Malaysia is followed by Turkey, the United Arab Emirates, Singapore, and Russia (Demirkol & Oktay, 2004; Tekin, 2014, as cited in Olcay, et.al., 2015, p. 394).

1.3 The Aim of this Research

The aim of this research is to provide a systematic and thorough analysis of the literature on Islamic Tourism. In this thesis the relevant literature on Islamic Tourism will be analyzed using systematic review method. This thesis, in particular, conducts a comprehensive review and syntheses of existing literature on Islamic Tourism in order to chart what is understood and what needs to be researched about Islamic Tourism.

1.4 Reseach Methodogy

They use a variety of approaches to do research on previous research (Briner & Walshe, 2014, as cited Pahlevan-Sharif, et al., 2019, p. 158). Thus, one of approaches is the systematic literature review that used in this paper.

SLR (systematic literature review) is a strategy for bringing together and critically evaluating papers on a topic; it aids in determining the replicability of findings as well as any contradictions that may exist (Siddaway et al., 2019).

1.5 Structure of Thesis

A general overview of the thesis is presented in the first chapter of this thesis. In the second chapter, the concepts and areas of the research in Islamic Tourism is presented. In other words, the literature on Islamic Tourism is presented and thoroughly analyzed.

In the third chapter, which is the methodology chapter, the techniques utilized in the thesis – systematic review method – is explained. The results of the analysis are explained in detail in the fourth chapter. Lastly, the discussion of the research findings and conclusion are detailed in the fifth chapter, as well as some limitations of the research and recommendations for the future research.

Chapter 2

ISLAMIC TOURISM LITERATURE

2.1 Islamic Tourism

Religion, is not only agent in interpreting inter-national violence, also it is important element in people's everyday lives (Poria, Butler, & Airey, 2003, p. 340). It is a fact that religion, and belief, has a very important function and determinant in the shaping of individual and social life and in the formation of the internal dynamics of their life (Süt, 2014). Islam is the last religion that emerged in Saudi Arabia, which was revealed to Muslims by Allah (SWT), the creator of Islam. Muslims know Hz. Muhammad (SAW) as the last prophet and last messenger. Moreover, they follow the Sunnah of Prophet Hz. Muhammad (SAW) and Islamic law mainly from the Qur'an. In other words, Muslims are adherents of Islam, which is a fast-growing faith (Floren, Rasul & Gani, 2019). The definitions of *halal* (allowed) and *haram* (forbidden) are found in the Shariah. The term halal tourism, or Islamic Tourism, originated from this definition of halal. Halal tourism is the newest trend in the industry, and it's growing at a rapid pace (Rasul, 2019). Religion, which has an impact on people's consuming habits, has an impact on people's tourism habits as well (Bailey & Sood, 1993; Krausz, 1972; Lupfer & Wald, 1985; Lupfer et al., 1992; McDaniel & Burnett, 1990; Walter, 2002; Wilkes et al., 1986). People who adhere to and observe a particular religion are bound by certain commands and forbidden (Poria, et al., 2003; Tekin, & Yılmaz, 2016). The belief in *halal* and *haram* shapes a Muslim's worldview, their way of life, sense of life, point of view, and line of demarcation. *Halal* and *haram* are stated in Quran verses

and by the Prophet (Dinçer, & Bayram, 2017). One of the things that make Muslims happy and peaceful is believing in the concepts of *halal* and *haram* and determining their own boundaries within the framework of the Quran because it is often stated in the Qur'an's verses as well as Prophet Muhammad's (SAW) *hadiths*; it has a leading role in the lives of those who believe in Islam, from their values, actions, ideas, action habits, occupations, spouse selection, child rearing, and attempts to establish and build an identity within the social system (Çelik, 2016, as cited Dinçer, & Bayram, 2017, p. 28).

While studies exploring the relationship between religion and tourism can be found in the literature, there are only a few studies specifically discussing the topic within the context of Islam (Battour, Ismail, Battor, & Awais, 2017; Tekin, & Yılmaz, 2016). The core of the notion of Islamic Tourism is that the religion of Islam, influences the tourism activities of Muslim by orders and prohibitions (Tekin, & Yılmaz, 2016). Despite the fact that people's preferences for alternative tourism vary depending on the type of tourism, it is clear that there is physiological and psychological relief. In this sense, the following assessment of faith tourism can be made. When a believer visits a site, a house, or a center associated with his religion, when he performs a religious service, or when he engages in a holy function, such as a ritual, he feels psychologically relieved and seeks spiritual support. The behaviors that occur in an environment of feelings and feelings in which individuals are dragged by their beliefs offer a therapeutic release (Süt, 2014). Islamic Tourism is described as a series of touristic goods and marketing activities targeted at Muslims (Henderson, 2010, as cited Tekin, & Yılmaz, 2016, p. 2047).

Religious tourism, in its broadest sense, is the economic and social essence of transient travels that have at least one-night stays in holy locations that people regard as spiritually significant in order to satisfy religious commitments or visit, with the exception of people's permanent living spaces, which are not dependent on commercial benefit. It's a mixture of incidents and relationships, to put it that way (Usta, 2005). Islamic Tourism includes all travelers who interested in Islamic activities. Family reunions are an example of how the notion might be applied to time spent by Muslims in nations with Muslim minority, when involvement with Islam is an important aspect. These visitors, as well as domestic tourists, who might be substantial in terms of number and value, are normally omitted. The location of business and other types of travel for reasons other than leisure are similarly ambiguous, resulting in definitional problems (Henderson, 2009, p. 207).

Therefore, there are numerous concrete and intangible components to consider when create an Islamic tourist package. The argument does not termination with the prohibition of alcohol or the provision of halal food; it extends to material and unimportant issues such as clothing, the availability of places of worship, sexual conduct and public displays of affection, and the gender and religion of hotel personnel (Battour et al., 2011, Henderson, 2010, Weidenfeld and Ron, 2008, as cited in Carboni, Perelli, & Sistu, 2014 p. 2).

Yıldız and Yıldız (2019) found that after the attack on the World Trade Center known as the "Twin Towers" on 11 September, 2001, the weakening of ties between Western states and Muslims had a negative impact on the global economy, including world tourism. With the US's anti-terrorist campaign, these strained ties have gotten even worse. Since the subject of the attack were Muslim and Arab, Muslim Arabs and Islam

became similar mean in the minds of American citizens, and Muslim Arabs were barred from entering the country. As a natural result, they began to exploit Muslim and Arab tourists' desires for visiting America and Europe in favor of visiting other Middle Eastern and Muslim countries, resulting in a large rise in tourism in the Middle East zone and other Muslim countries. As a result of these developments, the wide market created by Muslim tourists who need special religious and cultural needs has reached a more undeniable dimension by decision makers both in the international tourism market and in the halal tourism market, and "Islamic tourism", whose importance is increasing day by day, "Concepts such as "halal tourism" and "sharia tourism" have emerged (p. 771).

2.2 Research Areas in Islamic Tourism

2.2.1 Halal Tourism

This segment aims to familiarize the reader with the idea of halal and, more specifically, halal tourism. Muslims, also known as Islamists or Mohammedans, are adherents of Islam (Rasul, 2019). According to the Pew Research Center, there were 1.8 billion Muslims in the world in 2015, accounting for about 24% of the global population. However, although Islam is the world's second largest (after Christianity) and also the fastest growing religion (Pew Research, 2017). Indubitably, the Quran gives instruction in all facets of human activities for Muslims; for this reason, religion affects tourists' tourism preference. Consequently, many countries offer Muslim visitors a variety of options by improving tourism facilities to make them more comfortable (Samori, Salleh, & Khalid, 2016). What foods and beverages are lawful or halal (permission of Muslim) for Muslims to eat, how to wear, what amusements to enjoy, and how to live or act are all determined by Islamic doctrine (Jafari, & Scott, 2014). Halal is an Arabic term associated with the Islamic faith that refers to more than

just food; it also refers to a wide range of goods and services available to Muslims (Samori, et al., 2016).

Halal, both as a word and a sign, has now become a globally recognized phenomenon. The "halal mark" and certificate placed on food, in particular, denotes foods that Muslims can consume or drink without restriction. In brief, the term halal touches on to any kind of conduct that Allah permits servants to engage in. The term halal isn't just a way of describing how much food and drink adhere to Islamic values. Furthermore, the definition of halal is a significant one that affects all aspects of Muslim life (Boğan, Batman, & Sarıışık, 2016). In the addition, the halal idea can be seen as a possible market opportunity for food producers from an industrial standpoint. It is important for manufacturers whose target market is primarily Muslims to have halal certification for their goods, which will increase their intrinsic value. For example, food with a halal sticker, is more appealing to Muslim customers (Zaenuri, 2018, p. 241).

The expansion of the Halal industry is one of the latest phenomena of Halal tourism. As tourism business advances, Halal is committed to capturing Muslim tourism by offering tourism goods and infrastructure that meet its needs, with numerous Muslim and non-Muslim countries. Despite this rising demand and curiosity in this so-called idea, theoretical publications and studies in this field are still lacking. Furthermore, there has been a shortage of study in providing and evaluating the true definition of Halal tourism within the Islamic context. Understanding the true meaning of this so-called term will lead to the discovery of the current growth of Halal tourism in Asia (Samori, et al., 2016).

The Arabic term for tourism is *siyaha*, which is derived from the word *saha*, which means "movement or flow." The term *siyaha* refers to a person moving from one location to another for the purpose of tourism. The modern meaning of *siyaha* is to visit a city or country in order to be entertained or to learn new things. (Samori, et al., 2016; Sohirin, & Shah Jani, 2014). Halal tourism is a form of tourism in which touristic goods and services designed to satisfy the needs of Muslim tourists are carried out in accordance with Islamic teachings and principles (Dinçer, & Bayram, 2017).

Although religious tourism and Halal Tourism seem to be the same, they are two very different expressions. Religion tourism is about all religions, and the primary reason is based on the individual's faith. Christians will pay homage to the Virgin Mary, Buddhists may cleanse the Ganges River, and Muslims will travel to Mecca and Medina to complete their pilgrimage. On the other hand, Halal tourism is mainly concerned with Muslim beliefs and has little to do with prayer. The key reason for halal tourism is not religion or worship. Muslims engage in various forms of tourism within the confines of their religious values (Batman, 2017, p. 31). Pamukçu and Pamukçu (2017) found that the primary motivation for halal tourism is tourism, and Muslims engage in all types of tourism activities within the confines of their religious values, or within the legal circle. Halal tourism encompasses a diverse range of activities, including religious tourism. Religious tourists need facilities such as lodging, travel, food, and transportation in addition to religious tourism. Its direct association with halal tourism is revealed by the fact that it satisfies this need within the context of Islamic values and law (p. 30). Halal tourism creates an alternative market for religious tourists who try to observe religious rules and also take into account their religious sensibilities (Yeşiltaş et al., 2012, p. 194).

2.2.2 Sharia Tourism

There is the separation of religious views and legal and political structures, which can be used by some intellectuals of western civilization, although it is not widespread. Indeed, the level of interrelationship between faith, politics and law differs widely, from the Kingdom of Saudi Arabia where the "religion and state" are founded on Islamic law, where faith and politic legislation are totally different (Jafari, & Scott, 2014). The literal translation of the word 'Shariah' is 'the fountainhead from which water flows.' The sacred laws and regulations that govern mankind and all relations with other beings are referred to as this name (Rasul, 2019). Shariah, when seen holistically, encompasses both the spiritual and convenient factors of life, addressing a wide range of topics. Shariah is, in essence, the manifestation of teachings Al-Quran's (Battour et al., 2010, as cited Rasul, 2019, p. 2). Sharia economics has been applied in a number of countries around the world. The growth of Islamic Economics, also known as Sharia Economics, has been steady over the last three decades, with many banks adopting the Sharia System, which is a profit-sharing system, in their banking systems. The spread of Islamic economics around the world has provided a solution for many countries that believe interest (riba) is not the only banking solution (Asih, & Asih, 2015, p. 133). Islamic law encompasses all aspects of human behavior, including matters that Westerners may not deem law at all. What foods and beverages are lawful or halal for Muslims to eat, how to wear, what recreations to enjoy, and how to live or act are all determined by Islamic doctrine. When Islamic civilization progressed, scholars were tasked with translating its two main sources of law, the Qur'an and the hadith, to resolve new circumstances, resulting in a body of study known as *fiqh*. Fiqh is a branch of Islamic law that encompasses religious, civil, political, legislative, and procedural law (Jafari, & Scott, 2014, p. 4).

Asih and Asih (2015) found that Sharia tourism is a form of tourism in which the laws of sharia are followed. Sharia tourism's core idea is to engage in outdoor events that have Islamic significance. Tourism follows sharia values, which include not serving anything that is banned by Islamic law, such as alcoholic beverages and swimming pools that are open to both men and women. Additionally, sharia tourism is a recent global development that is not only limited to religious tourism or pilgrimage tourism, but is also thought to be capable of boosting economic growth. The purpose of Sharia is to exclude harmful factors for humans and the environment from goods or facilities, ensuring that they are useful to all segments (p. 133).

Sharia tourism has been practiced since 2000, thanks to an agreement reached at an Islamic Countries Organization meeting. Sharia tourism is tourism that is appealing to Muslim visitors' holiday lifestyles. It's also adaptable, sensible, straightforward, and well-balanced. This tourism model seeks to motivate visitors to seek peace and Allah's blessings (Zaenuri, 2018). In general, sharia tourism and classic tourism are similar; the only difference is the requirement for travel packages, hotels, and food and drink that adhere to Islamic values (Faidah, 2018).

Incidentally, Sharia tourism is described as an undertaking that is funded by a plethora of facilities and services provided by community, entrepreneurs, and local governments that adhere to Islamic Sharia. These accessible facilities and programs are similar to those offered by other businesses, but they do not violate Islamic beliefs. As a result, Muslim community can freely enjoy the available amenities (Zaenuri, 2018, p. 240).

Additionally, the growing number of tourists in Middle Eastern with better spending power prompted hotel firms to cater to their requirements and wishes, which now account for the bulk of this segment. As a result, some hoteliers have begun to provide Sharia-compliant accommodations, which prohibit the use of alcohol and non-halal food, as well as gambling, on their grounds (Musa, Mohezar Ali, & Moghavvemi, 2016, p. 11).

A review of literature by Din (1989) found little empirical research on place ‘Qibla' stickers or giving a Quran in each room, as well as prayer rugs, are some of the additional religious services. Because of this reason, Sharia-compliant hotel can offer something such as Quran, prayer mat to them that is respond religious demands because of that it can increase the satisfaction level of Muslim guests (as cited in Musa et al., 2016, p. 11)

Chapter 3

METHODOLOGY

The aim of this chapter is to present and overview of the methodology employed in this research. There are three distinct review methods employed in empirical and non-empirical research namely; traditional narrative review, meta-analysis, systematic review (Karacam, 2013). In other words, there are many existing and evolving methods for conducting a literature review, which can be classified into three categories: meta-analysis, conventional narrative review, and systematic quantitative review (Pickering & Byrne, 2014). In this research study, systematic literature review (SLR) is employed to review the existing literature on Islamic Tourism in particular. The aim here to evaluate the dynamics of the area, prospective research gaps, and future research aspirations (Floren et al., 2019).

3.1 Traditional Narrative Review

In traditional narrative review findings, evaluations, and results conducted to synthesize from at least two previous studies (Yang, 2016). Often through experts, data are obtained from diverse sources in different ways and create by organizing them (Burns & Grove, 2009; Gerrish & Lacey, 2010; Moule & Goodman, 2009, as cited in Karacam, 2013, p. 27).

3.2 Meta-Analysis

The meta-analysis is a statistical method combines the findings of data that including systematic reviews. Analyzes include statistical analysis of research indications that derived from the findings of independent studies. Meta-analysis cannot be used in all

systematic reviews. Systematic reviews are beneficial when collecting data on determined subjects, but it is not possible to combine data from studies that are not identical (Karacam, 2013). In other words, Meta-analysis is mainly concerned with the mathematical analysis of previous study results, and it often includes data transfer and complicated statistical procedures. When the extracted studies have similar study designs, meta-analysis is successful (Mays, Pope, & Popay, 2005; Pickering & Byrne, 2014, as cited Ling Yang, Khoo-Lattimore, & Arcodia, 2017, p. 91). In this analysis, this is not the case (Ling Yang, Khoo-Lattimore, & Arcodia, 2017). A conventional narrative analysis, on the other hand, is less rigid, but some scholars contend that this feature makes the approach more malleable and thus detailed (Mays et al., 2005).

3.3 Systematic Review

A systematic literature review included in this study, which adopted in the field of medicine and then it started to use in the social sciences (Hemsley-Brown & Oplatka, 2016). Tranfield et al (2003) argued that "To reduce human error and bias, systematic reviews employ data-extraction forms. These often contain general information (title, author, publication details), study features and specific information (details and methods) and notes one merging themes coupled with details of synthesis" (p. 217).

The systematic review is the determination of which studies to be used by applying some important criteria such as inclusion and exclusion with the comprehensive screening of the articles written in the relevant topic, and the synthesis of the findings from the research results. All of these are done to find solutions to problems without any prejudice (Burns & Grove, 2007; Centre for Reviews and Dissemination [CRD], 2008; Higgins & Green, 2011, as cited Karacam 2013, p. 27). In other words, it brings together the database about a specific subject even research question by systematic

compilation. Therefore, it provides to understand whether the information is beneficial or not among the studies conducted up to now (Furunes, 2019). A systematic review is possible that compilation of dissimilar structure as it can use different research methods. Thus, it can include everything (Pickering & Byrne, 2014 as cited Ling Yang, Khoo-Lattimore, & Arcodia, 2017, p. 91). When it comes to picking a technique, there are a few things to consider. If a systematic analysis is to be carried out, an algorithm must be used. Because of the vast volume of literature that must be analyzed and the convergence of completely different research methods, problems in data synthesis and interpretation can arise by using a systematic review technique (Omerzel, 2016).

According to Boland, Cherry & Dickson (2014), there are advantages and disadvantages in systematic review such as:

Advantages

- It is possible that does not need to look for volunteers for methodology;
- It is possible that goals of learning and the project are in your hands;
- It is possible that learning a variety of distinct analysis methodologies;
- It is possible that concentrate on a subject which is your interests;
- It is possible that does not need to expect to seek ethical clearance until beginning;
- It is possible that can strengthen your crucial evaluation skills;
- It is possible that has ideas the forces and restrictions of published research;
- It is possible that the study can available of sociable life.

Disadvantages

- It does not give knowledge about written or defended an ethics submission;

- It takes time and there is no any shortcut;
- It can be obliged to that can insulate you because of hard worked on your own for the most of time;
- The process can be boring in this time;
- It must to trusting on the consistency and quantity of available written knowledge to answer your study question;
- It does not have to struggle with the problems of selecting participants;
- It may not give enough knowledge about subject area because of lived of experience life

3.4 Systematic Review Process

According to literature studies on systematic reviews have focused more on healthcare fields. It was stated that "The research methodology includes a systematic literature review (SLR) to determine the dynamics of the field, potential research gaps and future research expectations" (Siddaway et al., 2019, as cited Floren, et al., 2019, p. 1562).

In this study, the data was obtained using systematic review method which is qualitative research method. Two different databases namely, a Scopus and Web of Science were scanned to identify and compile the articles relevant to the research aim. In the following section, the systematic review process, particularly the article identification and selection process will be explained in detail.

3.5 Article Identification and Selection Process

Initially, a literature review on Islamic Tourism has been carried out on EMU Library databases SUMMON Search (https://library.emu.edu.tr/en) to identify the keywords used in the literature. According to the literature review of past research on Islamic

Tourism 42 keywords were identified. This was a raw list and carefully review of it showed that it should be refined.

Some of the keywords were plural form of the original keywords such as “Islamic Tourist” and “Islamic Tourists”. In such cases asterisk (*) used cover both keywords (singular and plural form). Also, it was identified that some keywords were written slightly different from each other due to language usage differences such as “Halal” and “Halaal”. In such cases also asterisk (*) used to cover all similar words. Another good example was that, during the preliminary search it was identified that the term “Sharia” was used in four different formats. After this process is completed the number of keywords reduced to 27. The list below shows the all the keywords used during the actual search on two main data-bases.

1. Hala* Tourism
2. Hala* Travel
3. Hala* Friendly Hotel*
4. Hala* Holiday*
5. Hala* Hospitality
6. Hala* Hotel*
7. Hala* Lodging*
8. Hala* Destination*
9. Islamic Destination*
10. Islamic Hospitality*
11. Islamic Hotel*
12. Islamic Tourism*
13. Islamic Tourist*

14. Muslim Friendly Hospitality
15. Muslim Friendly Tourism
16. Muslim Friendly Holiday*
17. Muslim Tourism
18. Muslim Tourist*
19. Muslim Traveler*
20. Muslim Traveller*
21. Sharia* Tourism
22. Sharia* Hospitality
23. Sharia* Hotel*
24. Sharia* Destination*
25. Sharia* Lodging*
26. Sharia* Travel
27. Sharia* Holiday

Having completed the keyword selection process, the next step was to use these keywords to carry out the initial extended literature review on EMU Library Online Bibliographic Databases (https://library.emu.edu.tr/en/electronic-resources/online-bibliographic-databases).

Two different databases, namely, ISI Web of Science and Elsevier Scopus were selected to carry out the research. *ISI Web of Science Database* covers 8,000 international journals from 1980 to present in four main subject indexes such as Science Citation Index, Social Science Citation Index, and Art and Humanities Citation Index. On the other hand, *Scopus Database* search 20,500 titles from 5,000 publishers including peer-reviewed articles and numerous conference papers.

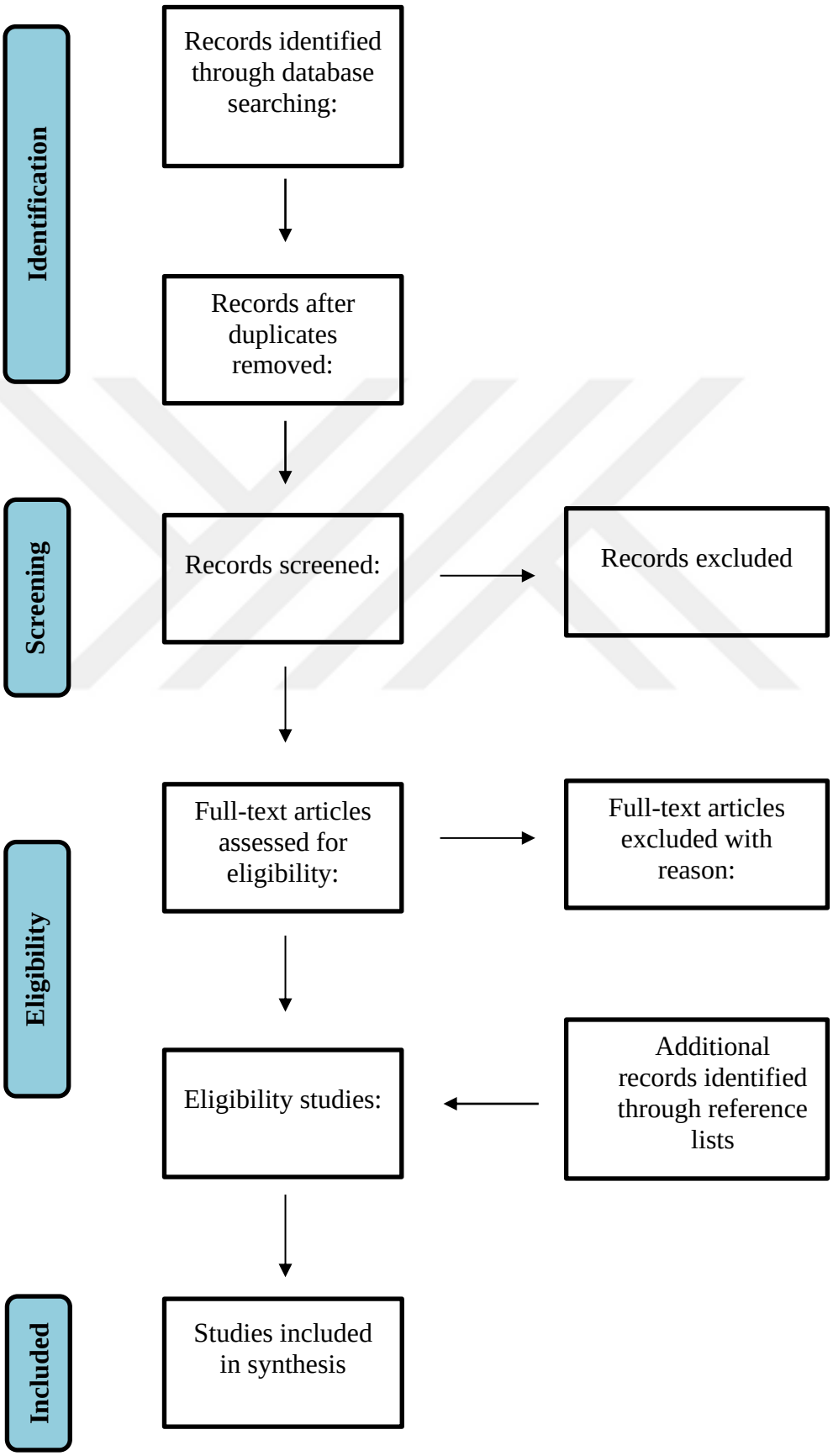
The first search was carried out on Elsevier Scopus database using the 21 keywords. The search was carried out on 20th March 2021 therefore resources published after that date was not included into the research analysis. The keywords were searched in 'Article Title, Abstract, and Keywords' section. The initial search on Elsevier Scopus data-base hits 338 documents. The next step was to limit the documents to English language. Documents in other languages were excluded since the researcher cannot have any knowledge of foreign language except English. After this limitation the number of documents reduced to 332. The documents included journal articles, book chapters, conference papers, reviews, books, editorials and letters. Documents other than articles were excluded and thus the number of documents reduced to 252. The following step was to limit to source type (Journals) therefore book series was excluded and the hit number reduced to 248. All records were downloaded to an Excel file for further sorting and analysis.

The second search was carried out on ISI Web of Science data-base. Web of Science Core Collection includes 8 Citation Indexes. Only 4 Indexes were included: Science Citation Index Expanded (SCI-Expanded), Social Science Citation Index (SSCI), Art & Humanities Citation Index (A&HCI), and Emerging Sources Citation Index (ESCI). Keywords listed above were searched in 'Article Title, Abstract, and Keywords' and consequently 143 documents were identified. The document language was limited to English (documents in all other languages were excluded) and thus the document number reduced to 140. The next step was to limit the document type to articles. Finally, we had 123 hits and downloaded the records to an Excel file.

The researches on Elsevier Scopus and ISI Web of Science identified total of 371 hits. The next step was to identify the articles that was hit by both data-bases. In other

words, the aim was to identify the duplicates and eliminate them to avoid double-counting. Records of both searches were combined in an Excel file and then the articles were sorted according to article name. Sorting them according to author name would be misleading since same authors may have different publications in the same year. After the articles sorted according to article name each record was checked and duplicates were deleted to have the final list. The ‘duplicates’ are the articles that are identified in both data-bases. To eliminate the double-counting, articles that appeared in both data-bases counted as single article. Following this process, the number of articles in Elsevier Scopus and ISI Web of Science reduced to 22 and 247 respectively. Thus, the final list totaled 269 hits.

The Process of Identification of Articles via Databases (PRIZMA Flowchart)



The steps in the PRIZMA flow-chart were strictly followed and applied to select the relevant articles for analysis from the ‘raw’ list. The last step (before the analysis) was to review all the records and decide which articles are ‘relevant’ and ‘irrelevant’ in the final list. Relevant articles are the one that are directly related to the topic of inquiry and the irrelevant ones are the articles that has no relation with the topic of inquiry whatsoever. After checking each article one by one and deciding which ones are should not be included in the analysis, out of 269 articles 47 articles were found irrelevant and thus dropped out from the list of articles to be analyzed. The list that would be analyzed had 222 articles in total.

Chapter 4

RESEARCH FINDINGS (ANALYSIS)

A number of Muslim and non-Muslim nations have recently attracted Muslim tourists by providing Islamic Tourism products. It is very striking that Malaysia is credited as being the first country to pioneer this type of tourism. Discrete pools, halal food & drinks and amusement, announcement of prayer time, prayer rooms, and non-music are all required for halal tours. Therefore, the whole sector is focused the food and cosmetics area for halal (Gabdrakhmanov, et al., 2016, p.47). The review of all the articles included in this study helped us to identify certain issues that is very interesting.

The first analysis was simply to identify the distribution of articles according to the two main data-basis.

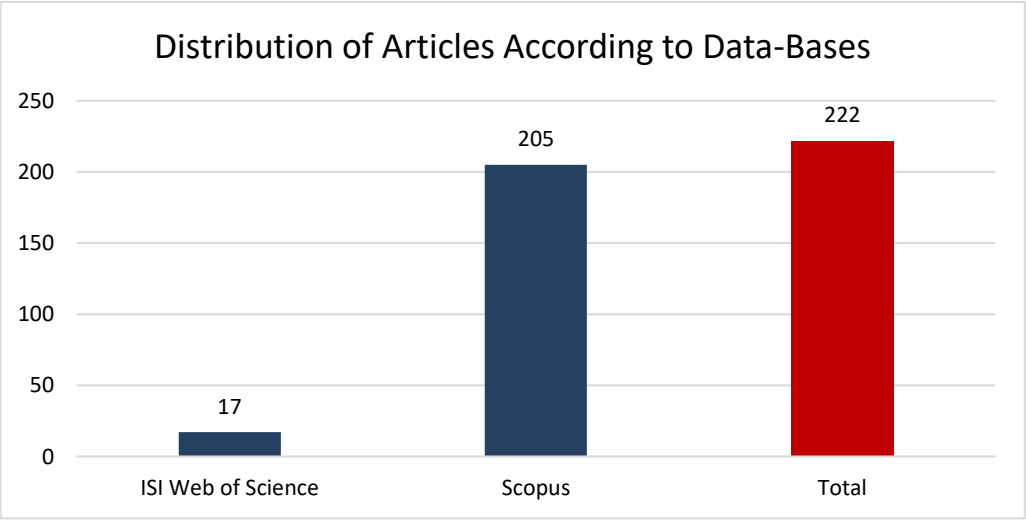


Figure 4.1: Distribution of Articles According to Data-Bases

The article proceeds with Distribution of Articles According to Data-Bases (Figure 4.1). A total of 222 articles were found with the relevant keywords from 2 different databases which are ISI Web of Science and Scopus used. 17 articles have been found by ISI Web of Science and 205 articles have been found by Scopus. Figure 4.1 shows the findings of this analysis. This basically shows that although the ISI Web of Science has much bigger coverage compare to the Scopus database, the journals included in Scopus database covers this topic much more than the ISI Web of Science.

The second analysis carried out to identify the number of articles published on Islamic Tourism according to years.

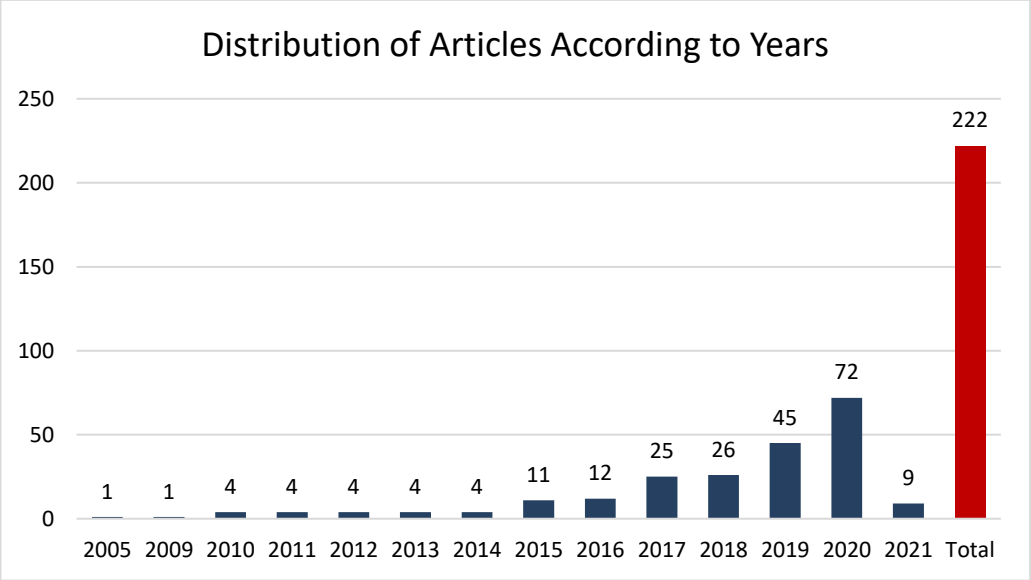


Figure 4.2: Distribution of Articles According to Years

As shown in the Distribution of Articles to Years Figure 4.2, the total number of 222 relevant articles fall into the year range of 2005-2021. The statistics clearly illustrate that in 2005 and 2009, only one related article was found. In addition, it was also found that from 2010 to 2014 and 4 articles published every year. Surprisingly, after 2014, there was almost 3-fold rise in 2016. There was a go up approximately twice as

compared to the previous year in 2017. While there were 26 articles in 2018, it doubled again in 2019. Considering all years, the highest increase occurred in 2020 with 72 articles. Thus, in the year of 2020, related to the subject articles caught the attention of scholars. Only 9 publications identified in 2021 however this does not mean that the interest among the researchers regarding Islamic Tourism has declined. As stated before, the research on data-bases was carried out in till March 2021 and thus articles published (and that will be published) is not included.

The question of why the trend has started to rise sharply after 2014 need to be analyzed. As explained before in the literature review section, over the years more and more people from Muslim countries started to travel. Moreover, more people started to travel from non-Muslim counties to Muslim counties. As the number of people travelling increased, their demands for different tourism products have developed accordingly. This development has also raised the attention of researchers as well as industry representatives. They both felt the need to know more about these travelers and thus they have been encouraged to probe this subject more and more that has been neglected for a very long time.

The third analysis was carried out according to the research methodologies used in the selected articles.

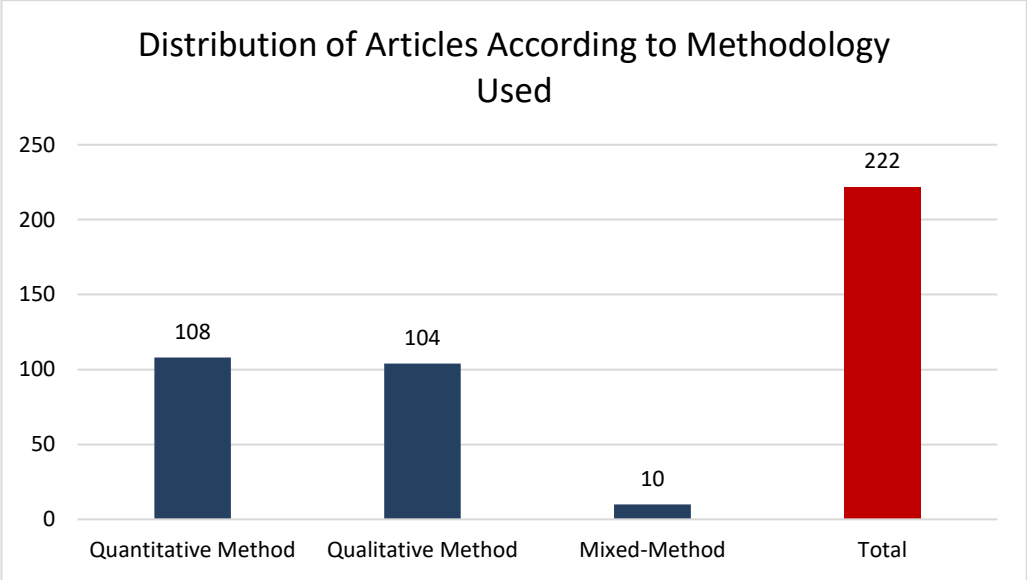


Figure 4.3: Distribution of Articles According to Methodology Used

The figure above clearly reveals that very few of the studies (10 articles) used mixed-method which is a combination of qualitative and quantitative research methods. The research method used in the remaining 212 articles was almost distributed on equal bases between quantitative methods (108 articles) and qualitative methods (104 articles). This shows that almost half of the researchers attempted to identify a relationship between some variables or carried out statistical analysis to derive some conclusions from the data. On the other hand, almost half of the researchers attempted to understand a phenomenon rather than developing a relationship using qualitative techniques such as in-depth interviews, case-studies or similar techniques. This result also indicates that still there are a lot of issues that the researchers have been trying to understand in detail before developing some models or testing existing ones.

The fourth analysis was carried out to identify which countries has been researched on. It is not surprising that almost one quarter of the research was carried out in Malaysia. As stated, before Malaysia is a predominantly Muslim country where Islamic Tourism is very much developed compare to other Muslim countries. Malaysia

is also a very popular destination not only among Islamic Tourists but also among conventional tourists from different parts of the world. This is not surprising since Malaysia is a vast country with diverse cultural and historical heritage.

Malaysia is followed by Indonesia which is also a popular tourist destination in Asia and carries similar features with Malaysia in terms of cultural and historical heritage. Indonesia is also predominantly Muslim country where Islamic traditions are preserved and implemented.

The third and fourth largest group falls into the category of ‘no specific country’ and ‘multiple countries. The first group – no specific country – refers to research carried out about Islamic Tourism without relating it to a specific country. These are usually researches carried out using non-empirical methods. The latter group contains the research carried out not in a particular country but in a number of countries.

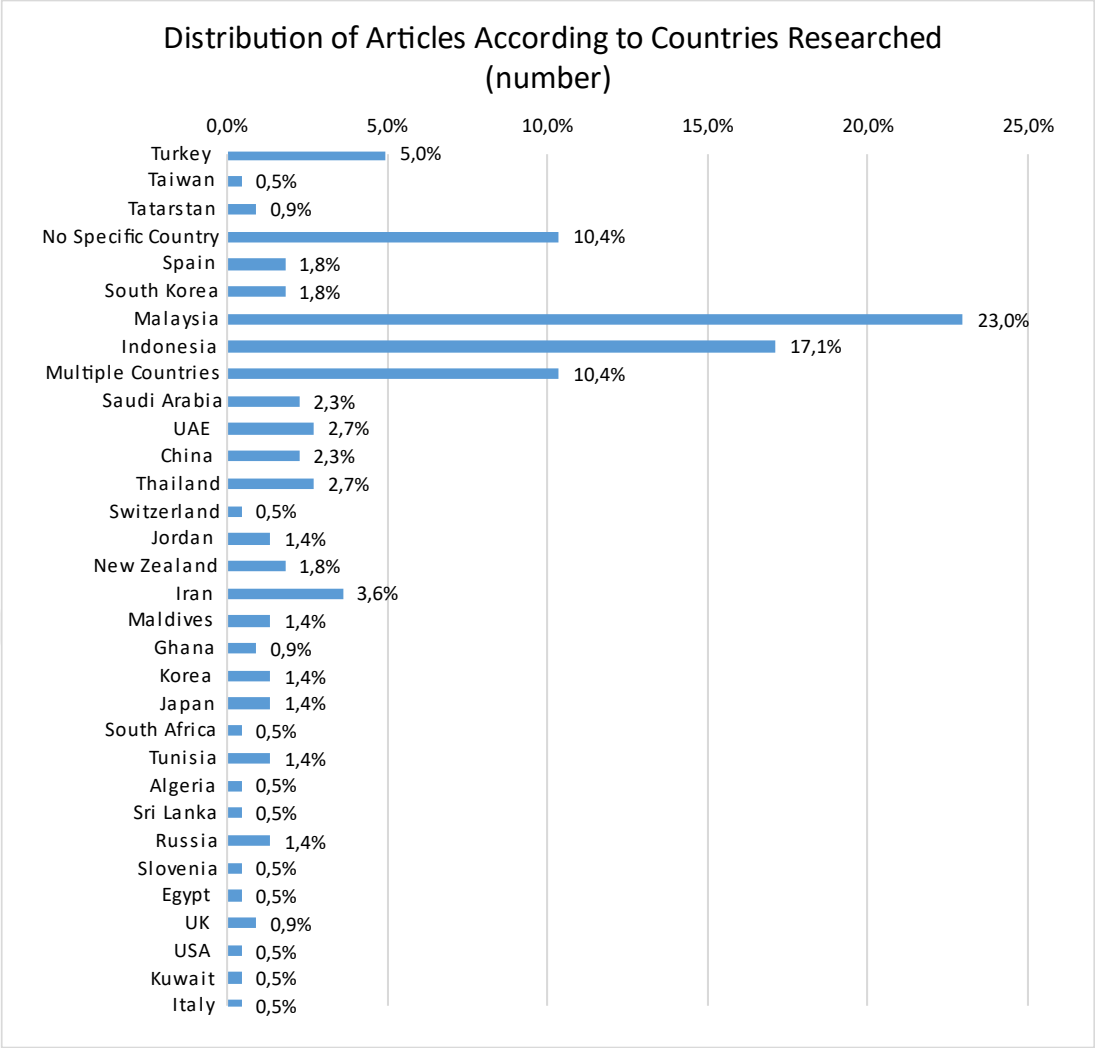


Figure 4.4: Distribution Articles According to Countries Researched

It is very interesting to find out that countries like Turkey, Tunisia, Jordan, Iran, Saudi-Arabia, and Egypt which are regarded as leading Muslim countries particularly in Middle-Eas have not been popular among the researchers. Particularly Turkey and Egypt are very popular tourist destinations in international tourism market but when it comes to Islamic Tourism they have not received noteworty attention from the researchers.

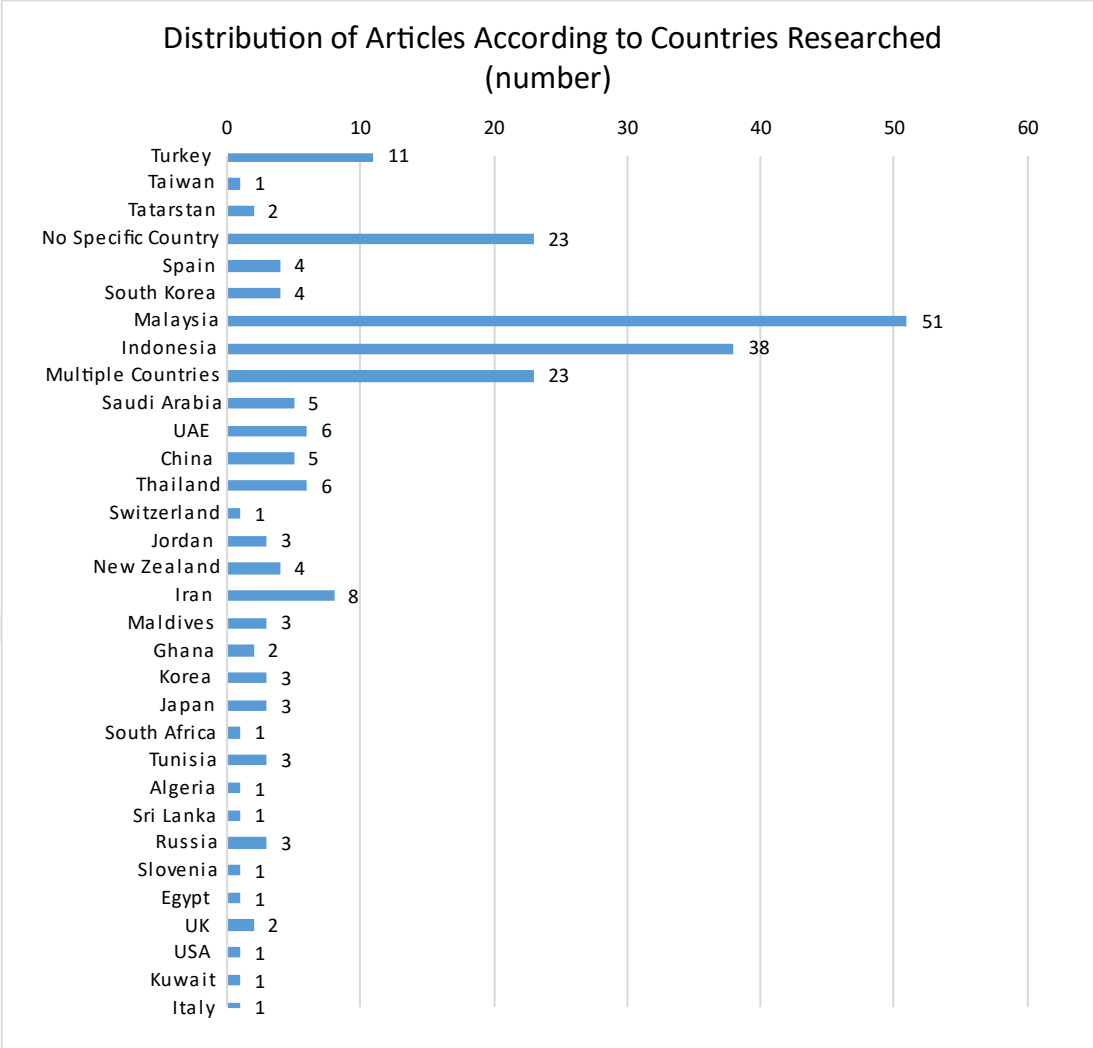


Figure 4.5: Distribution Articles According to Countries Researches

The table above reveals that more than 30 nations or areas have been researched about Islamic Tourism. The table also shows that the research focused on particular countries. This shows that there is a great potential to research about Islamic Tourism on many other Muslim and non-Muslim countries in different parts of the world.

As explained in the previous chapter (see Chapter 3), during the preliminary research a raw list of 27 key-words were identified. Some of the keywords were plural form of the original keywords such as “Islamic Tourist” and “Islamic Tourists”. In such cases asterisk (*) used cover both keywords (singular and plural form). Also, it was identified that some keywords were written slightly different from each other due to

spelling differences such as “Halal” and “Halaal”. In such cases also asterisk (*) used to cover all similar words. Another good example was that, during the preliminary search it was identified that the term “Sharia” was used in four different formats. When this list refined, the final key-word number reduced to 21. Some of the keywords did not produce any hits or even if they did the articles identified were labeled as ‘irrelevant’ and therefore dropped from the analysis.

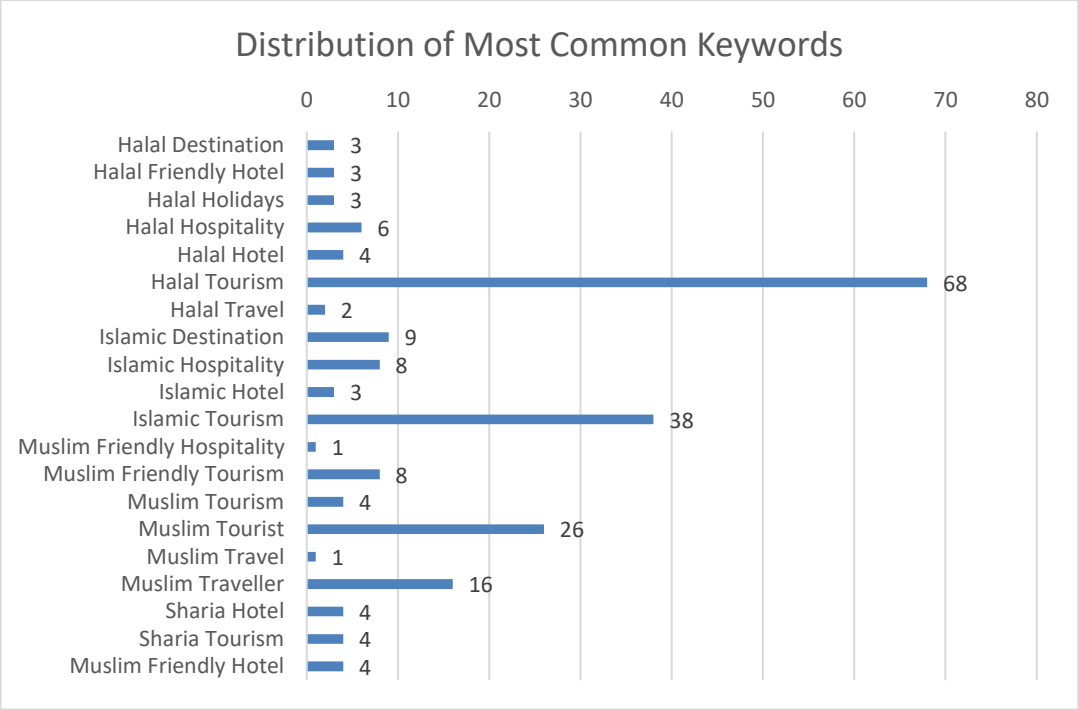


Figure 4.6: Distribution of Most Common Keywords

The chart above shows the most commonly used keywords in the identified articles. The most common keyword was Halal Tourism which is followed by Islamic Tourism, Muslim Tourist, and Muslim Traveler. The reason for placing Halal Tourism to the top of the list is the fact that there were many articles researching about the demand for and supply of ‘Halal Food’ within Islamic Tourism market.

An analysis of the journals where the identified articles published are presented in Table 4.1. More one third (more than 30%) of the articles were published in 7 particular journals. Almost half of them were published in a specific journal called 'Journal of Islamic Marketing'. The analysis show that particularly tourism and hospitality related journals are not very much popular among the Islamic Tourism researchers. This is very interesting topic that need to be researched about since out of 93 academic journals almost one third of the articles were published in a particular journal.

Table 4.1: Source Title (Journal)

SOURCE TITLE (JOURNAL)	**COUNT**	**%**
Journal of Islamic Marketing	35	15,77%
Tourism Management Perspectives	9	4,05%
Advanced Science Letters	7	3,15%
International Journal of Tourism Research	6	2,70%
International Journal of Religious Tourism and Pilgrimage	6	2,70%
International Journal of Supply Chain Management	6	2,70%
Malaysian Journal of Consumer and Family Economics	6	2,70%
Geojournal of Tourism and Geosites	5	2,25%
African Journal of Hospitality, Tourism and Leisure	5	2,25%
Current Issues in Tourism	4	1,80%
Tourism Recreation Research	4	1,80%
Journal of Destination Marketing and Management	4	1,80%
Journal of Environmental Management and Tourism	4	1,80%
Asia Pacific Journal of Tourism Research	4	1,80%
Journal of Travel and Tourism Marketing	4	1,80%
Tourism Management	4	1,80%
Turismo-Estudos E Praticas	3	1,35%
International Journal of Business and Society	3	1,35%
Sustainability (Switzerland)	3	1,35%
Journal of Environmental Treatment Techniques	3	1,35%
WSEAS Transactions on Business and Economics	3	1,35%
International Journal of Innovation, Creativity and Change	3	1,35%
Tourism	3	1,35%
International Journal of Culture, Tourism, and Hospitality Research	3	1,35%
Revista San Gregorio	2	0,90%
Tourism and Hospitality Research	2	0,90%
Journal of Hospitality and Tourism Research	2	0,90%
Journal of Vacation Marketing	2	0,90%
Tourism Review	2	0,90%
Management Science Letters	2	0,90%
Tourism Review International	2	0,90%
Humanities and Social Sciences Reviews	2	0,90%
Tourism Analysis	2	0,90%
Tourism, Culture and Communication	2	0,90%

International Journal of Civil Engineering and Technology	2	0,90%
Anatolia	2	0,90%
International Journal of Engineering and Technology(UAE)	2	0,90%
International Journal of Applied Business and Economic Research	2	0,90%
Journal of Tourism and Cultural Change	2	0,90%
International Business Management	2	0,90%
Journal of Economics and Administrative Sciences (EOU)	1	0,45%
Journal of Hospitality and Tourism Insights	1	0,45%
Religions	1	0,45%
Geografia-Malaysian Journal of Society & Space	1	0,45%
Journal of Tourism and Services	1	0,45%
International Journal of Tourism Cities	1	0,45%
International Journal of Environmental Research and Public Health	1	0,45%
Journal of Asian Finance, Economics and Business	1	0,45%
International Journal of Hospitality and Tourism Administration	1	0,45%
Journal of Hospitality and Tourism Management	1	0,45%
International Journal of Islamic Thought	1	0,45%
PLoS One	1	0,45%
Journal of Hospitality Marketing and Management	1	0,45%
International Journal of Hospitality Management	1	0,45%
International Journal of Contemporary Hospitality Management	1	0,45%
Heliyon	1	0,45%
International Journal of Advanced Science and Technology	1	0,45%
Journal of Travel Research	1	0,45%
Jurnal Komunikasi: Malaysian Journal of Communication	1	0,45%
Cogent Business and Management	1	0,45%
Journal of Intercultural Communication	1	0,45%
Journal of the Knowledge Economy	1	0,45%
European Journal of Science and Theology	1	0,45%
International Journal of Innovative Technology and Exploring Engineering	1	0,45%
International Journal of Recent Technology and Engineering	1	0,45%
Utopia y Praxis Latinoamericana	1	0,45%
Intellectual Discourse	1	0,45%
Journal of Economic Cooperation and Development	1	0,45%
International Journal of Management and Business Research	1	0,45%
International Journal of Tourism Policy	1	0,45%
Asia Pacific Journal of Information Systems	1	0,45%
Journal of Social Sciences Research	1	0,45%
Asian Journal of Business and Accounting	1	0,45%
Pertanika Journal of Social Sciences and Humanities	1	0,45%
Organizacija	1	0,45%
Information (Japan)	1	0,45%
Service Industries Journal	1	0,45%
Annals of Tourism Research	1	0,45%
Journal of North African Studies	1	0,45%
International Journal of Economic Research	1	0,45%
Journal of Theoretical and Applied Information Technology	1	0,45%
Leisure Studies	1	0,45%
Social Sciences (Pakistan)	1	0,45%
Academy of Marketing Studies Journal	1	0,45%
Journal of Organizational Culture, Communications and Conflict	1	0,45%

Iranian Economic Review	1	0,45%
Journal of Developmental Entrepreneurship	1	0,45%
Asian Social Science	1	0,45%
Middle East Journal of Scientific Research	1	0,45%
Actual Problems of Economics	1	0,45%
Tourism Geographies	1	0,45%
Australian Journal of Basic and Applied Sciences	1	0,45%
International Journal of Economics and Management	1	0,45%
	222	

Table 4.2: Journal Classification

Journal Classification	**No. of Journals**
Marketing	2
Tourism/Hospitality/Leisure/Recreation/Travel	33
Tourism/Hospitality Marketing	4
Others	54
Total	93

These journals were eventually divided into four categories: Marketing, Tourism/ Hospitality/ Leisure/ Recreation /Travel, Tourism/ Hospitality Marketing, and Others". The number of journals that include into each of these categories is displayed in the Figure 4-7. According to our findings, there are total of 93 journals in this categorization. The number of "Others" journals is the greatest, with 54. As it can be seen in the table 4-2, "others" category journals have made publications on this subject in many different fields such as economy, business, social sciences etc. Following that, 33 journals fall into the Tourism/ Hospitality/ Leisure/ Recreation/ Travel group. Four journals fall into the Tourism/ Hospitality Marketing group and only 2 journals are related with the Marketing group.

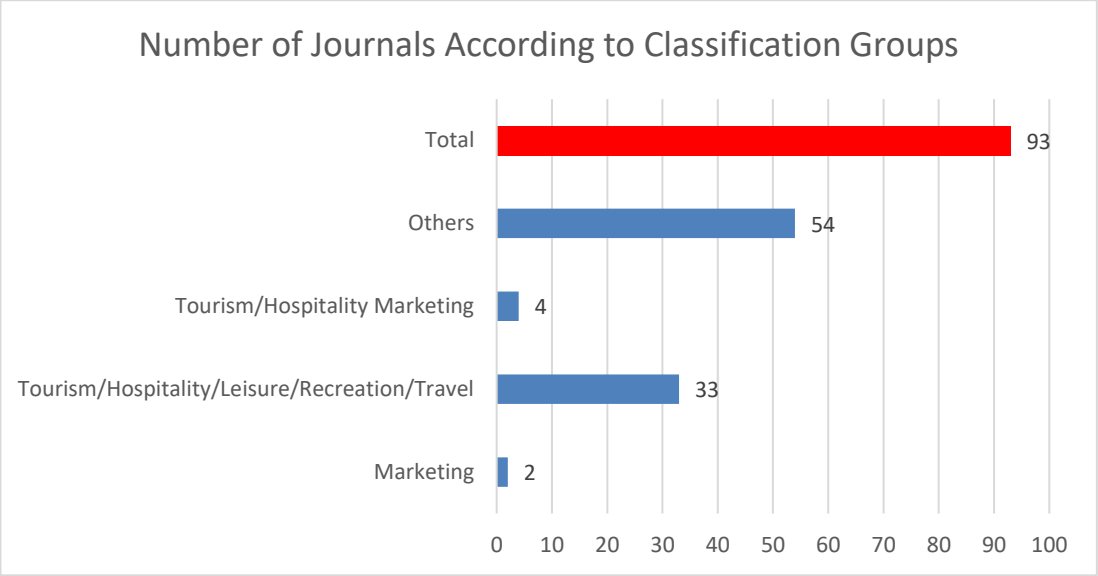


Figure 4.7: Number of Journals According to Classification Groups

The next figure 4.7 is about “Articles According to Journal Classification”. This figure clearly shows which articles belong to which journal group. Also, you can follow these on the chart which is “Number of Articles in Each Journal Group". According to Table 4-3, although there are two journals about "Marketing", 36 articles have been published. This result is quite remarkable. It can be concluded that this journal is about Islamic Tourism issues. The biggest reason for this is that the "Journal of Islamic Marketing" has published 35 articles on these topics. Furthermore, the Journal of Islamic Marketing is the first journal to focus on themes related to Islam and marketing. "Journal of Islamic Marketing" is of British origin that is an 11-year journal published since 2010 which is a publishing the journal of the Emerald group.

Another group, "Tourism/Hospitality/Leisure/Recreation/Travel", has 88 articles published in 33 different journals. In addition, in the "Tourism/Hospitality Marketing" group, a total of 11 articles about Islamic Tourism were published in 4 different journals. 87 articles were published in the "Others" group.

Table 4-3 Articles According to Journal Classification (Number)

Articles According to Journal Classification	**Number of Articles**
Marketing	36
Tourism/Hospitality/Leisure/Recreation/Travel	88
Tourism/Hospitality Marketing	11
Others	87
Total	**222**

Table 4-4 Articles According to Journal Classification (Percent)

Articles According to Journal Classification (%)	**%**
Marketing	16,2%
Tourism/Hospitality/Leisure/Recreation/Travel	39,6%
Tourism/Hospitality Marketing	5,0%
Others	39,2%
Total	**100,0%**

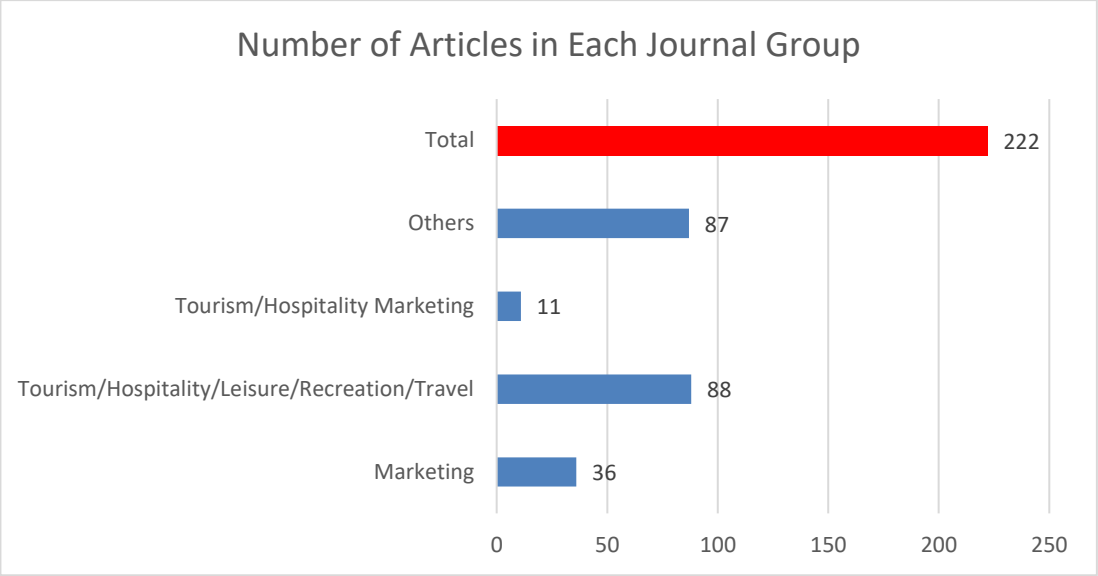


Figure 4.8: Number of Articles in Each Journal Groups

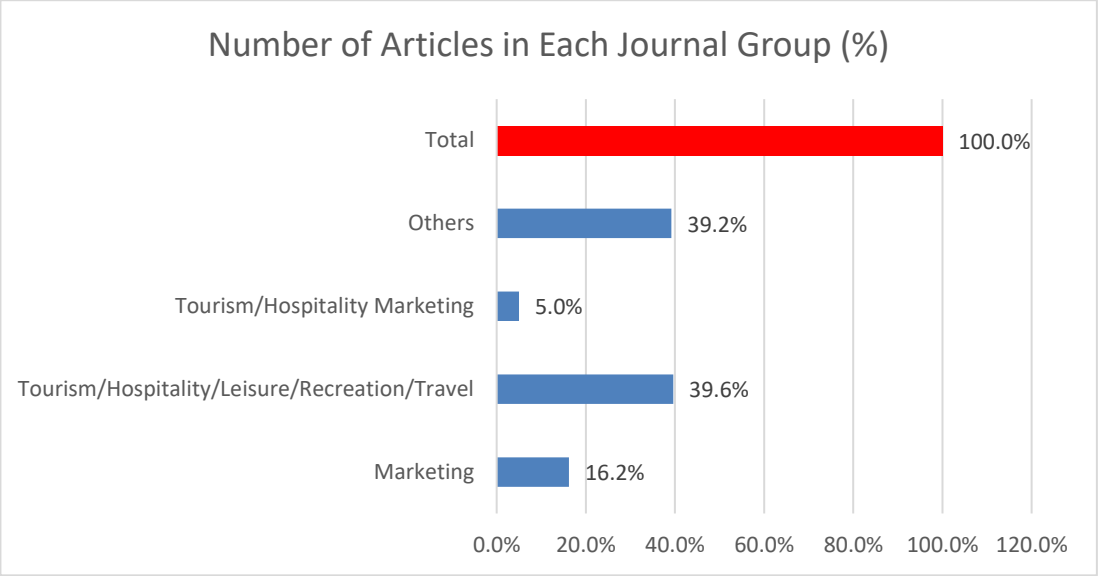


Figure 4.9: Number of Articles in Each Journal Group (%)

According to the results of the analysis, as can be seen in the "Number of Articles in Each Journal Group (%)" figure 4.9, 39.2% of them published in "others" journals that are not related to tourism and marketing. Thus, the results of the analysis clearly show us that even journals in different subjects have published about Islamic Tourism. For this reason, this number is pretty surprising. When we look at the percentage in the "Tourism/Hospitality Marketing" group, it has a close figure with "others" that is 39.6%. 16.2% of the total value is seen in the "marketing" journals. Although the "Marketing" journal is regarding a marketing, it mainly deals with Islamic tourism, which is a curious a result. Moreover, the "Tourism/Hospitality Marketing" that is least percent number journal has 5.0%. According to our interpretation of the findings, articles regarding Islamic tourism are largely found in the field of marketing, despite the fact that they should be found in tourist journals. This demonstrates that those working in the field of marketing are more concerned in Islamic issues.

Chapter 5

DISCUSSION AND CONCLUSION

5.1 Summary and Conclusions

In recent years, Muslims have become more interested in traveling and accommodation at Islamic hotels. The value of Islamic tourism is increasing every day, and this resulting in a surge in study on the subject. However, as a current study issue, Islamic tourism in the tourism sector, as well as the creation of halal services, is gaining attention.

The current research included a thorough evaluation of the relevant literature on Islamic Tourism using systematic review method. It is believed that this research will be contributed to the existing literature by providing a truly comprehensive review of Islamic Tourism.

As we have seen, systematic reviews offer researchers and implementers a great chance to apply existing knowledge to more actionable and experimental projects. In this situation, systematic review methods guarantee that the review is thorough enough to give viable conversations and outcomes that can lead to further action. This research was made by the PRISMA components (Pahlevan-Sharif et al., 2019, p. 164).

In the research, we conducted with the keywords that we determined about Islamic tourism, 248 articles were found in Scopus and 123 articles were found in the second

search which was carried out on ISI Web of Science. Thus, the rise in studies in recent years is considered to be attributable to the fact that the subject of halal tourism has made a sensation the interest of many scholars (Olcay, Karacil, and Surme, 2018, p. 400).

In addition, Malaysia has become the country with the biggest share of the halal tourism industry of late years with tourism investing, legislation, and revenue (Çalık & Adam, 2020).

When the study findings are analyzed in general, it is expected that the findings will be useful in identifying the strengths and weaknesses of previous field investigations, as well as guiding future research. However, it is anticipated that this study will serve as a resource for field editors and referees, as well as master and PhD students. Furthermore, given the time range covered by this study, it is expected to be influential in establishing future trends in research on this topic (Olcay, Karacil, and Surme, 2018).

5.2 Research Limitations

There are several limitations to this study. First, only articles written in English were considered. Even now, Islamic tourism has piqued the interest of people all over the world. For this reason, research in the Turkish language, which is the official language of Turkey from Muslim nations, could have been conducted. The next one was restricted to the source (journal) genre, and in this case, the book series was restricted. In other words, the document type was limited to articles. Moreover, there are other databases that is used in similar researches such as Google Scholar. These databases

were excluded due to time-limitation and also inexperience of the researcher about the systematic review method.

5.3 Directions For Future Research

In the studies conducted, approximately 3 or 4 studies came across on hijab-wearing employees working in the tourism sector. This is a major issue involving to Islamic tourism and it seems to be neglected. It is suggested that further research be included, for example, including studies on the hijab employees, another important issue connected to Islam, to offer a more complete picture. Also, it is recommended that researchers investigate this topic for future studies. Furthermore, publishing future studies in other languages, particularly Turkish, appears to be a promising path for future research.

It is accepted that the findings of this study greatly support previous research on Islamic Tourism that has been published in various publications. In order to reach a consensus on what the word "Islamic Tourism" means for Muslim visitors, future researchers will benefit from the many studies that have been done in the past also especially from this paper.

Another is that tourism in general has a great contribution to the country's economy. This issue may become more intriguing that looking into the economic impact of Islamic tourism. For example, Malaysia is a good destination for Islamic tourists which leads to good economy as showed previously, but when looking on other Islamic countries that are not paying enough attention to Islamic Tourism in specific destinations it shows that it has affected economy negatively. Therefore, more attention should be given to İslamic Tourism in these countries.

Furthermore, the assessment period of this study extends from 2000 to 2021, thus it is expected to be decisive in identify trends in studies to be conducted after 2021.

In general, understanding the methods of research topics and data analysis methods used in Islamic Tourism will shed light on postgraduate students and researchers. Finally, the findings have believed to aide future academics interested in Islamic Tourism by giving a strong foundation.

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