THE RELATIONSHIP BETWEEN ISLAMIC VALUES AND MALAYS TRAVEL BEHAVIOUR

NOOR AZAM BIN AZMI

UNIVERSITI SAINS MALAYSIA

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THE RELATIONSHIP BETWEEN ISLAMIC VALUES AND MALAYS TRAVEL BEHAVIOUR

by

NOOR AZAM BIN AZMI

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CADM	Comprehensive Action Determination Model
IMB	Integrated Behavioural Model
ITB	Ipsative Theory of Behaviour
NDM	Normative Decision-Making Model
RUM	Theory Random Utility Maximization
SCT	Social Cognitive Theory
TBP	Theory of Planned Behaviour
THM	Theory of Human Motivation
TIB	Theory of Interpersonal Behaviour
TRA	Theory of Reasoned Action
TRB	Theory of Repeated Behaviour
TTM	Transtheoretical Model
UNESCO	United Nations Educational, Scientific and Cultural Organization

PERHUBUNGAN DI ANTARA NILAI ISLAM DENGAN TINGKAH LAKU PERJALANAN ORANG MELAYU

ABSTRAK

Orang Melayu merupakan salah satu bangsa yang tinggal di Malaysia dan mempunyai sejarah yang panjang berkaitan dengan melakukan perjalanan. Secara tradisinya, budaya melakukan perjalanan di kalangan orang Melayu dikenali sebagai merantau dan sehingga kini orang Melayu masih aktif terlibat di dalam aktiviti melakukan perjalanan. Kisah pelayaran Panglima Awang dan pengembaraan Munshi Abdullah adalah bukti kehebatan para pengembara (dipanggil sebagai "Musafir" di dalam Bahasa Arab) Melayu. Sebelum kedatangan Islam, tingkah laku orang Melayu itu dibentuk oleh tradisi dan kepercayaan budaya serta beberapa falsafah daripada agama yang lain. Selepas Islam tiba, tingkah laku orang Melayu dibentuk oleh kehendak Allah yang Maha Besar dan ini termasuklah tingkah laku ketika melakukan perjalanan. Senario mutakhir menunjukkan bahawa kebanyakan destinasi pelancongan gagal memberi keselesaan terhadap pengunjung Melayu. Sebagai contohnya adalah seperti tempat solat yang tidak praktikal, ketidakfahaman berkenaan halal terutamanya melibatkan makanan serta sikap acuh tidak acuh dengan aktiviti yang tidak bermoral. Secara amnya, kajian ini melihat pengaruh demografi dan karakteristik perjalanan terhadap tingkah laku perjalanan orang Melayu, sejauh mana orang Melayu sedar akan kepercayaan Islam berhubung dengan perjalanan, sejauh mana orang Melayu mempraktikkan kepercayaan Islam berhubung perjalanan, bagaimana kepercayaan Islam berkenaan perjalanan mempengaruhi tingkah laku perjalanan orang Melayu dan mengenalpasti tingkah laku perjalanan orang Melayu. Menurut Teori Tindakan Berdasarkan Logik (TRA), tiga aspek (Kepercayaan, Sikap dan Niat) akan

mempengaruhi tingkah laku dan oleh itu kajian ini menggunakan teori ini untuk melihat bagaimana kepercayaan, sikap dan niat yang terkandung di dalam ajaran Islam mempengaruhi tingkah laku perjalanan orang Melayu. Data diperolehi melalui 398 orang pengembara Melayu yang tinggal di Pulau Pinang dan dianalisa menggunakan kaedah kuantitatif yang merangkumi analisis deskriptif, Khi- kuasa dua. korelasi dan regresi. Keputusan menunjukkan terdapat hubungan yang signifikan di antara pemboleh ubah luaran (demografi dan karakteristik perjalanan) terhadap tingkah laku perjalanan orang Melayu. Keputusan juga menunjukkan bahawa orang Melayu bukan sahaja sedar akan kepercayaan di dalam Islam berkenaan perjalanan malah mereka juga mempraktikkan perkara tersebut. Tingkah laku yang paling menonjol adalah berkenaan isu halal. Keputusan kajian ini boleh digunakan untuk memahami kehendak orang Melayu ketika melakukan perjalanan. Destinasi yang dapat menawan kehendak dan kemahuan orang Melayu tentunya menikmati potensi pertumbuhan pelancongan yang lebih tinggi memandangkan pasaran pelancongan bagi pelancong Melayu semakin meningkat dan popular.

THE RELATIONSHIP BETWEEN ISLAMIC VALUES AND MALAYS TRAVEL BEHAVIOUR

ABSTRACT

Malay is one of the many races living in Malaysia, and the Malays enjoy a long history of travelling. The traditional travel culture of the Malays is known by the term "merantau", and to date, the Malays are actively engaged in travelling activities. The story of Panglima Awang's voyage and Munshi Abdullah's adventure are evidences of the greatness of the Malays travelers (known as "Musafir" in Arabic Language). Before Islam, the Malays behavior was much shaped by the traditional and cultural beliefs in addition to flavoured by other religions philosophy. After Islam, the Malays behavior is shaped in accordance to the wishes of ALLAH the Al-Mighty, and their travel behavior is no exception. The current scenario shows that a number of tourist destinations failed to provide comfort to the Malay travellers. The concerns, for example, involve the impractical prayer space facilities, irrespective of "halal" issues especially food-related and indifferent attitude towards immoral activities. In general, this study seeks to see the influence of demographics and travel characteristics on Malays travel behaviour, to which extent do the Malays aware of Islamic belief in relation to travel, to what level do the Malays practice the Islamic belief related to travel, how the Islamic belief related to travel affects the Malays travel behavior, and to identify the Malays travel behaviour. According to the Theory of Reasoned Action (TRA), three aspects (namely 'Belief', 'Attitude' and 'Intention') will influence the behaviour and therefore, this study employed this theory to examine how belief, attitude and intention in Islam religion influence the Malays travel behaviour. Data collected from 398 Malay travelers residing in Penang was analyzed using quantitative

methods including descriptive analysis, chi-square, correlation and regression. Results indicated a significant relationship between external variables (demographic and travel characteristics) and the Malays travel behaviour. The results also show that the Malays are not only aware of Islamic belief related to travel, but they also practice the manners. The most prominent behaviour of the Malays is about the halal food issue. The results of this study can be used to understand the will of the Malays when travelling. The destination that captivates the Malays demands and needs will certainly enjoys a high potential tourism growth as the tourism market for Malays travelers are increasing in size and popularity.

CHAPTER 1

INTRODUCTION

1.1   Introduction

The Malays, who are closely associated with Islam, enjoy a long history of travelling both domestically and internationally. In Malay language, the term 'travelling' is known as 'merantau'. In history, the Malays travelled for several reasons. For instance, Parameswara travelled to explore new land (Loo, 2009), Panglima Awang sailed with Portuguese sailors to gain new knowledge (Hooker, 1999), Javanese travelled for the purpose of escaping from the colonization of the Dutch (Tirtosudarmo, 2005) and the Malays travelled across places to pursue religious knowledge as well as to perform pilgrimage (Kim, 1974). The history demonstrated that the Malays, have documented various travels which provide significant values to the country. Particularly, Munshi Abdullah and Panglima Awang are the two prominent figures in this event. Munshi Abdullah was the first travelogue writer among the Malays in 1854 and his journey to Makkah to perform Hajj was still a relevant reading source for today. According to Aminurrashid (2011), the first man to circumnavigate the globe is Panglima Awang in the 15th century. Panglima Awang was an interpreter and assistant on the Portuguese ship at first and was later entrusted to be the captain of the ship.

This study focused on the relationship between Malays travel behaviour and Islamic values. Chapter 1 clarified the research background, problem statement, research objectives, research questions, research hypothesis, significance of the study, scope and limitation of the research, the definition of key terms, structure of the thesis, and the conclusion for the Chapter 1.

1.2   Research Background

According to the Department Statistic of Malaysia (2015), Malaysia's population has a total of approximately 28.3 million, in which, 8.2 % are non-residents and 91.8 percent are Malaysian residents. Malaysian comprise of Bumiputera (67.4 %), Chinese (24.6 %), Indians (7.3 %) and others (0.7% percent). The Malays are the largest ethnic group in Peninsular Malaysia (63.1 %), the Ibans cover 30.3 % of the entire Sarawakians while Kadazan/Dusun contributes to 24.5 % of the total Sabahans. This study has chosen Penang as the study area, therefore, the respondents of this study consisted of 693,100 of Malay population, as recorded in 2015 (Department of Information, Ministry of Communications & Multimedia, Malaysia. 2015).

20 years ago, most of the Malays population (approximately 65%) lived in the countryside, or in the villages (Phillips, 2002). Wilder (1970) considered each Malay village, which existed before the 1970s, as a political unit, a single economic unit, a unit of genealogy and a religious unit. In contrast to the previous form, the Malay villages today are not structured in accordance with the four criteria above. Today, the Malay villagers are more actively interacting with the outside world and this has led to the change of social values besides bringing development to the rural areas (Wilson, 2014). Previously, majority of the Malay villagers depended on agriculture and fishery as their source of income. Economic crops include paddy, rubber, oil palm, coconut, and plant mixtures (mixed farming) (Burkill, 1966). Malays who are living in the cities are mostly employed in the industry, trade and transportation sectors (Chin, 2015). In term of the dominance of economics, the urban Malays is still relatively low compared to the non-indigenous population, particularly the Chinese (White, 2015).

The Malays are also defined as the indigenous people who speak the Malay language, embrace Islam as their religion as well as practice the Malay traditions and

customs (Department of Information, Ministry of Communications & Multimedia, Malaysia. 2015). The cultural definition covers the entire native Malays in the Malay World (archipelago), which is an allied population despite religion, language, and customs. In Malaysia, the indigenous population of Minang descent, Java, Aceh, Bugis, Minangkabau, and others who utilise the Malay language, of being the Muslim and follow the Malays customs, are considered as Malays. Even people who are non-indigenous but married to Malays and embraced Islam are accepted as Malays.

In Malaysia, the Malays are a nation that is closely associated with Islam. Although the early history of the Malays showed that they were Hindus and Buddhists, however the introduction of Islam has changed the daily life and the way of travelling in Malays. The Islamic cultural values are also exhibited in the journey made by the Malays. In Islam, if a cultural value is not in contradiction to the teachings, then practicing it should not be a problem. Islam teachings have changed the mindset of the Malays away from the superstitious values which has no logical reasoning. According to the Malays proverb "Biar mati anak, jangan mati adat", which could be considered similar to the saying of Mahatma Gandhi "A nation's culture resides in the hearts and in the soul of its people" and the saying of Thomas Wolfe (American famous novelist) "Culture is the arts elevated to a set of values", the Malays place a great emphasis on cultural values and its practice. The Malays adhere to the teachings of Islam while any values, customs, taboos or behaviours which are contradicting to the teachings of Islam will be gradually disposed (Noh & Marziana, 2013; Syarfina, 2015).

There are various theories associated with the human behaviour. According to Laland and Brown (2011), behaviour is manners to a series of actions carried out by individuals, organisations and systems on the environment. Researchers in the field of tourism have been associating behaviour with travel behaviour. This study discussed

fourteen theories of behaviour in Literature review in Chapter 2 and chose one theory as the basis for the theoretical framework.

As all 14 theories were originated and applied in the Western setting, these theories did not include religion as one of the studied variables. Hanegraaff (1999) stated that this happened as the Westerners were living in a secular system after the Renaissance period, thus, they did not deem religion as an important variable that could influence behaviour. When an individual chooses a religion as the way of living, he/she is now a follower and must abide as well as practice the religion rules. Hence, the implementation and application of those rules will affect the follower behaviour (Hewer, 2006). Similarly, when an individual chooses to be a follower of Islam, his/her daily routines and behaviour are shaped by what is being taught and preached by Islam.

Studies on the Malays' travel behaviour could demonstrate the patterns of the Asian traveller (Nor, 2011) or Muslim traveller (Din, 2011). Therefore, the selection of Malays as respondents is considered a practical and relevant choice. Initially, the Malays were formerly Hindus and Buddhists, which is the reason why the Malays' customs exhibit a mixture of Hinduism, Buddhism, Islamism and the West influence (Wheeler, 1928). According to Samian (2015), traces of Hinduism and Buddhism's doctrines could still be found in Malays culture apart from those of Islamism. Syncretism process occurs when the elements or values before the introduction Islamism are customised or fused with the Islamic elements (Hamid & Fauzi, 2015). This process is clearly found in the shamanism of Malay (traditional medicine), and in some ceremonies such as 'tepung tawar', 'melenggang perut', 'merisik' and 'bersanding'. In Malaysia, customs that do not conflict with the teachings of Islam are allowed to be practised through the "principle of co-existence". The Malays adjust the

customs and values, although there are certain conflicts between the religion and customs.

1.3   Problem Statement

Ismail and Battor (2011) claimed that 'Islamic tourism' and 'Halal hospitality' concepts are new to certain countries, especially the non-muslim countries. In Malay tourists' context, their interests toward certain tourism destination may be compromised in terms of lack of prayer facility, insensitivity to 'halal' food provision and disrespect towards the Malays values (Henderson, 2003; Mohsin and Ryan,1997; Din, 1989). To some extent, this will affect the growth of tourism.

Stakeholders or travel agency will invest money to retain loyal tourists (Qin, Wall & Liu, 2011), as the survival of a tourism destination is highly depending on the number of visitors and tourism receipts (Machado, 2010). In some of the investments made, there are still no return or expectations which are commensurate with the money that has been invested. One of the examples is Hanoi, Vietnam. Various attempts have been made by the Vietnamese government to maintain Hanoi as a tourist destination but it fails to attract Muslims visitors. This is because of their failure in understanding the travel behaviour of Muslims who need halal food and hospitality (Warjio & Kusmanto, 2015). Vogt (2010) stated that the behaviour of travellers affects the choice of the destination they want to visit.

A survey involving 130 countries to examine how far a country could operate halal-friendly tourism by using the Global Muslim Travel Index. Malaysia obtained 82.5 points, landed the top of the Global Muslim Travel Index issued by the Mastercard and Crescent Rating (Chowdhury, Raj, Griffin, & Clarke, 2017). The second place was followed by the United Arab Emirates (UAE) with 76.9 points and Indonesia (72.6

points), all of which are Organisation of Islamic Cooperation (OIC). Whereas, Singapore emerged as top-ranked Muslim countries for non-OIC countries. The country earned 67.3 points, followed by Thailand (61.8 points) and United Kingdom (60.0 points). Non-Muslim countries have also shown great improvement in this issue as proven by the outstanding result of Singapore. Therefore, more efforts should be done by Malaysia to understand the need of Muslims in order to serve the Muslims better and becomes the priority choice for Muslim tourists. Considerable studies have been done on motivations of visitation, and most of the studies are based on the theory of pull and push motivations (Battour et al. (2011) cited in Yoon & Uysal, (2005); Kim, Giri & Jeonghee (2006); Jang & Wu, (2006); Correia, Oom & Moço, (2007); Jamrozy & Uysal, (1994); Jang & Cai, (2002); Hanqin & Lam, (1999); Bogari, Crowther & Marr, (2004). The pull and push motivations theory suggests that traveller is pushed by inner needs or emotional influences to travel as well as a pull by the exterior influences in the form of the attributes of various destinations. In summary, it is not just about how a tourist destination affects the traveller, but also the influence of traveller on the choice of tourist destinations.

Limited studies have been done on religion and its impact on traveller's behaviour, particular the Islam and Malay values attributes. Most of the studies are based on Christianity and more precisely the Protestant Christian behaviour. There is also several researches made on Buddhist and Hindu's travel behaviour . In Buddhism, there is a term "silla", a moral conduct or principle which connects the ethics of travel and for Hinduism there is the concept of "Baudhayana Sutra" which tells about the things to do along the journey. There is also some problem arises in an attempt to associate this study with the Theory of Reasoned Action. Most of the settings for this

theoretical testing are done abroad and not necessarily comprised of Muslim respondents.

1.4   Research Objectives

The objective of this study is to examine the relationship between Islam values and Malays' travel behaviour. The following objectives are outlined to achieve this purpose.

   I.   To study the demographic and travel characteristics which influence the Malays' travel behaviours.

  II.   To determine the Malays' awareness regarding Islamic values during travel stages.

 III.   To study the relationship between Malays' awareness and level of Islamic values practiced among the Malays.

 IV.   To examine the relationship of Islamic values practiced among the Malays during travel with travel behaviour.

  V.   To identify the Malays' travel behaviour at the destination travel stages.

1.5   Research Questions

This study is to address the following research questions:

   I.   Which factors of demographic and travel characteristics have significantly influenced Malays travel behaviour?

  II.   Are the Malays aware of the Islamic values in their travel stages?

 III.   Does awareness about Islamic values influence the Malay's level of Islamic values practiced during travel stages?

 IV.   Which Islamic practices influence the Malays travel behaviour?

V.   What are the Malay's travel behaviours at their destination travel stages?

1.6   Significance of The Study

Undeniably, there is a lack of reference to the Malays' travel behaviour. Most studies that have been carried out in the Malay community are focusing more on the tourism impacts on the Malays and they do not geared toward what are the characteristics of a Malay behaviour which would affect tourism. This study provides an understanding of the Malays' travel behaviour. Findings of this study can be used as a guideline by various stakeholders in Malaysia and abroad in their services and products, from the aspects of culture and religion. Marketers may also incorporate Islam religion and Malay cultural believes in their promotional programs. In addition, this study also contributes to offer deep understanding into the expectation of the Malay travellers. This study is served to fill the void in the conventional studies. Although there is no extensive research conducted on Islam, at least this study can be a catalyst for further research. The Malay was chosen as respondent because Malay has the highest population in Malaysia. Therefore, their travel behaviours are crucial in understanding other Muslim travellers.

1.7   Scope and Research Limitation

This study focuses on the travel behaviour of the Malays travelled to Penang. This study will also be focusing on the values in Islam which are related to travel. These values in Islam are taken from the literature review, Al-Quran and Hadith. Factors which affect travel behaviour are adopted and adapted from the literature. Literature related to the impact of Islam teachings on travel behaviour is limited. Another limitation is that the Malays are also incorporated the Malay cultural values in their

daily routines, but this study will only look at the influence of Islam in determining the Malays' travel behaviour.

1.8 Brief Research Methodology

This study employed self-administered questionnaires to obtain data from the Malays travellers of Penang, which were selected using non-purposive sampling technique. The questionnaire forms are divided into 4 sections namely (1) Demographic Information, (2) Travel Characteristics, (3) Awareness and Practices on travel stages and (4) Travel Behaviour. Before the actual data collection, a pilot study was conducted to test the effectiveness and reliability of the questionnaire and this questionnaire was reviewed by the experts. Data analysis was done by using SPSS 20 software and the analysis techniques include the Descriptive analysis, Pearson Chi-Square, Spearman Correlation and Regression, in order to meet the study objectives. There are no hypotheses in this study because it is designed using the exploratory research method (details see inductive research).

1.9 Definition of Key Terms

This study will use the following terms:

I. **Islam religion**

   Akbar and Yoonus (1992) defined Islam in Arabic language as submission or obedience. As for the Shariah's (terminology), the definition of Islam is the submission of a servant to the divine and its revelation is via the prophets and apostles. Specifically, via prophet Muhammad to be a way of life and also as a law and rule of Allah S.W.T to guide mankind to the right path, leading to good fortune.

II.   Values

Principles or standards of behaviour; one's judgement of what is important in life (Harris & Mills, 1985).

III.   Malay

The term "Malay" is defined by UNESCO (2001) as ethnic Malays in Peninsular Malaysia, Thailand, Indonesia, the Philippines and Madagascar. However, according to the Federal Constitution of Malaysia, the term "Malay" refers to a person of Malay descent and who also embraces Islam as religion.

IV.   Travel Behaviour

The way travellers act or conduct activities at those locations to satisfy their personal needs or desires (Paulssen, Time, Vij & Walker, 2014).

1.10   Structure of the Thesis

This thesis is structured into five main chapters, as follows:

I.   Chapter 1: Introduction

The overall process of the research is addressed in Chapter 1. This chapter also briefly explains the background of the study as well as the key terms used.

II.   Chapter 2: Literature review

This chapter provides insights on travel behaviour, Islamic religion, values in Malays. This chapter also describes the theories employed by researchers to examine behaviour. The information is then used to determine the suitable theory that will be used for this study.

III.   Chapter 3: Research Methodology

This chapter provides the details of research design and data management.

IV.   Chapter 4: Result

This chapter presents the analysis and findings obtained from the self-administered survey. The results are presented according to the research objective.

V.   Chapter 5: Discussion and Conclusion

The final chapter presents the discussion and conclusion addressing the research questions and the objective of this study. Recommendations for the for future research and research limitation are also addressed in this chapter.

1.11   Conclusion

Chapter 1 includes the direction of the research. The research background and problem statement in this chapter are stated according to the research objective and research question. The following chapter reviews the definitions of Malay, travel behaviour, Islamic religion and values. Additionally, the next chapter also describes travel behaviour theories and models as well as the preceding studies of correlated variables, which are then used in proposing a framework for this study.

CHAPTER 2

LITERATURE REVIEW

2.1   Introduction

The current scenario shows that the Malays are frequent travellers, either travel in local or abroad. Since Malaysia is a nation that embraces Islam, there are several values in the religion that the Malays need to obey. Understanding the Malays' travel behaviour in destinations is very important as this group of travellers contribute significantly to tourism. To understand the behaviours better, Theory Reasoned Action was used as an underlying theory in this study. Although this theory has been widely used in prior studies but most of them only involved the Westerners. To understand the Muslim traveller better, this theory was adapted.

This chapter discusses the theory and concept of travel behaviour, as well as it describes the Islamic values while travelling. The rationale of this chapter is to correlate Islamic values with the Malay community and their travel behaviour. Religion significantly affects the behaviour of most people (Esssoo & Dibb, 2004). Weindefeld and Ron (2008) reported the significant travel behaviour-religion relationship from the tourism perspective. Poria, Butler and Airey (2003) documented two types of religion influences on behaviour where the first type is related to total obedience (Muslims are forbidden from consuming non-halal edible material) and the second type is related to the formation of culture, attitudes and values of a nation. In relation to the later influence type, Grigg (1995) has revealed the influence of religion on dietary habits. Meanwhile, Essoo and Dibb (2004) examined the influence of religion on consumer behaviour by comparing the Muslims and Hindus.

There is only a handful of literature regarding the religion and tourism relationship especially, the Muslim travel behaviour. Din (1989), Rinschede (1992), Fleischer (2000), Howe (2001), Poria et al. (2003), Weidenfeld (2006) and Weidenfeld and Ron (2008) showed that religion and religiosity are acknowledged as factors which influence behaviour in accordance with various social settings. Meng (2010) concluded that when the internal requirements (religion observance) are fulfilled, then the tourists will be satisfied. Nevertheless, it is learned that most researchers paid little attention to the importance of religion in tourism studies (Din, 1989; Weidenfeld & Ron, 2008).

Fleischer and Nitzav (1995) and Weidenfeld (2006) studied the religion needs of Christian pilgrims in the tourism industry. Their findings found that Christian pilgrims need religion signage in their accommodation. Dugan (1994) focused on the religious influence on the food services for Muslims, Christians, Jews, Hindus and Buddhists tourists. The relationship between tourism and the religion of Islam is less studied. Most of the previous studies were associated with the Muslim pilgrimage (Ahmed et al., 2006, Memish, 2007, Shafi et al., 2008).

2.2   Defining Values

The position of religion plays a very important role in maintaining the balance of life and human's character. The value of Islam becomes the basis and benchmark for the formation of the standard human's character (Hakim, 2012). The values of Islamic religion need to be understood to make the character in line with the teachings of Islam. Prior to the instillation of the Islamic values, the teachings of Islam include:

1. Faith, the belief that seeps into the heart with conviction, which does not mingle with even the slightest doubt, and it influence the views of the character in everyday

life and actions; which also includes the pillars of faith: faith to Allah SWT, faith to His angels, faith to His Book, faith to His Messenger, the Last Day and Qadha (Esposito, 2016).

2. Islam is the Religion given by Allah to guide man to follow all the teachings that have been set in worship, which includes the pillars of Islam: pronounce creeds, establish prayer, pay zakat, fast in the month of Ramadhan and perform the pilgrimage when capable (Aisyah, 2016) .

3. Ihsan is to worship Allah as if the servant saw God, and if not see Him then he believed that God saw it (Darmawati, 2014).

Reviewing the Values contained in Islam is vast because Islamic values relate to various aspects and require extensive research. The points to be considered in teaching the values of Islam include the following:

a) Value of the Faith

Values of faith is a very important role in the teachings of Islam, so their placement is in primal position (Mamat, Ahmad & Yabi, 2017). The etymologically meaning includes the bound or firm and strong agreement, embedded in the deepest heart. Etymologically they mean the belief in life in a special sense, i.e. denial that departs from the heart. Thus, the Aqeedah is a matter which must be assured by the heart, confirmed the soul, and become an unbelievable belief.

The aspect of the values of the Faith was given since the birth Muslim, contained in Surah Al-A'raf "verse 172:

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I, not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware." (The Quran: Al-A'raf 7.172)

b) Syariah Value

Syariah means the place of water, or a way of life determined by Allah as a guide in running the life of the world and the Hereafter. Syariah is a guide given by Allah SWT based on the main sources of the Qur'an and As-Sunnah and sources derived from human reason in the ijtihad of scholars or Islamic scholars (Hashas, Corrao & Eyadat, 2018).

The word syariah according to Islamic law is the laws or rules that Allah created for all of his servants to practise for the happiness of the world and the hereafter. Syariah can also be interpreted as a divine system governing the relationship between man and Allah, human relations with the surrounding nature. According to Anisah, Ahmad, Arif, Omar and Rakiman (2017), the syariah is a rule or principles which are outlined by Allah so that mankind will hold on to Him.; in regulating human relations with God, human beings, nature and human relationships with life.If the syariah is examined in detail, then there are values and norms in the teachings of Islam set by Allah for all men who will be able to deliver the essential meaning of life. The life that always adheres to syariah will always behave in accordance with the provisions of Allah and His Messenger. In line with that, the quality of one's faith can be proven by the improvisation of worship and the realization of the values contained in the shariah in the course of daily life.

c) Moral Value

In Islam, the morals or behaviour of a Muslim give a picture of his or her understanding of Islam. Moral values are very important to be known and actualized by a Muslim or someone in the process of coaching and forming a character that is reflected as a true Muslim (March, 2015). Etymologically, the sense of morality comes from the Arabic language which means moral, physical, behavioural, artificial behavior and creation.

The terminology of 'Akhlak' which cites the opinion of the Ibrahim (2017) which defines that morality (Akhlak) is the state of the soul of a person who encourages him to do deeds without going through thought and consideration first. Furthermore, from Imam Al-Ghazali his book Ihya'ulumuddin states that morality is an illustration of behaviour in the soul from which it is born of deeds without the need of thought and consideration (Ghozali & Hamid, 1954).

2.3 Fundamental values of Islamic Religious on Travel

Prophet Muhammad was the last prophet of Islam and Islam was arised between 610 and 622 A.D. The term "Islam" means surrender or submission in Arabic. The term was originated from the root word "Salam". Some scholars viewed "Islam" as enslavement to Allah, but others defined "Islam" as surrender (A'la Mawdudi, 2013). As of 2014, Islam is the second leading exercised religion.

2.3.1 Islamic Thought on Travel

There is several ayat in the Quran that refers to travel. For example:

"It is He who made the earth tame for you - so walk among its slopes and consume of His provision - and to Him is the resurrection." (The Quran: Al-Mulk 67.15)

This verse shows Allah's most gracious gift to humankind, which is the creation of the earth.

"And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed." (The Quran: Al-Jumu'ah 62.10).

This verse shows the importance of obedience to Allah's orders, as this gives a hand in living a good life.

"So have they not travelled through the Earth and have a heart by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts." (The Quran: Surah Al-Hajj 22.46).

"Say, [O Muhammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed, Allah, over all things, is competent." (The Quran: Al Ankabut 29.20).

These two verses recommend the engagement in travelling as this offers the opportunity to contemplate the greatness of the Al-Mighty Allah in creating objects (such as creatures, the earth, the galaxy) (Shihab, 2002) and to learn from the experiences received during travel, and to see the consequences of going against His will. Engagement in travelling was emphasized seven times in the Al-Quran, and the term is called "Wisata Ziarah".

Some 'hadith' related to travel are documented below:

It is 'mustahabb' for him to bid farewell to his family, neighbours, friends and all his loved ones. He should bid them farewell and he should say to each of them:

'I place your religion, your faithfulness and the ends of your deeds in the trust of Allah.' (The Hadith: Ahmad, Ibn Majah)

The one who is staying behind should reply this to the traveller:

'May Allah bless you with 'taqwa' and forgive your sins and make goodness easy for you wherever you are.' (The Hadith: Ahmad, Ibn Majah)

Prayer is recited during travel for Muslims are as follows;

"O Allah, we ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I

seek refuge with You from the difficulties of travel, from having a change of heart and from being in a bad predicament, and I seek refuge with You from an ill-fated outcome (with regard to wealth and family)." (The Hadith: Muslim)

When entering a village or town, it is m*ustahabb* (sunnah*)* to say:

"O Allah, I ask You for its goodness, the goodness of its people and the goodness of what is in it, and I seek refuge with You from its evil, the evil of its people and the evil of what is in it." (The Hadith: Al-Hakim)

It is '*mustahabb'* to make a wish (or else known as 'doa' in the Arabic Language) most of the time when travelling because a 'doa' made while travelling will be answered as asserted by the Prophet:

"There are three prayers that are not rejected: the prayer of a parent for his child, the prayer of fasting person and the prayer of a traveller." (The Hadith: Al-Bayhaqi)

The following are the Muslim scholars' views regarding travel:

Ibn Al-Jawzi said: "If travelling through the land is not for the purpose of seeking knowledge or propagating Islam, then it is prohibited". Ibn Al-Jawzi is a well-known Islamic figure from Baghdad and is an expert in the field of history, hadith knowledge and Fiqh (Williams, 2002).

According to Melchert (2012), Imam Ahmad (the founder of the 'Mazhab Hambali') was quoted saying: "Traveling (for entertainment) is not recommended in Islam nor was it the practice of the Prophets and the righteous, because it distracts the heart".

According to Ibn Taymiyyah, travel is not merely a distance but also a peace of mind. During travel, a Muslim can use travel time to remember Allah. According to Bori (2004), someone who makes a day-trip is not considered as a traveller.

2.3.2 Islamic Travel Behaviour in Tourism Studies

Various studies such as Domencich and McFadden (1975) and Manski (1977) strived to find out why does someone travel, his/her travel behaviour while travelling and the reasons for choosing a destination. While considerable studies have listed variables associated with travel behaviour (see Subsection 2.2, pages 15 to 36), little is known about the influence of religion on travel behaviour. In Islam context, Muslims are obligated to apply the teachings of Islam while travelling and the teachings are viewed from the Syariah perspective (the Muslims' code of life) (Zamani, Farhani & Henderson, 2010).

Many destination marketers began to consider the Islam and Muslims tourism segment as it significantly influences the tourism market (Javed, 2007) and the potential Muslims visitors accounted for 1.82 billion people (Muslim Population Worldwide, 2009). Hence, Islamic Tourism marketing strategy and the provision of Islamic-related attributes are essential in attracting attention and ensuring the satisfaction here this in return, thus retaining loyal visitors (Henderson, 2008). Nevertheless, according to Bogari, Crowther & Marr (2004), destination attributes and issues pertaining to Islamic culture have yet to be studied thoroughly by researchers. Concepts such as "Halal hospitality" and "Halal food" are widely associated with Islamic Tourism especially in the Middle East (Nor & Daud, 2012; World Travel Market WTM 2007), in addition to "Syariah Compliant" which concentrates on Muslim traveller activities along the travel stages (Heyers, 2008). Table 2.1 listed the Islamic attributes studied by a number of scholars.

Table 2.1: Islamic travel behaviour from previous authors

Previous Authors	Islamic Attributes
Weidenfeld (2006), Mansfeld et al., (2000), Din (1989), Zamani- Farahani & Henderson (2010), Al-Hamarneh & Steiner (2004), Timothy & Iverson (2006) Hashim et al., (2007)	• Destination meeting the religion needs of patrons
Syed (2001), Al-Hamamah & Steiner, (2004), Weidenfeld (2006), Mohsin (2005), Mohsin & Ryan (1997)	• Places of Worship
Dugan (1994), Mohsin & Ryan (1997) Khan (2001) Mohsin (2005), Weidenfeld (2006), Weidenfeld & Ron (2008), Henderson (2003), Dugan (1994), Mansfeld et al., (2000)	• Availability of Halal Food
Din (1989),Henderson (2003; 2008 a); Al-Hamarneh & Steiner (2004) Wei et al., (2007) Zamani-Farahani & Henderson, (2010)Aljazeera (2009), Rasma (2008), Din (1989),Henderson (2003, 2008a), Zamani-Farahani & Henderson (2010), Saed et al., (2001), Henderson (2003), Mohsin (2005)	• Banning of certain acts

The categories of travel behaviours found in the previous study are discussed in following section. These categories were used as independent variables of this study. The list of behaviours is easier to be explained if compared one by one. Behaviour in each of these categories is actually established in the Islamic rules.

a.   Destination meeting the religion needs of patrons

Improvisation of religion-based services provided at accommodations will stimulate new markets and in addition will improve the accommodation image and occupancy rate (Weidenfeld, 2006). This include the provision of separate facilities for men and women (Henderson, 2003; Al-Hamarneh & Steiner, 2004; Timothy & Iverson, 2006), the "Mecca Stickers" or "Qibla Stickers" and the Al-Quran (Mansfeld et al., 2000), Surah Yassin, prayer mats and "Qibla stickers" (Din, 1989), in addition to the information on nearby places that serve halal food (Hashim et al., 2007). Some of the studies reported the forbidden entry for unmarried couples to the hotel room (Din, 1989; Henderson, 2003; Zamani- Farahani & Henderson, 2010). These studies, in

addition, claimed the Muslim travellers need information about nearby mosque and prayer times at the accommodation places.

To Weidenfeld (2006), an accommodation could show religion's friendliness by putting scriptures and religious symbols besides providing information on religious activities and institutions as this approach could create a religion environment. Collins, Kreiner and Pilot (2000) revealed that a Protestant requires Bible in bed as its presence portrayed the closeness to God. Fleischer (2000) claimed that the Protestants were more sensitive toward the travel package offered and they would expect more religious symbols, as compared to the Catholic followers.

Timothy and Iverson (2006) suggested to organise staff training programs on cross-cultural communication to enable them to understand and treat the Muslim travellers with the utmost respect, and the management should consider recruiting Muslims as their staffs (Henderson, 2003).

b.   Places of Worship

Muslims are obliged to practise the 5-times daily prayer routine, thus, mosque or place to pray is important to the Muslims (Syed, 2001; Al-Hamamah & Steiner, 2004). Syed (2001), Mohsin (2005) and Weidenfeld (2006) found that distance to a mosque would affect the Muslim travellers' accommodation preference, especially mosque with a unique design (Henderson, 2003). Mohsin and Ryan (1997) revealed that the Malaysians and Indonesians will consider the Islamic-based services when planning for a holiday, while the Middle Eastern countries take drastic steps to develop and promote the Islamic Tourism (WTM 2007).

c.   Availability of Halal Food

Halal food referred to the process of obtaining the ingredients and the food preparation process in accordance with the Islamic principles. The fact that Muslims prioritize halal food could not be ignored (Mohsin & Ryan, 1997; Khan, 2001; Henderson, 2003; Mohsin, 2005; Weidenfeld, 2006; Weidenfeld & Ron, 2008) and the concerns are voiced out since certain ingredients are alcohol- and pork-based (Dugan, 1994). Dugan (1994) listed the following non-edible materials for the Muslims: pork, pork-derived foods (including lard, bacon and meat), products from carnivorous animals or from animals that feed on carrion, intoxicated food and alcohol. The provision of halal food is considered as a good marketing strategy to attract Muslim visitors (Dugan, 1994; Mansfeld et al., 2000).

d.   Banning of certain acts

"O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan's handiwork; eschew such (abomination), that ye may prosper" (The Quran: Al Mai'dah 5: 90).

"Alcohol is the mother of evils" (The Hadith: Ibn Majah, 2004).

According to the aforementioned Al-Quran verse and the Prophet Muhammad's saying, Muslims are forbidden to visit and participate in any activities involving alcohol (drinking, selling and serving) and any form of gambling activities. Both the Al-Quran verse and the Prophet Muhammad's saying were further emphasized by many studies (Din, 1989; Henderson, 2003; 2008 a; Al-Hamarneh & Steiner, 2004; Wei et al., 2007; Zamani-Farahani & Henderson, 2010).

While some of the Islamic countries (such as Pakistan, Bangladesh, Iran and Saudi Arabia) are firmly exercising the prohibition on alcohol and gambling, some Islamic countries (such as Egypt and Turkey) are more lenient because although these

countries have a Muslim majority, its constitution enshrines secular values. Malaysia takes the stand of allowing the sale of liquor and approving the gambling licenses, however, the Muslims are forbidden to take part in it (Aljazeera, 2009).

Islam bans their followers from visiting places where sexual permissiveness is rampant (Rasma, 2008). The religion prohibits unmarried men and women to engage in a relationship, forbids adultery, and disallows unlimited interaction between men and women. This can be found in the passages written in the Al-Quran: 'Nor come nigh to adultery; for it is a shameful (deed) and an evil, opening the road (to other evils)' (The Quran: Al-Isra 17: 32).

Malaysia and other Muslim countries take the issues of fornication, adultery and indecent public displays of affection seriously (Din, 1989; Henderson, 2003, 2008a; Zamani-Farahani & Henderson, 2010). Many Muslims authorities voiced out their concerns over the sex tourism concept and the general perception of tourism associated with sexual permissiveness (Din, 1989). Saed et al., (2001), Henderson (2003) and Mohsin (2005) concluded that sex-based marketing approach and the use of sexually provocative images of bikini-clad girls to promote destination will not attract Muslim traveller.

In Islam, those who travel is referred to as 'Musafir'. It means a journey ism fa'il (perpetrators) of 'safar' or travel. Etymologically, the word Safar in Arabic means taking a travel with distance. The opposite of 'safar' is 'hadhar', which 'hadhar' means located at a place, and does not intend to travel a certain distance. In terms of fuqaha, Safar does not only mean someone is going from one point to another point (Abd Rahman, 2007), but it also consideres a certain distance covered by a trip (fuqaha).

In Fiqh, a traveller is defined as an individual who covers a travel distance of at least 80 kilometres and does not stay in a particular area for more than 3 days (see

Wahbah, 1997). A traveller has the privilege to practice 'Jama'' prayer (2 prayers at a time), Qasar prayer (4-rakaat prayer is halved into 2-rakaat prayer), is also allowed to break the fast, and is exempted from performing the Friday prayers (and replacing it with Zohor prayer). Most importantly, these privileges are only applicable for good-natured travel.

2.3.3 Islamic Values in Travel

Basically, there are 5 laws of Islam (Ghouri, Atcha, & Sheikh, 2006):

1. Fard (Mandatory) is sometimes interchangeably called fardhu: some acts must be performed (Thalab Jazmin) and avoiding them will make an individual a sinner. The acts include, for example, 5-times daily prayer routine and fasting during the month of Ramadhan.

2. Sunnah also called 'Mandub', 'Mustahabb', 'Tathawwu', 'Al-Nafl', 'Hasan and Muragghab fih': an individual will be rewarded when performing some acts, and will not be considered as a sinner when those acts are avoided. The acts include, for example, fasting on Monday and Thursday.

3. Mubah (Permissible): refers to some acts which will not be rewarded when performed and will not be considered as a sinner when avoided. The acts include, for example, sitting, eating, drinking and sleeping.

4. Makruh (Jazm): refers to the situation where an individual will be rewarded when avoiding performing an act. Such act includes the use of a great amount of water for the pre-prayer ablutions (ritual washings) known as the wudu and ghusl, the consumption of garlic before attending the mosque or divorce.

5. Haram (Illegal) and sometimes interchangeably called Mahdzur (forbidden), Maksiat and Al-Danb (sin): refers to the performing of an act which will leave

an individual as a sinner, and the avoidance of the act will guarantee a reward. The acts include, for example, drinking wine and engaging in a gambling activity.

The following paragraphs provide insights on the Islamic values related to travel:

a.   Istikharah prayers before travelling

This Islamic value falls into Sunnah. From the hadith narrated by Jabir bin 'anhu Abdillah: "The Prophet sallallaahu' alaihi wa sallam (SAW) taught us to pray Istikharah to decide on everything, as he SAW taught by Al-Qur-an. He SAW said:' If one of you has a plan to do something, do two rak'ahs (Istikharah) prayer voluntarily and then read the prayer.

"O Allah, I ask the right choice to you with the knowledge you and I pray for strength to you (to solve my problem) with Thy omnipotence. I ask You something of grace Almighty, Thou art the Almighty and I did not authorize, you know, I do not know and you know is full of things unseen. O Allah, if You know that this matter (who has himself to his mention of the question) better in my religion, my life, and consequently facing to-me-or the Prophet SAW said:' ... in the world or the Hereafter ' - success for me, ease his path, then give me your blessing. But when you know that this problem is more dangerous for me in my religion, my life, and consequently against myself, or the Prophet SAW said:' ... in the world or the hereafter, '- then set them aside these issues, and keep me from it, destined good for me wherever it is good, then give me thy good pleasure. "(The Hadith: Al-Bukhari)

b.   Intention to travel

Islam strongly encourages an individual to start or plan a journey with good intention. This Islamic value falls into Fard (Mandatory). Abu Hurairah R.A narrated: