

Implications of marketing Jordan as a Halal tourism destination

Jordan as a
Halal tourism
destination

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Abstract

Purpose – The purpose of this paper is to build a better understanding of the concept of Halal tourism as expressed by Muslim Jordanian tourists who want to comply with the Islamic law. The study also examines Jordan as a Halal tourism destination as perceived by those tourists. Implications of marketing Jordan as a Halal tourism destination are among the research questions.

Design/methodology/approach – The paper is empirical and quantitative in nature with a survey type. The sample of the study is Muslim Jordanians in the cities of Amman and Irbid. Respondents were chosen randomly in shopping malls, gardens and public places. A self-completion questionnaire was administered to collect the data for the research and 920 questionnaires were returned. The data were analysed using descriptive and reliability and explanatory factor analysis in addition to certain tests such as one sample *t* test and two samples chi-square tests.

Findings – Halal tourism in Jordan is established but needs more enhancements and promotion. Jordan was evaluated positively in 14 Halal services and was unsuccessful in ten others. The motives for Jordanian Muslim tourists who want to comply with the Islamic law, to travel to Halal destinations were destinations that offer Halal-friendly services; to know Islamic religious sites; and to learn about Islamic history. Jordanian tourists were knowledgeable of local and international Halal destinations (78.2 and 67%, respectively). More than half of the sample experienced Halal destinations in Jordan and only 26.4% abroad. From a marketing point of view, the results of this study reveal good awareness of potential Jordanian tourists towards Halal tourism and Halal services. The study revealed that Jordanian Muslim tourists who want to comply with the Islamic law showed significant positive motives to travel Halal tourism destinations. In addition, the study showed statistically significant knowledge and experiences in local Halal destinations, but not in foreign Halal destinations.

Research limitations/implications – The lack of research on Halal tourism in Jordan gives limited in-depth discussion. In addition, the study sample was chosen from two major cities in Jordan; therefore, further research is needed to include a representative sample of the whole country.

Practical implications – The paper includes marketing implications on Halal tourism in Jordan. The authors suggest marketing strategies should be launched to emphasise the importance of Halal tourism and marketing Jordan as Halal tourism destination. The recommendations of this study provide positive and negative results on Jordan as a Halal tourism destination. The negative evaluation of Jordan in terms of Halal services should be redressed by the Jordanian Government and the Jordanian private tourism and hospitality sectors to build a positive image of Jordan as a potential competitive Halal destination for Muslim tourists who want to comply with the Islamic law.

Originality/value – The paper is among the first of its kind, which empirically examined the motives of Jordanian Muslims who want to comply with the Islamic law to travel to Halal tourism destinations as well as evaluating Jordan as a Halal tourism destination. This study fills the gap in literature about Halal tourism in



Jordan and presents Halal tourism as one of the alternative forms of tourism of high potential for Jordan to compete in this market segment.

Keywords Jordan, Islamic marketing, Muslim tourists, Halal tourism, Islamic destinations, Islamic motivated travel

Paper type Research paper

1. Introduction

Tourism is an ongoing developing industry that attracts millions of tourists moving around the world for different motivations and needs (United Nations World Tourism Organisation, UNWTO, 2015). Accordingly, new niche markets segments such as Halal tourism are evolving to satisfy tourists with specific motivations and needs, such as Muslims who are looking for Halal-friendly destinations that provide products and services that do not contradict with Islamic Sharia[1] (Battour *et al.*, 2011; Battour *et al.*, 2012; Nassar *et al.*, 2015; Sriprasert *et al.*, 2014). The Number of Muslims worldwide is increasing; they form 23.2 per cent of the world populations and 93 per cent of the Middle East and North Africa (MENA) region[2] (Worldmeters website, 2010). For example, the numbers of Muslims in the MENA region are estimated to increase from 317 million in 2010, to reach 552 million in 2050 (Pew Research Centre, 2015). Halal tourism is of high potential, as there were nearly 120 million Muslim tourists in 2015 and are expected to reach 168 million in 2020 (The Global Muslim Travel Index, GMTI, 2016). Recently, the number of Muslim tourists increased to 140 million in 2018 from 131 million in 2017 (GMTI, 2019).

Jordan is one of the top ten Halal tourism destinations including: Malaysia, UAE, Turkey, Indonesia, Saudi Arabia, Morocco, Jordan, Qatar, Tunisia and Egypt (Shafaei and Mohamed, 2015; Holiday Me, 2016). Therefore, marketing Jordan as a Halal destination is significant, not only because the country has potential to satisfy the needs of Muslim tourists who want to comply with the Islamic law but also it occupies a strategic position in the Middle East as well as its positive image in terms of safety and security (Daher, 2007; Harahsheh, 2009; United Nations Population Fund, UNFPA, 2011; Haddad, 2013).

Muslim tourists who want to comply with the Islamic law, are motivated by motives such as learning about Islamic history; to know Islamic religious sites; to practise a religious duty such as Hajj or Umrah; to visit their Muslim friends and relatives (VFR); to pursue their education; to reflect and meditate God's natural beauty and creation; and to invite non-Muslims to Islam (push factors). They are pulled by Muslim-friendly tourism amenities and services such as non-alcoholic and Halal food and beverages; friendly and hospitable locals; separate baths and beaches for men and women; separate dining quarters for women and families in restaurants, prayer rooms and/or prayer mats at hotels and restaurants (Kim *et al.*, 2015; Nassar *et al.*, 2015).

1.1 Aim and objectives

The aim of this paper is to build a better understanding of the concept of Halal tourism as expressed by Jordanian residents. The research questions include the following:

- RQ1. What are the motives of potential Halal tourists to visit Halal destination?
- RQ2. What are their knowledge and experiences of Halal services and Halal destinations?
- RQ3. What is the evaluation of Jordan as a Halal tourism destination?
- RQ4. What are the implications of marketing Jordan as a Halal tourism destination?

These first three questions are answered in the section of findings and discussion (Tables II-VII), and the last question is dealt with in the section “marketing implications”.

1.2 The research problem

Halal tourism is associated mainly with Muslim tourists who want to comply with the Islamic law and Islamic travel. Therefore, they have certain needs that may not be available to them when travelling to Muslim and non-Muslim destinations. These needs stem from their religion and their religious belief that oblige them to behave according to the Islamic Sharia. Generally, research on Halal travel and Muslim travellers is limited and needs more investigation (Battour *et al.*, 2012; Kim *et al.*, 2015; Oktadiana *et al.*, 2016). Equally, reviewing literature showed a relatively moderate and limited emphasis on Halal tourism in the Arab world and none to date has focussed on the perceptions and motives of Halal tourists in Jordan. This paper seeks to redress the gap in literature about Halal tourism in Jordan, to build a better understanding of this concept and to promote the country as a potential Halal-friendly destination.

Most Muslim tourists come from Asia and the MENA regions, 60 and 20 per cent, respectively, and their economic contribution was \$140bn in 2013, that is more than what was generated in the USA and Chinese markets in the same year (Oktadiana *et al.*, 2016). Apparently, there is a high potential for Halal travel and Islamic tourism as the number of Muslim tourists will reach 150 million and their economic impact will be \$238bn by 2020 (MasterCard-Crescent Rating Global Muslim Travel Index, GMTI, 2015a).

Tourism in Jordan is thriving due to a wide variety of tourism products and because of the country is a cross-road between nations. According to the latest statistics of the Ministry of Tourism in Jordan, the total number of visitors who visited the country in 2018 accounted for 4.922 million[2], of which 77 per cent came from Arab and Muslim countries and Jordanian expatriates and the rest came from non-Muslim countries (MOTA, 2018). The number of tourists came from Muslim countries (non-Jordanians and non-Arab) was modest, only 75,651 visitors (2 per cent) in 2018. These results should motivate the Jordanian Government and the Jordanian tourism private sectors to invest in Halal tourism services urgently to satisfy the needs of those Muslim visitors and attract more tourists from Muslim countries of the OIC (Organisation of Islamic Countries) such as Indonesia, Malaysia, Pakistan, Bangladesh and Iran.

Another issue is the Jordanian tour operators are still focussing on the history and culture product and therefore, most tourists come to Jordan to see historical and archaeological sites such as Petra, Jarash and Gadara in less than one week. However, the historical product is not much profitable as other segments such as health tourism, religious tourism, education tourism and Halal tourism. This study is trying to fill the gap in literature on Halal tourism in Jordan and presents Halal tourism as one of the alternative forms of tourism of high potential for Jordan to compete globally.

From a marketing point view, Halal tourism is composed of products and services, which is the first pillar in the marketing mix (i.e. product) and therefore, destinations such as Jordan should capitalise in such type of tourism to satisfy the needs of a high potential local and international Muslim tourists who want to comply with the Islamic law. So far, there is no single strategy for Halal tourism in Jordan. Therefore, this research calls for a strategy for Halal tourism that should be initiated by the Ministry of Tourism in Jordan as the country is a Muslim country and most of the population are Muslims as well as Jordan is surrounded by Arab and Muslim countries. Consequently, the public and the private sectors in Jordan are requested to ensure that Halal products and services are available in Jordanian tourism and hospitality premises. The public sector should enforce policies and facilitate investments in this type of tourism and upgrade the infrastructure. The private sector, on

the other hand should consider the opportunity of Halal tourism as a niche market and capitalise on Halal-friendly services such as restaurants, hotels, events, recreations and other related services.

2. Literature review

The link between tourism and religion and religious motivated travel is well researched (Poria *et al.*, 2003; Harahsheh, 2009; Nassar *et al.*, 2015). Halal tourism as a product is associated mainly with Muslim travellers, which should be designed to satisfy their needs and wants (Battour *et al.*, 2012; Oktadiana *et al.*, 2016). The following literature explains the concept of Halal tourism as a new niche market, the motives for this market demand and the research context about Jordan as a potential Halal tourism destination.

2.1 *The concept of Halal and Haram as underpinning of Halal tourism*

Halal and Haram are significant concepts in Islam and Halal is the contrary of Haram (Jallad, 2008; Mohsin *et al.*, 2016). According to Al Qaradawi (2013, p. 7), Halal is “(the lawful): That which is permitted, with respect to which no restriction exists, and the doing of which the Law-Giver, Allāh, has allowed”. Whereas, Haram ‘the prohibited or unlawful): That which the Law-Giver has absolutely prohibited; anyone who engages in it is liable to incur the punishment of Allāh in the Hereafter as well as a legal punishment in this world’. These concepts are associated with all aspects of Muslims life including food and beverage (Faiz, 2011; Al Qaradawi, 2013), business and trade (Borzooei and Asgari, 2013), finance (Visser, 2009; Faiz, 2011; Haddad, 2013), social relations between genders (Haddad, 2013), communication and behaviour (Jallad, 2008), ethics in life and work (Ahmad and Owoyemi, 2012). Hence, the Halal and Haram concepts are the basis understanding of the concept of Halal tourism as explained in the following sections.

2.2 *The concept of Halal tourism*

Halal tourism became a new popular research topic and conducted in different countries and contexts such as the USA, Thailand, Japan, Iran, Turkey, Indonesia, Malaysia and Saudi Arabia (Zamni-Farahani and Henderson, 2010; Kamali, 2012; Shakona, 2013; Akyol and Kilinc, 2014; Sriprasert *et al.*, 2014; Aris *et al.*, 2015; Battour and Ismail, 2016; Chookaew *et al.*, 2015; Shafaei and Mohamed, 2015).

As mentioned in the previous section, Halal and Haram are basic concepts to understand Halal tourism. What is Halal (permissible) influences the perceptions, attitudes, values and behaviours of Muslim customers. Accordingly, what is acceptable in Islam is Halal and Muslims can do, perform and behave and what is unacceptable is Haram and Muslims cannot do, perform and behave. Based on this conception, Halal tourism is basically associated with Muslim tourists, who want to comply with the Islamic law and, is a form or a subtype of tourism (product and service) that meet their needs to facilitate their movement and during their stay on holidays. These services may include worship facilities, food and beverages, accommodation, entertainment, etc. Consequently, new concepts emerged that deal with Halal products and services such as Halal hotels, Halal F&B, Halal beaches, Halal travel, Halal trips and holidays, Halal restaurants and finally Halal handicrafts.

The World Travel Market Global Trend Report, *World Travel market, WTM* (2007, p. 18) described Halal tourism as “tourism activities permissible under Islamic law in terms of behaviour, dress, conduct and diet”. Likewise, Battour and Ismail (2016, p. 2) defined Halal tourism as “any tourism object or action which is permissible according to Islamic teachings to use or engage by Muslims in tourism industry”. On the other hand, there is some research that emphasises on the concept of Islamic tourism, which is not necessarily

contradicting with Halal tourism. Islamic tourism entails that tourists, whether Muslims and non-Muslims, are visiting Islamic destinations to know about Islamic culture and religion (World Travel Market (WTM), 2007; Organisation of the Islamic Conference (OIC), 2009). However, Halal tourism is centred on Muslim tourists who are seeking Islamic-friendly destinations that conform to the Islamic law.

Halal tourism is a kind of tourism product and service that should satisfy the needs of Muslim tourists who want to comply with the Islamic law, such as food and beverages, accommodation, worship facilities and entertainment, that are accepted in the Islamic law (Mohsin *et al.*, 2016).

In summary, Halal tourism is related to all what is permissible and acceptable in the Islamic Law, in all aspects of Muslim tourist travels and journeys. Halal tourism then entails that Muslim tourists who want to comply with the Islamic law, travel to Muslim or non-Muslim destinations that offer services according to Islamic standards in terms of food and drinks, recreation, dress, etc.

2.3 Halal tourism: a new growing market

Halal tourism is a growing market and attracting many Muslim tourists who want to comply with the Islamic law (Oktadiana *et al.*, 2016). Destinations such as Japan acknowledged the economic significance of this niche market and was the first initiators to attract Muslim tourists who want to comply with the Islamic law, by providing Halal products and services such as Halal food in hotels, restaurants and airlines, mosques, prayers rooms in airports, hotels and restaurants, shopping malls (WTM, 2007; Michael, 2015; Hariani *et al.*, 2017; Oktadiana *et al.*, 2016; Japan National Tourism Organisation (JNTO), 2018). The Halal tourism market is expected to grow up from US\$145bn in 2015, to \$200bn by 2020. Muslim tourists' expenditure in 2015 reached \$62bn on shopping and food and beverage (MasterCard-Crescent Rating Global Muslim Travel Index, GMTI, 2015a, 2015b). Accordingly, these figures, path the road for a boom in the Halal tourism market and should push tourism destinations to pay more attention to marketing and promotion policies that should be designed to satisfy Muslims tourists needs and desires.

Islamic marketing and Islamic branding are evolved in literature during the past two decades (Marinov, 2007; Alserhan, 2011; Alserhan and Alserhan, 2012; Wilson *et al.*, 2013; Wilson and Grant, 2013) as well as the journals focussed on Islamic marketing such as the *Journal of Islamic Marketing* and the *Journal of Islamic Marketing and Branding*. Islamic marketing was developed by Islamic scholars to understand the needs of Muslim customer who want to comply with Islamic law and trying to satisfy their needs. Halal products and services are now promoted online via the Internet and social media, examples: www.Halalbooking.com; www.Halaltrip.com; FB: HalalBooking.com; Hala Trip; Halal Hotels.

From another perspective, Halal tourism has a spiritual religious importance, its significance is based on Halal and Haram in Islam (Al Qaradawi, 2013). For example, Muslims can only eat Halal food. God says:

He hath forbidden you only carrion, and blood, and swine flesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful (Surat Al Maidah 2:173).

Likewise, in business and trade, God says "Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity [...]". (Surat Albaqarah, 3:2, 275).

These two examples explain how Islam perceives Haram as a big sin, and how people who eat Haram food or deal with Haram trade may face horrifying punishment, unless they stop dealing with Haram. These rules are part of Muslim's life and should encourage tourism destinations to provide Halal products and services to satisfy Muslims' spiritual needs. Furthermore, Islam promoted travelling, first; through following Hajj and Umrah worships to Makkah and Medina. Moreover, Prophet Muhammad (PBUH) said: "*seek knowledge even in China*" (Bah, 1998). This is a clear message for Muslims to travel to gain knowledge even to go to China (Then China was far away from Arabia). Knowledge is also one of the main motivations for tourists to travel.

2.4 Motivations for Halal tourism

Consumer motivation and satisfaction are researched extensively in marketing and consumer behaviour. However, travel motivation for Muslim tourists who want to comply with the Islamic law, has received little attention (UKEssays, 2013). Travel motivation has a crucial influence upon consumer decision-making and preferences stem from customer needs, wants and demands as well as destination selection (Crompton, 1979, Mayo and Jarvis, 1981; Cuculeski *et al.*, 2015).

Motivation is defined as "the forces either within or external to a person that arouse enthusiasm and persistence to pursue a certain course of action" (Daft, 2014, p. 226). Mayo and Jarvis (1981) emphasise the importance of motivation as a driving force behind human behaviour. They further postulate that behaviour, which is the final decision, is influenced by cultural influences and factors. In this research, one of these important cultural factors is religion. Therefore, the decisions of Muslim customers or tourists are influenced by their religion and then are travelling to destinations that offer products and services in line with Islamic law (*Sharia*).

One of the most cited theories in travel motivation is the "push and pull" theory as developed by Crompton (1979) which mirrors the definition of Daft (2014) and Mayo and Jarvis (1981) in that internal forces are push factor and external influences are pull factors. Crompton theorised that people are pushed and pulled by certain motives such as: escape, exploration, relaxation, prestige, regression, kinships, social interaction, novelty and education. The first seven ones are push motives that are demand-side aroused from the customer him/herself and the latter two are pull ones are destination-based or demand-side motives.

Islamic motivations turn around factors that correspond with the Islamic law. In simple words, regarding what may Muslim tourists who want to comply with the Islamic law, eat and drink, consume, buy, visit and practice. They travel for different motivations, push and pull (Nassar *et al.*, 2015). Push factors such as learning about Islamic history; to know Islamic religious sites; to practise a religious duty such as Hajj or Umrah; to VFR; to pursue education; to reflect and meditate God's natural beauty and creation; and to invite non-Muslims to Islam. On the other hand, pull factors includes Muslim-friendly tourism amenities and services such as non-alcoholic and Halal food and beverages (F&B); friendly and hospitable locals; separate baths and beaches for men and women; separate dining quarters for women and families in restaurants, prayer rooms and/or prayer mats at hotels and restaurants (Nassar *et al.*, 2015). On the other hand, Battour *et al.* (2012) identified five major push motives for Muslim tourists who want to comply with the Islamic law: achievement, adventure, family togetherness, knowledge and escape. Pull motives included scenery, space and activities, cleanliness, shopping and atmosphere. It is argued that these so called "motives" are purposes not generic motives that are based on intrinsic needs that

trigger people to do something to have balance in their life, for example to go on a holiday for relaxation or VFR.

3. Methodology

3.1 Research design and sample

This study is empirical and quantitative in nature with a survey type. The target population was all Jordanians who were Muslim and were 18 years old and above. Systematic random sampling was used to ensure that all respondents have the same chance to be chosen and contribute to this survey. This type of sampling is based on a system of intervals in a numbered population (Field, 2018).

3.2 Data collection process

Respondents were accessed in shopping malls, gardens and public places such as bus stops, in two major cities in Jordan, i.e. Amman and Irbid. Respondents were chosen randomly in a basis where every fifth person passed an imagery line in shopping malls, gardens and public places, was chosen to take part in the survey. Filter questions were asked to respondents to determine if they were Jordanians, Muslims, and 18 years of age and over.

3.3 Measurement

A self-completion questionnaire was administered to collect the data from respondents as it gives the respondents enough time and opportunity to complete the questionnaire in their pace (Gray, 2014). To redress the issue of no-response bias or incomplete answers of the questionnaires by respondents, actions were taken to exclude those ones during the data collection process (Al-Nasser and Behery, 2015; Behery *et al.*, 2018).

The questionnaire encompasses three sections. The first one covers the demographic data about respondents, their knowledge about local and international Halal destinations and their experiences in local or international Halal destinations. The second part contains ten items to measure respondents' motivation to travel and visit a Halal destination on a five-point Likert scale of 1-5, where 1 = "strongly disagree" and 5 = "strongly agree". Finally, the third part of the questionnaire involves 24 items to evaluate Jordan as a Halal tourism destination with the services rendered in tourism and hospitality premises on a five-point Likert scale of 1-5, where 1 = "strongly disagree" and 5 = "strongly agree". A total of 1,200 questionnaires were distributed in both cities, of which 700 in Amman and 500 in Irbid. There was no justification on the total number of distributed questionnaires except the size of the cities were considered (Amman is bigger than Irbid). In total, 920 questionnaires were returned and valid for analysis that represents a 76.7 per cent response rate (Amman: 77 per cent and Irbid: 76 per cent). Data were analysed using the Statistical Package for Social Sciences (SPSS), version 22.0. Several data analyses were used such as reliability and explanatory factor analysis in addition to certain tests such as one sample *t* test, and two samples chi-square tests were employed to answer the research hypotheses and realise its aim and objectives.

4. Findings and discussion

4.1 Respondents' profile

Table I documents the results on respondents' demographic variables as different types of tourists have different perspectives and perception of Halal tourism and Halal services.

Table I documents the results of demographic variables on respondents. A total of 920 self-completion questionnaires were returned and valid for analysis. The sample consisted

Table I.
Respondent profile
(*n* = 920)

Variable	Category	Frequency	(%)
Gender	Male	481	52.3
	Female	439	47.7
Age (years)	18-29	221	24.0
	30-39	297	32.3
	40-49	263	28.6
	50-59	113	12.3
	60 and more	26	2.8
Marital status	Married	358	38.9
	Unmarried	562	61.1
Education	Basic	13	1.4
	Secondary	42	4.6
	Post-secondary	56	6.1
	Graduate	809	87.9
Occupation	Travel, hospitality and business owners	132	14.3
	Public sector employee	137	14.9
	Private sector employee	345	37.5
	Student	175	19.0
	University lecturer	131	14.2
City	Amman	542	58.9
	Irbid	378	41.1
Nationality	Jordanian	920	100.0
Religion	Islam	920	100.0

of university faculty, staff and students, business owners and employees in travel and tourism services such as hotels, tour operators and restaurants, visitor centres, tourists and the local community in two major cities, Amman and Irbid.

Most respondents were young (84.9 per cent, age 18-49 years), married (61 per cent), hold a university degree (88 per cent), working in the private sector (51.1 per cent), Jordanians (67 per cent). Gender distribution in the sample is almost split, the age cohort represents a younger population and this conforms to age structure of the general population in Jordan where most people are young (age 0-54 years, 91.8 per cent). Respondents were highly educated, where 94 per cent of the sample hold a higher education degree (diploma, bachelor, masters and PhD), and this matches the results of literacy in Jordan is 93.7 per cent (DOS, 2016), which Jordan is one of the highest levels in the Arab World.

4.2 Reliability and validity of the research

Validity and reliability are common concepts in empirical research. Validity entails that that data collection tool measures what it is supposed to measure (Field, 2018). Validity means that the data collection instrument is valid if it measures what it should measure (Jennings, 2011). Reliability, on the other hand entails that the tool is consistence, stable and gives similar results over time (Jennings, 2011). To measure the reliability of the research instrument, the Cronbach's alpha (α) test was run on the SPSS programme to calculate reliability for the two scales. Reliability for the first scale, i.e. motives of tourists to travel to Halal tourism destinations was 0.837 on ten items (Table II), and it was 0.900 for the second scale, i.e. tourists' evaluation of Jordan as a Halal tourism destination on 24 items (Table V). To ensure validity of the research tool, the questionnaire was distributed to experts of professors at Yarmouk University and provided their comments on the questionnaire design, questions, wording and time. Moreover, the authors conducted explanatory factor

Statement	Motive		Mean	SD	Rank	One sample <i>t</i> -test	
	Push	Pull				df	<i>P</i> -value
I travel to destinations that offer Halal services		X	4.22	1.340	1	27.62	0.000
I travel to Islamic destination to know about Islamic religious sites	X		4.20	1.394	2	26.11	0.000
I travel to Islamic destinations to learn about Islamic history	X		4.02	1.355	3	22.83	0.000
I travel to Islamic destinations to enjoy God's natural beauty creation	X		4.00	1.409	4	21.53	0.000
I choose an Islamic destination that has a positive image worldwide		X	3.96	1.444	5	20.16	0.000
I choose an Islamic destination that has a hospitable people		X	3.91	1.444	6	19.11	0.000
I travel to non-Islamic destinations to invite people to Allah	X		3.75	1.476	7	15.41	0.000
I travel to Islamic destinations to get Halal medical services	X		3.69	1.187	8	17.63	0.000
I travel to Islamic destinations to visit my relatives and friends	X		3.48	1.383	9	10.53	0.000
I travel to Islamic destinations to get Halal education	X		3.45	1.327	10	10.29	0.000

Table II.
Motives of Jordanian
tourists to travel to
Halal tourism
destinations ($n = 920$)

analysis (EFA). Using EFA to fit the results to one factor for Halal destinations, a principal components analysis (PCA) with a Varimax rotation was carried out. Each item with loading less than 0.4 was dropped from the analysis. The total variance explained for the overall knowledge exchange model is 69.85 per cent. Therefore, the suggested questionnaire is found statistically reliable and valid. Those results confirm that the questionnaire was valid and reliable, and the results of this study can be generalised.

4.3 Jordanian tourists' motives to travel to Halal destinations

Respondents were asked to state if they agree or disagree on the ten statements (Table II) about which motives when travelling to a Halal-friendly destination on a scale of 1-5.

The most motives for Jordanian Muslim tourists who want to comply with the Islamic law, to travel and to visit destinations include to travel to destinations that offer Halal-friendly services, to know about Islamic religious sites, to learn about Islamic history, to enjoy God's natural beauty creation and destinations that have positive images. All the means for these motives, presented in Table II, were over the mean average of the scale, i.e. 3.0, which means all the motives were important for Jordanian tourists when thinking of a Halal destination. As depicted in the table, most of the motives were push motives, i.e. to know about Islamic sites; to learn about Islamic history; to enjoy God's natural beauty; to invite people to God's way; to get Halal medical services; to visit friend and relatives; and to get Halal education. Pull motives, on the other hand included to visit destinations that offer Halal-friendly services (Table VII); to visit destinations that have positive images; to visit destinations that has hospitable and friendly people. Past research showed that push and pull motives have greater influence on tourist's behaviour to choose a certain holiday destination (Battour *et al.*, 2012). Push motives represent intrinsic stimulators that trigger people to do something to fill the gap in their life, for example to go on a holiday for relaxation, getting new knowledge or visiting friends and relatives. Certain push motives

are novel such as inviting non-Muslims to Islam, looking for Halal education and Halal medication. Pull motives, on the other hand, are destination-based and in this research a few of them were mentioned by Jordanian tourists such as attracted by destinations that offer Halal or Islamic-friendly services, positive image and hospitable people. These motives are overlapped with those introduced in the push and pull theory developed by [Crompton \(1979\)](#).

To analyse the ten items in the scale, the one sample *t*-test has been used to test the following null hypothesis:

H0(1). There is no statistical evidence that the Jordanian tourists are motivated to travel to Halal destinations with significant level 0.05.

If the *p* value of the *t* statistic is less than 0.05 level of significance, then the null hypothesis of no statistical evidence that the Jordanian tourists are motivated to travel to Halal destinations is rejected. Noting that, if the test value is positive then there is a positive motive while if the test value has negative value then there is a negative motive. As revealed in [Table II](#), all the ten motives shown statistical significance that Jordanian Muslim tourists who want to comply with Islamic law have positive motives to travel to Halal destinations; therefore, the null hypothesis is rejected.

4.4 Jordanian tourists' knowledge of Halal tourism in Jordan and abroad

[Tables III](#) and [IV](#) document the results on respondents' knowledge about Halal tourism destinations in Jordan and abroad. The aim of asking this question was to understand respondents' awareness of Halal tourism and Halal destinations, locally and internationally.

Respondents were asked to mention a local Halal destination in Jordan ([Table III](#)). Around 80 per cent of respondents could mention any place in Jordan whether a hotel, a resort or a city that offers tourism and hospitality services according to Islamic standards. The first five places in Jordan that offer Halal or Islamic-friendly services include Amman, the Dead Sea, Aqaba, Petra, and Irbid (75.2 per cent). These results represent a good knowledge of Halal tourism and destinations that offer Islamic-friendly services in Jordan. An observation by the authors, Halal services are not promoted practically in the Jordanian media. However, the authors postulate that people get awareness through word-of-mouth

Destination	Amman		Irbid		Total		Rank
	Freq.	(%)	Freq.	(%)	Freq.	(%)	
Amman	128	23.6	72	19.0	200	21.7	1
Dead Sea	110	20.3	89	23.5	199	21.6	2
Aqaba	96	17.7	54	14.3	150	16.3	3
Petra	51	9.4	41	10.8	92	10.0	4
Irbid	23	4.2	29	7.7	52	5.7	5
Madaba	16	3.0	7	1.9	23	2.5	6
None	118	21.8	86	22.8	204	22.2	-
<i>Total</i>	<i>542</i>	<i>100.0</i>	<i>378</i>	<i>100.0</i>	<i>920</i>	<i>100.0</i>	
<i>Chi-square goodness of fit test</i>	<i>Value:</i>	<i>64.278</i>					
	<i>df:</i>	<i>6</i>					
	<i>P-value:</i>	<i>0.000</i>					

Table III.
Respondents' knowledge about Halal tourism destinations in Jordan

recommendations verbally or electronically, i.e. eWOM. Accordingly, the second research hypothesis to be analysed as follows:

H0(2). There is no statistical evidence that the Jordanian tourists' knowledge of Halal tourism in Jordan and abroad with significant level 0.05.

To analyse the above hypothesis, Chi-Square/Goodness of fit test (two sample chi-square test) has been used. The results for local knowledge in [Table III](#) and abroad knowledge in [Table IV](#); which indicate that there is a statistical evidence that the Jordanian Muslim tourists who want to comply with Islamic law have a significant knowledge about the local Halal tourism with *p*-value <0.001, while there is no evidence to indicate that they have knowledge about Halal tourism abroad with *p*-value = 0.308.

[Table IV](#) documents the results of respondents' knowledge about international Halal destinations that offer Islamic-friendly services. Almost two-third of the sample could mention any international destination that offers tourism and hospitality services according to Islamic standards. Those destinations include: Saudi Arabia, Turkey, Malaysia, Egypt, and the UAE (67 per cent). Most of these destinations are ranked of the top ten Halal destinations. These results represent tourists' awareness of Jordanian and international Halal destinations that offer services according to the Islamic law (Sharia). It is argued that Jordanian tourists are educated and are aware of the concept of Halal tourism and Halal destinations. However, managing and marketing of Halal tourism, which is associated mainly with Muslim tourists who want to comply with the Islamic law, is one of the competitive advantages to Islamic destinations such as Jordan.

4.5 Experience of Halal services and Halal destinations in Jordan and abroad

[Tables V](#) and [VI](#) document the results on respondents' past-experience of Halal services and Halal destinations in Jordan and abroad. The aim of this question is to understand whether respondents have experienced Halal services or Halal destination when travelling in Jordan or abroad.

It seems that Jordanian tourists experienced Halal holidays in the country (55 per cent) but have less experienced Halal services abroad (26.4 per cent). The reasons may refer to weak promotion of Halal tourism by the Jordan Tourism Board, the Jordanian Ministry of Tourism or the Jordanian tour operators. Consequently, these results need to be redressed by the MOTA and the JTB as well as the Jordanian tour operators and the Jordanian investors to capitalise on Halal tourism and then promote such product to Arab and Muslim tourists

Destination	Amman		Irbid		Total		Rank
	Freq.	(%)	Freq.	(%)	Freq.	(%)	
Saudi Arabia	136	25.1	110	29.1	246	26.7	1
Turkey	91	16.8	56	14.8	147	16.0	2
Malaysia	56	10.3	43	11.4	99	10.8	3
Egypt	47	8.7	17	4.5	64	7.0	4
UAE	33	6.1	12	3.2	45	4.9	5
None	179	33.0	140	37.0	319	34.7	-
<i>Total</i>	<i>542</i>	<i>100.0</i>	<i>378</i>	<i>100.0</i>	<i>920</i>	<i>100.0</i>	
<i>Chi-square goodness of fit test</i>	<i>Value:</i>	9.24					
	<i>df:</i>	5					
	<i>P-value:</i>	0.308					

Table IV. Respondents' knowledge about Halal tourism destinations abroad

who want to comply with the Islamic law. Accordingly, the research null hypothesis as follows:

$H_0(3)$. There is no statistical evidence that the Jordanian tourists experience of Halal services in Jordan and abroad with significant level 0.05.

To analyse this hypothesis the goodness of fit test (two sample chi-square test) and risk analysis by finding the odds ratio have been used. The results for local experiences in Table V and aboard experiences in Table VI; which indicate that there is a statistical evidence that the Jordanian Tourists who want to comply with Islamic law have significant experiences about the local Halal tourism services with p -value < 0.001, while there is no evidence to indicate that they have experiences about Halal tourism services aboard with p -value = 0.349.

4.6 Respondents' evaluation of Jordan as a Halal tourism destination

Respondents were asked to evaluate Jordan as a potential Halal tourism destination on a five-point Likert scale of 1-5, whether they agreed or not with 24 statements about Jordanian travel and tourism services and facilities (Table VII). These statements are grouped in ten categories: F&B services; worship facilities and services; accommodation services; recreation and entertainment services; Halal travel services; female Muslim tourist's services; promotion of Halal tourism services; Halal events services; Islamic dress codes; and educational services.

Table V.
Have you previously visited a Halal tourism destination in Jordan? ($n = 920$)

	Amman		Irbid		Total	
	Freq.	(%)	Freq.	(%)	Freq.	(%)
Yes	298	55.0	196	51.9	494	53.7
No	244	45.0	182	48.1	426	46.3
Total	542	100.0	378	100.0	920	100.0
<i>Chi-square goodness of fit test</i>	<i>Value</i>		14.225			
	<i>Df:</i>		1			
	<i>P-value:</i>		0.000			
	<i>OR (Amman/Irbid)</i>		0.602			
	<i>95% C.I for OR</i>		(0.462, 0.784)			

Table VI.
Have you previously visited an international Halal tourism destination? ($n = 920$)

	Amman		Irbid		Total	
	Freq.	(%)	Freq.	(%)	Freq.	(%)
Yes	143	26.4	87	23.0	230	25.0
No	399	73.6	291	77.0	690	75.0
Total	542	100.0	378	100.0	920	100.0
<i>Chi-square goodness of fit test</i>	<i>Value:</i>		0.876			
	<i>Df:</i>		1			
	<i>P-value:</i>		0.349			
	<i>OR (Amman/Irbid):</i>		0.851			
	<i>95% C.I for OR</i>		(0.607, 1.193)			

Statement	Mean	SD	Rank	t	One sample test P-value
<i>A</i>					
<i>F&B services</i>					
Food is offered at Jordanian hotels and restaurants according to Halal standards	4.25	1.379	1	27.49	0.000
Jordanian restaurants offer separate dining quarters for women and families	3.56	1.279	7	13.28	0.000
Alcohol is not served at Jordanian hotels and restaurants	2.33	1.339	21	-14.95	0.000
Jordanian air carriers prohibit alcohol and pork onboard	2.19	1.319	22	-18.63	0.000
<i>B</i>					
Worship facilities and services					
Prayer mats are available at Jordanian hotels and restaurants	4.06	1.282	3	25.08	0.000
Prayer rooms are available at Jordanian hotels, restaurants, malls and airports	4.03	1.288	4	24.26	0.000
Prayer calls are heard in Jordanian hotels, restaurants, malls and airports	4.01	1.326	5	23.10	0.000
Copies of Quran are available in Jordanian hotel rooms	3.47	1.325	9	10.76	0.000
<i>C</i>					
<i>Accommodation services</i>					
Toilets are fitted with bidet showers or health faucets	4.08	1.346	2	24.34	0.000
Accommodation facilities in Jordan have Halal standards	3.78	1.268	6	18.66	0.000
Beds and toilets at Jordanian hotels are not facing the direction to Kaaba	3.55	1.344	8	12.41	0.000
There are separate baths for women in Jordanian hotels	2.41	1.364	20	-13.12	0.000
There are separate rooms and floors for women in Jordanian hotels	2.48	1.238	18	-12.74	0.000
<i>D</i>					
Recreation and entertainment services					
Islamic TV channels are available at Jordanian hotels	3.26	1.338	10	5.89	0.000
Non-conservative channels are not allowed at hotels	3.20	1.344	11	4.51	0.000
Seductive music is not allowed in hotels and restaurants	3.18	1.279	12	4.27	0.000
There are separate beaches for women in Jordan	2.03	1.405	24	-20.94	0.000
<i>E</i>					
<i>Halal travel services</i>					
There are Jordanian TOs specialised in Halal tourism	2.63	1.510	16	-7.43	0.000
Jordanian TOs are organising Halal tourism programmes	2.58	1.421	17	-8.96	0.000
<i>F</i>					
<i>Female staff to handle female Muslim tourists needs</i>					
There are female staff to handle Muslim women and family needs	3.17	1.332	13	3.87	0.000
<i>G</i>					
Promotion of Halal tourism services					
The JTB and Jordanian Mass Media are promoting Jordan as a Halal destination	2.52	1.364	19	-10.67	0.000
<i>H</i>					
<i>Halal events services</i>					
Separate wedding parties in Jordanian hotels are prevalent	2.76	1.382	15	-5.27	0.000
<i>I</i>					
Islamic dress codes					
Islamic dress codes are prevalent in Jordanian tourism facilities	3.00	1.365	14	0.00	1.00
<i>J</i>					
<i>Educational services</i>					
There are separate education facilities for students in Jordanian universities	2.18	1.314	23	-18.93	0.000
Overall evaluation	3.11	1.340		2.49	0.012

Table VII. Evaluation of Jordan as a Halal tourism destination – descriptive statistics (n = 920)

Respondents believe that Jordan is performing best in terms fourteen Halal services (means are over 3.00). The first seven good Halal services include: Food and beverages are offered according to Islamic law; toilets are fitted with bidet showers or health faucets; prayer mats are available at Jordanian hotels and restaurants; prayer rooms are available at Jordanian hotels, restaurants, shopping malls and airports; prayer calls are available at hotels shopping malls and airports; Halal standards accommodations available in Jordan; Jordanian restaurants offer separate dining quarters for women and families. On the other hand, Jordan was performing poor in ten Halal services (means are less than 3.00). The first seven poor Halal services include Lack of separate beaches for women in Jordan; lack of separate education facilities in Jordanian universities; lack of separate rooms and floors for women at Jordanian hotels; lack of separate baths for women and men are available at Jordanian hotels; alcohol is served at Jordanian flights; alcohol is served at Jordanian hotels and restaurants; and Halal tourism is not promoted widely and properly by the JTB and Jordanian Mass Media. The last ten negative Halal services raised by respondents as Jordan is performing poor need much attention from the government of Jordan and the Jordanian tourism and hospitality businesses, as well as fierce marketing and promotion is needed to boost Halal tourism in Jordan. The government needs to impose policies and standards of Halal tourism (Halal certification), facilitates and encourages local and international investors in Halal facilities such as Halal hotels, Halal restaurants and Halal beaches.

To analyse the various items in [Table VII](#), the one sample *t*-test has been used to test the following null hypothesis:

H0(4). There is no statistical evidence that the Jordanian tourists have significant evaluation of Jordan as a Halal tourism destination at significant level 0.05.

If the *p*-value of the *t* statistic is less than 0.05 level of significance, then the null hypothesis of no statistical evidence that the Jordanian tourists motives to travel to Halal destination is rejected. It is noted that if the test value is positive, then there is a positive evaluation, whereas if the test value has negative value, then there is a negative evaluation. The test showed that Jordan is positively evaluated in 14 items ([Table VII](#)). The most significant Halal services include Halal food in restaurants; prayer mats are available in restaurants and hotels; prayer rooms are available in restaurants and hotels; prayer calls area heard in hotels, restaurants, shopping malls and airports; Halal accommodation facilities; separate dining quarters for families and females; copies of Quran are available in hotel rooms; toilets are fitted with bidet and faucets. However, the study revealed ten negative services such as alcohol is served at Jordanian flights; alcohol is served in Jordanian restaurants; there are no separate baths for women at Jordanian hotels; there are no separate beaches for women in Jordan; there are no separate educational facilities for students at Jordanian universities, and Jordan is not promoted as a Halal destination in the Media.

5. Marketing implications

Marketing of Halal tourism requires understanding the needs of Muslim customers and satisfying these needs and brining profits to tourism services providers such as hotels, restaurants, airlines and alike. Halal-friendly tourism is one of the new rising forms of tourism that is mainly associated with Muslim tourists who want to comply with the Islamic law. This type of tourism is of high potential in terms of both demand and supply. Muslim tourists who want to comply with the Islamic law are demanding Islamic-friendly products

and services that comply with the Islamic law (*Sharia*) and destinations are competing to satisfy and serve this thriving demand. Muslim tourists who want to comply with the Islamic law have different motives based on their religious belief and the Islamic *Sharia*, in comparison to other tourists from other faiths and backgrounds. It is of high importance, therefore, for those tourists to search for destinations that offer travel and tourism services that are compatible to Islamic standards such as transportation, accommodation, food and beverages, entertainment, beaches and worship facilities.

From a marketing point of view, the results of this study reveal good awareness among potential Jordanian tourists towards Halal tourism and Halal services. There is a positive and favourable attitude towards the concept of Halal tourism where more than two-third of the sample showed fair understanding of this type of tourism. Therefore, the Jordanian Ministry of Tourism (MOTA), the Jordan Tourism Board (JTB) and the Jordanian tourism businesses such as hotels, restaurants and destinations should capitalise on Halal-friendly services and, therefore, benefit from these results and promote Jordan as a potential Halal destination more effectively worldwide. However, the study showed that Jordan is negatively perceived by Jordanian potential Muslim tourists who want to comply with the Islamic law on ten services such as alcohol is served at Jordanian flights; alcohol is served in Jordanian restaurants; there are no separate baths for women at Jordanian hotels; there are no separate beaches for women in Jordan; there are no separate educational facilities for students at Jordanian universities, and Jordan is not promoted as a Halal destination in the Media. These results should be redressed by the Jordanian Government and the Jordanian private tourism and hospitality sectors to build a positive image of Jordan as a potential competitive Halal destination for Muslim tourists who want to comply with the Islamic law.

Successful destination marketing strategies should be formulated and implemented based on the understanding of tourists' needs, wants and demands that deliver customer satisfaction and bring profit to the organisation (Kotler *et al.*, 2017). Equally, marketing strategies should be implemented to emphasise the importance of Halal tourism in Jordan and to encourage the local and foreign private sector to invest in this type of tourism and to attract more Muslim tourists, who want to comply with the Islamic law, from Arab and Muslim countries. Marketing campaigns through traditional and online media should emphasise on the image of Jordan as a safe and Halal-friendly destination.

6. Conclusion, recommendations and further research

This paper has reported on one important market segment of tourism in Islamic destinations, i.e. Halal tourism. During the past decade, Halal tourism has gained much attention from researchers based on the importance of high demand of Muslim tourists who want to comply with the Islamic law, and their high economic contribution worldwide. Halal tourism is a new tourism concept and Jordan is looking forward to getting a share of it. Muslim tourists who want to comply with the Islamic law behave differently based on their religion and their religious belief and, therefore, their Motives to travel are different from other tourists from different religions.

The study adopted a quantitative methodology to explore the expectation, knowledge and experiences of Halal tourists. Therefore, further research is also needed to explore the other way in which Halal tourism premises and services are looking for Halal tourists to satisfy their needs to finally influence their decision-making and enrich their experience of visiting Jordan as a Halal tourism destination.

The findings of this study showed that Halal tourism is established in Jordan. Research showed that fourteen Halal services (listed in Table VII) are available in Jordan of the 24 ones mentioned by respondents. The results of this study reveal good awareness of potential Jordanian Muslim tourists who want to comply with the Islamic law, towards Halal tourism and Halal services. There is a positive and favourable attitude towards the concept of Halal tourism as more than two-third of the sample of the sample showed good understanding of this type of tourism. Respondents evaluated Jordan as a Halal tourist destination positively in 14 Halal services, and this agrees with literature that Jordan is ranked number seven of the top ten Halal-friendly destinations. However, Jordan was evaluated negatively in ten other Halal services, which should be redressed by the Jordanian government and the Jordanian tourism and hospitality sectors to build a positive and competitive image of Jordan as a Halal tourism destination for Muslim tourists who want to comply with the Islamic law.

The authors call for a unique strategy for Halal tourism in Jordan to establish this type of tourism in the country more properly in terms of infra- and supra-structures and then marketing Jordan as Halal tourism destination. Such strategies and policies should be implemented immediately. Availability of hotels, restaurants and any related F&B facilities that are certified by local or international Halal certification bodies that ensure no alcohol drinks, no pork, etc. As a promotional tool, such facilities should establish “Halal customer loyalty programmes” to boost Halal tourists and branding of Halal facilities such as Halal hotels, Halal food and beverages and Halal restaurants.

Notes

1. *Sharia* is the Islamic religious law based in the Holy Quran and traditions of the Prophet Muhammad (PBUH).
2. In total, 84% of those were overnight tourists and the rest were same-day visitors.

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