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The Reality of Muslim-Friendly Tourism: From a Non-Muslim Majority Countries Perspective

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"Traveling _ it leaves you speechless, then turns you into a storyteller."

Ibn Battuta[1]

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[1] Ibn Battuta, born in 1304, is a Muslim scholar and explorer who travelled extensively in the medieval world. Over a period of thirty years, Ibn Battuta visited most of the Islamic world and many non-Muslim lands (Dunn, 2012). At the end of his life, he wrote a novel about his travels, titled "*A Gift to Those Who Contemplate the Wonders of Cities and the Marvels of Traveling*"(Chism, 2013). Ibn Battuta is considered one of the most important travellers (Nehru, 1989). He travelled distances that no traveller could reach until the advent of the steam transport Age, 450 years later (Smith and Stewart, 2014).

DEDICATION

I dedicate my humble work to my wonderful partner CHELO, the most precious person in my heart, to support me during the good and difficult moments from the master's degree until today despite the pains and difficulties of life, thank you very much I am truly indebted to you. I dedicate my work also to my beloved and cherished father, you have been my friend since childhood, thanks for your great support, to my beloved and brilliant mother, to my dear brothers, sisters, nephew, niece and brother-in-law thank you all, and for everyone who supported me in this period.

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LIST OF PUBLICATIONS

-Paolo Biancone; Silvana Secinaro; Maha Radwan; Mohamad Kamal (2019), "Halal Tourism: An Opportunity for The Global Tourism Industry", Tourism Analysis - ISSN:1083-5423 vol. 24 (**ABS, FASCIA A ABDC, FASCIA B AIDEA, SCIENTIFIC ANVUR).

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ABSTRACT

Muslim-friendly tourism (tourism that respects the principles of Islamic law) has become the focus of attention for many countries, whether within or outside the Islamic world. Currently, Muslim-friendly tourism is seen as one of the most profitable sectors in the tourism field. This new niche tourism is intended for tourism establishments that are keen not to provide any products, services or activities that violate Shariah (Islamic law). Muslim-friendly tourism is most often associated with complementary sectors such as modest fashion and Halal (permitted) food & beverage (F&B). The main objective of this research is to present a comprehensive scenario to explore and analyse the reality of the Muslim-friendly tourism sector in particular in tourist countries with a non-Muslim majority. This research uses multiple qualitative methods. In the first stage, the research focuses on identifying the most prominent similarities and differences according to the factors affecting the Muslim-friendly tourism sector by comparing 6 developed countries in this field; 3 Muslim majority countries and 3 non-Muslim majority countries, namely (Malaysia, Indonesia, Turkey, Singapore, Thailand, and the United Kingdom). This comparison is also related to the most visited countries

in the world. In the second stage, the research benefits from a single case study by using interviews. The Italian context was chosen as a model for an in-depth analysis of the reality of the Muslim-friendly tourism sector in non-Muslim majority countries and to build a proportionate and specialized framework for best practices in developing this sector. The results showed that Muslim majority countries significantly outperformed non-Muslim majority countries in terms of applying influencing factors and receiving Muslim tourists in this sector, even though non-Muslim majority countries have a developed tourism sector. The results also highlight that Italy is a low-frequency destination for Muslim-friendly tourism and has a weak structure for Muslim-friendly products and services as a sample that explains the general reality, although there are some serious attempts in Italy to exploit Halal sectors could help develop the Muslim-friendly tourism sector. The research contributes by proposing an index of best practices to access the Muslim-friendly tourism by countries that have not yet developed in this sector, especially in non-Muslim majority countries.

Keywords: Muslim-friendly tourism, Muslims, Halal, non-Muslim majority countries, Italy.

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CHAPTER 1 INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Addressing consumer needs based on their religious requirements represents a new trend of growth with the development of companies in these areas (Izberk-Bilgin and Nakata, 2016). Currently, the Islamic religion is the second most widespread in the world and the coming years, it will become the first religion (Pew Research Center, 2017c)[2]. Therefore, they represent a large share of the market that is still widely underutilized despite population growth and the increasing demand for Halal products and services (Ermis, 2017). Recently, the size of the Halal market is beginning to expand somewhat worldwide and is creating huge opportunities for Halal product business not only in Muslim majority countries but also in non-Muslim majority countries (Kabiraj, Walke and Yousaf, 2014), (Lubis *et al.*, 2016). The potential opportunity of the Halal market is getting more recognized by the multinationals and national companies in non-Muslim majority countries with large Muslim populations (Van Waarden and Van Dalen, 2010). Despite the huge opportunities that could be seized by exploiting such a wide range of consumers and in particular with high spending power, some challenges represented in cultural and religious requirements should be faced (Alzeer, Rieder and Hadeed, 2018). Especially, that the Islamic economy is growing strongly and increasingly contributing to global economic growth, as the Halal industry is a reality that is constantly increasing and includes many sectors, from financing to food and fashion, from pharmaceuticals and cosmetics to media and entertainment to tourism, according to the Global Islamic Report 2019, the Islamic economy was valued at 2.2 trillions of dollars. Besides, Islamic finance assets were inscribed at 2.5 trillions of dollars (Thomson Reuters and Dinar Standard, 2019). Thus, the capability of companies to compete in fast-changing settings and requirements calls for ingenuity and smartness to foresee and develop opportunities to create

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[2] Pew Research Centre is a nonpartisan fact tank that informs the public about the issues, attitudes and trends shaping the world. It conducts public opinion polling, demographic research, content analysis and other data-driven social science research https://www.pewresearch.org/about/

innovation and value creation for all stakeholders (Afuah and Tucci, 2003), this improves their financial performance especially in the adoption of innovative policies (Savino, Testa and Messeni Petruzzelli, 2018). The capability can be conveyed in adapting changes to the business model (BM) of the companies that can flexible over time for maintaining their competitiveness (Adrodegari *et al.*, 2017) and realizing sustainable value creation (Teece, 2010). Therefore, companies essentially should have the capacity and ingenuity to review their BM efficiently and effectively when opportunities are foreseen (DaSilva and Trkman, 2014). Business model innovation (BMI) is necessary for companies for achieving sustainable value creation (Inigo, Albareda and Ritala, 2017) and keeping up their competitive edge, where BMI is argued that it could to be from the simple innovation of products, services and processes, given that it occurs in different ways and often leads to different competitive structures (Habtay, 2012), (Markides, 2006). Academics agreed that BMI is the innovation of a system of products, services, processes, technologies and/or information flows that go beyond the corporate business itself, stating that BMI involves a modification of the three dimensions of the BM, i.e. a new and better combination of creation, distribution and value capture (Johnson, Christensen and Kagermann, 2008), (Winter and Szulanski, 2001).

Focusing on the tourism sector, it is a term given to the process of moving people from one place to another, and it includes the activities carried out by people to accomplish the main purpose (Goeldner and Ritchie, 2009) whence tourism has different types and forms, including educational, medical, religious, sports, health, and business tourism, and it goes beyond the idea of travelling just for spending leisure time (Marson, 2011). At all events, with the increase in leisure time and per capita income available, the development of communications and transport led to the development of the tourism sector in all regions of the (Bianchi, 2002). From this point, international tourist flows have increased significantly in recent decades and are expected to increase further soon (UNWTO, 2019)[3].

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[3] The World Tourism Organization is one of the organizations of the United Nations, which deals with everything related to the tourism sector, and this organization is responsible for issuing statistics related to tourism supply and demand at the global level. https://www.unwto.org/

Tourism has always been a very important sector in the economy, the human being has always travelled, and even today, making it one of the main sectors of the world economy (Duman, 2012), especially in countries that have certain characteristics (the beauty of the landscape, monuments, gastronomic products, highly characteristic customs and culture, etc...); all the countries with a strong tourist vocation have created ad hoc campaigns to attract visitors, tour operators always try to anticipate the market by identifying new destinations and new objectives (Sirakaya, Sheppard and McLellan, 1997), (Formica and Uysal, 2006). Starting from an economic point of view, tourism plays an important role in contributing to economic growth, creating jobs, increasing productivity, supporting businesses and income. As well, it is an important added value to the economy of the whole country (Durbarry, 2004). Moreover, it also promotes intercultural understanding and well-being among the countries and spreading knowledge within other societies (Yu and Lee, 2014).

The tourism of Muslims is linked to religion and rooted in religious and spiritual principles (Din, 1989). Islam has urged tourism, provided that it is controlled by the moral and religious disciplines established by Shariah, the tourism considered the best means of meeting people, helps to spread Islamic values, dissemination of peace, recreation, meditation, spiritual purity and execution of religious obligations. Some of the general criteria for Halal tourism are respected for local social and cultural values, environmental protection, safeguarding the safety and public interest, good treatment with others and protection of property (Jaelani, 2017). Thus, in the aggregate of tourist flows all over the world, it is observed that the Halal tourism (tourism that conforms to Islamic law) is developing a lot in these years and an increasing trend in the field of tourism, which is intended to provide travel and tourism services following Islamic teachings and practices that take into consideration the requirements of Muslims (Battour, Battor and Ismail, 2012). This trend is also growing in correlation with the phenomenon in which, in many countries, operators in the sector are increasingly attentive to the satisfaction of the standards demanded by Islamic tourists, to offer them adequate solutions (El-Gohary, 2016), in which the tourist offices, operators, hotels and resorts in different countries take into consideration the conditions and standards imposed by Halal

tourism to attract more tourists in every respect (El-Gohary, 2016), (Samori, Md Salleh and Khalid, 2016). At this point, it is necessary to clarify the terms of the position of users of this type of tourism, it is necessary to know the ethical-religious-cultural characteristics of the tourists interested in this type. Halal tourism is all pervaded by the ethical sphere because the tourist necessarily contemplates the provisions of Shariah and undertakes to respect and observe even in time and on the occasion of the trip all the behavioural rules dictated by the religion of belonging (Jaelani, 2017). For this reason, it is stressed that all that is allowed according to the dictates of Shariah is called Halal. The word Halal is an Islamic juristic term to denote permitted acts (Battour and Ismail, 2016). Halal sectors represent a large share in the economy of the Islamic world where Halal tourism, modest fashion and Halal food are one of the most prominent sectors (Alserhan, 2010), (Hanzaee and Chitsaz, 2011), (Thomson Reuters and Dinar Standard, 2019).

The journey in Islam is mainly linked to the ritual of pilgrimage to Mecca (Jafari and Scott, 2014), but Islam stimulates the journey also for business, for learning and the knowledge of other civilizations. The limit imposed on all journeys is that they are Halal so that they fall into one of these types of objectives and therefore comply with all the requirements defined by the ethics of a Muslim. This new tourist style is meant for hotels, resorts, restaurants and all tourist establishments that are keen to avoid any programs, meals, food or activities that are contrary to Shariah and at the forefront prohibitions: pork and all non-Halal meat, alcoholic beverages, gambling halls, disco clubs and separate entertainment facilities for men and women suitable for families, through the needs of families and of women in particular of being able to remain without a veil in familiar environments or there are private beach areas for women only or mixed beach areas for families with swimming in Islamic dress and also be able to access swimming pools, massage centres, where there are exclusively women and vice versa for men (Battour, Battor and Bhatti, 2014), (Battour, Ismail and Battor, 2010), (Akyol and Kilinç, 2014).

On the supply side, several factors must be considered, from the itinerary of the trip from home to the destination to the reasons that drive the trip, to needs of a religious nature. Muslim-friendly products and services are beginning to multiply and diversify. New players have entered the market, especially in the hotel and

restaurant sector and shopping centres. In addition, new product offerings have been created to meet the needs of Muslim travellers, such as Muslim-friendly cruises, airlines and Muslim travel applications. The number of Muslim-friendly and Halal-certified restaurants are increasing in many countries. The availability of Halal foods is one of the first services that Muslim travellers are looking for, especially when products of local cuisine revisited in a Halal key are available, as it allows them to have a more pleasant experience and closer to the culture of the destination chosen as the destination of the travel. Referring to Muslims dietary code, all food and beverage (F&B) that they consume should be Halal (Alzeer, Rieder and Hadeed, 2018). Halal products could be easily recognized in case there exists a Halal logo on the product. Muslim tourists consider shopping as a very important factor, capable of influencing the choice of the destination for the holidays. As for shopping places, the most popular are the shopping centres. Among the first purchases of travellers are souvenirs and clothing with local brands also as gifts for friends and relatives. Shariah also defines moral codes for clothing that Muslims should use especially for women (Mustami, 2015). For this reason, modest fashion in shopping malls has become a tourist attraction (Fithriana and Nopitasari, 2018). With the growth of the Islamic population in the world (Pew Research Center, 2017c), and therefore this growth is a significant chance for many companies around the world, including the fashion sector, many fashion companies seek access to modest fashion markets and increase their association with them, but this is often difficult because of the lack of understanding and knowledge of the basic needs of those markets (Hanzaee and Chitsaz, 2011).

In recent times, there has been a marked increase in the number of Muslim tourists in the European continent and with this increase it became necessary to know the requirements of Halal (Wan-Hassan and Awang, 2009). In Italy, Islam is the second most practised religion (HALKIAS *et al.*, 2014). Despite this, there is still little thought of specifically for Muslim tourists and there is an absence of friendly facilities for Muslims in the tourism sector. Even if something is moving. But Italy remains an important tourist destination for Muslim visitors. Muslim tourists visit Italy for its natural and cultural richness (Biancone *et al.*, 2019). Halal travellers constitute a population that offers huge opportunities (COMCEC, 2016), they are

groups of families or individuals who have specific requirements regarding Halal tourism, easily satisfying requirements and without the need for large investments in the hospitality and tourism sector.

1.2 PROBLEM STATEMENT

Although many academic researchers have dealt with the idea of tourism in Islam, there are several lacks and gaps. Firstly, there is a lack of explanation of the concept of tourism in Islam by type of activity and context. Many studies dealt with the idea of Halal tourism, but it is not compatible in certain contexts due to many determinants, including cultural, social, legal and political. Therefore, there are gaps in addressing a more flexible and proportionate concept as Muslim-friendly tourism in the principal tourist countries with a non-Muslim majority, especially in the Western context. Secondly, there is a lack of clarification of best practices and factors affecting the Muslim-friendly tourism sector, especially in non-Muslim majority countries and the use of complementary sectors that have a pivotal role in some of these countries due to their huge potential for developing this sector. Thirdly, the lack of accurate use of social and management theories, for example, institutional and stakeholders theories in these research, with their concepts and determinants that can serve to understand more clearly this phenomenon and address the most prominent obstacles on the one hand and enrich the literature on this topic on the other hand. Accordingly, this research tries to cover these gaps through the established research objectives.

1.3 RESEARCH OBJECTIVE

The objectives of this research are concentrated on several stages. Initially, a comprehensive analysis was made to review the literature on tourism in Islam and highlight the studied concepts, including a precise explanation of the Islamic religion, the geographical distribution of Muslims around the world, and their relationship with other civilizations and cultures. Also, the spotlight has been intensively shed on the impact of Shariah on the economic sectors and the characteristics that identify it greatly on many economies prevailing, particularly in

the tourism sector and other complementary sectors such as food and fashion. All this allows collecting the information required to understand this type of tourism in an informed way and to be able to know the concepts of Halal and Haram (unpermitted), whether in the tourism sector or other complementary sectors. Consequently, this information provides enough ground to move to the first and second stages to address the various research objectives and fill the basic gaps. In the first stage, based on the details and evidence contained in the literature review, the research objectives here are focused on knowing what are the best practices and factors affecting the Muslim-friendly tourism sector to be accessed by countries that have not yet developed in this sector in a general way and what are the most prominent similarities and differences between Muslim majority countries and non-Muslim majority countries according to these factors, As well, investigate the rankings of the most visited and developed countries globally in the tourism sector related to this new sector. In the second Stage, the research objectives are concentrated on studying the reality of the Muslim-friendly tourism sector in the principal tourist countries with a non-Muslim majority represented in the Italian context. Besides to analyse the main reasons affecting the development of this niche sector to build an index of best practices to revitalize it with the support of complementary sectors as a model for many non-Muslim majority countries, especially western ones.

1.4 MOTIVATIONS FOR THE STUDY

In the beginning, the motives of the study emerge from 3 foundations: moral, cultural & social and economic. About the first point, Islam is the second most widespread religion in the world, with about 1.8 billion Muslims, and it is known that many Muslims adhere to the principles of Shariah. Therefore, the issue of Halal sectors has ethical importance in providing these requirements, especially in countries outside the Islamic world. In the tourism sector, Muslims suffer from the necessary deficiencies during their trips, especially in non-Muslim majority countries, as a result of neglect or lack of awareness of those basic demands for F&B, etc. Therefore, it is necessary to highlight this issue to promote the idea of

Muslim-friendly tourism and to alleviate the difficulties, especially in non-Muslim majority countries. Second, tourism is an important cultural and social resource, whereby tourists of different nationalities meet on the one hand and indigenous citizens on the other hand in a specific context. This enhances dialogue and cultural openness between societies and alleviates cultural and civilizational conflict. It also limits the spread of Islamophobia through the understanding of Islam from its primary sources by Muslim tourists. Third, tourism is one of the most important economic sectors in many countries. Muslim-friendly tourism is one of the most profitable sectors and the second largest in the world in the field of tourism. That is why the major tourist countries should take advantage of this economic opportunity. As for choosing the Italian context as a single case study. Given that this type of tourism is not widespread at the level of the principal tourist countries with a non-Muslim majority, particularly in Italy, and as a result of the similarity of problems in this sector, especially in the tourist countries belonging to Western civilization. A single case study would be appropriate to research and give a clear vision of the reality of Muslim-friendly tourism on the ground in the Italian context and to build a model for best practices that may be helpful, whether for Italy or non-Muslim majority countries. Besides, due to the large number of countries that must be studied, it will be difficult to conduct more than one case study, and therefore the individual case study is the appropriate type used in this research and to achieve the objectives and answer the questions related to that. Moreover, the Islamic religion is second more prevalent in Italy and fourth in number in Western Europe. As well, has political and commercial relations with the countries of the Islamic world due to its geographical proximity. As for the tourist characteristics and complementary sectors, Italy has many unique tourist potentials in the world. Besides, Italian cuisine is also considered one of the most important international foods and is highly appreciated by the Muslim population and others. Furthermore, the Italian fashion sector is also the most famous and distinguished globally. Thus, all these potentials can play a fundamental role in attracting Muslim tourists and effectively developing the Muslim-friendly sector if they are used appropriately.

1.5 CONTRIBUTION TO THE STUDY

This research generated many contributions from both theoretical and practical perspectives. At the theoretical level has covered the gaps in the scientific and research articles on best practices and factors affecting the Muslim-friendly tourism sector and the complementary sectors of any country wishing to develop this type of tourism, especially in non-Muslim majority countries from the perspective of institutional theory and stakeholders. At the practical level has presented, as a first stage, a guide that contains 18 influential factors in developing and improving Muslim-friendly tourism in general. But if cultural, social and political determinants are taken into account, then a specific model must be proposed as an index of the best practices in the principal tourist countries with a non-Muslim majority, principally in the western context supported by innovative models of many sectors to stimulate Muslim-friendly tourism sector.

1.6 ORGANIZATION OF THE STUDY

This research is organized as follows: Chapter 2 presents a literature review that is structured around 4 main sections. In the beginning, a general review of the Islamic religion is carried out and explained its most prominent aspects and detailed the legal context it contained. Then the study focused on the demographic and Islamic spread in the world and its relationship with Western countries. The second section, the impact of Shariah on economic sectors is considered and its main characteristics are highlighted, especially the concept of Halal and its presence in each sector. As well, the reality of the global Islamic economy is revealed with a focus on Halal food and the modest fashion sector. The third section is analysed the global tourism sector in detail and is covered and investigated the Muslim-friendly tourism sector in depth through a general overview, then were announced its most prominent characteristics and global capabilities. The fourth section, the theoretical framework that serves the research is discussed by the institutional theory and stakeholders, through which is informed about BMI. Chapter 3 introduces the research methodology that multi-method qualitative is used. In the first stage, a study is made

to compare two cases through selected factors (Muslim majority countries and non-Muslim majority countries) and linking these factors to the most visited countries in the world. In the second stage, the single case study of the Italian context is applied by introducing interviews. Chapter 4 manifests the results for the first and second stages and how the literature and the results are reflected in the theoretical framework, then their discussion, followed by the implications of the study in theory and practice. Chapter 5 shows the general conclusions of a study. Additionally, the limitations of the study and suggestions for future research are clarified.

CHAPTER 2 BACKGROUND AND LITERATURE REVIEW

2.1 ISLAMIC RELIGION

At present, with the increase in social and international relations thanks to the development of the telecommunications and transportation sectors, among the main factors that economic institutions take into account, the cultural aspects of countries and societies are becoming increasingly important in which they intend to display and market their products and services (Cuadra-Montiel, 2012). Religion is often one of the most influential elements in the political, social and economic sphere of society, especially when it comes to rooted religions. Consequently, economic activities are obligated to investigate some theological issues to better adapt their offerings (Al-Qaradawi, 2013). In this chapter, the Islamic religion will be studied in depth.

2.1.1 Islam Overview

Islam is one of the three monotheistic religions known as the Abrahamic religions (Judaism, Christianity, Islam) (Esposito, 2009) deriving from a common source (Reeves, 2004). The general meaning of the word Islam is the complete submission to the Creator by monotheism and obedience to him and innocence from

polytheism. It is a complete surrender of man to God (Allah[4]) in all affairs of life (Esposito, 2002). Muslims believe that Islam is the last of the heavenly religions and that it is a transcriber of what preceded it as mentioned in the Quran (the sacred book for Muslim), where God Almighty said: "*Today I have perfected your religion for you, and have completed My favour upon you, and have approved Islam as a religion for you.*" Quran (5:3)[5] [6], and where God Almighty also said: "*And We revealed to you the Book, with truth, confirming the Scripture that preceded it, and superseding it.*" Quran (5:48)[7].

Man's direct relationship with God in the Quran and religious freedom leads to a proliferation of religious tendencies. The lack of Imam (Islamic leadership) allows the existence of different juridical norms and different religious schools. After the death of Muhammad (the Prophet of Islam), some important religious differences and the rapid Arab conquest led to political rivalries. Many questions about human freedom, sin, faith, etc. They led to the formation of Muslim theologies that create answers to questions and problems not detailed in the divine texts and face the challenges of life (Biancone, 2017). Sunnis consider Shariah, born out of the community agreement, to be their fundamental guiding principle and believe that the caliphs who ruled Islam after the death of the Prophet Muhammad were his legal successors. The Sunni school is organized in turn in various legal schools. There are currently four, but in the past, there have been others. These schools accept each other, organize a certain pluralism regarding legal norms, but have a common faith (Goldziher, 2007). The Shiites believe that only the descendants of Muhammad's daughter Fatima and her husband Ali should take the place of the Prophet, and believe that after the death of Ali, Allah sent his descendants, the imams, as the only divine messengers. Twelvers[8] representing 85% of Shiites (Guidère, 2017). Among the foundations of the Islamic faith according to the Sunni Muslims: 1- belief in the existence of one God, 2 - and angels, 3 - and all the prophets of God and his

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[4] God in Islam.
[5] I use several verses of the Quran and Islamic texts in this study to convey the best meaning of Islamic concepts from Arabic to the English language for my research purposes.
[6] Quran. Surah Al-Ma'idah [5:3]. Medinan.
[7] Quran. Surah Al-Ma'idah [5:48]. Medinan.
[8] They are the followers of the twelve imams they consider to be the only rightful successors of the Prophet Muhammad, beginning with Ali.

messengers as Adam, Noah, Abraham, Moses, David, Solomon, Jesus, Muhammad, and others in which Muslims believe that Muhammad is the Messenger of God and the seal of the prophets and that he was sent to all worlds, 4- and heavenly scriptures such as the Torah, the Psalms, the Gospel and the Quran, 5- and on the day of resurrection, 6- and the judiciary and destiny (Siddiqui, 1976). As for Shiite Muslims, they consider that the fundamentals of the Islamic faith are five in which call the last faith the name justice, and they also add the imamate (leadership) as one of the Islamic faith (Charbonneau, al-Muzaffar and Al-Churaikhi, 2018) where the Twelvers believe that the twelve Imams should be followed, based on the hadiths (the traditions or sayings) of the Prophet Muhammad (Momen, 1987). Muslims consider the Quran the literal word of God and is called the Holy Quran which was revealed to the Prophet of Muhammad by revelation through Gabriel (the primary archangels in Islam) (Nasr, 2007), at the end of Ramadan[9], specifically on the Laylat al-Qadr[10] in the year 610 CE in Mecca, Saudi Arabia (al-Mubarakpuri, 2002). The Holy Quran did not come down to the prophet at once, but rather it was coming in batches over twenty-three years, according to what is required by the mission of the prophet to confirm the evidence with proofs and facts in the legislation of rulings and to confirm of the Prophet's sincerity that what he brought is from God (Nasr, 2007). Muslims believe that reciting, listening to, and practising the Quran are forms of worship that the Muslim draws near to God and purifies his soul (Erik, 2005). Many of them believe that it is the basis of their civilization and culture, and with it began their renaissance in all areas, and it addresses all generations (Guessoum, 2010). The Quran is one of the oldest Arabic books, and it is widely considered the most linguistically valuable, as it combines rhetoric and eloquence. The Quran has an effect and merit in unifying and developing the Arabic language, its literature and its pure and grammatical sciences (Kadi and Mir, 2001). The Quran contains 114 Surahs (a chapter of the Quran) each divided into Ayahs (verses). The surahs are classified into Meccan[11] and Medinan[12] thus, according to

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[9] Is the ninth month of the Islamic calendar, and it is considered the most important for Muslims and has a special status, as it is the month of fasting, which is one of the pillars of Islam.
[10] The night of power is considered the most important night in a year.
[11] Is what was revealed from the Quran before the emigration of the Prophet Muhammad from Mecca.
[12] Is what was revealed from the Quran after the emigration of the Prophet Muhammad from Mecca.

the place and time of their revelation (Nasr, 2007). The Arabic language is of the utmost importance to Muslims, as it is considered a sacred language as it is the language of the Quran and Islamic heritage (Endress and Hillenbrand, 1988), (Harrag, Hamdi-Cherif and El-Qawasmeh, 2008) and it is the language of prayer and is essential in carrying out many Islamic worship and rituals (mohamed, 2016). It is worth noting that it is also a major ritual language of several Christian churches in the Arab world. Moreover, it was used in writing in many Jewish intellectual and religious works specifically in the Middle Ages (Ishkewy, Harb and Farahat, 2014). The five pillars of Islam are the most important forms of worship in Islam for the Sunni Muslims that Shiite Muslims share with them, including 1- Shahada (testimony), 2- Salah (establishing prayers), 3- Zakat (Islamic tax), 4- Sawm (fasting the month of Ramadan), 5- Hajj (Islamic pilgrimage to Mecca), (Esposito, 2004). To become a Muslim, it is neither necessary to come from a place where Islam is its main religion, nor to undergo an initiation rite. What is required is a declaration of faith in the uniqueness of Allah and Muhammad, valid for life once it is pronounced in Arabic and sincerely. This declaration is called shahada, this is the first pillar, and reads the following: [*la Allah illallah, "I testify that there is no God outside of Allah" and Muhammad Rasool Allah, "Muhammad is the messenger of Allah*"] (Ruthven, Ruthven and Nanji, 2004, p.14). The second pillar is related to Salah. There are five daily prayers and they take place at dawn, at noon, in the afternoon, at sunset and nightfall. They represent the moment when the faithful meet God. If it were not possible for the faithful to go to a mosque, prayers can still be made anywhere, kneeling and facing Qibla (is the direction to Mecca for prayer) (Esposito, 2002). The third pillar concerns Zakat, means purification of wealth, a tax that ensures that the Islamic community can live following the highest standards of social justice (Dusuki and Abdullah, 2007). Zakat is a financial obligation; it aims to eliminate the need and destitution among poor people. And that the performance of Zakat leads to the treatment of many social problems. Zakat is not optional, but it is obligatory on Muslims. The amount of Zakat taken from money is 2.5% (Jehle, 1994). The fourth pillar is made up of Sawm in the month of Ramadan. It does not correspond to a specific month but varies from year to year depending on the Islamic calendar and it is the Muslim authorities of each state that

communicate the start and end dates. During the month, the faithful must refrain from consuming food and drinks. The only meals are therefore consumed before sunrise and after sunset. At the end of Ramadan, Muslims celebrate with banquets and exchanges of gifts between relatives and friends (Esposito, 2004). Finally, the fifth pillar is Hajj to Mecca. It is a journey that must be made, by those who have the possibility, at least once in their life. It represents a model of social integration and the believer who fulfils this duty takes the title of Al-Hajj or Al-Hajji (Alhuseini, Alhuseini and Huseini, 2012). As for the Shiite Muslims call them branches of religion (Furu' al-Din) they are ten, namely: 1- Salah, 2- Sawm, 3- Zakat, 4- Khums a financial obligation that is limited to one-fifth of what is surplus to a Muslim over his need every year, 5- Hajj, 6- Jihad (struggle) is divided into two types: the greater Jihad, which is the Jihad of the soul, and the smaller Jihad, which is the fight for God, 7- Amr-Bil Maruf refers to encouraging people to do every act stipulated in Shariah, 8- Nahi An alMunkar points to every act that is prohibited and hated by Shariah, 9- Tawalli meaning loyalty and love for the Prophet Muhammad and Ahl al-Bayt[13], 10- Tabarra in the sense of innocence from the enemies of God and the Prophet of Muhammad and the haters for Ahl al-Bayt (Gibney, 2012).

2.1.2 Islamic Legal Context

Shariah is universal legislation valid for all times and places and the evidence for this, where God Almighty said: "*We sent you only universally to all people, a herald and warner, but most people do not know*." Quran (34:28)[14]. Shariah is a term that is all of God's rules and regulations for His servants to establish a normal life through which people can spend their lives and interests, whether in belief, morals, dealing, or acts of worship, and everything that a person achieves his happiness in this world and the hereafter (Esposito and DeLong-Bas, 2018). Shariah has a broader meaning than that as well, as it expands for every form that works to reconstruct the land and facilitate the ways of life in front of people with truth and

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[13] The family and relatives of the Prophet Muhammad
[14] Quran. Surah Saba [34:28]. Meccan.

justice, and everything that leads to the stability of the community and the integrity of its pillars, and the establishment of its construction, it falls within the scope of everything that organizes people's lives and achieve their interests and establish justice between them, provided that all of this comes within the framework of Islamic values and principles calling for the reconstruction of land and reform and the establishment of a decent life between people (Mahmassani, 1987). The sources of Shariah are various, and the scholars agreed on some of them unanimously, and they differed in some others. Shariah consists first of the Quran, as it is considered a constitution for Muslims in general, and it is preserved by Allah from alteration or distortion (Tahrif). The Quran contains everything that a Muslim needs in his life, and it includes the permissible and forbidden things that a Muslim must do and what he must leave (Nasr, 2007), and where God Almighty also said: "*O People of the Book! Our Messenger has come to you, clarifying for you much of what you kept hidden of the Book, and overlooking much. A light from God has come to you, and a clear Book.*" Quran (5:15)[15]. As for the second origin of the sources of the Shariah, it is the Hadith of the Prophet (Sunnah) and it is all that was issued by the Prophet, whether by saying, doing or deciding it. The Sunnah has an important role in the sources of Shariah, as it clarifies and completes the Quran, and clarifies what is meant by its verses and its parts (Bosworth *et al.*, 1997). Followed by unanimity (Ijma) as the third source, It means the agreement of the scholars of the nation trusted on a specific issue, and Ijma is only based on evidence from the Quran or Sunnah, and it is also required that Ijma not be disagreed by any of the scholars (al-Modarresi, 2016). The fourth source comes from reasoning by analogy which allows combining revelation with human reason (Milliot and Blanc, 1987). The original meaning of Qiyas is "to measure" or "to find similarities between two things" and it means the process of reasoning by the analogy of an expert jurist in difficult and doubtful questions of doctrine and practice (Ali, 2015). It is considered legal evidence when there is no legal evidence for the ruling from the Quran, Sunnah and Ijma. While Shiite Muslims believe the invalidity of Qiyas, where they

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[15] Quran. Surah al maidah [5:15]. Medinan.

agree with Sunni Muslims in the first three sources of legislation and differ with them in the fourth source, the Sunnah believes in Qiyas and the Shiites believe in the intellect (Aqil), it is the definitive mental evidence and everything that is proven by the Quran or Sunnah (Nomani and Rahnema, 1994).

2.1.3 Demography and Islamic Spread in the World

The Islamic religion is the second most widespread in the world by the number of believers, with 1.8 billion Muslims in the world in 2015 (Pew Research Center, 2017c). There are two main groups of Muslims: Sunnis, who make up 87-90% of the world's Muslims, and Shiites, who make up 10-13% of them (Pew Research Center, 2011b). Muslims constitute about 24% of the total population density after the Christian religion, as explained in figure 1.

Fig. 1 Distribution of world population by religions in 2015
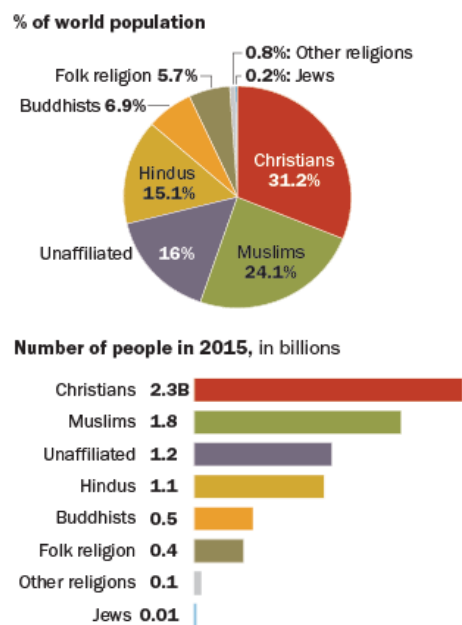
Source: (Pew Research Center, 2017d)

The growth of Muslims will be more than twice the growth of the world's population between 2015 and 2060 (Pew Research Center, 2017d), and the result will be that Muslims will overtake Christians as the largest religion in the world (Pew Research

Center, 2017e). Although statistics predict that the world's population will increase by 32% in the coming decades, the number of Muslims is expected to increase by 70% to nearly 3 billion in 2060 and they are expected to constitute more than 31.1% of the world population (Pew Research Center, 2017d), as explained in figure 2.

Fig. 2 Muslims projected to be a fastest-growing major religious group

Muslims	+70
Christians	+34
Hindus	+27
Jews	+15
Folk religions	+5
Unaffiliated	+3
Other religions	0
Buddhists	−7

◁ 32% growth in overall global population
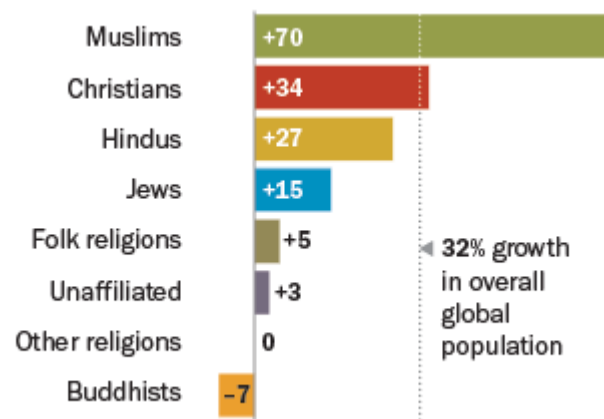
Source: (Pew Research Center, 2017d)

The continuous growth of the number of Muslims is due to 3 main reasons. Firstly, Muslims represent the smallest religious group in terms of age in the world. The average age of Muslims was 24 years in 2015. This is seven years less than the average age of others, which is 32 years in the same period. Thanks to the increase in the number of young people, the growth of the number of Muslims is progressing regularly, as they are currently of childbearing age or will enter childbearing age soon until it reaches high numbers in the coming years. Secondly, Muslims are keen to have children compared to followers of other religions, in addition to higher fertility rates as a natural result of the average age of Muslims. Muslims have more children than the other seven major religious groups. Muslim women have an average of 2.9 children, which is much higher than the group followed by Christianity with an average of 2.6 children and compared to an average of all non-Muslims by 2.2 children. Moreover, more than two-thirds of Muslims live in the African continent and the Middle East region, where the population is characterized by being younger and more fertile compared to other population centres. Thirdly, of course, people sometimes resort to changing their religious beliefs, except for

Muslims, where the ideological persistence of most Muslims over their religion is an important factor in the causes of overpopulation of believers of Islam (Pew Research Center, 2017e). According to 2010 estimates, Islam is a religion mainly concentrated in the Middle East and North Africa (MENA) region and some parts of the Asia Pacific and sub-Saharan Africa region, including large communities in Europe and the Americas, and there are also a large number of Muslims distributed in other parts of the world (Pew Research Center, 2017f), as explained in figure 3.

Fig.3 Regional distribution of Muslims in 2010

Source: (Pew Research Center, 2017f)

As shown in Figure 4, about 61.7% of Muslims in the world live in the Asia Pacific region, although many people may link Islam to the MENA region that contains only 19.8% of all Muslims (Pew Research Center, 2015b), that includes the majority of Arab countries (Abed and Davoodi, 2003). For example, there are about 344 million Muslims in Pakistan and India, and for the MENA region in all their countries includes about 317 million Muslims in 2010 (Pew Research Center, 2017f). Followed by the Sub-Saharan Africa region about 15.5%, concerning the

Europe region and especially the Americas region occupied the lowest percentage (Pew Research Center, 2015b). But the irony is that the MENA region has the largest concentration of Muslims than any region in the world 93% of its population, compared to 30% in the Sub-Saharan Africa region and 24% in the Asia Pacific region (Pew Research Center, 2017f). In the coming years, the proportion of Muslims in the Sub-Saharan Africa region will rise to 24.3% in 2050. The Asia Pacific region will continue to capture the largest proportion of Muslims in the world although down to 52.8%. As regards the MENA region will maintain almost the same level as like in the Europe region. Regarding the Americas region, the percentage will increase slightly to 0.5% due to immigration (Pew Research Center, 2015b).

Tab. I Muslim population by region

Region	Estimated Muslim population 2010 (%)	Estimated Muslim population 2050 (%)
Asia-Pacific	61.7%	52,8%
Middle East-North Africa	19.8%	20%
Sub-Saharian Africa	15.5%	24.3%
Europe	2,7%	2,6%
Americas	0,3%	0,5%

Source: author's elaboration based on (Pew Research Center, 2015b)

The Islamic world has different meanings. In a religious sense, it refers to the Islamic community (the umma) who belong to the teachings of Islam, and they are referred to as Muslims (Waldman and Zeghal, 2019). As for the contemporary political concept to denote the geographical areas in which Muslims are present on a large scale (Afsaruddin, 2016) are called the countries with an Islamic majority (Jones, 2005), where the majority of the population are Muslims, that is, more than 50% of the citizens who belong to Islam (Pew Research Center, 2011a). The Islamic world is concentrated between the continents of Asia and Africa (Pew Research

Center, 2015b). Besides, the Islamic world has non-Muslim minorities, as these minorities are considered an integral part of the social fabric of the state and they live in an Islamic society practising their religious rituals (Yousif, 2000). Just as all countries of the world have a percentage of the Muslim population, and they are generally increasing over time, for example, there are huge Muslim societies, such as in India and China (Pew Research Center, 2017b).

Regarding the term Islamic countries, it means the countries where the Islamic religion is considered an official religion, but it is more appropriate to use the term Muslim-majority countries instead of Islamic countries because many of them have secular governments instead of religious governments (Pew Research Center, 2011a). Thus, the legal systems in the Islamic world are divided into three types: Classical Shariah systems, secular systems and mixed systems. In the first type, Shariah is equal to the national law and religious scholars have an effective role in determining its content. The Kingdom of Saudi Arabia and some other Gulf countries represent this system in partnership with Iran with a difference of some characteristics. As for the second type, Shariah does not interfere in the country's system, that is, there is a separation in all matters, especially political and legal. Turkey is an example of this in addition to some countries in West Africa and Central Asia. Concerning the third type, it is considered the most common in the Islamic world, where Shariah is permitted to influence some points of the country's system, but the legislative role is mainly based on politicians and lawmen contemporaries, this type is spread in countries such as Pakistan, Egypt, Malaysia and Nigeria (Otto, 2008). Moreover, some non-Muslim-majority countries use in their laws some of the principles of Shariah that are concerned with personal matters such as marriage and inheritance for their Muslim population (Alotaibi, 2019).

According to the Pew Research Center in 2010, there are 49 Muslim-majority countries and representing 74% of the Muslims in the world, about 23.3% of the Muslims live in non-Muslim-majority countries, almost all of these countries are located in less developed regions of the world. While about 3% of the world's Muslims live in non-Muslim-majority, more-developed countries, including many European countries and North America, as well as Australia, New Zealand and Japan (Pew Research Center, 2011a).

People often lead to the belief that all Muslims residing in the Arab world (Pew Research Center, 2017f), a view that is reinforced by the fact that Islam is a religion discovered from the Arabic language through the Quran (Harrag, Hamdi-Cherif and El-Qawasmeh, 2008). The term "Arabic" refers to people who are mainly concentrated in the Arab world in addition to minorities in other regions (Frishkopf, 2010) or every person whose mother tongue is Arabic (McGoldrick, Giordano and Preto, 2005), regardless of religion. Most Muslims do not reside in the Arab countries as mentioned previously.

Moreover, figure 4, explains also that there are 3 Arab countries among the 10 countries with the largest number of Muslims in 2015, they are Egypt, Algeria and Iraq, while the number will decline to only two countries in the year 2060. In 2015 Indonesia ranked the largest country in the world in terms of the number of Muslims with 220 million Muslims, about 86% of Muslims out of the total population., but it will retreat to the fourth position in the year 2060, to be replaced India which will become the country with the largest number of Muslims with 333 million Muslims although it falls within the non-Muslim-majority countries.

Fig.4 10 countries with the largest Muslim populations, 2015 and 2060

2015	2015 MUSLIM POPULATION	% OF COUNTRY THAT IS MUSLIM	% OF WORLD'S MUSLIM POPULATION IN 2015	2060	2060 MUSLIM POPULATION	% OF COUNTRY PROJECTED TO BE MUSLIM	% OF WORLD'S MUSLIM POPULATION IN 2060
1 Indonesia	219,960,000	87.1%	12.6%	1 India	333,090,000	19.4%	11.1%
2 India	194,810,000	14.9	11.1	2 Pakistan	283,650,000	96.5	9.5
3 Pakistan	184,000,000	96.4	10.5	3 Nigeria	283,160,000	60.5	9.5
4 Bangladesh	144,020,000	90.6	8.2	4 Indonesia	253,450,000	86.1	8.5
5 Nigeria	90,020,000	50.0	5.1	5 Bangladesh	181,800,000	91.9	6.1
6 Egypt	83,870,000	95.1	4.8	6 Egypt	124,380,000	96.6	4.2
7 Iran	77,650,000	99.5	4.4	7 Iraq	94,000,000	99.3	3.1
8 Turkey	75,460,000	98.0	4.3	8 Turkey	88,410,000	97.9	3.0
9 Algeria	37,210,000	97.9	2.1	9 Iran	82,980,000	99.7	2.8
10 Iraq	36,200,000	99.0	2.1	10 Afghanistan	81,870,000	99.7	2.7
Subtotal	1,143,200,000		65.2	Subtotal	1,806,790,000		60.5
Subtotal for rest of world	609,420,000		34.8	Subtotal for rest of world	1,180,600,000		39.5
World total	1,752,620,000		100.0	World total	2,987,390,000		100.0

Source: (Pew Research Center, 2019a)

Returning to the Arab world, it is a geopolitical term given to a geographical region that has a common history, language and culture (Sullivan, Ismael and Ismael, 1991). It extends from the Atlantic Ocean in the west to the Arabian Sea and the Arabian Gulf in the east, the Arab world includes 22 countries, 12 of which are distributed in Asia, and 10 countries in the continent of Africa, all of which fall under the League of Arab States (Mokdad *et al.*, 2014), among its most prominent goals is to promote and coordinate political, cultural, economic and social programs for its members (Organisation of Islamic Cooperation, 2020). The combined population of the Arab world is approximately 428 million, which constitutes about 5.5% of the world's population (The World Bank Data, 2020), there are still many distinct differences between cities and the bedouins, and there is much cultural diversity in the Arab countries (Barakat, 1993), including religious differences and sects, where the Islamic religion constitutes the largest part of the Arab population, includes all sects, and there are largely Christian and Jewish minorities (Pew Research Center, 2015a). Concerning the Arabic language, it is the most spoken Semitic language (Khan, Streck and Watson, 2011), and one of the most widely spoken languages in the world is ranked fifth, spoken by more than 319 million people (Statista, 2018), is the official language in all countries of the Arab world (Al-Olayan and Karande, 2000), in addition to many other neighbouring regions, as well to this it is one of the languages the official six are at the United Nations, and the International Day of the Arabic Language is celebrated on the 18 of December of every year (United Nations, 2014).

2.1.4 Islamic Presence and Its Relationship with Western Countries

Thanks to the great development of the twentieth century, Islam has spread throughout the world, thanks in large part to the development of modern means of communication and means of transportation that helped mix and cross-pollinate cultures (Lapidus, 2002). Islam has also spread in some countries belonging to Western civilization remarkably (Pew Research Center, 2017a), (Pew Research Center, 2017c). The concept of Western civilization refers to the various geographical regions, depending on the context that has common features,

comprising almost a part of Europe, the Americas and Australia (Huntington, 1996). Many Westerners admired the Islamic religion, which pushed them to study and understand it deeply, and some of them embraced his teachings, which helped widen his range (Mommsen, 2014). Many eminent figures have emerged from these who were inspired by the principles of Islam who struggled and defended these principles through their research and books (Garaudy, 1981), (Lings, 2006), (Guenon, 2001).

The introduction of Islam to the Americas dates back to the sixteenth century AD, and this was through exploratory trips. As for the settlement of this region by Muslims, it dates back to the end of the eighteenth century AD, and the number of Muslims began to increase notably (GhaneaBassiri, 2010). In 2017, it is estimated that the number of Muslims in the United States of America (USA) is approximately 3.45 million, about 1.1% of the U.S. population, this share will increase to 2.1% by the year 2050 (Pew Research Center, 2017c). While, the Muslim population in Canada was around 940,000 in 2010, about 2.8% of Canada's total population. The number will rise three-fold to nearly 2.7 million in 2030 and Muslims will make up 6.6% (Pew Research Center, 2011c). As well, in Australia, Afghans were among the first Muslims to settle in the nineteenth century (Jones and Kenny, 2010). Islam is considered the second-largest religion in Australia after Christianity, at 2016, there were more than 604,244 Muslims in Australia, they make up 2.4% of the Australian population, of whom nearly 37.2% of Muslims were born in Australia and a large section came from Lebanon, Pakistan, Afghanistan, Turkey, Bangladesh, Iraq, Iran, Indonesia and India. Thus, there is a thriving Muslim community made up of people from all over the world (Hassan *et al.*, 2018).

With a focus on the European continent, there are long historical ties between the Islamic world and Europe from the early days of Islam. In general, the Islamic religion appeared in the Arabian Peninsula and then spread to the Levant through the Islamic conquests that continued until it reached the European islands and the coasts near the Mediterranean. The first entry of Islam to Europe was during the seventh century AD, but there was not very widespread to it. Islam entered Western Europe via Spain in 710 AD, the first Islamic state was established in the Iberian Peninsula and it was called Al-Andalus (Goody, 2013), which flourished during the

Islamic era and built many mosques and buildings of an Islamic nature, and the state remained in existence until 1492 AD, after which the Muslims were defeated through the Franks and the state was overthrown (Kennedy, 2014). Subsequently, Islam spread in the Ottoman era through their entry into the countries of south-eastern Europe and the Balkans, and Muslims were present in both Russia and the Crimean Peninsula, beginning in 1354 AD (Sugar, 1977). Also, these links are based on the Crusades (Riley-Smith, 2008) and European colonization of North Africa and South Asia between the sixteenth and nineteenth centuries AD (Kratoska, 2001), (Nardo, 2010) and the fall of the Ottoman Empire after World War I (Özoğlu, 2011) to European colonization of the Middle East (Berdine, 2018). For this, Europe and the Islamic world are closely related to geographical politics in a living fabric of conflict and cooperation.

In the twentieth century, the presence of Muslims increased on the European continent, due to the large migrations they made from their original countries to the western countries, to escape their low economic conditions in their original homelands and the development of the European economy after the World War and the additional need for foreign labour, and from bad political conditions that prevailed in the Islamic world over successive periods (Archick, 2011), and the number of foreign students, including Muslims, have increased in European universities due to their international fame (European Commission, 2019).

Muslims live in the European continent in the form of dispersed minorities, the size of which varies from one European country to another between thousands and millions, so the Muslim population is estimated in millions in the Russian Federation, and some countries in Eastern Europe, and there is one country in which Muslims constitute the overwhelming majority of the population, which is Albania. As for the Muslims in the countries of Western Europe, their conditions are different, because the number of them in any of these countries begins with hundreds in some of them, and grows up to a few million in others, and the Muslims in these countries came to them by the political links that linked their countries and the European countries in which they live (Pew Research Center, 2009). That most of the countries of the Islamic world were under the influence of European colonialism, can identify the nature of the Muslim communities that settled in each

country separately. In a country like England, many of its Muslims come from countries that were subject to the British occupation in Asia, especially, Pakistan. In France, the majority of Muslims from the countries of the Arab Maghreb that were subject to the French occupation such as Algeria, Tunisia and Morocco, as well as in the Netherlands there is the largest part of the Muslims in it from Indonesia, which has been subject to the Dutch occupation for a long time. As for Germany, we find that the Muslim communities are dominated by the Turkish element (Archick, 2011). These communities constitute the vast majority of Muslim communities in Western Europe, and immigrants from other Islamic countries have joined them, and large numbers of European residents have entered Islam by the historical links with the Islamic world mentioned above; This led to increased opportunities for understanding the nature of Islam among these Europeans, according to their different intellectual tendencies and social levels, as well as providing the opportunity for Europeans to read about Islam in its original sources, away from distortion and fallacies (Karagiannis, 2012). Also, one of the reasons that had a far-reaching effect in the changing perceptions of Islam by Europeans was the embrace of several European intellectuals with a prominent social standing of Islam; What they discovered in Islam from the clarity of vision, and the integrity of belief and it's keeping up with common sense (Özyürek, 2014).

Currently, Islam has become the second religion in Europe[16] after Christianity (Pew Research Center, 2010). The total number of Muslims in Europe in 2016 was approximately 25.8 million, as the Muslim minority represents 5.9% of the population of Europe after it was around 19.5 million in 2010. Moreover, studies indicate that by 2050 the number of Muslims will increase, this growth is based on three migration scenarios: In the first scenario is based on zero migration scenario as the possibility of stopping any immigration entry to European countries, at which time the proportion of Muslims is expected to rise to 7.5%, bringing their number closer to 35.7 million. The explanation for this is due to the nature of the Muslim generation in Europe, as it is a young community compared to the rest of the population of Europe, and the birth rate of Muslims is usually higher than that of

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[16] The study included the 28 countries currently in the European Union, in addition to Norway and Switzerland.

non-Muslims. Regardless of Cyprus which has a high percentage of Muslims (25.4%) due to the historical presence of Turkish Cypriots in the north of the island - France will have the largest share of Muslims in Europe to reach 12.7% and thus more than the 8.8% currently. The second scenario of the study stems from the medium migration scenario as the possibility of a complete cessation of the process of receiving refugees, but with the continued regular immigration for students, job seekers and families of immigrants almost at the same rate as in the past decades. In this case, the study expects growth in the proportion of Muslims to 11.2 % about 58 million Muslims. Sweden will have the largest share of Muslims, which is 20.5%, and most Western European countries will see a surge in proportions. In the third scenario relies on the high migration scenario with the continued arrival of migrants at the same pace recorded between 2014 and 2016 in Europe. Thus, the study expects a rise with the limits of 14% about 75.5 million Muslims. Sweden will maintain the largest share of Muslims about 30.6%. In Eastern Europe, most countries will continue to have a relatively low Muslim share, with significant increases in Muslims in Hungary only since 2016. Details of the distribution of the Muslim population of each European country from 2010 to 2050 with three migration scenarios depending on the numbers and percentages of the total population, can be found according to the following two figures where the major Islamic communities in western Europe are concentrated currently in France, Germany, the United Kingdom (UK) and, of course, Italy (Pew Research Center, 2017a).

Regardless of immigration, the number of Muslims in Europe is expected to increase significantly through natural increases, as Muslims in Europe have more children than other religions or those who do not believe in any religion. According to the study, the average fertility rate in Europe is 2.6 for Muslims compared to 1.6 for non-Muslims. The Muslim population is also much younger than non-Muslims, where the proportion of Muslims younger than 15 years is 27%, which is almost twice the proportion of non-Muslims younger than 15 years, which is 15% (Pew Research Center, 2017a).

Fig.5 The number of the European Muslim population over time under different migration scenarios in European countries

	2010	2016	2050 zero migration scenario	2050 medium migration scenario	2050 high migration scenario
Europe overall	**19,520,000**	**25,770,000**	**35,770,000**	**57,880,000**	**75,550,000**
United Kingdom	2,970,000	4,130,000	6,560,000	13,060,000	13,480,000
France	4,720,000	5,720,000	8,600,000	12,630,000	13,210,000
Germany	3,300,000	4,950,000	5,990,000	8,480,000	17,490,000
Italy	2,150,000	2,870,000	4,350,000	7,050,000	8,250,000
Spain	980,000	1,180,000	1,880,000	2,660,000	2,810,000
Sweden	430,000	810,000	1,130,000	2,470,000	4,450,000
Netherlands	990,000	1,210,000	1,510,000	2,200,000	2,790,000
Belgium	650,000	870,000	1,250,000	2,050,000	2,580,000
Switzerland	390,000	510,000	660,000	1,140,000	1,520,000
Norway	180,000	300,000	390,000	980,000	1,320,000
Austria	450,000	600,000	750,000	960,000	2,120,000
Denmark	220,000	310,000	430,000	770,000	1,100,000
Finland	60,000	150,000	220,000	720,000	990,000
Greece	590,000	620,000	590,000	700,000	860,000
Bulgaria	820,000	790,000	700,000	500,000	650,000
Cyprus	280,000	300,000	300,000	390,000	430,000
Portugal	30,000	40,000	50,000	210,000	220,000
Ireland	50,000	70,000	80,000	190,000	200,000
Hungary	< 10,000	40,000	30,000	110,000	390,000
Romania	70,000	80,000	70,000	110,000	120,000
Slovenia	70,000	80,000	80,000	100,000	100,000
Czech Republic	< 10,000	20,000	20,000	100,000	110,000
Croatia	70,000	70,000	60,000	70,000	70,000
Luxembourg	10,000	20,000	20,000	60,000	90,000
Poland	< 10,000	10,000	10,000	50,000	60,000
Malta	< 10,000	10,000	10,000	40,000	80,000
Slovakia	< 10,000	< 10,000	< 10,000	30,000	40,000
Latvia	< 10,000	< 10,000	< 10,000	< 10,000	< 10,000
Lithuania	< 10,000	< 10,000	< 10,000	< 10,000	< 10,000
Estonia	< 10,000	< 10,000	< 10,000	< 10,000	10,000

Source: (Pew Research Center, 2017a)

Fig.6 The percentage of the European Muslim population over time under different migration scenarios in European countries

Country	2010	2016	2050 zero migration	2050 medium migration	2050 high migration
Cyprus	25.3%	25.4%	25.5%	26.6%	28.3%
Sweden	4.6	8.1	11.1	20.5	30.6
France	7.5	8.8	12.7	17.4	18.0
United Kingdom	4.7	6.3	9.7	16.7	17.2
Belgium	6.0	7.6	11.1	15.1	18.2
Norway	3.7	5.7	7.2	13.4	17.0
Netherlands	6.0	7.1	9.1	12.5	15.2
Italy	3.6	4.8	8.3	12.4	14.1
Denmark	4.0	5.4	7.6	11.9	16.0
Finland	1.2	2.7	4.2	11.4	15.0
Europe overall	**3.8**	**4.9**	**7.4**	**11.2**	**14.0**
Germany	4.1	6.1	8.7	10.8	19.7
Austria	5.4	6.9	9.3	10.6	19.9
Switzerland	4.9	6.1	8.2	10.3	12.9
Malta	0.2	2.6	3.2	9.3	16.2
Bulgaria	11.1	11.1	12.5	9.2	11.6
Greece	5.3	5.7	6.3	8.1	9.7
Spain	2.1	2.6	4.6	6.8	7.2
Luxembourg	2.3	3.2	3.4	6.7	9.9
Slovenia	3.6	3.8	4.3	5.0	5.2
Ireland	1.1	1.4	1.6	4.3	4.4
Portugal	0.3	0.4	0.5	2.5	2.5
Croatia	1.5	1.6	1.8	2.0	2.1
Hungary	0.1	0.4	0.4	1.3	4.5
Czech Republic	0.1	0.2	0.2	1.1	1.2
Estonia	0.2	0.2	0.2	0.8	1.0
Romania	0.3	0.4	0.4	0.8	0.9
Slovakia	0.0	0.1	0.1	0.6	0.7
Latvia	0.1	0.2	0.2	0.2	0.4
Poland	0.0	0.0	0.0	0.2	0.2
Lithuania	0.1	0.1	0.1	0.1	0.2

Source: (Pew Research Center, 2017a)

The negative speech against Islam and Muslims spread in many media and political literature in most of the western countries after the operations of September 11, 2001, which it accused Al-Qaeda (extremist groups) of carrying out, which led to the collapse of the World Trade Center towers in New York (Kaplan, 2006). These attacks were accompanied by demographic, social, and cultural transformations experienced by the Muslim communities in European countries. As well, unleashed a new wave of fear after the increased terrorist attacks in several European capitals and cities carried out by groups belonging to extremist Islamic organizations, considering Islam a threat (Pew Research Center, 2016a). The wave of

Islamophobia was not limited to condemning the attacks and bombings. Rather, it spread in many cases to Islam itself and to Muslims in general, especially those who live in Europe, or who want to come to it (Ogan *et al.*, 2014). The "phobia" is a psychological term, meaning severe fear and is used to refer to an exaggerated and irrational fear that usually results from negative personal experience in these areas (Edition, 2013). Likewise, Islamophobia is an expression used to denote hate, or irrational fear, towards Islam, Muslims, and toward Islamic culture, and it also means discrimination towards individuals belonging to this culture (Kaya, 2015). This has led to hostile practices against people who demonstrate their religious affiliation through the veil (Chakraborti and Zempi, 2012). Islamophobia goes beyond the definition of the individual situation, to a general societal behaviour towards Islam and Muslims, almost touching racism, and is expressed in textbooks, literary and cultural literature, media coverage, and political party programs (Said, 2008). Islamophobia is the product of several transformations on the level of the historical relationship between the Islamic world and the West on the one hand, and on the level of contemporary transformations that have occurred in Islamic societies, and within the Western countries themselves on the other hand (Green, 2019). Talking about Islamophobia is not new, much has been written about this phenomenon, which is similar in terms of idea, behaviour and reactions to Muslims, with the concept of an ethnic group which is one of the main concepts in sociology. In the Middle Ages, the term was used in European languages for those who are not Christians or Jews, but in modern times it used the term in social sciences to refer to a human group whose members share customs, traditions, language, religion, and any other distinctive features, including the origin and physical features where they live in the same society and the same country with another group or groups that differ from her in one of these characteristics (Giddens, 2001). Renewed the Islamophobia speech after what was known as September 11, 2001, following the terrorist attacks, which allowed the use of terms such as Islamic terrorism, justified in many western countries (Ogan *et al.*, 2014), an extremist political and media discourse, which militant right-wing parties in several western countries sought to exploit in the title of the fear of Islam and Muslims and employ it for electoral purposes, raising slogans of threat and fear of Islamization of Europe (Hafez,

2014). The economic crisis that Europe faced also regained a new wave of hatred against Muslims, with the extreme right claiming that migrations from North Africa and the Middle East are exacerbating the crisis because these migrants compete with the indigenous Europeans in obtaining job opportunities and they cost the public budget enormous expenses (Pew Research Center, 2016a).

Western Islamophobia toward Islam and Muslims cannot be explained with only one dimension. There are other dimensions to this Islamophobia, the West's relations with Islam and Muslims and their view of them, were not always according to one approach, but rather went through different historical stages and witnessed transformations in which cultural, political and social factors overlapped, which occurred in Islamic societies and Western societies, produced phobia, it is a complex mixture of negative behaviours (Green, 2019). This historical stage, which passed hundreds of years ago, is still in reality, and this is a natural component of the negative European Western memory towards Islam and Muslims and has not been erased, and it is being restored, in history books, in cinematographic films, and some historical narratives (Charnay, 1980). European thinkers and philosophers contributed to the formation of this negative culture towards Islam and Muslims. For example, Ernest Renan, who is a pillar of thought in France throughout the second half of the nineteenth century, is a historian, philosopher, and linguist. He visited Arab countries, but he went on to negative thoughts in the conclusions in which he considered that the sublime mentality does not fit with the European mentality characterized by progress and prosperity (Robertson, 2005). Renan launched in the speech that It was opened in 1862 in the *Collège de France*, a series of legendary and racial assertions, in which it defines what are the supreme genetic traits of Western civilization, which contradict the genetic deficiencies of the East (Renan, 1862). When Europe departed from its borders in the colonial phase at the end of the eighteenth century and the beginning of the nineteenth century, and with European control over the Muslim countries of the East in search of markets, wealth and raw materials that meet the needs of the modern European factories of that period. Overshadowed Western sentiment towards Muslims and Islamic societies, with what could be considered the stage of exploitation. At that point, most of the orientalists, travellers, and Western artists presented a stereotype of the East,

characterized by backwardness, strange customs, and backward social life and were comparing their observations with the Western lifestyle (Said, 1979). Bernard Lewis' literature on Islam has also recovered that this religion is not appropriate for Western culture (Lewis, 1993) and which came to support Huntington's ideas about the "*clash of civilizations*", the oldest language in the medieval Islamic-Christian dialectical debates, and the restoration of the negative perception that was looking to the East (Huntington, 2007). A group of events also contributed to the restoration of this negative discourse towards Islam and Muslims, in the sense, Islam cannot be adapted to the Western cultural paradigm, and the veil is incompatible with secularization and the identity of the Western state. Thus, Muslim minorities in Europe do not want to integrate into the societies in which they live according to some opinions (Chakraborti and Zempi, 2012), (Pew Research Center, 2018b).

In light of this, according to a study from the Pew Center in the year 2014, Italians led the most people of European countries critical of Muslims, as it appeared that about half of the Italians, Greeks and Poles had negative opinions about Muslims living in their countries, and public opinion is divided on this in Spain, while most The Germans and the English had positive opinions about Muslims, and the most positive opinions were recorded in France, where 72% of the respondents answered that they viewed Muslims positively, compared to 27% of negative views. At a time when the French appeared the most Europeans favourable with Muslims, the Italians took an unfavourable stance. The Pew report, which covered seven European countries with an important Muslim community, is France, Italy, Britain, Germany, Spain, then Poland. As shown in Figure 7:

Fig.7 Views about Muslims in European countries that have the highest percentage of Muslims
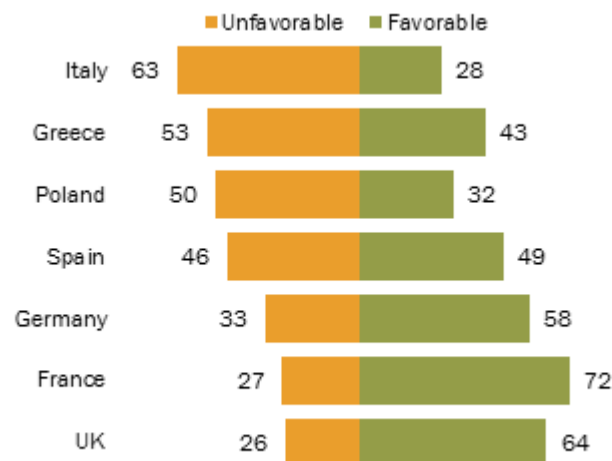
Source: (Pew Research Center, 2014)

Regarding the ideological outlook of Muslims, the centre found that 47% of those affiliated with the political right in Germany hold a bad view of Muslims, while the percentage drops to only 20% on the left. Likewise, conflicting opinions between the right and the left in their view of Muslims recorded differences of more than 20% in France, Italy and Greece. While fewer differences were recorded between the two parties in Spain and the UK. Unfavourable view of Muslims in the ranks of the Italian right parties reach 72%, compared to 50% in the left parties, while the French left, according to the report, was the most tolerant of Muslims, and negative opinions did not exceed 17%. This shows that left-wing Europe is more acceptable to Muslims compared to the right-wing (Pew Research Center, 2014).

In 2016, the Pew Research Centre surveyed on Europeans' perception of Muslims in 10 countries and found that negative opinions prevail in eastern and southern Europe. However, most respondents from the UK, Germany, France, Sweden and the Netherlands gave Muslims a positive rating. The countries that recorded the most negative opinion about the Muslim population are Hungary, Italy, Poland, Greece and Spain. As shown in Figure 8:

Fig.8 Views about Muslims according to the geographical position of European countries.
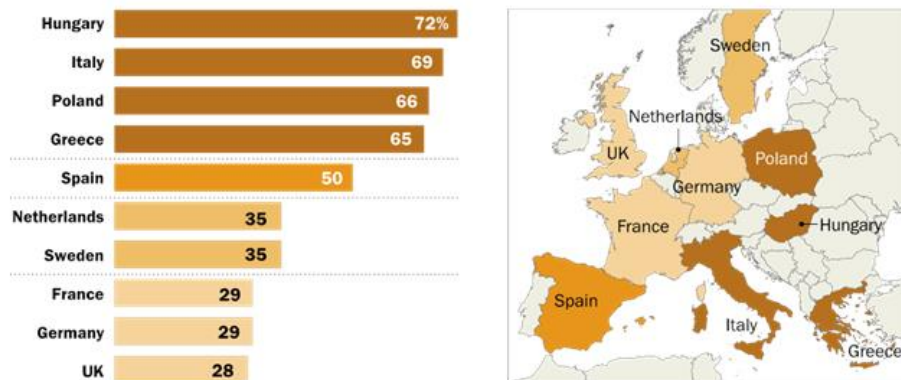
Source: (Pew Research Center, 2016a)

Note that the same study revealed an increase in feelings of hatred for Islam, due to the increasing rates of immigration from Islamic countries to Europe, and because Europeans rejected the idea of mixing with Islamic culture because it is very different from them. At the same time, terrorist attacks have provoked increasingly negative behaviour and linked many Europeans to the refugee crisis and the threat of terrorism to each other. Also, many are concerned, especially the Hungarians, Poles, Greeks, Italians and French, that the refugees will be an economic burden and will have jobs and social services, by contrast, Swedish and Germans consider the refugees a source of strength for their country thanks to their talents and the need for workers (Pew Research Center, 2014).

As for the year 2018, Pew Research Center prepared a study in 15 Western European countries (Germany, Austria, Belgium, Denmark, Spain, Finland, France, Ireland, Italy, Norway, Netherlands, Portugal, Sweden, Switzerland and the UK), in which it clarified negative feelings of Islam and Muslims increasing in the West, and what was increased by them are terrorist operations adopted by extremist groups, but what is new is that these feelings are also directed to the Jews. Among the most important findings of the study was the association of the Christian identity of Western Europeans with higher levels of negative sentiments towards immigrants and religious minorities, as well as Muslims and Jews, and that there is a percentage of Europeans do not accept the idea of Muslim or Jewish individual

among their family members, especially among Christians at all levels of religious, they are more probable for that than religiously unaffiliated (Pew Research Center, 2018b). But, other studies demonstrate the acceptance of Jews higher than Muslims as family members, Italy ranked first in the list by not accepting either Muslim or Jew as a member of the family (Pew Research Center, 2018d). Most Christians in western Europe are not adhering to the teachings of Christianity but are related to their Christian identity, social customs, and culture, and in addition to religious beliefs and practices, the study touched on the participants 'position on immigration, national identity, diversity, and how religion interferes on these issues. The study reached several conclusions, the most important of which is Secularism is widespread in Europe, but most people in it are known as Christians. The study added the majority in European countries accept the idea of Muslims and Jews in their neighbourhoods, yet the feeling of discomfort with multiculturalism is prevalent in European societies, and people have different opinions about Islam's identification with their customs and their culture, and most of them criticize the idea of the different dress of Muslim women. Christian identity in Western Europe is closely related to national nervousness, feelings towards immigrants and religious minorities. For example, Christians of all kinds (non-practising Christians and church-attending Christians) are more adherent to the saying that Islam is not compatible with the values and culture of Europe comparison with a religiously unaffiliated. For instance, Italy has ranked second after Finland among the 15 countries for Christians of all kinds, that Islam is not in line with national values. A study also reported that the percentage of Christians who refuse to accept Muslims in their families is higher among Catholics than among Protestants. It also revealed that Catholics are more likely to give negative opinions about Islam than Protestants (Pew Research Center, 2018b).

Also, in the year 2018, the Pew Research Center had published the results of a study it had conducted on 15 countries in western Europe, in which he asked only non-Muslim Europeans their knowledge of Islam and Muslims. One of the questions asked of the study sample was: "*Who knows a Muslim personally?*" The answers were mixed among Western European countries. France ranked first by 79%, followed by Belgium and the Netherlands by 73% and by 72%, respectively, while

Portugal ranked the bottom of the list, by 31% and Finland by 35%, followed by Italy with 52% ranked 13th of the list. Another question asked in the questionnaire, "*who know a great deal or some about Islam?* ", And the results here are different from the results of the first question and in lesser proportions, Norway ranked first by 59%, Sweden followed by 49%, Belgium by 48%, Denmark ranked fourth by 44%, while Italy ranked last from the list by 23 % (Pew Research Center, 2018c).

2.2 ISLAMIC ECONOMY

The Islamic economic system is a method used by Islam to use resources to meet people's needs. The Islamic economic system is also known as a system linked to Islamic belief and morals, which contains a set of guidelines that contribute to controlling economic behaviour. Specifically, in the areas of savings and spending. Thus, the Islamic economic system is a set of rules that depend on the origins of the Islamic faith, it is the Noble Quran, prophetic hadith, and jurisprudence (Mirakhor and Askari, 2017).

2.2.1 Main Characteristics and Principles

The Islamic outlook adapts to the most positive theories that trace the dimensions of social responsibility, the Islamic religion has urged economic activities, as it is considered worship if it is applied in the right way through Halal profit (Chapra, 1992), God says "*It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection*" (Quran 67:15)[17]. But the paradox is that maximizing profit for individuals and accumulating wealth is not the main goal of Islam, but the main goal is to serve society and benefit others from this wealth (Abu-Tapanjeh, 2009). According to the Islamic perspective, the goal of the company is not only to maximize profit, but its responsibility extends to meet social requirements, factors such as moral, ethical and social elements must be included in the very objective of economic activity of companies and

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[17] Quran. Surah Al-Mulk [67:15]. Meccan.

entrepreneurs considering the importance that the business has for the development of social welfare of the community that leads to the acquisition of consumer satisfaction, which helps to serve the economic objectives of the company (Wajdi Dusuki, 2008). Based on the concept of Tawhid (Rice, 1999), God is the owner of the earth and the heavens and has everything, and man is a guardian of it and this wealth for all his creation without exception (Kamla, Gallhofer and Haslam, 2006). Islam is concerned with the issue of achieving social justice through an integrated system that encompasses all aspects of people's lives (Graafland, Mazereeuw and Yahia, 2006). Islam emphasizes the principle of partnership and equal rights by emphasizing people's partnership in resources and wealth (Rice, 1999). Besides, it has introduced laws such as zakat and charity that ensure that the Islamic community can live under the highest standards of social justice and its pillars (Dusuki and Abdullah, 2007). Zakat is a financial obligation which is one of the five pillars of Islam (Jehle, 1994). Islam also sought to remove the differences between the classes of people by encouraging everyone to work and produce and guarantee them the freedom to practice their business and work away from the monopoly and things that violate moral principles (Williams and Zinkin, 2010). When Islam permitted commercial activity, it encouraged legitimate competition that has special characteristics, where it should be a constructive competition focused on mastering work and products and does not cause any harm to others (Wajdi Dusuki, 2008), where God Almighty said: "*The last of it is musk. So, for this let the competitors compete*." Quran (83:26)[18].

Justice is one of the most important foundations of contracts in commercial activities in Islamic societies (Rice, 1999), as is noted in numerous verses in the Holy Quran "O you who have believed, be persistently standing firm in justice, witnesses for Allah" Quran (4:135)[19]. As for accountability, the Islamic Shariah, in regulating contracts of transactions, established rules for each party to be held responsible for the performance of its obligations in the contract and decided to impose decisive penalties on those who violate it. This is not limited to administrative or judicial sanctions; rather, the Muslim feels the punishment of

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[18] Quran. Surah Al-Mutaffifin [83:26]. Meccan.
[19] Quran. Surah An-Nisa [4:135]. Medinan.

God, especially in cases where a man can escape from human control and administrative sanctions. The imposition of Islam on Muslims a set of legal and ethical controls in their commercial treatment, most notably the transparency, honesty and accuracy of information provided on the work of the company to other parties to fight corruption (Abeng, 1997), (Graafland, Mazereeuw and Yahia, 2006). The principle of accountability is an essential part of the Islamic economy, which insists on fair standards of disclosure and transparency (Murphy and Smolarski, 2020). One of the most important attributes of God is justice, he is the first accountant for Muslims, and they must obey him by what he ordered. Standards of disclosure and transparency are an important part of corporate responsibilities and therefore the economic institution must be responsible for the transparency, validity and availability of commercial and financial information at the right time for stakeholders, It is the basis of best practices in the field of work to have a special management system that evaluates performance through it and helps to provide the confidence, integrity and transparency of business operations, and aims to improve the efficiency and performance of the business (Abu-Tapanjeh, 2009). The lack of transparency and certainty leads to the so-called Gharar (uncertainty), is among the main prohibitions in Islam (Chong and Liu, 2009). The Islamic economic system is based on a series of investment instruments that contribute to the application of financial and economic processes among people, called Islamic finance, it is a financial system that is inspired by Shariah, resulting from this prohibition to mature and pay interest (Riba). Islamic law also prohibits dealing with speculative risky financial products, as they are regarded as gambling (Maysir), and investing in activities considered illegal, such as the sale of alcohol, pork or producing films and media opposed to Islamic ethics. The central religious precept that guides Islamic finance is the idea that interest is illegal, although Islamic law prohibits the creation of money from money, it admits that money is used to purchase tangible and intangible assets that can generate a profit. As a result, Islamic financial products are designed to create businesses that generate profits for investors ideally by sharing risks and profits (Biancone, 2017). The types of the most important contracts used by financial transactions are Mudaraba, Musharaka, Murabaha, Ijara and Istisna (Zaher and Hassan, 2001).

2.2.2 The Halal Concept and the Certification System

Whereas in the Western world a religion, despite its importance, is not a dominant aspect of every believer's daily life (Pew Research Center, 2019b), the relationship between the Islamic religion and Muslims is much stronger (Pew Research Center, 2013). The Holy Book of the Quran guides all aspects of human activity so that Islam becomes a real way of life. In particular, the rules underlying the behaviour of Muslims reside in Shariah, which is considered the written word of the will of God. Sacred law is essentially preventive and is not based on harsh punishments except as the last measure. By that, Islam provides both general or detailed instructions on what is lawful and what is not; the concept of Halal and Haram falls within this sphere. Thus, Shariah covers all areas of life through the principle of Halal (Al-Qaradawi, 2013). The Halal concept is an Arabic word that means everything that is allowed according to Islam anything related to all life aspects, economic, financial, political, which governs the behaviour and activities of Muslims. Halal is one of the five provisions on things and deeds, namely Fard (obligation), Mustahab (favoured), Makruh (inappropriate), and Haram (proscribed), (Al-Qaradawi, 2013), (Wilson and Liu, 2011). The term has a very broad meaning since it refers to any behaviour that a Muslim must perform to be considered a good believer (Al-Qaradawi, 2013). On the one hand, the concept of Halal has certain motives such as maintaining religious rules, preserving society, protecting the noble Islamic values and spreading good morals derived from Islamic culture. Shariah is a system of ethical life that is not limited to physical but also moral requirements. It is part of the beliefs and morals rules integrated into daily life (Jaelani, 2017). On the other hand, it is considered a guide through which to explain how food is handled, what clothes must be worn, how medicines should be prepared, and how trade should be organized and conducted in personal and social relationships (Elasrag, 2016). Hereby, Halal sectors represent a large share in the economy of the Islamic world (Alserhan, 2010), (Hanzaee and Chitsaz, 2011). There is talk therefore of Halal way of life and is attributable to more than a billion and a half Muslims living in the world (Pew Research Center, 2017c). Therefore, it is clear that the Islamic religion is one of the factors that constitute a clear and basic

impact on the purchase and decision-making by Muslim consumers (Radwan and Shakatreh, 2015), (Shah Alam and Mohamed Sayuti, 2011), involving all sectors, from the food to the cosmetics, pharmaceutical, clothing, banking, financial, tourism, etc (Muhamed *et al.*, 2019). Herewith, many companies around the world have recognized the importance of Halal in building and enhancing effective competition in the market (Fischer, 2012). The sector most discussed in recent years sees primarily the food sector. For example, Islam tends to consider all foods is Halal, except those specifically outlined as Haram. Moreover, a Halal food that comes into contact with an unlawful one automatically becomes Haram (Riaz and Chaudry, 2003). From this simple observation, it is evident that the evaluation of a Halal product does not depend only on the control of the finished product, but on the monitoring of the entire production chain. In this regard, the discussion is about Halal supply chains (van der Spiegel *et al.*, 2012). Another interesting fact is that Halal food is not only consumed by Muslims but also by non-Muslims. Halal is no longer merely a religious issue but is becoming a kind of lifestyle, the reason lies in the fact that Halal products are primarily bound by safety rules and have quality standards. In general, it can be said that the Halal market has represented a new business opportunity for different countries, precisely because the whole industry becomes marketable and therefore any sector can be involved (Karia and Asaari, 2016). Islam has always been a point of reference in the choices of Muslim consumers; however, Halal seems today to become a means of control not only of objects but also of behaviour. Furthermore, according to *Florence Bergeaud Blackler*[20], the emphasis on what is forbidden would lead to a sort of social anxiety that leads to isolation, since for example "*When you eat exclusively Halal, you can avoid inviting someone who does not eat Halal at your home for fear that they, in turn, will invite you.*" (Faure and Hamouchi, 2017). Additionally, according to research by the Montaigne Institute in 2016, more than 40% of Muslims said they thought eating Halal is one of the five pillars of Islam. If on the one hand, the Halal

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[20] Is a French anthropologist, a researcher in interfaith societies. Her research focuses on Islamic norms, and the study of social and legal conditions to produce food compatible with religion, in a European industrial context. Her work relates to the so-called "ritual" meat markets (Halal and Kosher) and religious consumer in general. Its goal is to renew thinking in the social sciences about the relationships between politics and religion. She has authored numerous books and articles on the Halal market.

market represents a new business opportunity and primarily affects western consumers, who somehow reflect and integrate themselves into Islamic culture, on the other hand, the imposition of these dictates, which today they range in every sector, they risk creating too deep inequalities that feed an already widespread fear of the Muslims (El Karoui, 2016). Also, noticeable, recognizing a Halal product from Haram is not always immediate and obvious; there is a category of products, called Mushbooh, whose ingredients are considered doubtful and puts Islamic consumers in crisis. Indeed, many products that are considered legitimate do contain materials that do not belong to the list of substances permitted in the Quran (Nestorović, 2016). To protect and guarantee the Muslim consumer, the products can obtain a Halal certification, which certifies that the product is lawful and that it has not come into contact with impure substances (Ali and Suleiman, 2018), (Ab Talib, Ai Chin and Fischer, 2017). The certification extends to the entire industrial process, to check whether some productions could adopt the use of Haram substances (van der Spiegel *et al.*, 2012). For example, in the cosmetic sector, the use of alcohol is considered illegal (Yusuf and Yajid, 2017). Or also, the consumption of some lawful meats could instead be Haram following the use of feed of porcine origin used in raising animals in question. The whole production chain must, therefore, be controlled (van der Spiegel *et al.*, 2012). Anyhow, the Halal certification is considered to all intents and purposes as a real marketing tool that guarantees the conformity of products and processes to the rules of Shariah aimed primarily at a consumer target identified based on religious affiliation (Ab Talib, Ai Chin and Fischer, 2017) and accordingly is an important tool through which the facilitation of the entry of products into the Islamic markets. The Halal brand will become increasingly necessary for export, as in Muslim majority countries are introducing increasingly rigid customs barriers to import only quality products with Halal certification issued by recognized bodies. Thus, the certification must be issued by institutions recognized by associations or Islamic bodies or must be accredited by the certification body of the country in which the product is to be exported (Riaz and Chaudry, 2003). In general, there is not much clarity as to which bodies are recognized internationally. Frequently, companies make the mistake of making use of non-accredited bodies. Consequently, they

create problems with the customs or with the Islamic culture of a particular country, as these bodies approve products that the Islamic community does not see fit for. Hence, each Islamic state has a different religious orientation, different customs rules and protects the consumer in different ways (Latif *et al.,* 2014).

2.2.3 The Reality of the Global Islamic Economy

The Halal economic industry represents a constantly expanding reality and involves many sectors. The Islamic economy was unknown years ago, but it was always present because it depends on the principles related to 1.8 billion Muslims around the world (Elasrag, 2016). However, the situation has recently changed, because the value of this new market has increased significantly globally, and this makes it a key factor in the growth of the global economy thanks to the cooperation of all players, from multinationals to start-ups, where in recent years, there has been a fundamental change as prominent multinationals begin to focus on the Islamic economy. There is no doubt that the growing interest in the Islamic economy, which is not restricted to Muslim-majority countries (Elasrag, 2017), but in various countries of the world, is because, in the post-financial crisis period, the causes of global growth have changed. The main drivers of growth, such as productive sectors, are pushing the economy forward instead of previous artificial engines such as financial services (Thomson Reuters - RFI, 2015), and this provides more room for growth in the Halal market. The Global Islamic Economy Report, prepared by Dinar Standard Research and Consulting, estimated that Muslims spent $ 2.2 trillion in 2018 on the 6 real economy sectors and this spending reflects a growth of 5.2% year on year and is expected to reach $ 3.2 trillion by the year 2024 at cumulative annual growth rate (CAGR) of 6.2%. Moreover, it is estimated that Islamic financing assets reached $ 2.5 trillion in 2018 at 3.5% year on year growth and are estimated to reach $3.5 trillion by 2024 at CAGR of 5.5%. It is noteworthy that the Islamic economy depends on 7 major sectors: Halal food, Islamic finance, Muslim-friendly tourism, modest fashion, media & recreation, Halal pharmaceuticals, and Halal cosmetics (Thomson Reuters and Dinar Standard, 2019). The most successful of these sectors is Islamic finance, in addition to the Halal food sector. However,

even though the numbers and popular interest greatly include Halal food and Islamic finance, other sectors have started to witness significant growth in the last period, to form a basic pillar to support the Islamic economy (Elasrag, 2016). In the global Islamic economy index, which includes 73 countries, Malaysia, the UAE (United Arab Emirates), Bahrain and Saudi Arabia continue to top the rankings, while Indonesia achieved the biggest jump on the ranking scale to advance from tenth to fifth place. The UAE is also ranked first in four of the six sectors of the Islamic economy (Thomson Reuters and Dinar Standard, 2019). The pharmaceutical and cosmetics sectors are closely related to Islam they should be free from animal fats derived from pork and animals that have not been slaughtered according to Islamic law and free from alcohol (Khan and Haleem, 2016). But according to the Malaysian standard, the use of synthetic alcohol in cosmetics is permitted (Hashim, 2013). Therefore, the products are considered Halal only by respecting these conditions and to facilitate the Muslim consumer in choosing legitimate products, many bodies provide a list that contains Halal and prohibited substances used by the pharmaceutical and cosmetic companies (Khan and Haleem, 2016). Total spending in 2018 on Halal pharmaceuticals reached $ 92 billion, representing 7% of global spending on pharmaceutical products, and is expected to grow to $ 134 billion by 2024. As for spending on Halal cosmetics, at $ 64 billion in 2018, it represents 8% of global spending on cosmetics and is expected to reach $ 95 billion by 2024. Regarding, Halal media & recreation sector includes all forms of entertainment that can influence Muslim families. This includes television broadcasts, art, music, toys and other types of educational forms, technology and digital content, applications that transmit the values of Islam etc. Overall, these sectors must always respect religious precepts and communicate the ideal of the honest and upright Muslim. The spend on Halal media and recreation was $220 billion in 2018, it represents 5% of global spending on media & recreation and is estimated to reach $309 billion by 2024 (Thomson Reuters and Dinar Standard, 2019). Concerning the food and fashion sector, they will be discussed in detail in the following paragraph, as they are influential sectors for tourist attraction, especially in Italy (Lazzeretti, Capone and Casadei, 2017), (Karim and Chi, 2010).

2.2.4 Analysis of Some Halal Sectors

2.2.4.1 Halal food sector

Islam is a religion that came with rules and regulations that govern the life of Muslims in all its aspects, as within Islamic traditions, the spirituality and purity of the soul of a person are closely related to the food and drink that is consumed (Riaz and Chaudry, 2003). The Islamic religion provides for a series of food prohibitions derived from shariah for Muslims. For this, the foods are divided into Halal and Haram (van der Spiegel *et al.*, 2012). Muslims must maintain their quality of life by choosing food that is of high quality and is consistent with the principle of Halal (Ali and Suleiman, 2018) and also, the Halal products are also appreciated by Non-Muslims due to quality standards (Lubis *et al.*, 2016).

Islamic law has clarified Halal and Haram food & beverage through many Quranic verses (Pauzi *et al.*, 2019), for instance: *" O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."* Quran (2:168)[21], "*He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [it's limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful."* Quran (2:173)[22]. Haram food comes in the first instance pork, carnivorous animals and predatory birds are also prohibited. In general, the meat can only be consumed if it is slaughtered according to the Islamic ritual (Pauzi *et al.*, 2019), (Riaz and Chaudry, 2003). That leads to the rapid loss of blood from the animal, which makes it pure, especially since blood is considered forbidden (Regenstein, Chaudry and Regenstein, 2003). In fact, during the slaughter, a mention of God's name must be pronounced on it (Bergeaud-Blackler, 2007). The verse of the Quran relating to this ritual is: "*And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed, do the devils inspire*

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[21] Quran. Surah Al-Baqarah [2:168]. Medinan.

[22] Quran. Surah Al-Baqarah [2:173]. Medinan.

their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]." Quran (6:121)[23]. Nonetheless, there are conflicting opinions among Islamic schools of thought about the person who can perform the slaughtering process from the People of the Book (Christians and Jews). The controversy stems from the following verse from the Quran: "*This day all good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them.*" Quran (5:5)[24], where the Sunnis doctrine sees the comprehension of the verse for all kinds of food except what is stipulated in the Quran or hadith (Bergeaud-Blackler, 2007), whereas the Shiites doctrine sees that what is meant by food is all that is eaten without the meat. So, the slaughterer must be a Muslim (Al-Sistani, 2020)[25]. Furthermore, the other major prohibition in Islam in the beverage aspect is any drink that contains alcohol (Pauzi *et al.*, 2019), it wrote that clearly in this verse: " *O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.*" Quran (5:90)[26].

The Halal food market is estimated at 1.37 trillion dollars in 2018, growing at 5.1% from 2017, it represents about 17% of total spending worldwide and the market is expected to reach 2 trillion dollars by 2024 where spend is forecast to grow by 6.3% per year. Moreover, food & beverage exports, especially in meat & live animal to Muslim-majority countries, reached about 210 billion with 52 countries Halal regulations in 2018, most notably from Brazil, Australia, Sudan, India and Turkey. According to data, Indonesia is classified as the first country in terms of food consumption by Muslim consumers with a market estimated at 173 billion dollars,

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[23] Quran. Surah Al-An'am [6:121]. Meccan.

[24] Quran. Surah Al-Ma'idah [5:5]. Medinan.

[25] One of the most important religious references for the Shiite community in the world.

[26] Quran. Surah Al-Ma'idah [5:90]. Medinan.

followed by Turkey, whose market is estimated at 135 billion dollars, then Pakistan with 119 billion dollars, and Egypt with 89 billion dollars. Meanwhile, the UAE, Malaysia and Australia top the report's Halal food index, a measure that focuses on the health of the country's Halal food ecosystems relative to their size (Thomson Reuters and Dinar Standard, 2019).

2.2.4.2 Modest fashion sector

The principles and rules emanating from Shariah naturally affect Muslim decisions in fashion (Hanzaee and Chitsaz, 2011). All the Scriptures of the Abrahamic religions stressed the modest standards in clothes, especially for women, as a moral and social virtue, but today it has become the subject of intensive scrutiny in the Islamic context (Sadatmoosavi, Ali and Shokouhi, 2016). The principle of modesty is a prominent title in Islamic concepts and one of the important parts of the Islamic faith as stated in the Prophetic sayings (Boulanouar, 2006). This principle is related to covering the Awrah (Certain parts of the body of a man or woman should not be revealed), which is represented by the Islamic dress code (El Guindi, 1999)). Since Islam emphasizes the issue of modesty in clothing and the discussion revolves around women's clothing, especially in the public area and its relationship with Mahram (person in whose presence Islamic dress code is not required for example the father) (Al-Qaradawi, 1992), (Boulanouar, 2006). The origin in the human being was clear is the dress and the human being before he descended to the earth God created him and chose him to be wearing the evidence of the story of Adam and Eve with the devil and seduction (Siraj, 2011). According to the Quran and the story of Adam and Eve, the human being in his needs for clothing to cover his nakedness. Islam did not decide for people a special kind of clothing but recognized the legitimacy of all clothing as long as it conforms to Islamic teachings (Boulanouar, 2006). Islam called Muslims to virtue and chastity and concealment of the nakedness and urged to adorn the curtain dress, and the preservation of the body and put a set of rules and ethics which is stipulated by the Shariah for regulating it. Covering the nakedness (Awrah) of men and women falls into preserving morals, protecting society from degeneration, and honouring and protecting women.

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Accordingly, the Awrah of men and women must be covered with clothes. The limits of a man's' awrah are between the navel and the knee. As for the woman, it is all body except the face and hands. Hence, the woman's dress must be wide, loose, and not tight or transparent (Al-Qaradawi, 1992). In Islam, it is forbidden to wear clothes that reveal the Awrah, as mentioned previously, and clothing in which the similarities between the sexes, that is, men resemble women and vice versa (Al-Bukhari, 2007). Islam also forbids extravagance in buying clothes (An-Nasa'i, 2007), clothes that carry symbols of a religion other than Islam and clothes in which there is silk or gold for men only (Ash'ath, 2008).

The study of the phenomenon of dress in Muslim women deals primarily with the relationship between society and religion; society as the source of culture expressed by various manifestations in daily behaviour, including the phenomenon of dress and its associated changes in the circumstances of the times, and the considerations of space and time; women must adhere to it. These forms fall within the limits of the legitimate dress. For example, in Egypt Muslim women wear dark Jilbab (long and loose dress) that covers the entire body (El Guindi, 1999). The traditional clothing for Muslim women in Malaysia is Baju Kurung is a shirt loose and long up to the knees with a long skirt with folds on both sides with a veil upon the head (Lie, 2000). As for Morocco, Jellaba is a long dress that runs up to the ankle and is available on the headdress (Boulanouar, 2006). The Haik is a piece of cloth worn by a woman to cover her head, face and body that spreads in some rural areas of the Middle East (El Guindi, 1999). The Chador is a long black dress, worn by women in Iran, which completely covers the body except for hands, feet and face (Reece, 1996). These types of clothing are represented by the Islamic dress code so-called Hijab (the dress that covers the Awrah of women).

A growing sector in the fashion world is that of modest fashion that is, the one that proposes non-adherent, non-transparent clothes that cover a large part of the body; most of the clients are Muslim women (Boulanouar, 2006), but there are also Jews and Christians (Sadatmoosavi, Ali and Shokouhi, 2016). The world of modest fashion is becoming more and more relevant: it is interesting not only because it concerns a good part of the world population, growing and with new resources to invest in clothes and luxury, but also because global companies are increasingly

interested in this market (Hanzaee and Chitsaz, 2011). According to the State of the Global Islamic Economy Report 2019, the modest fashion market is one of the biggest markets in the global fashion sector and has a large proportion of consumers. Muslims have spent about 11 per cent of the world's total fashion spending, which is indicative of its importance (Thomson Reuters and Dinar Standard, 2019), and its emergence in the world markets is due to the growing number of Muslims in the world (Hanzaee and Chitsaz, 2011).

Some international brands are becoming interested in modest fashion and have already proposed collections for the Islamic world, such as H&M, Zara, Uniqlo, Tommy Hilfiger, and Dolce & Gabbana (Lewis, 2013), (Sandıkcı, 2018) Reina Lewis, a professor at the London College of Fashion, explains that the expression spread in the mid-2000s when the first brands designed by stylists "with religious motivations" were born. The Internet had a positive impact on spreading this phenomenon and allowed Muslims to benefit from modest fashion that was previously missing (Lewis, 2013). The market is expected to reach $ 402 billion by 2024, compared with $ 283 billion in 2018, according to the State of the Global Islamic Economy 2019-2020. In this market, the UAE ranks first, followed by Turkey, Indonesia, Malaysia, Singapore, while Italy ranked sixth, followed by Bangladesh, Morocco, India and Sri Lanka as the top ten developed countries in the world of modest fashion. It is noticeable that only Italy is among the western countries in the classification. Also, Italy was ranked the fourth largest exporter of modest fashion to the Islamic world after China, India and Turkey, with $ 955 million (Thomson Reuters and Dinar Standard, 2019).

Muslims cannot be a single or similar fashion market. Every part of the Islamic world has its own culture and consumer behaviour, the forms and wear of clothes are varied according to the population, customs and traditions that play a prominent role in addition to the ruling regimes (Shuayto, 2010). Every country with a Muslim majority goes to merge its style of Shariah into its legal system according to its political system (Muhamad Hashim and Mizerski, 2010). It is recalled that modest fashion does not necessarily coincide with the clothing choices of all Muslim women, and in the Islamic world a great debate is underway precisely on the way women dress and in particular on the veil, some Islamic countries apply Shariah in

all aspects of life. For example, Saudi Arabia and Iran are two Islamic states that adopt the obligatory Islamic clothing policy where the (Hijab) is compulsory for all women, including non-Muslim and foreign women visiting the country (Milani, 1992), (The Economist, 2015), some Muslim majority countries have prevented the Islamic clothing for women in public places like Tunisia (Saleh, 2006), but most of the other countries consider this a matter of personal freedom. As for non-Muslim majority countries, wearing Islamic clothing for women in public places varies according to the culture, law and policies of each country (Pew Research Center, 2016b). In Italy, for example, the prohibition of wearing the Islamic clothes in public is not so much the ḥijab (headscarves) but rather the burqa (which covers the face and the body integrally) and the niqab (which leaves only the eyes visible) (Byng, 2010), since, for the Italian law for example, in public and for any eventuality it must be possible to recognize the person (BBC News, 2018), (Reppublica Italiana, 1975). Thus, the modest fashion is extremely varied, including designers with very different tastes that are intertwined with those of the countries to which it is addressed, from North Africa to Asia, from the USA to European countries. In the West there is an often stereotyped vision of Muslim women, repressed and covered by dark clothes from head to toe: it is a realistic but often partial representation (Macdonald, 2006), which does not take into account the many who want to feel beautiful and fashionable while respecting the rules of "Halal" or "modest" clothing, which includes non-adherent and non-transparent clothes that cover most of the body (Boulanouar, 2006).

2.3 MUSLIM-FRIENDLY TOURISM SECTOR

2.3.1 Global Tourism Sector

In the Grand Tour period, from the seventeenth century, tourism was an elite phenomenon, destined for a few with the availability of time and money. During the tour, young people learned about the politics, culture, art, and antiquities of European countries (Haynes, 2010). Around the '50s -' 60s, the tourism sector has seen remarkable development, with the birth of mass tourism that has involved all

walks of life with the greater diffusion of industrialization and urbanization in Europe and North America, tourism conquered the middle and popular classes and some winter sports and seaside-summer tourism established themselves. Consequently, tourism in developed countries has assumed the current characteristics of a mass phenomenon, expression of new socio-economic fabric and the interaction of the factors on which it depends: increase in free time and disposable income, development of means of transport, increase the level of literacy, etc .. (Buhalis and Costa, 2006). Since the early 1980s, globalization has profoundly changed the tourism that has moved on to global tourism. The notable increase in air traffic and internet development has led to an increase in unprecedented tourist activities and the discovery of previously unattainable destinations (Bianchi, 2002). The recent European colonization of some of the Islamic countries led to the development of many areas, most notably the tourism sector. Thomas Cook and his son contributed to the development of tourism in the Middle East in the 19th century. After World War II, and with the introduction of modern transportation such as aircraft and the need for economic development led to the development of tourism across the Islamic world (Jafari and Scott, 2014).

For a long time, tourism was conceived as tourism for the masses, the goal has always been to build a tourist product or service that was standard, that is, designed for a large and uniform group of people. Therefore, the tourist packages have been conceived precisely with this in mind, with the package build an offer that can meet the needs of as many people as possible without considering the needs and desires of individuals or specific groups. In the world of tourism, more segments are currently coming into play and the conversation began in the plural: There is no longer one tourism, there are many different types of tourism, each focused on a different area, each aimed at satisfying a specific need, here comes the concept of niche tourism (Marson, 2011). For this reason, the emergence of niches in the tourism sector is one of the most significant trends in recent years. Herewith, the tourist demand requires more and more tailor-made holiday proposals and services. Thus, niche tourism packs the product or service around an interest or a passion, with a quality service designed to satisfy a personalized demand. In this, the offer must be distinguished by originality and speciality to create the competition

(Novelli, 2005). With these changes in the sector, it can be noticed that tourism is divided into different types depending on many factors. Primary, depending on the location which is divided between domestic and international tourism. International tourism means the travel of individuals outside the borders of the state and entering the borders of another country (Lickorish and Jenkins, 2007), and this type of tourism requires entry and exit visas from countries, and the use of a passport in some cases (Blanke and Chiesa, 2013), in addition to converting currencies into the currencies of the countries that are visited in case there is a difference between them, and the tourist must take in consideration the customs, traditions, and culture of the country he will visit to avoid falling into certain situations or being inadvertently exposed to another culture. Whilst international tourism is divided into outbound tourism and inbound tourism. The first one includes people travelling from one country to another, while the second one includes people coming from one country to another. As for domestic tourism, it means the movement of individuals within the borders of their country and visiting the tourist places in it, and this means that they do not need an entry visa to a country, and there is no need to use their passports, nor convert their currency into another currency, and this tourism may be easier; because of the tourists 'knowledge of their country's laws, language, and customs (Lickorish and Jenkins, 2007). Secondary, depending on the activity or interests, in this way, tourism varies into several types according to the tourist's aspirations (Novelli, 2005), for instance, cultural tourism, which is about people who travel to get acquainted with the artistic, historical and archaeological monuments in a particular area, and to get acquainted with the different customs and traditions around the world. As for leisure tourism, the tourist's interest is in pleasure and tours that are organized for the sake of entertainment, visiting tourist attractions, shopping ... etc. There is also educational tourism that has to do with studies and attending conferences, training courses, and workshops that contribute to developing people's experiences (Robinson, Heitmann and Dieke, 2011). As well, there is natural & mountain tourism related to mountain sports and landscape exploration and the lakes, tourists turn to them to relax, meditate and communicate with nature (Beedie and Hudson, 2003). Additionally, many types of tourism differ from one person to another according to desires and needs, such as gastronomic

tourism to taste the traditional food & beverage of a specific place, ecotourism that is based on communication between members of communities in an awareness framework to protect nature, adventure tourism for practising some types of sports and this type of tourism It finds great demand, especially among the youth group of people, and religious tourism related to religious events, and medical tourism to take advantage of the therapeutic advantages in centres specialized in treating some types of diseases by natural methods, for example. Consequently, other types of tourism are remarkably numerous so that the tourism industry is no longer the same as it was years ago, as its branches overlapped and became involved in most areas of daily life, and tourism no longer adopts traditional methods. Wherefore, the situation has changed and tourism has gone beyond those narrow borders to enter strongly every place to affect and be affected by it (Novelli, 2005), (Robinson, Heitmann and Dieke, 2011).

Recently, it emerged that there are new types of niche tourism that are becoming increasingly popular around the world as travellers look to countries and tourism facilities that reflect their moral and personal preferences (Novelli, 2005) (Marson, 2011). So that the vegetarian option has become one of these ethical and lifestyle choices, especially with their high percentage on the one hand and the leading trend of plant-based foods for many companies on the other hand (Whiteman, 2018). Accordingly, vegetarian tourists are looking for structures included in certain natural contexts such as organic products (Gómez, Ruiz and Mercadé-Melé, 2018) and an environmentally sustainable residence (Tzschentke, Kirk and Lynch, 2004), it is necessary not to provide meat or animal derivatives to some groups, but there is a group called vegan that does not only refuse to eat animal products in nutrition but in all other life purposes such as wraps or clothing etc (Puskar-Pasewicz, 2010). Noticeably, eating out specific food and spending the holidays is not simple, especially for vegetarians, there are many obstacles to finding tourist facilities that offer custom menus for these diets. As a result, studies indicate that the dietary restrictions of vegetarians largely prevented them from travelling under certain circumstances and some of them continued to travel by waiving their food preferences. Therefore, tourism facilities and researchers must take into account this gap to meet the needs of vegetarian travellers and increase their satisfaction

during tourism trips by developing appropriate plans and strategies (Huang *et al.*, 2019). Moreover, within the tourism sector, Halal tourism which is defined as any tourist action that respects the teachings of the Islamic religion represents a valuable niche tourism segment which is experiencing exponential growth in the global arena, particularly in the current period (Boğan and Sarıışık, 2019). Besides, it is one of the most profitable markets (Razalli, Abdullah and Hassan, 2012).

Generally, it is difficult to give a unified definition of the concept of tourism, which is a modern world in the lexicon of the language. It was first added in the early nineteenth century. Since that time, there have been many efforts to set appropriate definitions by specialists in the field of tourism (Tribe, 1999). Nonetheless, the definition by the United Nations World Tourism Organization (UNWTO) is considered the most accurate, clear and officially accepted. According to the UNWTO definition, "*Tourism comprises the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business, and other purposes*" (Goeldner and Ritchie, 2009, p.30). Meaning, a tourist is a person who moves for a short period (more than 24 hours) from the usual place of residence to a vacation spot, more or less distant, to satisfy his pleasure (Duman, 2012).

On a global scale in 2017, it is estimated that tourism represents 10% of the gross domestic product (GDP), 10% of job opportunities and 7% of world exports (UNWTO, 2018). In 1950 there were 25 million international tourists, in 2015 there were 1186 million and in 2030 it is expected that 1.8 billion. While the number of domestic tourists worldwide is estimated between 5 and 6 billion (UNWTO, 2016). Whereas in 2018, the number of international tourists increased by 5% to reach 1.4 billion, with total international tourism exports reaching 1.7 trillion US dollars with increased by 4%, it is also noticeable that revenue from visitor spending is growing at a faster rate than the global economy. Further, the European continent ranked first in terms of the acquisition of international tourist arrivals with an amount of 710 million on the one hand and tourist revenues of $ 570 million on the other hand. All of this came out supported by a rather strong global economy, the rise of the middle class in emerging countries, technological prosperity, the development of business models (BMs), lower travel costs, and indulgence in the granting of visas

(UNWTO, 2019). Therefore, tourism has great importance at the domestic and international levels, and it has importance in various fields of economic, cultural and social life, as tourism contributes to the economic progress of countries, simultaneously the presence of tourists contributes to supporting the economy, by visiting tourist places and shopping centres, and this contributes to increasing revenues In the public and private sector, tourism also opens opportunities to attract investors to the country, and this raises the possibility of organizing new projects in it (World Tourism Organization, WTO Education Network and Cook, 1997). Moreover, tourism is a source of income for many families, as it creates many job opportunities in the field of hotels and hospitality, the service sector, entertainment, and transportation (Lickorish and Jenkins, 2007), as well to job opportunities in the areas of selling antique pieces and handicrafts (O'Connor, 2008) and other associated sectors. Furthermore, it also encourages tourism to develop the local community, starting with the infrastructure in tourist places and the surrounding places. Such as airports, roads, communications, hotels, and more. In addition, tourism contributes to the exchange of cultures and bridging distances between peoples, as tourists learn the cultures of the new places they visit from customs, traditions, languages and many other things, and they transfer their experiences to their countries, especially the positive ones, and this contributes to the acceptance of others and the development and development of societies (Lickorish and Jenkins, 2007).

In the last period, the global economy entered a crisis that may be the worst in this century since World War II. Among the sectors that have been severely affected is tourism, as it was already highlighted in the early stages of the epidemic COVID-19, especially with the international travel ban that affected more than 90% of the world's population and restrictions imposed on public gatherings, that is why tourism has largely stopped, starting in March 2020 (Gössling, Scott and Hall, 2020). However, the Coronavirus has so far infected more than 20 million and 786 thousand people in the world, of whom more than 751 thousand have died, and more than 13 million and 682 thousand have recovered, according to the

(Worldometer, 2020)[27]. In consequence, the World Tourism Organization announced that the losses of the tourism sector during the first five months of the year 2020 due to the pandemic amounted to 320 billion dollars with a decrease of about 300 million tourists by 56% year on year and it became clear that the volume of lost international tourism receipts represented more than 3 times the losses in the period of the global economic crisis in 2009. Moreover, the almost complete closure imposed led to a 98% decrease in the number of international tourists in May 2020 compared to 2019. Thus, the magnitude of these huge losses posed a threat to millions of jobs globally in the most labour-intensive sectors of the economy (UNWTO, 2020b). It is interesting to note that the expectations of tourism experts indicate that the recovery of international tourism may begin in 2021, but domestic tourism will recover at a faster rate (UNWTO, 2020a). According to IATA[28]'s projections, passenger numbers will return to previous levels between 2023-24 (UNCTAD, 2020)[29].

2.3.2 Tourism in Islam

In line with the reality that takes into account the various human needs and balance between the requirements of the body and the soul, Islam has recognized the need for man to tourism and entertainment about himself and alleviate the burdens of life and pressure (Rice and Al-Mossawi, 2002). To get out of this state of boredom, which afflicts the body and the soul together, Islam has initiated many tourist activities that do not offend human humanity and do not contradict moral values (Timothy and Olsen, 2006). Tourism in Islam combines the realization of the elements of human faith, ethics, knowledge, entertainment and economic in the framework of the controls of Shariah make them far from the deviation, tourism has a significant role in the definition and dissemination of Islam and gives a good image of the Islamic religion, especially when there is a convergence with a Muslim tourist (Jaelani, 2017), (Henderson, 2003). The principles and rules emanating from

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[27] Is a reference website that provides counters and real-time statistics for diverse topics https://www.worldometers.info/.
[28] International Air Transport Association https://www.iata.org/
[29] United Nations Conference on Trade and Development https://unctad.org/en/Pages/Home.aspx

Shariah naturally affect Muslim decisions in tourism and travel (Battour, Ismail and Battor, 2011). Islam is currently the fastest-growing religion in the world. This large number of Muslims is a huge consumer market on the international level and the Islamic faith constitutes the essential foundation in identifying their needs and activities, including the tourism sector (Battour, Battor and Bhatti, 2014). Tourism has been mentioned in the Quran in the form of the command in the verse: "*So travel freely in the land, for four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers*" Quran (9:2)[30]. The Islamic religion considered tourism as a means of bringing the servant closer to his Lord, where praised the tourists in the verse: "*the repentant, the worshippers, the praises, the travellers, those who bow and prostrate, those who enjoin what is right and forbid what is wrong, and those who observe the limits set by Allah. And give good tidings to the believers* " Quran (9:112)[31]. Through these two verses, it becomes clear that the meaning of tourism is the journey of the slave to draw closer to his Creator by wandering the earth to worship, mastering and contemplating the kingdom of the Creator and the verses of his creation for the exhortation. Tourism in Islam means moving from place to place to meditate on the creation of God and acquaintance among people and to identify their customs, traditions and culture, seeking knowledge, and calling to God, and recreation (Jaelani, 2017), (Din, 1989), (Tajzadeh, 2013), (Samori, Md Salleh and Khalid, 2016). The Holy Quran has urged on tourism in this concept in many verses, including saying: "*People, we have created you all male and female and have made you nations and tribes so that you would recognize each other. The most honourable among you in the sight of God is the most pious of you. God is All-knowing and All-aware*" Al-Quran (49:13)[32]. The concept of tourism in Islam includes the adoption of literature and laws that it is advisable for tourists to follow to avoid falling into the taboos that Islam forbade, including not to leave a religious duty for entertainment and travel, not to fall into taboos and exaggeration in spending (Jaelani, 2017). The importance of tourism in Islam derives from its supreme goals, it is considered a means of spiritual

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[30] Quran. Surah At-Tawbah [9:2]. Medinan.
[31] Quran. Surah At-Tawbah [9:112]. Medinan.
[32] Quran.Surah Al-Hujurat [49:13]. Medinan.

construction through travel and meditation in the creation of the heavens and the earth and the creation of God Almighty. When the traveller comes out and sees the great landscape, he invokes the greatness of God as the great creator (Din, 1989), (Zamani-Farahani and Henderson, 2010). Since the earliest stages, there was tourism in Islam, it was for specific purposes such as Tabligh (propagation of Islamic faith), trade, practising religious rites and seeking knowledge (Jafari and Scott, 2014), as it finds a group of Muslim scholars have travelled to other countries to ask science from their scientists (Al-Bukhari, 2007), but with the development of economic concepts and the introduction of modern technology to the Islamic world in the nineteenth century changed the concept of tourism and became includes other aspects (Jafari and Scott, 2014). The tourism industry at Muslims is no longer as it was years ago, but has become multi-parts and in contact with most areas of daily life, and crossed those narrow borders, to enter everywhere, there is landscape tourism, there is recreational tourism and there is cultural tourism (Battour, Battor and Ismail, 2012). Nowadays, the motivations that push Muslims to travel are two: - Islamic motivations: for Muslims has always been an integral part of the Islamic faith, with a significant demand due to Hajj and Umrah (Islamic pilgrimage to Mecca at any time of the year). They can be classified into different areas: travelling to perform Hajj, Umra and other Islamic sites. Muslims also travel for the promotion of Islam (Tabligh) (Duman, 2012) and to strengthen the bond of Silat Al-Raḥim (Muslim fraternity), to seek knowledge and religious scientific research. - Generic motivations: visit tourist places, shops and restaurants, to get to know and experience the culture of the place, visit friends, business trips, adventure, pleasure, personal business, increasing knowledge (Duman, 2012), (Battour, Battor and Ismail, 2012).

2.3.3 Overview of Muslim-Friendly Tourism

In recent years, some tourist trends have taken hold and have begun to impose themselves strongly, including conservative tourism or, as some call it "Halal tourism", targeting in particular Islamic families who are committed to Shariah rules (Battour, 2018). The beginning with Turkey was the seat of the Ottoman

Islamic Empire for six centuries (Battour and Ismail, 2016), which succeeded in marketing itself as the ideal destination for conservative Muslim families looking for pleasant tourism between the embrace of nature and modern complexes without violating the customs and traditions of Islamic teachings (Duman, 2012). Malaysia then took the same step as one of the best destinations for Muslim tourists benefiting from the government's efforts to attract Muslim tourists and the presence of many Muslim-friendly services such as resorts, hotels and restaurants that offer Halal foods and employ people who speak Arabic in hotels and shopping complexes (Shafaei and Mohamed, 2017). Thus, Halal tourism began to take a global trend that is growing significantly in many countries of the world, especially among Muslims who live in urban areas. They have a high level of education, they want to travel and visit other places often with the family and are constantly looking for goods and services that are compatible with their needs as Muslims (Akhtar, 2012). With the growth of the middle class and improved social and economic conditions in some Organization of Islamic Cooperation (OIC) member states and the entry of Muslims into the developed labour market in Western Europe and North America, led, of course, to the development of the standard of living and increase the income of a large segment of Muslims and the high proportion of their consumption, including in the tourism sector (Khan and Callanan, 2017). Recently, the global interest in Halal tourism has increased, several studies and academic researchers are interested in this topic, but it is noted the absence of a unified term on the concept and activity of Halal tourism among these countries and did not provide a clear understanding and explanation of Halal tourism due to the frequent use of many terms to identify this tourism activity (Khan and Callanan, 2017), (Jafari and Scott, 2014). Perhaps the most prominent studies that have spoken on this subject is Mastercard-Crescentrating, which is a major player and decisive in this market by publishing its annual global Muslim travel index, which includes the basic criteria in the tourist destinations of Muslims for both OIC and non-OIC countries, which are classified by these criteria (Khan and Callanan, 2017). In 2017, has been monitoring about 131 million Muslim tourists around the world and the number of Muslim tourists will rise to 156 million in 2020. This number was in 2000 only 25 million visitors (Mastercard and CrescentRating, 2018). The rise in the number of

Muslim tourists enormously is due to several factors: - the increase in the Muslim population which includes a large proportion of youth, - improving the standard of living and the rise of the middle class in Islamic societies. - the technological development which reflected positively on the Halal tourism and others, this development allowed for easier access to travel information via the internet. - the increase of Muslim-friendly facilities and services etc. (Hashim, Murphy and Hashim, 2007), (Duman, 2012), (Khan and Callanan, 2017). The Muslim majority countries dominate the plurality of Muslim tourists for several reasons: these countries have a clear advantage for Muslim-friendly facilities and services (SESRIC, 2018)[33], as also for years, large sectors in the West, both decision-making institutions and parties and social movements from various political and intellectual circles have supported anti-Islamic movements and activities and the dimensions of Islamic culture from Western societies, especially after a series of terrorist incidents over the past years in their countries like the September 11th attacks, and caused a state of divergence and hostility to the religion of Islam and his followers, and the spread of Islamophobia, and reached this boycott to tighter travel procedures forcing many of Muslim tourists to go to Islamic countries to spend their holidays or to seek alternative destinations, where they can rest without harassment (Hashim, Murphy and Hashim, 2007), (Battour, Ismail and Battor, 2010), (Stephenson and Ali, 2010), (Henderson, 2003). But amid this negative climate, some viewed the picture from other angles and saw the utmost need to attract Halal tourism to non-Muslim majority countries (Samori, Md Salleh and Khalid, 2016).

2.3.4 Muslim-Friendly Tourism: Definitions & Characteristics

In fact, in the scientific field of the tourism sector uses many terms to denote the tourist activities and services granted to Muslim travellers without defining a clear and unified concept (Khan and Callanan, 2017). The most commonly used terminology is "Halal tourism" and "Islamic tourism" by academics in scientific research in a manner similar knowing that there is a difference in both terms (Battour and Ismail, 2016). From an Islamic point of view, the term "Halal" is

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[33] The Statistical, Economic and Social Research and Training Centre for Islamic Countries affiliated to the Organisation of Islamic Cooperation.

interpreted to mean any activity or performance in the field of tourism or other compatible with the Shariah. Either the term "Islamic" applies directly to religious matters such as worship and beliefs, also, the Islamic activity is subject to the principle of Niyya (the intention to do an act for the sake of God) (Douglass and Shaikh, 2004), (Battour, 2018), (Battour and Ismail, 2016). The definitions of Halal tourism underline the idea of compliance with Shariah; many academics define Halal tourism as offering tourist packages and destinations particularly designed to meet Muslim needs (Chookaew *et al.*, 2015). Muslim tourism based on Islamic teaching that encourages individuals, especially women and children, to travel with their muhrim, that is, an individual linked by a blood relationship that can provide them with security (COMCEC, 2016). Perhaps the clearest and most accurate explanation of Halal tourism came according to (Battour and Ismail, 2016), Halal tourism is any tourism object or action which is permissible according to Islamic teachings to use or engage by Muslims in the tourism industry, this definition includes all aspects that surround Halal tourism and stripped of the similarities with the Islamic tourism. It must remember the difference between "Halal-friendly" and "Muslim-friendly" they are a bit alike. The first definition refers to those products and services closest to Shariah and the company shall provide Halal products and services only. Muslim-friendly is a term more "elastic" and refers to those products and services that respect the Islamic religion in which the company can provide both Halal and non-Halal products and services but, not in the same context. "Halal-friendly" products and services are a guarantee for Muslim believers and therefore greater security, unlike the "Muslim-friendly" ones (Battour, 2018). Also, in a previous study commissioned by COMCEC, Muslim-friendly tourism was equated with halal tourism and defined as "*Muslim travellers who do not wish to compromise their basic faith-based needs while travelling for a purpose, which is permissible*" (COMCEC, 2016, p.10). Initially, the academic concept of tourism Muslim-friendly as defined by studying all the elements that comprise tourism and its impact on society. As (Akyol and Kilinç, 2014) link the term Muslim-friendly to the needs and services based on the respect of faith and belong to a niche market such as Halal hotels, Halal transport (Halal airlines), Halal restaurants, tourist packages and Halal finance. Therefore, it consists of several sectors that are

connected. Mastercard, in partnership with Crescentrating, one of the most prominent organizations in the field of Halal tourism, is developing the annual global Muslim travel index where this indicator is represented the major important research focused on the Halal tourism sector and providing comprehensive information about it (Khan and Callanan, 2017). In 2019, Mastercard-CrescentRating has provided a model of four key strategic areas, consisting of 13 elements able to highlight the aspects that tourist destinations must improve to become even more Muslim-friendly (Mastercard and CrescentRating, 2019). The researcher Mohamed Battour, who published many scientific articles on Halal tourism, provided a detailed explanation of the needs of the Muslim tourist which contains: Halal and Muslim-friendly hotels, Halal food, Muslim-friendly phone application, Muslim-friendly airport, Halal holiday, Halal healthcare facilities and services, Halal cruise, Halal swimming suit, Halal tourism websites (Battour, 2018). It is possible to monitor a range of basic phenomena that can be included under the heading of Halal tourism, starting with travel on planes that do not offer alcohol and do not offer any foods that contain pig fat at the time when the announcement of prayer times and the direction of the Qibla and copies of Quran and the broadcast of religious material as well as the entertainment materials provided by the audio and television channels which are compatible with families (Battour, Ismail and Battor, 2010), (Zailani, Omar and Kopong, 2011). Some international airlines such as British Airways, Emirates Airline and Egypt Air flights have organized flights to suit the needs of Muslims through the provision of meals and beverages Halal in an attempt to attract more travellers (Wilson and Liu, 2011), (Wilson and Liu, 2010), (Battour, Ismail and Battor, 2010), (Stephenson, 2014). Many international hotels in Islamic and non-Islamic countries which Interested in this type of tourism serve Halal F&B, providing meals of Suhoor (pre-dawn meal) and Iftar (the meal eaten after sunset) in Ramadan, providing prayer carpets and copies of the Holy Quran, as well as providing all the needs of the guest to ablution (Muslim-friendly Toilets), programming satellite channels to suit conservative content, employment of people who speak Arabic, training and educating non-Muslims workers with Islamic visions and concepts and the art of dealing and welcoming visitors according to the Islamic methodology. Some hotels, have non-mixed swimming

pools or are reserved for men and women while strictly prohibited smoking and alcohol also prevents the existence of any prohibited means of entertainment such as nightclubs and gambling as well as attention to the side of worship, especially prayer (Battour, Ismail and Battor, 2010), (Battour, Ismail and Battor, 2011), (Akyol and Kilinç, 2014), (Salleh *et al.*, 2014), (Razalli, Abdullah and Hassan, 2012). The concept of Halal hotels began to spread in a bid to capture a share of international investments in the tourism sector, starting with the UAE by planning a hotel group to set up a group of hotels around the world following Islamic Shariah. The investments have extended to other hotels inside and outside the UAE, for example, Malaysia, Arabic Saudi, Bahrain and Egypt. With the development of the concept and activity of Halal hotels, it was necessary to establish a legitimate oversight committee to monitor the operation of hotels by the provisions of Shariah (Battour, Ismail and Battor, 2010). For example in Malaysia, which is considered the most important destination for Halal tourism (Battour, Battor and Ismail, 2012). It has three levels of Muslim-friendly hotels. The first is known as the "Light". It is in many hotels and is very popular. It includes providing Halal food without including alcoholic beverages in the room refrigerator, while a prayer rug is required with the Quran. The second section known as "Normal" includes special times for women in swimming pools, health clubs and prayer room, while the third is known as "Strong", the most difficult, and is not available in non-Muslim majority countries easily, and there is only in the hotels that are mainly prepared for this type of tourists, presence of Islamic finance (the imposition of an Islamic tax called Zakat), put the Azan (the Islamic call to worship) at prayer times, Islamic brochure and packages etc (Samori, Md Salleh and Khalid, 2016).

In general, to be considered Halal or Shariah-compliant, tourism products and services must possess numerous attributes. For the food sector, it is much easier to establish the characteristics that the products must possess to be considered compliant with the sacred law, as opposed to the tourist services. Theoretically, a Shariah-compliant hotel should be free of alcohol and any form of entertainment that is incompatible with Islamic principles, as well as being equipped with separate facilities for men and women. Besides, some scholars argue that the aspects related

to financial and human resources, responsible for the management of hotel facilities, should also respect Islamic principles (Razalli, Abdullah and Hassan, 2012). The Muslim-friendly measures that can be adopted in a hotel can be summarized in the following main points: availability of food and Halal kitchens; prayer mat with a copy of the Quran in the room with the directorate of the Qibla; TV programs suitable for the family; no alcoholic beverages in the mini-bar; toilet adapted to the needs of Muslims; the presence of both male and female personnel to assist Muslim clients belonging to their sex, respectively; Muslim-friendly dress code for the staff; plans for women only or families only; different times of access to the pool or gym for women; room for prayers (Battour, Ismail and Battor, 2010), (Akyol and Kilinç, 2014), (Salleh *et al.*, 2014). According to (Mastercard and CrescentRating, 2019), most of the Muslim faithful adhere to some of these needs, even if the level of importance attributed varies from faithful to faithful. The segmentation of Muslim travellers is not homogeneous. These needs can be divided into - need to have, - good to have, - nice to have.

2.3.5 Muslim-Friendly Travel Market and It's Potential

Historically, Muslims are avid travellers; in fact, tourism in their society is welcome (El-Gohary and Eid, 2012) even if a recurring question concerns its lawfulness. In the Quran, the journey is considered a welcome action to know the history, society and other cultures and therefore useful to appreciate the infinite greatness of Allah (God in Islam) (Jafari and Scott, 2014). For example, 'Say, [Oh Muhammad, PBUH], "*Travel through the land and observe how He began creation*." Quran (29:20)[34]. The concept of travel is deeply incarnated in the heritage of the Muslim people. From Hajj is one of the five pillars of Islam (Eid, 2012), (Abuznaid, 2006), to the story of one of the greatest travellers, Ibn Battuta, who travelled to Africa and Asia for almost 30 years, in which he brought back memories and observations of his journey (Dunn, 2012), to the scholar Muhammad al-Bukhari who since his youth has travelled throughout the Islamic world to seek knowledge and gather the hadith

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[34] Quran. Surah Al-'Ankabut [29:20]. Meccan.

(Sahih Al Bukhari, 2012), to the Sheikh Bahai[35] who spent years of his life travelling to different cities and countries, to study and visit the holy shrines (Britannica, 2020). Currently, the culture of travel is reflected in the tourism sector. Nowadays, the Islamic populations are however pushed to travel also for reasons of recreational, leisure, social, cultural, healthcare, scientific and business (BOGARI, CROWTHER and MARR, 2003), the most important tourist attractions for Muslim tourists include natural scenery, shopping, restaurants and modern atmosphere (Battour, Battor and Ismail, 2012), (Duman, 2012).

The motivations that push Muslims to travel, as these are key information for the sector. Two major travel themes are identified: - Islamic motivations: for Muslims has always been an integral part of the Islamic faith, with a significant demand due to Hajj and Umrah. They can be classified into different areas: travelling to perform Hajj, Umra and other Islamic sites. Muslims also travel to strengthen the bond of Silat Al-Raḥim (Muslim fraternity) and for Tabligh (the promotion of Islam), to seek knowledge and religious scientific research. - generic motivations: Visit tourist places, shops and restaurants, to get to know and experience the culture of the place, visit friends, business trips, adventure, pleasure, personal business, increasing knowledge (Duman, 2012).

The Muslim population has globally spent a total of $ 189 billion on journeys in 2018 (excluding Hajj and Umrah), 12% of global market spending. This is a 6.8% growth compared to the previous year. By 2024, Muslim travel spending is estimated at $ 274 billion (Thomson Reuters and Dinar Standard, 2019). Expenditures were distributed to 74% in Islamic countries and 26% in non-Islamic countries (Thomson Reuters and Dinar Standard, 2017). According to the study, it is estimated that in 2015 the revenues from the Muslim-friendly travel services revolve around 24 billion dollars. The Muslim tourism market is the second-largest in the world, immediately after China (168 billion dollars) and before the USA (with $ 146 billion). In 2015, revenues were estimated for a total of 24 billion dollars related to Muslim-friendly tourist services, in particular concerning hotels, air travel and recreational activities (Thomson Reuters and Dinar Standard, 2016).

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[35] Islamic scholar, jurist, mathematician and philosopher, born on February 18, 1547, in Iaat, Lebanon (Hashemipour, 2007).

2.4 THEORETICAL FRAMEWORK

2.4.1 The Institutional Theory

The utilization of institutional theory as a theoretical framework has been growing in the last 20 years in all fields of management research. According to Scott (1995), the significance of institutions has been highlighted in the different aspects of organizational behaviour (Zucchella and Magnani, 2017). The attention centre of Institutional theory focuses on the role that political, social, and economic systems play in shaping social and organizational behaviour. With the term institutions, North explains these are humanly constraints that structure political economic and social interaction and that provide the incentive structure of the economy (Zucker, 1991), (North, 1990). With a general look, the application of institutional theories is about how the environment works in interacting with other domains. According to the existing classification, three regulative, normative and cognitive groups can be mentioned. It can be said that the introduction of institutional theory, which was specifically shown by the (North, 1990), focuses on emphasizing the role of political, social and economic systems in shaping social and organizational behaviour (Scott, 2004). This three-dimensional institutional context includes both formal agents (i.e., institutional laws and regulations) and informal agents (such as norms, beliefs, values, and shared knowledge or cognitive categories) must be considered at the same time (Scott, 2015). In general, the institutional theory focuses on the social structure, which includes plans, rules, norms and procedures as a framework for social behaviour and analysed (Scott, 2004). It is considered one of the most prominent means of studying market dynamics as it is an organizational field that contains a wide range of institutions interspersed with practices, behaviours and rules with which many participants interact (Lawrence and Phillips, 2004). Organizational spheres create associated outputs and utilize associated resources (Dimaggio, 1988), for instance, those in the fashion sectors (Bourdieu, 1993). Also about the tourism sector (Falaster *et al.*, 2017). Academics have applied institutional theory to investigate organizational spheres and recognize how customers, companies, or even the market acquire or preserve the legitimacy

(Grayson, Johnson and Chen, 2008), (Handelman and Arnold, 1999). It is noted that the concept of legitimacy is a pivotal idea in the institutional theory where legitimacy possesses various models, especially, regulative, normative, and cultural-cognitive legitimacy (Powell and DiMaggio, 2012). In the field of consumer studies, these concepts of legitimacy are normally used in marketing operations and branding. For this, it was designed with the idea of how consumers try to acquire more integration into the market by gaining more legitimacy (Scaraboto and Fischer, 2013). In addition, it spotlighted the notion of institutional logics (Alford, Alford and Friedland, 1985), (Thornton, 2002). This notion determines the essence and concept of institutions, it expresses suppositions, values and faiths with social indications, which denote specific contexts and circumstances based on the social reality of a specific group of people (Thornton and Ocasio, 1999).

2.4.2 The Stakeholder Theory

Talking about managing the relationship with stakeholders leads in the beginning to the discussion about the idea of stakeholders and their crystallization in managerial thought, as some believe that the idea began with Smith Adam in 1759 (Brown and Forster, 2013). As for its emergence as a concept, it was due to a meeting in 1963 at the Stanford Research Institute in the USA, and after that, the disciplines' view of this concept varied throughout its history (Gomes, 2006). The most important developments in the concept can be summarized through several stages, starting with strategic planning, where the stakeholder idea was demonstrated by Ansoff Igor; His model for stakeholders included: shareholders, employees, customers, suppliers, lenders, and society (Ansoff, 1965). In the 1970s, Bernard Taylor predicted the expected decline in the importance of shareholders and emphasized the need for organizations to take into account all stakeholders for the activities of institutions to be financially and socially profitable, i.e. moving from shareholders to stakeholders (Taylor, 1971).

Ackoff Russel has also added that stakeholder participation is essential in designing effective systems and that companies, as open systems, are part of larger networks,

the latter in turn affecting organizations; Thus it cannot be considered as an independent entity (McCaughin and DeRosa, 2008). Additionally, the organizational vision developed by Salancik and Pfeffer in 1978 stipulated that there is a direct relationship to the management of demands in the effectiveness of the organization, especially those of interest groups (Salancik and Pfeffer, 1978). According to Elias, Cavana and Jackson, the classic stakeholder literature takes its roots from Stanford research Institute in 1963 that the survival of the company extends from four main areas: strategic planning, systems theory, corporate social responsibility and organizational theory (Elias, Cavana and Jackson, 2002). Finally, from the perspective of strategic management, Freeman Edward considers the concept of stakeholders as the first to develop ideas in a theory called the theory of stakeholders. Freeman has developed a concept that covers the problems of strategic business organizations and stresses the need for mutual interaction between organizations and their stakeholders (Freeman, 2010).

As a result, in recent years, the opinion has been strengthened that, during the study of the intertwining of relations and interests of an economic entity, it is good to include in the analysis not only the actors who require a focus purely oriented to the economic-financial result, but rather all those who, in one way or another, have relevant interests in the same company, be they of an economic, social, environmental or ethical nature. This idea lies at the basis of the so-called Stakeholder Theory, a thought advanced primarily by Freeman in the early 1980s, which paved the way for the development of a line of reflection focused on the importance of all those actors who can influence or be influenced by the strategies that the company puts in place (Freeman and Reed, 1983).

Thanks to the contribution of these authors, therefore, the literature has begun to present a reflection considered antithetical to the hitherto predominant theory of stockholders. This latter vision, contrary to Freeman's proposal, has always considered the company as a commercial agreement of the shareholders and, for this reason, oriented towards maximizing the market value in the long term (Clark, Steckler and Newell, 2016), without taking into account any other actor who may have links with the company itself. In the beginning, Freeman presented a classification in which it differentiated between internal stakeholders and external

stakeholders, but he and others returned in 2007 to present a classification in which they differentiate between primary and secondary stakeholders, as they consider that the institution's achievement of sustainable performance is conditional on a close relationship between it and the primary stakeholders. Besides, secondary stakeholders have a major influence on the institution's relationship with the primary stakeholders (Freeman, Harrison and Wicks, 2007). The following figure shows this:

Fig.9 Scheme of the stakeholders of a company

Source: (Freeman, Harrison and Wicks, 2007)

2.4.2.1 Business model Innovation

Specifically, as was noted in recent years, the debate about the value of relationships with all the interlocutors in the company has taken root and has proposed itself as

an opposite vision to the traditional idea of maximizing value for shareholders only and preferring to emphasize the importance of other matters, which are the basis for the correct management of relationships and interests, and not focusing on a specific category, which It revolves around the activities of the company.

In consequence, the stakeholder theory in practical practices radically influences the management of a BM in economic enterprises to create value that considers different stakeholders (Freudenreich, Lüdeke-Freund and Schaltegger, 2019). The term BM has gained much debate and attention for the first time in the past decade (Adrodegari *et al.*, 2017). Many types of research lack the concept of the BM in some sectors, in the tourism sector, for example, by looking for new innovative ways and changing traditional practices that are not commensurate with current developments (Williams and Shaw, 2011), (Reinhold, Zach and Krizaj, 2017). In some industrial sectors, one of which is the agri-food sectors (Tell *et al.*, 2016), especially after the F&B sectors have undergone structural changes in the past years and these sectors still face more transformations and changes (Bigliardi and Galati, 2013).

Normally, BM explicates how the company manages to combine its resources to perform certain activities that allow it to generate value creation for the customer and the company and link this value to its external environment as suppliers (Adrodegari *et al.*, 2017). Furthermore, it describes the logic by which an organization creates, distributes and captures value through the services and attributes associated with the products (Manniche and Testa, 2010). Each BM project is unique since each organization belongs to a different situation and context and has objectives. Indeed, the BM refers to the corporate style and reflects the strategy adopted in its activities (Loss and Crave, 2011) driven by economic, social and cultural change (Manniche and Testa, 2010). Some food companies may have to design a model to react to a crisis (Beqiri, 2014), others to look for a new market of potential growth (Ghazalian, 2012), others to organize the start-up phase, others to support a new product (Amit and Zott, 2012).

The concept of BM has been taken into consideration since it first appeared (Bellman *et al.*, 1957), until today, a clear and precise definition has not yet been given also as regards the BMI, also because it is a topic that is still in its infancy

and on which until now only interpretations have been given. What is certain is that over the last few decades the innovation of the BM has been of particular interest both for its practical side (Chapman and Pohle, 2006) and for its theoretical side(Schneider and Spieth, 2013). The vision of BMI as a new analytical tool has therefore influenced numerous publications in various fields such as strategic management (Matzler *et al.*, 2013), innovation management (Chesbrough and Rosenbloom, 2002), entrepreneurship (George and Bock, 2011) and marketing(Storbacka *et al.*, 2013).

In past years, many authors have tried to give their interpretation of the problem by describing their point of view on the meaning of the innovation of the BM a first interpretation given to the BMI is linked to the logic of a company in creating value with its stakeholders (Inigo, Albareda and Ritala, 2017), (Ghaziani and Ventresca, 2005). Even authors like (Chapman and Pohle, 2006) have argued that BMI is a useful approach to navigate a volatile economic environment. (Amit and Zott, 2012) have identified two different types of innovation: - Novelty-centred: introduces new ways of managing transactions. In some cases the innovation of the BM can be implemented by implementing new activities (new content), - Efficiency centred: corrects the existing methods for improving transaction efficiency as when improvements in the BM lead to a reduction in the costs of one or more activities. The consequences of these two types of innovation can be linked to their strategic advantages. In the more mature sectors, they thought that the innovation of the BM was the opportunity that companies had to seize to make both costs and times efficient, to improve the competitive position of the company (Gebauer, Haldimann and Saul, 2017), (Amit and Zott, 2012).

In agreement with these also (George and Bock, 2011), (Markides, 2006) have affirmed that the innovation of the BM is an important strategic tool that allows new and future companies to create changes in the sector where they decide to operate. Moreover, it has effective impacts on supply chain operations that determine the company's business direction (Yang *et al.*, 2018). Other authors, then, have argued that BMI is a different phenomenon from the simple innovation of products and processes, given that it occurs in different ways and often leads to different competitive structures (Habtay, 2012), (Markides, 2006). However, a

clearer and more shared interpretation has come only in the last five years when it has been established that the BM is nothing more than the composition of its three key dimensions: value creation, distribution and capture. (Foss and Saebi, 2017), stated that the innovation of the BM consists in those planned changes, new and non-random, made to the key elements of the BM of a company and which relates these elements (Gebauer, Haldimann and Saul, 2017). In agreement with them, other authors had already agreed that BMI is nothing more than the innovation of a system of products, processes, technologies and/or information flows that go beyond the corporate business itself (Gebauer, Haldimann and Saul, 2017), stating that BMI involves a modification of the three dimensions of the BM, ie a new and better combination of creation, distribution and value capture (Johnson, Christensen and Kagermann, 2008), (Winter and Szulanski, 2001). It can therefore be said that the innovation of the BM occurs when a company changes or improves one or more elements of its model (Abdelkafi, Makhotin and Posselt, 2013).

As a consequence of what has been said, if the BM has been defined as the union of its three pillars: creation, distribution and capture of value (Osterwalder and Pigneur, 2010) innovation can be nothing other than the implementation of a change to one or all three dimensions, to create something new or better. In the case of innovation in the creation of value, one could think about the creation of a new offer employing service or product innovations, i.e. the creation of a new product or in which modular and/or architectural innovations have been implemented. If instead, we talk about innovations in the distribution and/or capture of value, we could think about the application of process innovations. An example of process innovation could be a change in the supply chain that improves the efficiency of the distribution channel (Schneider and Spieth, 2013). Then, depending on the extent of the innovation itself, the change could be more radical or simply incremental (Alexander and Childe, 2013). The radical one, which involves a change in the logic of how to implement the business, and the incremental one that can result as a simple improvement that does not affect the basic logic (Bourreau, Gensollen and Moreau, 2012), (Zouaghi and Sánchez, 2016).

After a comprehensive analysis of the literature review on Muslim-friendly tourism was carried out, including an accurate explanation of the Islamic religion and

Muslims from all aspects and the impact of Shariah on the economic sectors and the qualities that characterize it greatly on many prevailing economic concepts. All this allowed gathering the information required to understand this type of tourism in an informed manner and being able to answer this question is "What is the impact of Islamic principles on economic activities, what is meant by the word Halal, and what is permitted/prohibited in the tourism sector and complementary sectors?". Thus, the answer grated enough ground and information to proceed to the first stage and then the second stage to address the various research objectives and fill the basic gaps by using the research methodology.

In the first stage, based on the details and evidence in the literature review, will be answered these questions: "what are the best practices and factors affecting in Muslim-friendly tourism sector for accessing it by countries that have not yet developed in this sector in a general way? How do Muslim-majority countries differ from non-Muslim-majority countries regarding this sector? What is the role of institutional pressure in this? What is the position of the most visited and developed countries globally in the tourism sector related to this new sector?".

In the second stage, after choosing the Italian context to be a model for the principal tourist countries with a non-Muslim majority, especially in the western context, will be answered these questions: What is the reality of the Muslim-friendly tourism sector in the principal tourist countries with a non-Muslim majority, especially in the Italian context? What are the main reasons affecting the development of this niche sector, and does institutional pressures play a role in that? What are the most prominent strategic plans for the development of this sector in these countries? How the food and fashion sector play a role in developing this sector, especially in the Italian context?

CHAPTER 3 RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

The importance of scientific research methodology is reflected in many matters that would help the scientific researcher to write scientific research completely and comprehensively. The importance of scientific research methodology is related to the scientific researcher's setting of hypotheses or questions and that is after he collects the information and makes sure of its validity, as the scientific researcher relies on at least one scientific research methodology based on the type of problem-related within his research (Jonker and Pennink, 2010). Whither, the researcher chooses the scientific research methodology to obtain accurate information from many sources and references that are related to the scientific research topic that the researcher deals with. Therefore, it can be said that the scientific research methodology expands the researcher's perceptions in predicting what will happen in the future concerning the problem of scientific research, based on information obtained from various sources and as a result of his experience in the research problem (Kothari, 2004). That is why scientific research is considered one of the most important skills in which you search for a solution to a problem in a scientific way and with reliable evidence and try to discover gaps, and thus it is considered one of the basic requirements in studies and other work, and it is also one of the most important means of theoretical and practical development for the individual and society (Croucher and Cronn-Mills, 2018).

 In this way, the research approach represents the set of steps that the researcher follows, provided that these steps are considered and scientifically approved, and the researcher adheres to an organized and clear logical and scientific sequence to be able to reach a concise result based on evidence, logic, and generally accepted scientific research rules and regulations. In this way, the researcher must show perseverance and objectivity in his research journey (Harding, 2015). Moreover, the scientific research methodology contributes to paving the way for the scientific researcher to conduct the necessary examination of the hypotheses or questions raised in the research plan. This is what distinguishes academic research is its

reliance on scientific research methods that are characterized by accuracy, rationality and logical organization, and moving away from those randomness and ambiguity of purpose, and each science has its methods and techniques that are commensurate with the nature of its objectives, due to the multiplicity of scientific research methods in both quantitative and qualitative terms. Naturally, the methodology is used in all scientific disciplines especially in all academic research that is indispensable (Gray *et al.*, 2007)

For example, in the quantitative approach, the scientific researcher uses this approach if the research problem needs some experiment, where the researcher examines the hypotheses put forward by doing to prove their validity or refute them through the scientific research methods that are taken by the researcher (Brandimarte, 2012). As for the qualitative approach, it is based on obtaining data or information in a non-numerical or statistical way. This research answers the way and the possible causes for the occurrence of a particular phenomenon by setting questions (Taylor, Bogdan and DeVault, 2015)

In addition, the scientific research methodology helps the scientific researcher to draw up several comparisons through which it can clarify the similarities and differences between the objectives of the research dealt, with the objectives that have been set by scientific researchers in previous scientific research dealing with the same topic (Jonker and Pennink, 2010). Herewith, the scientific research methodology examines the hypotheses or questions that the scientific researcher raises in his research plan based on the viewpoint of specialists and the community's view of the problem or issue contained in the scientific research, and to clarify the impact of its consequences on society. Because scientific research methods provide the opportunity for specialists in the topic of the research problem to think about the causes of its spread at a certain stage, which leads to an increased discovery about its causes and factors, and this, in turn, operates to limit its spread or treat it more scientifically than previous studies (Gray *et al.*, 2007)

Scientific methodology forms the main foundations of any research in the social sciences that aims to produce knowledge or aspires to observe and understand the behaviours and changes in that sciences. Scientific studies play a fundamental role in planning and organizing all institutions, and these studies can be important

information wealth for society in general (Kumar, 2002). Hence the importance of adopting a scientific methodology in any research process aimed at understanding society and developing policies, programs or projects to bring about positive development or change in societies. For this, operating on scientific studies helps to define priorities, plan projects and propose solutions and possible alternatives. Research work begins with diagnosing the situation by following systematic scientific methods and then moves to identifying the causes and understanding the interactions to finally arrive at proposing solutions and describing the available procedures (Jonker and Pennink, 2010).

3.2 RESEARCH APPROACH

This research uses a qualitative research approach that focuses on describing and understanding phenomena. Hence, the qualitative approach is the one that relates to research that depends on qualitative data, and this appears in the form of observations, written or audible opinions or comments, and that type of scientific research methodology requires that the researcher can link between all points of view to come up with the results (Patton, 1990), and examples of this are the qualitative questionnaires in which the researcher asks the respondents to answer a set of questions in the form of sentences, as well as the interviews that help in obtaining the qualitative data, and this is also related to written analyses, observations and descriptive studies, etc (Schensul *et al.*, 1999).

Accordingly, the qualitative method is a type of scientific research that relies on the study of human behaviour and attitudes, and for this purpose information and data are collected through a wide range of means and tools. That is why it becomes clear that the qualitative method is a scientific research that depends on qualitative data, in which the researcher provides comprehensive explanations for the topic or problem of scientific research, and there is no room for statistical or numerical results, but rather the results are represented in the explanatory sentences. Thus, it can be said that qualitative research is based on personal knowledge. Therefore, objectivity and impartiality must be ensured while conducting this type of research (Jonker and Pennink, 2010). Also, the qualitative method is used in many fields in

which it is not possible to use statistical or quantitative measures, due to the ineffectiveness of this in enabling the researcher to secure and explain the problems or phenomena that are presented by quantitative, it is mostly used in the social and Management sciences and everything related to human activity at the community level (Ritchie *et al.*, 2013), (Gummesson, 2000).

Through the qualitative method, it is possible to identify many views related to the problem or the topic of the research, which are difficult to express in statistical or quantitative methods. Also, the interaction between the scientific researcher and the respondents is the basis of the qualitative approach, whereby the researcher collects data through methods that depend on confrontation, such as interviewing and observation with a focus on what the phenomenon represents for the participants. As well, the qualitative method contributes to describing the location of the interview, the personal characteristics of the respondents, the impressions they make, and the nature of the jobs they work for. It is also possible, through the qualitative method, that the scientific researcher can access information and data from its natural sources (Schensul *et al.*, 1999). Moreover, this qualitative method is concerned with accurate details and extensive explanations of social phenomena and problems, and then clarity for all research features that fall under that quality, where the qualitative method depends on the comprehensive and holistic perspective of the subject of scientific research, and it does not care about the particles that are not useful for the research topic due to the absence of quantitative standard means. Further, collecting information and data in the qualitative method requires a large amount of time and preparation regardless of the sample used that represents the study population (Ritchie *et al.*, 2013).

In particular, there are specific types of qualitative research studies that use more than one qualitative research method for gathering data to investigate a specific topic or phenomenon, meaning that the researcher applies multiple methods as this method allows the study of relatively multiplex organizations or phenomena completely and treating them from all methodological aspects. As well, the multiple methods to develop research focused on a specific topic need adequate time and support together with distinctive abilities on the part of the researcher (Roller and Lavrakas, 2015). The expression of multiple methods was utilized in the late 1980s

with the book " *Multimethod Research: A Synthesis of Styles*" (Brewer, Brewer and Hunter, 1989). This research follows the multi-method qualitative approach in the tourism sector based on (Riley and Love, 2000), with sequential stages to achieve all its objectives as suggested by (Malhotra and Birks, 2000).

Ultimately, for the aim of proposing a specialized and exclusive framework for best practices in the Muslim-friendly tourism sector to access it by countries that not yet developed in this sector in a general way, and the principal tourist countries with a non-Muslim majority in particular. Thus, after reviewing the literature and understanding the impact of Halal principles in the tourism sector and its complementary sectors. In this stage, can be answered these questions: "what are the best practices and factors affecting in Muslim-friendly tourism sector for accessing it by countries that have not yet developed in this sector in a general way? How do Muslim-majority countries differ from non-Muslim-majority countries regarding this sector? What is the role of institutional pressure in this? What is the position of the most visited and developed countries globally in the tourism sector related to this new sector?".

By focusing on the qualitative comparison method. It is a study technique used to compare a group of knowledge and its use goes back to social studies etc and is considered to be one of the instructional tools that seek to extract academic concepts from systematic texts that depend on the process of intellectual and cognitive analysis used in a specific field. Hence, it depends on the comparison in the interpretation of similar phenomena in terms of highlighting the similarities and differences between them according to certain research steps to reach the scientific truth about the phenomena under study (Rihoux and Ragin, 2008). Additionally, the literature in the field of comparative studies indicates that the application of the comparative method goes back to the distant history, and then the comparative method has evolved into an integral part of the content of social studies in general after comparative studies have become used to reinforce the principles of many sciences, the most important of which is sociology (Smelser, 2013). For example, Emile Durkheim supposes that in the natural sciences it is easy to ascertain the validity of the causal links between phenomena through experiment. Nonetheless, it is difficult to conduct similar experiments in the social sciences, and therefore the

most appropriate method is to conduct indirect experiments provided by the comparative method (Durkheim, 2014).

Principally, the comparative approach is applied in several steps, starting with defining the subject of comparison, which depends on the researcher's role in identifying the methodological topic around which prepares the comparison, and which depends on taking a specific sample to apply the comparison to it. Afterwards, variables and factors for comparison are identified, which is the formulation of a group of data that contain similar points, differ together and depend on the formulation of hypothetical relationships between them, which contributes to their clear study. Subsequently, occur the interpretation of the data of the subject of comparison, is the stage that depends on the researcher's understanding of the data that is used in applying the comparison within the method, and this helps to reach the final step in applying the comparison. After that, the results of the comparison are obtained, which are a summary or a set of results that the researcher achieves after applying the comparison in the field of research (Ragin, 2014). As well, the comparative method is one of the most important approaches applied in the social sciences (Collier, 1993) and others, and one of its most prominent objectives is to identify the similarities and differences between the models on the specific topic from several aspects, the most prominent of which are social, cultural, legal, etc., (Walt, 2006) and through it, the pros and cons of the studied phenomena and models can be determined. Moreover, knowing the reasons for the development of societies and their transition from their primitive stages to advanced stages in the specific field of study and transfer of experiences and benefit from the successful procedures applied in a specific context (Ragin, 2014).

Accordingly, studies in some economic activities are hardly devoid of the comparative method, since a particular sector cannot discover its deficiency or void except by comparing its activity with another context (Smelser, 1967). Furthermore, the comparative method is applied based on a horizontal comparison, which are those comparisons that are made in a specific sector, in the same time phase, but different in the spatial context, that is, it is the comparison that takes place in the same sector, but in different countries (Eaton, 2020), like the sector comparison in Muslim-friendly tourism between Muslim majority countries and non-Muslim

majority countries. As for the basis of vertical comparison, which are those comparisons that are made in a specific sector as well, in the same spatial context but a different period (Eaton, 2020), like a comparison to a Muslim-friendly tourism sector that takes place within the same country at different stages of time.

At this stage, this study bears the imprint of (Almeida Garcia, 2014) regarding the analyses and comparisons of how tourism policy has evolved in Spain and Portugal. The study covers an extensive period, enabling the similarities and differences between the two processes and the effects of the main factors involved to be highlighted phase by phase, the focus was on the role of tourism in economic development through the achievement of revenues as much as possible, and work on restructuring the tourism sector commensurate with developments and needs, where was used the Latin model of tourism development was used. The main objective of this stage is to focus on the relationship between Muslim majority countries and non-Muslim majority countries regarding the Muslim-friendly tourism sector, In particular, the best Muslim-friendly destinations, using the qualitative approach to compare between two cases (Muslim majority countries and non-Muslim majority countries) through the identification of similarities and differences according to the basic standards in recent years. Thus, this indicates the use of horizontal comparison at this stage.

The study, therefore, examined the practices and the processes performed in the two cases and linking them to the highest visited countries in the world, to investigate the reality of these major tourist countries in this niche tourism sector and the most marginalized countries. In addition to these, there were additional score and performance parameters that contributed to the evaluation, even in an important way. According to the perspective of the researcher, this study conducts a comparison through 3 main variables. First, by selecting the best countries for Muslim-friendly tourist destinations, both from Muslim-majority countries and non-Muslim-majority countries. This gives a clear view of the influencing factors in this sector, due to the differences occurring between these countries in terms of social, cultural, and legal on the one hand, and economic development and tourism logistical infrastructure on the other hand. Second, identifying the countries with the most spending in Muslim-friendly tourism, and this helps to determine the

sources of spending and how to attract Muslims from these countries to major tourist countries on the one hand and how to develop sources of spending in tourist countries that are still lagging in this niche sector. Third, linking the top tourist destinations in the world with Muslim-friendly tourism to know the reality of these countries in terms of classification, interest, and underlying causes, and revealing the major tourist countries that are lagging in the most profitable sector in the field of tourism by setting plans and strategies for its development.

The second stage, based on the comprehensive analysis of the literature review and first stage and after determining the factors affecting in Muslim-friendly tourism sector in a general way and identifying the similarities and differences between Muslim majority countries and non-Muslim majority countries, and discovering the principal tourist countries that are late and ignored this sector. Thus, these cases should be studied in-depth and a specific country supported by convincing motives should be selected. To understand what the reasons behind this are and to identify ways of dealing with and developing this niche sector to be a model, whether for the same country or major tourist countries with similar characteristics, through developing plans and strategies.

For this purpose, the single case study method is used by open interviews. This stage uses the case study method, which examines all aspects of a particular case and gathers in-depth information, that this method is part of the research work that is used in applied sciences, in addition to social and administrative research, where the case study revolves around a phenomenon in a specific place and time, and the case study includes the process of collecting data from specific sources and analysing them and then display it to get to the results (Gomm, Hammersley and Foster, 2000). The case may be an individual, group of individuals, institution etc. that is being studied comprehensively and in one or more ways (Yin, 2009). The case study generally belongs to the category of qualitative research, as some (Stake, 1995) and (Merriam, 1997) calls it a qualitative case study. If it includes the analysis of statistical data, it becomes a kind of mixed research. In both cases, the case study seeks to reveal the essence of the phenomenon in its natural context. The roots of the case study in social sciences go back to the Chicago School of Social Sciences, where an anthropological field study was carried out on contemporary society in

the university setting. This methodology is applied in the social sciences, such as psychology, sociology, anthropology, economics, and other fields. The case study is seen as an intermediate research methodology existing between the naturalistic and the positivist school, as it focuses on triangulating quantitative and qualitative data, to create a coherent chain of evidence (Stewart, 2014). Despite the multiplicity of different and sometimes conflicting definitions of a case study, what makes it a contested topic in the tradition of social science research (Yazan, 2015). Therefore, there are commonalities between these definitions which fall as follows: - The case study should have an issue that is the subject of the study; - The case should be a complex functional unit that is investigated in its natural context by many methods of data collection; - Contemporary phenomena. Given the flexibility of the case study, researchers can still adopt the most appropriate design for their research provided by one or more types of case study, enabling them to develop a selective approach (Johansson, 2003) that contributes to serving the purpose of the research (Patton, 1990). The case study tends to be innate because it is set in a natural context that cannot be separated as it is in a laboratory study and is used when the research is more explanatory than experimental (Johansson, 2003).

This method helps obtain and present information that is difficult to provide in a different manner (Rowley, 2002). Especially in a contemporary real-life phenomenon (Yin, 1994). Besides, studying a case that has several variables and connected factors among each other that can be observed, then the case study methodology is the preferred method (Fidel, 1984). The case study literature refers to multiple categories of case studies depending on the purpose of the study. Among these categories, for example, the exploratory case study, the explanatory case study, and the descriptive case study. For this, each of these types contains a tactic based on the general nature of study focus.

Firstly, an exploratory case study that describes the characteristics of an issue, reviews general facts and in-depth information and sheds light on a specific problem that is important to groups or individuals and differs from other studies in that it is a limited sample and expresses a set of questions related to the causes of the problematic research issue. Where an exploratory case study is characterized by its flexibility. When the problem is not clearly defined, researchers use this type of

case study as a first step. Whence, an exploratory case study is a valuable way to understand what is happening as well as to search for new insights, to ask questions and evaluate the phenomenon in a new light (Yin, 1994). Secondly, an explanatory case study, it is similar to the first study, except that the information provided by this study explains the phenomena related to an issue, in addition to that it investigates the causes and the best way to intervene to treat it, provides a description of the situation and a presentation of strengths and weaknesses, and identifies realistic options for dealing with the problem. Wherefore, the main focus of the study is on cause-and-effect relationships (Yin, 2003). Thirdly, a descriptive case study, when there is a particular phenomenon under study, research is required to describe it to clarify and explain its relationships and internal characteristics (Buchanan and Huczynski, 2003) and the descriptive research provides an accurate picture of persons, events or situations (Robson, 1993).

As well as allowing the opportunity to make any required changes before the data collection process begins. Normally, the case study is based on several basic steps, it begins by defining the general topic of the research and its objectives by explaining the causal links that led to the occurrence of an issue, for this, there is a need to search in-depth for the reasons that can only be obtained by certain population in the fieldwork to collect data and define the objectives of the research through them (Fidel, 1984). Afterwards, the researcher must have the skills required to study the case, such as asking useful questions, the ability to derive the meanings from the answers given by the respondents, in addition to the skill of listening to the respondents, and the ability to cope when any new developments occur, with the need not to be biased by opinions or distracted by an issue similar to an issue (Yin, 2003).

Subsequently, determine the sources of information and evidence they include all sources of information, documents, interviews and direct observation. It is not necessary to use all of these sources in the case study, but it suffices to have a reliable source to gather information to achieve credibility (Schell, 1992). Then, identify the circumstances surrounding the study, i.e. the place where the case study is carried out, its time, the demographic, cultural, economic, political, and social conditions prevailing during the conduct of the study, which is a necessity for the

process of analysing and extracting meanings from the respondents' answers and examining the extent of their impact on the conduct of the research. Eventually, define the work mechanism and methodology used in the case study, including the stage of preparing and completing the research, in terms of preparing the plan, then fieldwork to collect data, the process of analysing it, and writing the findings of the case (Baxter and Jack, 2008).

Commonly, there are two basic types of case studies: a single case study and multiple case studies. Then, choosing one of these two types is a matter of choosing a design, both of which are included in the case study methodology. A single case study can focus on one unit of analysis; for example, a single individual (a group of individuals with a single orientation), organization, or context. If more units are involved in the study, it becomes a comprehensive case study. According to (Yin, 2003), when there are no other cases available for replication or comparisons between them, the researcher is limited to designing a single case study. Both (Siggelkow, 2007) and (Stake, 1995) indicate that single case studies provide significant data for testing theories, as long as one of them has unique and essential features to meet the study objectives and address its research questions.

In the case study method, the researcher seeks to obtain information objectively, scientifically and systematically, by relying on means and techniques that contribute to diagnosing the studied phenomenon and thus fixing it accurately by relying on several research tools (Schell, 1992), most notably: the interview, as it is a research tool used to collect information and data on a specific problem (Jensen, Jankowski and Jankowski, 1991), the interview approach has a set of steps that the researcher must follow to implement a successful interview, and from these steps begins with defining the research problem, its objective, the theoretical framework for this research, and the reasons for using the interview (Frey and Oishi, 1995). As well, the researcher translates the general objective and related problem and hypotheses into a series of specific objectives, topics and areas that form a framework from which to be inspired interview questions. After that, it includes the work of a guide or a preliminary framework in which several questions are formulated for the researcher to use in conducting and directing the interview (Corbetta, 2003), and the formulation of this guide or framework should be such

that the research can obtain data that achieve the goals and cover specific topics that express the research problem and its general goal, It enables the researcher to delve into the discussion and access information during the interview (Tellis, 1997). Hence, the researcher should create a friendly atmosphere during the interview that encourages the respondent to answer and increases his enthusiasm for the topic, ensures contact between the questioner and the respondent and provides opportunities for scrutiny of the answers provided in the interview. Finally, it consists of conducting an exploratory study or an interview experiment followed by a real interview (Lavrakas, 2008).

As a whole, there are three types of interviews, which are structured, semi-structured and unstructured interviews (Yin, 1994). The first type depends on the use of the framework based on a specific number of questions that are prepared in advance (Wimmer and Dominick, 2013). As for the second, it depends on a group of topics or areas that are supposed to be addressed in the form of some standard questions, but the interviewer can delete or add several questions or areas depending on the nature of the situation and the extent of the flow of conversation and dialogue between them, as this type enjoys flexibility, it also allows the researcher to obtain detailed information on the subject at hand (Yin, 1994).

As regards the third, this type of interview represents many informal discussions wherever the interviewer seeks to discover a specific topic more deeply with the person or institution with whom the interview is conducted spontaneously or automatically. However, this does not mean that there is no set of topics to be discussed in advance (Breakwell *et al.*, 2006). Since the case study method is an important tool for obtaining information more easily from different techniques (Rowley, 2002), It is also considered the ideal mechanism to study a contemporary phenomenon (Yin, 1994) as well, thanks to its distinctive properties, it is described as the preferred model for researchers to extract the desired results (Fidel, 1984). As mentioned earlier, the case study is based on several basic steps, as determining the spatial and temporal condition for a study is one of the most important of these steps (Baxter and Jack, 2008), (Fidel, 1984). For this, the Italian context was chosen to be the case study for several basic internal and external motivations. After that proceeds the determination of the type of case study that will be dealt with, as it has

been explained previously that there are many types of case study, at this stage, the exploratory case is used (Baxter and Jack, 2008), which is the type of investigating specific situations within the case study where the reality of Muslim-friendly tourism in the Italian context is searched by observing the research phenomenon as much as possible and writing down everything related to it, and the extent of its realization in the Italian context.

For this reason, the author collected information after a deep review for the literature and through the first stage, in which a comparison is done between developed countries in the field of Muslim-friendly tourism, whether Muslim majority countries and non-Muslim majority countries, to discover the differences and similarities and to draw lessons for countries that are late in this field especially for the principal tourist countries. Besides, from secondary sources like published articles in national and international magazines, newspapers, and websites dealing with the Muslim-friendly tourism sector and its complementary sectors in particular as a first step, then resorting to interview approaches to study the topic in depth from various aspects for all more information. Finally, concerning determining the number of study cases, where the researcher must decide whether taking information from a single case study is sufficient, or it is better to use multiple cases study for the research (Baxter and Jack, 2008). Because the Italian context is an example of the principal tourist countries with a non-Muslim majority and given that this type of tourism is not widely spread at the level of these countries, especially in Italy and as a result of the similarity of problems in this sector, especially in tourist countries belonging to Western civilization.

Thus, a single case study will be appropriate to research and give a clear vision of the reality of this type of tourism on the ground in the Italian context and build a model for its development for those countries. As well, since there is a large number of countries to be studied, the study of more than a case will be difficult to conduct and hence the single case study is the appropriate type used in this research and to achieve the objectives and answering the questions for this stage: What is the reality of the Muslim-friendly tourism sector in the principal tourist countries with a non-Muslim majority, especially in the Italian context? What are the main reasons affecting the development of this niche sector, and does institutional pressures play

a role in that? What are the most prominent strategic plans for the development of this sector in these countries? How the food and fashion sector play a role in developing this sector, especially in the Italian context? At this stage, the study carries the model of (Han *et al.*, 2019) regarding investigating Halal-friendly destination features in South Korea and determining the specific role of the trait factors in shaping the identity of the destination and conduct intentions. Consequently, a qualitative method through the interview was utilized to discover the fit traits of Muslims in a destination with a non-Muslim majority. In summary, five major Muslim-friendly features have been identified that could be beneficial for activating the tourist destination in South Korea, drawing an attractive picture, and repeatedly bringing more Muslim tourists.

3.3 POPULATION AND SAMPLING

It is known about the population as being all the components under study and research that have common characteristics, and it is the main goal of the study as the researcher generalizes, in the end, the results accordingly. Thus, it can be said that it does not study samples but rather studies population. For this reason, The sample that is chosen is only a means to study the characteristics of the population, and therefore the first step in selecting the sample is to define the population and determine the extent of the individuals it includes (Levy and Lemeshow, 2008). Therefore, the sample, it is a part of and represents the population and is selected in various ways for studying population. As follows, it is imperative to achieve proportionality between the number of sample components who make up the original population (Check and Schutt, 2012), also, the researcher avoids possible sources of error in its selection and bias in that. As such, results are obtained through studying the sample and then circulating them among the study population because it may be difficult for the researcher to study all elements of the population (Särndal, Swensson and Wretman, 2003).

For this, study centres and researchers resort to choosing a sample for study instead of the population for several reasons. Primary, the population may be so large that it is difficult to study the phenomenon for all members or components of this

population so that if the researcher can determine the sample, the set of information that he will obtain from it will be adequate (Allen, 2017). Secondary, it may be costly, hence, the most appropriate is a saving in the efforts exerted, as well as in the material costs and the reliance of the research on a specific sample of the original populations, thus reducing the expenses that the researcher needs will contribute to the process of completing the research requirements quickly. Tertiary, saving time and effort, for each researcher has a specific time to complete the requirements of the study, and the time is distributed according to the nature of the steps involved in the research, therefore, the more the researcher can size the population and provide an appropriate sample that contributes to reducing the time required for the study (Acharya *et al.*, 2013). Quaternary, providing accuracy in the results in which the researcher's control over the sample size leads to manage over the data and its precision (Boddy, 2016).

As I explained previously in the research approach paragraph, especially, in the first stage, where the study conducts a comparison between Muslim majority countries and non-Muslim majority countries in the field of Muslim-friendly tourism through 3 main criteria based on which the specified sample is taken from the population to study and analysis, it is about countries.

The first criterion is based on the Global Muslim Travel Index (GMTI) 2019 is made up of several factors that constitute the Muslim tourists experience at a destination. Overall, the population consists of 130 countries and ranked in the GMTI 2019, which is classified between 48 Muslim-majority countries destinations and 82 non-Muslim-majority countries destinations. In the first degree, some countries are selected as the sample from the top Muslim-friendly tourism destinations for each of the Muslim-majority countries and the non-Muslim majority countries to compare the differences and similarities, additionally, to identify the factors affecting in Muslim-friendly tourism in general (Mastercard and CrescentRating, 2019).

The second criterion is based on the Global Islamic Economy Report. In the beginning, a report for the year 2017/2018 is relied upon which analyzes the distribution of Muslim spending on the Muslim-friendly tourism sector between Muslim majority countries and non-Muslim majority countries and the population

that is taken into account are 73 countries that also represent the sample for analysis and study. This list includes all the 57 Muslim majority countries, along with the non-Muslim majority countries that have a strong sector in the Halal industry, which numbered 16 countries (Thomson Reuters and Dinar Standard, 2017). As for the report for the year 2019/2020, which also analyses Muslim spending on the Muslim-friendly tourism sector. The population that is taken into consideration is the same as the 73 countries, but some countries are selected as the sample from the top countries about Muslim spending on travel outbound (Thomson Reuters and Dinar Standard, 2019).The third criterion is based on the World Tourism Organization for the year 2019, which analyses the reality of tourism in the world, including the most important tourist countries in the world that attract tourists. The population includes 158 countries, and the sample for study and analysis are the top destinations for tourists arrivals around the world to link them to Muslim-friendly tourism (UNWTO, 2019).

As for the second stage, this research step depends on choosing a specific context from the principal tourist countries with a non-Muslim majority after the general comparison in the first stage and identifying the countries most marginalized for the Muslim-friendly tourism sector and thus the ability to build a research structure at this stage and allow the capacity to bridge the gaps and address research objectives and answer remaining questions. Accordingly, the selection includes the Italian context for several internal and external motives, and it is analysed with extreme accuracy to know the reality of this tourism sector and how to develop it through the many procedures followed on the one hand and to be a model for all the principal tourist countries with a non-Muslim majority on the other hand.

Consequently, the population and the sample are determined for the interviews as follows: Firstly, the resident Muslim community and Muslim visitors to Italy, due to the large population and the difficulty of interviewing with everyone, of course, a sample was selected for study and analysis by selecting personalities or institutions that have a social impact on a large segment of the Islamic community to which they belong. Secondly, the hotel sector. In general, the tourism sector is based on several components and pillars, among them the availability of facilities that provide the services that tourists need while on their trips, and perhaps the most

prominent of these facilities, and the most important ones, are hotels, are those facilities that provide accommodation for people in general and visitors in particular, in addition to many other services; Such as restaurants, gyms, meeting rooms, and others. Hence, the presence of hotels in tourist countries has become indispensable (Andrews, 2007). Thus, the sample is identified for study related to Muslim-friendly hotels in Italy that provide tourism services in compliance with Shariah through several websites specializing in tourism affairs. Third, A Halal-friendly production company, since F&B in Islam have certain characteristics, a Muslim is required to adhere to Halal standards, whether in his normal life or tourist trips. For this, one sample is selected as a unique case for study and analysis related to an ancient Italian wine company that innovated a BM for producing alcohol-free wine allowing its consumption by Muslim tourists. Especially, the traditional Italian food and the wine sector are important factors for the tourist attractions in Italy (Romano and Natilli, 2009), (Garibaldi and Pozzi, 2018).

3.4 SAMPLING TECHNIQUE

In the beginning, the steps involved in selecting the research sample are intended as the process of determining specific elements or a subgroup of the original population to make research inferences from them and assess the properties of the elements as a whole (Check and Schutt, 2012). Generally, sampling is so widely used by researchers in economics and social sciences research that they do not need to research the entire population to collect actionable insights, and thus the sample forms the basis of any research design (Singh and Mangat, 1996). To achieve this, a set of necessary steps that must be followed in the selection of research samples can be illustrated as follows: - Determining the original research population, and this requires the researcher at this stage to accurately define the population of the study (Henry, 1990); - Diagnosing population elements here, the researcher depends on preparing lists of elements and the names of all individuals in the population for the study. It also defines the identity of individuals and institutions with their characteristics to deal with the selection of the sample properly and without bias (Groves *et al.*, 2011). - Selecting and determining the type of sample,

the researcher sets at this stage the required research sample, which is characterized by specific features aimed at the type and purpose of the study, and through which the researcher can determine the type of sample to be dealt with, and what is the appropriate method for selecting this sample and in what method is followed; - Determining the required number of individuals or elements in the sample to achieve the research objectives, and it should be noted that there is a group of factors affected by the size of the sample, as previously mentioned, is the amount of time available to the researcher and the researcher's scientific and material potential (Henry, 1990). Besides, to the extent of homogeneity or variation in the characteristics of the original population to be recognized, the greater the homogeneity among the elements of the population, the fewer the number needed to represent the population, and vice versa (Chambers and Clark, 2012).

The researcher's selection of samples is one of the most important steps when starting the research, as a variety of different types of research samples are available, each of these samples is called based on how their elements were obtained from the population, and the results that can be extracted from studying the samples must be available in the original population, or identical with its characteristics (Levy and Lemeshow, 2008). Thus, sampling in scientific research is divided into two basic types. First, probability sampling is a technique that selects random individuals or elements from the population by setting some criteria for selection which give each member equal opportunities to be part of different samples.

As for the second, nonprobability sampling is a technique that does not use the random method of selection but is influenced by the researcher and personal wisdom. In this nonprobability selection of samples, not every element in the research population has the opportunity to participate in the study, unlike the probability sampling (Corbin and Strauss, 2015). It is also more useful for exploratory studies and is widely used in research and qualitative studies, in which the focus is often on understanding complex social phenomena (Marshall, 1996). It does not depend on statistical inference from the sample to the total population. Alternatively, the grounding theory can be created through nonprobability repetitive sampling until theoretical saturation is reached (Corbin and Strauss, 2015). It is also based on the foundations of designing deducements, for example,

proposing a new theory or model from researches established on nonprobability samples formed on the concept of theoretical saturation and analytical conclusion (Yin, 2014) rather than a statistical assumption. Additionally, one of the advantages of non-probability sampling is that it is the most practical technique of publishing a poll to researchers in the real world. Nevertheless, statisticians prefer probabilistic samples because they produce results in numbers (Lucas, 2014).

However, if the nonprobability sampling is done correctly, the results can be like the same quality. Moreover, obtaining responses using non-probability sampling is more effective, faster and less costly and time compared to probability sampling because the sample is known to the researcher, and they are ready to respond quickly compared to the people who were randomly selected (Baker *et al.*, 2013). But, the disadvantage of this type of sample is the possibility of selection bias (Lucas, 2014). A nonprobability sampling includes several forms: - Convenience or accidental sampling, in which the researcher chooses the person who is encountered or intercepted. So that if the researcher wants to study the public opinion's position on an issue, several people are chosen by chance. Whence, It is taken for this sample that it cannot accurately represent the original population and it is difficult to generalize the results of the research it deals with it, as well, is characterized by the bias of the researcher towards a specific party (Lucas, 2014); - Consecutive or enumerative sampling, where the researcher selects the research population-based on experience and prior knowledge of the required information. Therefore, it is a sampling technique in which each subject who meets the inclusion criteria is adopted until the needed sample proportions are realized (Schuster and Powers, 2005).

Usually, consecutive sampling is preferable to another sampling about bias. However, one must be aware of the bias of consecutive samples in certain cases of time, it can also be biased when consecutive samples have some similitudes (Polit and Beck, 2009). - Snowball sampling, is a sequential technique for accessing the study samples. For example, one of the study samples is a person who gives the researcher the name of a second person, who in turn gives the researcher the name of a third person, and so the sample group is shaped like a rolling snowball. But this method is subject to many biases because it is based on social ties and friendship to

determine the sample (Berg, 2006). Generally, they are used in research in which access to study samples is very difficult because they are related to hidden population groups such as studies on drug users and thus difficult to access by other sampling techniques (Biernacki and Waldorf, 1981); - Judgmental or purposive sampling, the researcher chooses the sample according to the research purpose that aims to achieve it, and the selection process is carried out based on specific characteristics that represent the population, as it consists of individuals who have a specific advantage and knowledge in the field being researched. Also, the elements of the sample are selected based on the researcher's perception and judgment, because the researcher's knowledge has an important role in creating such a sample, and there are chances that the results obtained will be accurate. Therefore, the process of choosing the sample includes complete precision for each individual and in a selective way so that they are not randomly selected like some other techniques (Bernard, 2002). This model is most effective in cases where there are only a limited number of individuals in the population (Tongco, 2007) possessing the attributes that the researcher expects from the target population who are highly cultured and who cannot be determined using any other techniques (Campbell, 1955).

Also, designating each individual from the sample is big defiance that the researcher will face. Indeed, it is a difficult task to identify individuals of the sample while ensuring that there is no bias. Therefore, one should bear in mind the reality that a researcher can or cannot be able to possess the aptitude appropriate to act a sampling. This is one of the most notable drawbacks of purposive sampling, for this, each researcher has culpability to create a framework applying experience-based sampling and be assured in his expertise and perception of the topic (Seidler, 1974). For example, many societies in the world have different cultures (Campbell, 1955), (Seidler, 1974) and specific religious faiths, such as, the Islamic peoples, who are distributed in various parts of the world, and this means cultural and legal diversity also belonging to multiple sects, i.e. a branching of religious ideas. Thus, for researchers seeking to study these societies, it is advisable to use purposive sampling as religious faiths are highly sensitive. For this, if samples are created

from individuals with suitable cognition and research is acted with those samples, the results will be precise and realistic (Tongco, 2007).

Accordingly, this research uses the nonprobability sampling technique that takes the form of the purposive sampling that is based on careful choice in the research process for each element in a selective way to give the desired results due to the lack of literature on Muslim-friendly tourism, especially in non-Muslim majority countries that make researchers choose effective and limited means to understand the phenomenon by studying the international reports specialized in this field and to intervene exclusively in the late context and investigate in a qualitative exploratory manner for the elements discovered by approved research means. As well, targeting the personalities who have the cognitive capabilities to provide the researcher with facts due to the lack of information about the situation for the necessity knowing this embryonic sector in the Italian context, which is possible with these methods to clarify the current state of Muslim-friendly tourism to define a new model that can revitalize this niche sector.

In the first stage, after studying the literature on Muslim-friendly tourism and attending many conferences dealing with the Islamic economy, either personally or through technological means in many countries, most notably the Islamic Economic Forum in Turin (TIEF)[36] in Italy in its four editions 2014, 2015, 2017 and 2019 and listening to the most important experts in the field of Islamic finance and economics at the international level and the awareness of the salient characteristics of Muslim-friendly tourism and the related reports in this regard. Therefore, these international reports specialized in the field of tourism are used to take samples for a study. Regarding the first report, the Global Muslim Travel Index, which is issued annually, is one of the most comprehensive research in the field of Halal travel and uses basic data to explain how Muslim travel affects the global travel sector and research about the needs of the Muslim traveller to provide the required advice to tourist establishments all over the world regarding suitable aspects of Muslims. On its basis, countries are classified in this field according to specific indicators. the top 10 Muslim-friendly tourist destinations are extracted as a sample, both from

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[36] http://www.tief.it/?lang=en

Muslim-majority countries and non-Muslim-majority countries, divided into the top 3 destinations for each of them for 2019 (Mastercard and CrescentRating, 2019). As for the second report, The State of the Global Islamic Economy, which is issued annually, it is concerned with the sectors of the Islamic economy from the sectors of food, pharmacy and lifestyle inspired by Shariah. Also, it is considered one of the most important sources for institutions, research centres and businessmen interested in the Islamic economy. From this report, 73 countries were taken as a sample divided between 57 Muslim majority countries and 16 non-Muslim majority countries to analyse the distribution of Muslim spending on the Muslim-friendly tourism sector in 2017 (Thomson Reuters and Dinar Standard, 2017). Also, 5 countries are selected as a sample from the top 10 countries in terms of spending Muslims to travel abroad in 2019 (Thomson Reuters and Dinar Standard, 2019). Regarding the third report, the World Tourism Organization is affiliated with the United Nations. It is considered the most important agency in the global tourism field. As well, its mission is to develop tourism in all parts of the world, and it is a practical and scientific source in tourism affairs. As a sample, the top 10 destinations for inbound tourists around the world are extracted in 2019 (UNWTO, 2019).

In the second stage, after an in-depth review of the literature and secondary sources dealing with the Muslim-friendly tourism sector and complementary sectors, especially in the Italian context, and surveying in the first stage. As the offer of Muslim-friendly accommodation and infrastructure is highly fragmented, it does not allow information to be obtained from a single channel and comparable: Hence the need to use multiple channels and effective research tools to construct an indicative map of what is in the Italian situation. Therefore, the trend began first by resorting to interviews with Islamic figures of social influence residing or visiting Italy. The sampling technique began by searching for the embassies and consulates of Muslim-majority countries in Italy. Thus, the first source was from the OIC countries to identify Muslim majority countries, then the Ministry of Foreign Affairs and International Cooperation in Italy[37]. After which the researcher, over 3

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[37] https://www.esteri.it/mae/it/servizi/stranieri/rapprstraniere

years, has contacted via email and phone calls with all embassies and consulates of those countries that have diplomatic relations with Italy. Then the search extended to Communities, associations, institutions with a social character and Halal certification institutions who represent many Islamic peoples on Italian lands and through them the researcher got acquainted with the prominent Islamic personalities who visited Italy and they were also contacted.

The trend continued to reveal the Muslim-friendly tourism facilities in the Italian context. Thanks to scientific research, international reports and conferences on this topic on the one hand, and the researcher's contact with the Islamic community with all its effects, on the other hand, he was able to identify the platforms that show Muslim-friendly hotels in Italy, that was in 2018. After the initial surveys, the researcher tried to indulge more to find out the volume of Muslim-friendly services available in these tourist facilities, by using interviews. Muslim-friendly hotels were identified through 4 channels: The first platform, HalalBooking[38], affiliated to the Booking company, which is one of the most famous platforms in the world for booking hotel rooms and accommodation facilities via the Internet. In 2009, HalalBooking was established to provide reservation services in accommodation facilities suitable for Muslims while travelling by a group of Muslims who have high experience in the field of tourism. At the time, when samples were taken for interviews, there were 18 facilities. Almost all of the group was taken into consideration, especially those who clearly stated that it provides Muslim-friendly services, even if it is limited. Most of them have the following wording on every hotel profile on the site "*Halal food is available if requested in advance. Halal food is available in restaurants/cafes/groceries within 500m of the property. No alcohol in your rooms if booked on this website*". Thus, there are no real Muslim-friendly services, but the facilities are still available in meeting the needs of Muslim travellers.

The second platform, Tripfez[39], was established in 2013 in Malaysia, this company is interested in helping Muslims choose the appropriate services while travelling through online reservations for travel packages, including hotels. There were on this

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[38] https://en.halalbooking.com/
[39] https://www.tripfez.com/en/packages/europe/italy

platform more than 130 Muslim-friendly hotels throughout the major Italian cities, classified into 4 standard Salam categories (gold, silver, bronze, and ordinary). The hotels that obtained the gold and silver marks were chosen. In other words, that provides services to Muslims adequately, the number of which was about 30 hotels. The third platform, Halaltrip[40], was established in 2014, affiliated to the Global Muslim Travel Index, which is considered one of the most important global report on Muslim-friendly tourism. This company provides a comprehensive online lifestyle platform to help Muslims while travelling around the world. There is only one Muslim-friendly hotel on this platform in Italy. The fourth platform, Halalando[41], was recently established in Italy by the Islamic communities, this platform provides a guide to Halal in many tourist establishments, including hotels, to help the Muslim tourist or resident in Italy find his requirements in line with Shariah. There were 8 Muslim-friendly hotels distributed in many Italian cities, especially Milan, they were all chosen. Accordingly, all of these 54 hotels were contacted for interviews by email and phone calls.

As it was mentioned previously, the F&B sector is one of the foundations and factors affecting the tourism sector, especially those related to Muslims. Accordingly, the researcher investigated this field as well to reveal the reality of the Halal F&B sector. In any case, in Italy today, the institutions that provide Halal products are mostly related to the gastronomic, cosmetic and pharmaceutical sectors that sometimes have a Halal certificate through specialized companies nationally or internationally. Regarding the F&B sector, especially Halal restaurants, there are mostly ethnic restaurants (Turkish, Moroccan, Lebanese, Syrian, etc.) spread in some Italian cities. However, it is very difficult to find Italian restaurants serving Halal traditional Italian food. Hence, to achieve the research objectives of how the F&B sector can develop the Muslim-friendly tourism sector in Italy.

The researcher, with the help of his colleagues, analysed how can a company operating in F&B sector that is considered Haram by default develop a BMI that is Halal, the researchers has found that the alcoholic beverages as a Haram product by default after applying a BMI can develop an innovative non-alcoholic wine product.

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[40] https://www.halaltrip.com/crescentrated-halal-hotels-resorts/?query=&country=Italy
[41] https://halalando.com/

In particular, the wine sector in Italy possesses important characteristics in tourist attractions thanks to its international fame. For this motive, a historical Italian company was discovered and unique in terms of performance specialist in wine and has adopted a BMI to develop one hundred per cent non-alcoholic white and red wines. Wherefore, the researchers contacted and met with the chief executive officer where the interview was conducted to capture the in-depth relevant information needed during the most important Islamic economic event in Italy (TIEF), an innovative alcohol-free wine was introduced to the public. Moreover, all the information disclosed to the company's website and all its financial reports have been extensively analysed in full.

3.5 SAMPLE SIZE AND DESCRIPTION

As was previously explained, the study sample is a group of the study population that the researcher selects according to specific methods and tools so that they have the same characteristics as the study population (Levy and Lemeshow, 2008). Also, the researcher cannot choose the sample unless this sample is a miniature model of the population that the researcher studies, in addition to that there must be compatibility between the number of the study sample and the number of the original population members (Check and Schutt, 2012).

In general, the size of the study sample plays a big role in helping the researcher reach the results, and if the researcher chooses the inappropriate sample size, he will not reach the results of the scientific research, and to be able to choose it, he must follow a set of rules (Särndal, Swensson and Wretman, 2003). For this, the researcher should be aware that the sample size should depend on the purpose for which the study is being conducted furthermore is based on the nature of the research population and the variables of the study together with the type of relationships that the researcher wishes to uncover (Levy and Lemeshow, 2008). As such, the previous studies also play a big role in helping the researcher to choose the size of the study sample, especially if the previous studies have the same research design for the study (Bartlett, Kotrlik and Higgins, 2001).

Mainly, the required increase and accuracy in the size of the research sample also contribute to providing a higher representation of the features of the population, which leads to a truer deepening of the results of scientific research (Acharya *et al.*, 2013). Formulas, tables and graphs are common procedures for regulating and describing sample size proportionally (Cohen, 2013).

In the first stage, first, it is necessary to refer to the OIC countries, around which many points are centred regarding the study, and from which many countries were extracted as samples. It is considered the second-largest inter-governmental organization after the United Nations, it includes 57 member states, with 53 countries Muslim-majority countries spread over four continents in Africa, Asia, Europe and America. As well, there are several observer countries in the organization that contain Muslim minorities, including the Republic of Bosnia and Herzegovina, the Central African Republic, the Kingdom of Thailand, the Russian Federation, and the Turkish state of Cyprus. The organization represents the Islamic world and aims to protect the image of Islam and defend authentic values and seeks to protect its interests, as well as promoting economic cooperation between countries of the Islamic world on the horizon of creating a common Islamic market and strengthening relations between different peoples of the world and encouraging dialogue between civilizations and religions (Organisation of Islamic Cooperation, 2020).

Tab. II The member states of the Organization of Islamic Cooperation

Continents	Countries
Africa	Algeria, Benin, Burkina Faso, Cameroon, Chad, Comoros, Djibouti, Egypt, Gabon, Gambia, Guinea, Guinea-Bissau, Ivory Coast, Libya, Mali, Mauritania, Morocco, Mozambique, Niger, Nigeria, Senegal, Sierra, Leone, Somalia, Sudan, Togo, Tunisia, Uganda.
Asia	Afghanistan, Azerbaijan, Bahrain, Bangladesh, Brunei, Indonesia, Iran, Iraq, Jordan, Kazakhstan, Kuwait, Kyrgyzstan, Lebanon, Malaysia, Maldives, Oman, Pakistan, Palestine, Qatar, Saudi Arabia, Syria,

	Tajikistan, Turkey, Turkmenistan, UAE, Uzbekistan, Yemen.
Europe	Albania.
America	Guyana, Suriname.

Source: (Organisation of Islamic Cooperation, 2020)

Regarding the first report, the Global Muslim Travel Index for 2019, it was extracted as a sample from the top 10 Muslim-friendly tourist destinations, either from Muslim-majority countries (Malaysia, Indonesia, Turkey, Saudi Arabia, UAE, Qatar, Morocco, Bahrain, Oman, Brunei) and non-Muslim-majority countries (Singapore, Thailand, the UK, Japan, Taiwan, South Africa, Hong Kong, South Korea, France, Spain) and on their basis was determined the top 3 Muslim-friendly tourist destinations (Malaysia, Indonesia and Turkey) from Muslim-majority countries and top 3 Muslim-friendly tourist destinations (Singapore, Thailand, and the UK,) from non-Muslim-majority countries to compare them according to the research objectives previously mentioned. As for the second report, the State of the Global Islamic Economy for 2017, it was taken as a sample 73 countries divided between 57 Muslim majority countries (mentioned in the table above) and 16 non-Muslim majority countries (Brazil, Australia, Singapore, Thailand, Italy, France, China, India, Sri Lanka, Germany, Kenya, South Africa and the last 4 countries not mentioned in the report) to analyse the distribution of Muslim spending on the Muslim-friendly tourism sector. Concerning, the State of the Global Islamic Economy for 2019, the top 5 countries (Saudi Arabia, UAE, Qatar, Kuwait and Indonesia) were selected for Muslim spending on travel outbound. Concerning the third report, the World Tourism Organization for 2019, the top 10 tourist destinations (France, Spain, USA, China, Italy, Turkey, Mexico, Germany, Thailand, the UK) were determined in the world.

In the second stage, as was shown previously, Italy was chosen as a case study to investigate in depth the reality of Muslim-friendly tourism there. At the start, Italy is one of the countries of the European continent located in south-central Europe, and includes many diverse landscapes; Starting from the Alps and lakes in the north to the countryside and the plains and ending with the Mediterranean Sea, which

surrounds it on various sides in the form of a peninsula; Italy is located in the temperate climate zone. However, there is a clear variation in the climate of the different regions in it due to its geographical location. Also, Italy is the country of many international works known for its art, architecture, gastronomy and fashion, and is the centre of the Roman Empire and the birth of the Renaissance. Rome is the capital of Italy and one of the most visited cities in the world as a result of its cultural heritage (Berengo, 2020). Moreover, the population of Italy is about 60 million, according to 2020 statistics (Statista, 2020), as Catholic Christianity is the predominant religion in Italy, and make up the majority of the population (Pew Research Center, 2018a), and Islam is the second religion in it (HALKIAS *et al.*, 2014). Furthermore, Italy is one of the most important economic and industrial countries in the world (International Monetary Fund, 2019) and a leading country in global trade and exports (International Trade Centre, 2019). As well the tourism sector is of great importance in Italy (World Travel and Tourism Council, 2020). In this stage, the case is studied through three aspects. The first one concerns interviews with Islamic figures of social influence, the researcher was able to obtain 22 interviews over 3 years. After many calls, emailing, and close follow-up, which consumed a lot of time, due to the large size of the population and sample and the difficulty of capturing the sources. The researcher from embassies and consulates of Muslim majority countries in Italy received 7 interviews, as for Islamic societies and communities, collected 9 interviews, and concerning for visitors from abroad acquired 6 interviews. All samples were described in the table below.

Tab. III Interviews with Islamic personalities with social influence

Interviewee	Role	Nationality	Interview method	Interview date
1. Mrs Ababsa Nawal	Assistant Consul in Consulate General of Algeria in Milan	Algerian	Email	3 December 2018
2. Dr Abdulnaser Bokhador	The Consul General of Kuwait in Milan	Kuwaiti	Email	29 November 2018
3. Anonymous for privacy	The Consulate General of Lebanon in Milan	Lebanese	Email	21 May 2018
4. Dr Bahjat Majali	Former director at Vienna and New	Jordanian	Phone	27 November 2018

	York Airport for Royal Jordanian Airlines			
5. Dr Essam Shafei	The Chairman of the Board of trustees of the League of Arab people and a former consultant at League of Arab States	Egyptian	Phone	4 December 2018.
6. Dr Mohamad Zaraket	A political and social activist and representative of one of the most important Lebanese parties in Italy, the president of the Lebanese community in Italy, Secretary to the association of Lebanese doctors in Italy, member of the commission of the Foreign Doctors Association in Italy, Organizational Coordinator of the community of the Arab world in Italy.	Lebanese	Phone	25 July 2020
7. Dr Saleh Al-Tarawneh	Agricultural Attached in the Jordanian Embassy in Rome and the Representative of Jordan in FAO (Food and Agriculture Organization), IFAD (International Fund for Agricultural Development), WFP (World Food Programme) in Rome.	Jordanian	Phone	1 December 2018
8. Dr Mrs Carmen Vocaturo	Halal International Authority (HIA), a service organization to provide Halal certificates to companies in Italy and the world	Italian	Email	14 December 2018
9. Dr Mohammed Halaiqa	Ex-Deputy Prime Minister and he has assumed the following ministerial portfolios: - Minister of Industry and Trade, - Minister of State, - Minister of National Economy, - Deputy Prime Minister for Economic Affairs and Minister of Administrative Development, -	Jordanian	Phone	26 January 2020

	Minister of Industry and Trade in Jordan.			
10. Shaikh Abbas Damiano Di Palma	The first Italian Hojatolislam (important Shiite Muslim religious office) and the president of the Islamic Association Imam Mahdi (AJ) in Rome.	Italian	Email	18 June 2020
11. Ms IlhamAllah Chiara Ferrero	The general secretary of the Italian Islamic Religious Community (COREIS)	Italian	Email	31 January 2019
12. Mr Khaled Safran	The head of the Jordan Nachami forum in Italy, consultant to the company "HalalTo" specialized in Halal activities affiliated to the University of Turin, an expert in Italian-Arab trade relations, founder member of the Jordanian European council.	Jordanian / Italian	Face-to-face	17 June 2020
13. Ms Lina Shabib	Ex-Minister of Transport in Jordan	Jordanian	Phone	10 January 2019
14. Mr Abdallah Khawaldeh	A former deputy and former head of the Economics and Investment Committee of the Jordanian Parliament.	Jordanian	Face-to-face	25 June 2018
15. Mr Ali Khreis	MP in the Lebanese Parliament	Lebanese	Phone	15 January 2020
16. Mr Hassan Samid	The head of the Italian Islamic confederation (CII) in the Emilia-Romagna region	Moroccan	Email	19 November 2018
17. Mr Moustapha Hajraoui	The president of the Italian Islamic Confederation (CII)	Moroccan	Face-to-face	3 February 2019
18. Dr Murouj Kasim	Executive secretary of the consulate	Iraqi	Face-to-face	30 January 2019

	general of Qatar in Milan			
19. Dr Maad al nasiri	Public relations of consulate general of Qatar in Milan	Iraqi	Face-to-face	30 January 2019
20. Dr Mohamad Khalil	The consul general of Lebanon in Milan	Lebanese	Phone	15 July 2020
21. Prof Dr Foad Aodi	President of the Association of Doctor of Foreign Origin in Italy; President of the Communities of the Arab world in Italy; Member of the scientific committee of the Department of Health of the Arab League in Egypt; Former Councillor of the Order of Doctors of Rome; Former Member of the Executive Committee of the Italian Network of the Euro-Mediterranean dialogue.	Palestinian / Italian	Phone	21 July 2020
22. Dr Yassine Baradai	The National Secretary of the Union of Islamic Communities and Organizations in Italy (UCOII)	Moroccan / Italian	Email	10 January 2019

Source self-elaboration

The second one regarding Muslim-friendly hotels in the Italian context, the sample was assigned to 54 hotels in 2018 for interviews. However, 18 interviews were obtained. Also, this method took a lot of time, effort and constant follow-up to obtain approval for the interview. As for the size of the sample, the sample size differs in qualitative research from quantitative research. In the first type, the size is much smaller, the repetition of the information is not important, the presence of the information once is sufficient to represent itis much smaller, the repetition of the information is not important, the presence of the information once is sufficient to represent it. Therefore, qualitative research aims for meaning and significance (Mason, 2010), and since qualitative research aims to reach the depth of the data,

then the analysis large samples are time-consuming and impractical, but despite that, consideration must be given to represent the different points of view in the sample to ensure that most of the important perceptions related to the research have been collected (Boddy, 2016). Often the idea of theoretical saturation helps to determine the size of the sample, so this theory depends on the presence of a certain point in the stage of collecting information when further information gathering does not add many benefits, and accordingly what has been collected is the appropriate size of the sample (Dworkin, 2012). Indeed, the researcher noticed that the information related to Muslim-friendly hotels did not change in the years following 2018, so the sample obtained was sufficient to achieve the research objectives. Anyway, the researcher from HalalBooking got 11 interviews, as for Tripfez, earned 5 interviews, and from Halaltrip received only one interview as well as Halalando. All samples were described in the table below.

Tab. IV Muslim-friendly hotels in the Italian context

Hotel	Province	Interview method	Interview date	Interviewee
1. Albergo Trattoria Alessi	Brescia	Email	27 October 2018	Mr Bruno
2. Corso 281 Luxury Suites	Rome	Phone	12 November 2018	The general manager Natalino Gisonna
3. Fh55 grand hotel Mediterraneo	Florence	Phone	29 November 2018	Mr Andrea Bianchi, Managing Director of the hotel
4. Hotel Four Seasons Milan	Milan	Email	22 November 2018	Mr Marco Montrone PR & Marketing Communications Department Four Seasons Hotel Milan
5. Hotel Kappa	Venice	Email	13 November 2018	Ms Patrizia Smaniotto
6. Hotel la Floridiana Capri	Naples	Phone	30 October 2018	Ms Lucia Isposito the owner
7. Litoraneo Suite Hotel	Rimini	Email	14 November 2018	Ms Smaniotto
8. Petit Palais Hotel De Charme	Milan	Phone	5 December 2018	Owner

9. Rege Hotel	Milan	Email	14 November 2018	Mr Mattia Pezzoli
10. Resort Villa Maiani sas	Trapani	Email	25 October 2018	Mr Michael manolo Russo
11. The Tribune Hotel	Rome	Phone	14 November 2018	Mr Alessandro Narduzzi[42]
12. The Independent Suites	Rome	Phone	14 November 2018	Mr Alessandro Narduzzi
13. Rome Life Hotel	Rome	Phone	14 November 2018	Mr Alessandro Narduzzi
14. The Britannia Hotel	Rome	Phone	14 November 2018	Mr Alessandro Narduzzi
15. The Independent Hotel	Rome	Phone	14 November 2018	Mr Alessandro Narduzzi
16. Mood Suites Tritone	Rome	Phone	14 November 2018	Mr Alessandro Narduzzi
17. Rome Times Hotel	Rome	Phone	14 November 2018	Mr Alessandro Narduzzi
18. The Telegraph Suites	Rome	Phone	14 November 2018	Mr Alessandro Narduzzi

Source self-elaboration

The third one respecting a single interview with the company specialized in producing wine, which has devised a model to produce alcohol-free wine that complies with the principles of Shariah. This case is unique, especially as it is a prestigious Italian company, so it is not easy to find such a special case that is also related to tourist attractions. Particularly, in Italy, there seems to be neglect in the Halal market, even though it has many characteristics to enhance it. Therefore, the sample size was only one, for use in the research objectives. It is remarkable that, although the Quran strictly prohibits the consumption of alcoholic beverages, there are some cases of companies in the beverage sector that have not given up on the Islamic market, producing wines Halal and this company is an interesting example.

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[42] He was a manager on that date towards the Trident Collection company that ran several of these 8 hotels (Roma life hotel, the tribune hotel, the independent suites, the Britannia hotel, the independent hotel, mood suites tritone, Roma times hotel, the telegraph suites).

The company called BOSCA[43] located in the city of Asti in the region of Piedmont, one of the most important Italian and international regions for wine production.

3.6 DATA COLLECTION

As mentioned previously, several steps must be followed when writing scientific research, and the most important of which is knowing about data collection methods for it to be presented in full. Consequently, the tools and methods of data collection are considered one of the necessary aspects that researchers rely on during the preparation of studies and research (Kawulich, 2005), so the tool or tools that are used in the research are determined according to both the nature of the sample to which the research will be applied, the nature of the research, the researcher's financial ability and breadth time and knowledge of the tool used (Acharya *et al.*, 2013) to be handled in a correct way to avoid any errors (Särndal, Swensson and Wretman, 2003). As noted, scientific research is classified as an accurate and in-depth explanation of a specific phenomenon to uncover the problem and work to solve it using many scientific tools and methods to reach the desired result. Additionally, scientific research is an organized scientific method that is relied upon to reach the facts by following research methods to reach laws and results that contribute to solving the research problem (Levy and Lemeshow, 2008). Moreover, the process of collecting data is one of the methods used in scientific research, as it contributes to the analysis and classification of the data that are collected according to the method used to present them at the end in the form of results that can be used and applied to other similar phenomena (Pawar, 2004). Therefore, the methods of collecting data in scientific research are represented by observation, interview, questionnaire, tests and documents used in collecting scientific information to serve the purpose of scientific research (de Leeuw, 2008).

In the first stage, international reports related to both Muslim-friendly and traditional tourism were used to collect data, the samples selected were checked through the method of observation. In the reports, each country has its information

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[43] https://www.bosca.it/

and characteristics that determine its tourism classification through many indicators, and this facilitated the process of generating the evidence required to reach the results determined by the research.

In the second stage, initially, to collect data in the part regarding Islamic personalities with social influence residing or visiting Italy, the structured interviews based on a specified number of questions that are prepared in advance were used in which a group of individuals are asked the same questions in the same order. These interviews were characterized by open answers, in which the researcher posed the issue of Muslim-friendly tourism to the respondents and left the space to answer questions without restrictions. Consequently, this type aims to collect personalities' opinions and visions about the reality of this tourism and ways to overcome obstacles. As well, the same method used with Muslim-friendly hotels in Italy. In contrast, with the company producing Halal wine was used a semi-structured interview, where the conversation was characterized by a kind of flexibility and additional questions were asked to delve more into the topic and obtain additional information and data, especially because Halal wine is a new and unique experience in Italian history, so it was necessary to get out of context.

3.7 DATA ANALYSIS

Data analysis is an organizing process, to produce it in the form of information to answer specific questions (Judd, McClelland and Culhane, 1995). The data is analysed because choosing the appropriate analytical method increases the researcher's ability to interpret the variables that affect a phenomenon. Also, data analysis methods enable the researcher to estimate data for samples taken from the population. Generally, data analysis depends on several methods, including qualitative analysis (Bazeley, 2013). In the beginning, it is known that qualitative data is non-statistical data that collect concepts and opinions through interviews and observations etc., it is the process of examining the data to extract an explanation of a specific phenomenon that gives an understanding of the goal of the research (Flick, 2017). The data is analysed through several stages, including turning it into important information to deduce information that helps answer the questions that

have been previously identified. After that, the trend is to interpret and convert information into results, here it depends on the process of linking facts or matters that have been identified through analysing the data with indicators (Judd, McClelland and Culhane, 1995). Mainly, data analysis has several objectives, including explaining and clarifying the relationship between the impact and the cause of a phenomenon, to be able to develop a perception of matters and events (Graue, 2015), as well as obtain clear answers to specific questions to conclude a specific phenomenon and then link it to reality and study its dimensions, effects, and best ways to deal with it (Judd, McClelland and Culhane, 1995).

In the first stage, the data were analysed by scrutinizing the contents of reports prepared by experts in the field of tourism used by research centres and academic publications. They have classified countries according to specific indicators and models using scientific methodological measurements. For example, in the Global Islamic Travel Index, countries were classified in the field of Muslim-friendly tourism through 4 areas (Access, Communication, Environment, Services), which consists of 14 criteria (Visa Requirements, Connectivity, Transport Infrastructure, Outreach, Ease of Communication, Digital Presence, Safety, Faith Restrictions, Visitor Arrivals, Enabling Climate, Core Needs as Halal Food and Prayer Facilities, Core Services as Hotels and Airports, Unique Experiences) and based on them they gave each country certain scores according to its commitment to the criteria.

As for the report on the state of the global Islamic economy, countries were ranked by numerical rates based on scientific criteria and resorting to global statistical centres, as well as the World Tourism Organization. Therefore, these reports facilitate the researcher to extract information and analyse it to serve the objectives of his research. Here in this study, the researcher used something similar to an exploratory data analysis (Leek, 2015) to try to extract specific factors through forming relationships between one variable and another.

As well, exploring a specific case by linking several variables to create a specific result that can be connected to the research objectives of this study. In the second stage, likewise, in this part, an exploratory data analysis (Leek, 2015) was used by creating a relationship between the literature and a discovered case that expresses a gap in academic research to create a new model that enriches literature in the

tourism field suitable for Muslims in regions with specific characteristics. Therefore, the data were devised, analysed and organized into key elements to answer specific questions and turn them into results that serve the research objectives. Consequently, the interview questions are organized into 5 criteria:

The first focuses on choosing a Muslim-friendly destination in the tourist countries with a non-Muslim majority, the assertion of opinions is how Italy can become an important destination in this regard.

 The second studies the degree of awareness for the concept of Halal in tourism among Muslims themselves and knowledge of the level of perception of tourism facilities about Islamic teachings on the other hand. Besides, seeks the religious characteristics of this sector and its connection to basic needs and services while travelling. Moreover, analyses the motivations that push Muslims to travel, as these represent key information for the sector. Furthermore, understand the attractions that encourage Muslim tourists to choose a specific destination.

The third shows the economic aspects and the enormous capabilities of this sector related to the growth of the Islamic population and the high levels of spending, and how to exploit the economic facilities in general and tourism, in particular, to attract Muslim tourists by providing the required services and support from the sectors related to seizing an important development opportunity in this sector in non-Muslim majority countries, Italy in particular which has many aspects that Muslim tourists appreciate. Also, the importance of using Halal certification in the production process to provide innovative products that comply with Shariah to create value for the consumer and thus attract him.

The fourth explains the importance of the sector from the social and cultural side through the convergence and intertwining between the Muslim tourist and the native citizen so that it enhances dialogue and mutual respect in terms of providing religious services and needs that also have an ethical character that is appreciated by the Muslim community of the host country. On the other hand, the tourist realizes about the historical and cultural heritage in the region, which reflects a good and civilized impression. As well it is considered a very important opportunity for a native citizen to aware of Islam closely, as it is a religion that holds many noble values.

The fifth investigates the extent to which tourism facilities interact with religious requirements and if they disturb the original citizen or the average tourist, how Islamophobia and discrimination towards Muslims affect the determination of the destination and what role political parties and civil society play in accepting the idea of Muslim-friendly tourism.

Tab. V Theoretical principles of elements in the interviews

Elements	Theoretical principles
1. Destination selection	(Mastercard and CrescentRating, 2019), (Samori, Md Salleh and Khalid, 2016)
2. Muslim population	(Henderson, 2010), (Jafari and Scott, 2014)
3. Perception and awareness level	(Stephenson, 2014), (Razzaq, Hall and Prayag, 2016)
4. Religious needs	(Battour, Ismail and Battor, 2010), (Salleh *et al.*, 2014), (Mastercard and CrescentRating, 2019)
5. Core services	(Samori, Md Salleh and Khalid, 2016), (Battour, Battor and Ismail, 2012), (Mastercard and CrescentRating, 2019)
6. Travel motives	(Duman, 2012), (Battour, Battor and Ismail, 2012)
7. Attractions	(Duman, 2012), (Hariani, 2016), (Chanin *et al.*, 2015)
8. Size and development	(Jafari and Scott, 2014), (Samori, Md Salleh and Khalid, 2016)
9. Spending levels	(Battour and Ismail, 2016), (El-Gohary, 2016), (Thomson Reuters and Dinar Standard, 2019)
10. Economic opportunity	(El-Gohary, 2016), (Mohsin, Ramli and Alkhulayfi, 2016), (Thomson Reuters and Dinar Standard, 2019)
11. Consumer satisfaction	(Abror *et al.*, 2019), (Razalli, Abdullah and Hassan, 2012), (Mohsin, Ramli and Alkhulayfi, 2016)
12. Auxiliary sectors	(Mannaa, 2020), (Fithriana and Nopitasari, 2018)

13. Production and certification	(Battour, Ismail and Battor, 2010), (El-Gohary, 2016)
14. Social and cultural entanglement	(Jaelani, 2017), (Oktadiana, Pearce and Chon, 2016)
15. Geopolitical effect	(Henderson, 2003), (Stephenson and Ali, 2010)

Source self-elaboration

CHAPTER 4 RESULTS, DISCUSSION AND IMPLICATION

4.1 RESULT 1: QUALITATIVE EVIDENCE THAT BASED ON THE COMPARISON APPROACH

As mentioned in the research methodology at this stage, the study conducts a comparison through 3 main variables between Muslim majority countries and non-Muslim majority countries. First, by determining the countries that spend the most on Muslim-friendly tourism and this help determine the sources of spending and how to attract Muslims from these countries to the major tourist countries. The second finding in this research shows that Islamic spending from Muslim majority countries accounted for 74% of total spending in 2016. It is logical that they are the main source of the Muslim-friendly tourism sector in the world, especially that most of the world's Muslims live in these countries. Generally, the Muslim tourism market is the second-largest in the world, just after China and ahead of the USA. At the regional level, Muslim tourism spending is highest in the following regions: the Middle East and North Africa/Cooperation Council of the Arab States of the Gulf (MENA GCC) with $ 60.7 billion, other MENA countries with $ 29.3 billion, East Asia with $ 23.1 billion, followed by from Western Europe with 17.2 billion dollars and from Central Asia 11.8 billion dollars etc. Accordingly, Muslim tourists and tourism expenditures are distributed unevenly among Muslim majority countries. the Gulf Cooperation Council countries located in the Middle East rich in natural

resources account for 36% of the total in terms of spending, despite representing only 3% of the global Muslim population (Thomson Reuters and Dinar Standard, 2017). As for, the top 5 countries spend in this sector in 2019, they are distributed as follows: Saudi Arabia ($ 22 billion), the UAE ($ 17 billion), Qatar ($ 15 billion), Kuwait ($ 12 billion), Indonesia ($ 11 billion). The first 4 countries, therefore, belong to the Gulf countries; nonetheless, Muslim communities residing in non-Muslim majority countries also participate in significant expenditure in the tourism sector (Thomson Reuters and Dinar Standard, 2019).

Second, by identifying the top countries for Muslim-friendly tourist destinations around the world. In 2019 CrescentRating in collaboration with Mastercard introduced the Global Muslim Travel Index (GMTI) as every year, the global Muslim travel index to compare destinations in the Muslim travel market. As indicated, the index analyzed a total of 130 destinations, providing both an overview of the destinations and insights into the Muslim tourism market. The GMTI Index is a valuable tool for stakeholders and researchers interested in the tourism sector and helps to understand how Muslim-friendly travel is affecting the global travel market. The GMTI index identifies in particular four key strategic areas that are mentioned in detail in the data Analysis section, able to highlight the aspects that tourist destinations need to improve to become even more Muslim-friendly. According to results (Mastercard and CrescentRating, 2019), 10 out of 10 for countries with Muslim-majority countries ranked as the top ten destinations for Muslim-friendly tourism around the world. Malaysia ranked first, as usual, followed by Indonesia in second place, then Turkey in third place (Table, Muslim majority destinations). On the other hand, countries such as Singapore, Thailand, the UK, Japan, and Taiwan ranked the top 5 destinations between non-Muslim majority countries (Table, non-Muslim majority destinations). Remarkably, Singapore is equal in ranking with Brunei, which is one of the leading countries in Muslim-friendly tourism. Thanks to the numerous Muslim-friendly services, Muslim majority destinations have an advantage over non-Muslim majority destinations. However, some of these countries still occupy a good position thanks to various services adapted to attract the Muslim tourist market.

Tab.VI Top 10 Muslim-friendly tourist destinations for Muslim majority and non-Muslim majority countries

Rank	GMTI 2019 Rank	The Muslim majority destinations	Score		Rank	GMTI 2019 Rank	The non-Muslim majority destinations	Score
1	1	Malaysia	78		1	10	Singapore	65
1	1	Indonesia	78		2	18	Thailand	57
3	3	Turkey	75		3	25	The UK	53
4	4	Saudi Arabia	72		3	25	Japan	53
5	5	UAE	71		3	25	Taiwan	53
6	6	Qatar	68		6	29	South Africa	52
7	7	Morocco	67		7	31	Hong Kong	51
8	8	Bahrain	66		8	34	South Korea	48
8	8	Oman	66		9	36	France	46
10	10	Brunei	65		9	36	Spain	46

Source: (Mastercard and CrescentRating, 2019)

Proceeding from the second variable and based on researcher intensive readings for the literature review regarding factors affecting in Mulsim friendly tourism; he has selected 18 factors that construct a model for best practices for Muslim-friendly tourism in a general way. Especially, from this reports[(COMCEC, 2016), (Thomson Reuters and Dinar Standard, 2019), (SESRIC, 2018), (Mastercard and CrescentRating, 2019), (US Department of State, 2006)] and scientific researches [(Akyol and Kilinç, 2014), (Duman, 2012), (Razalli, Abdullah and Hassan, 2012), (Salleh *et al.*, 2014), (Battour and Ismail, 2016)].

Therefore, it is selected the top 3 Muslim-friendly tourist destinations (Malaysia, Indonesia and Turkey) from Muslim majority countries and top 3 Muslim-friendly tourist destinations (Singapore, Thailand, and the UK,) from non-Muslim majority countries and compare them by showing similarities/differences and highlighting the best practices they have done to promote and develop the Halal tourism sector to give some proposal for destinations or countries that need to access such market. The table shows our proposed index for the best practices with a comparison of their level in the 6 chosen countries.

Tab. VII The comparison between the top 3 Muslim-friendly tourist destinations either from Muslim-majority countries and from non-Muslim-majority countries

Factors Affecting in Halal Tourism	The Muslim majority destinations			The non-Muslim majority destinations		
	Malaysia	Indonesia	Turkey	Singapore	Thailand	The UK
1- Food and kitchen Halal	High level (Diversity in halal food)	High level (Halal food is available for various kitchens)	High level (Variety of Halal food in Turkish and foreign cuisine)	High level (There is awareness of the concept of Halal)	Medium level (Recently, the Halal food has begun to be taken care of)	Medium level (I recently started putting a Halal logo in the restaurant)

2-Prayer Facilities & Places of prayer	High level (There are prayer facilities in tourist areas and public places)	High level (There are about 800,000 mosques spread across all the spots)	High level (Prayer facilities can be found easily in all areas)	Low level (There are about 70 mosques and some small places for prayer in shopping malls)	Medium level (There are 3,405 mosques in all countries)	Medium level (345 mosques in Great Britain are a large number for a Western country)
3-Services in Ramadan	High level (Offers suitable tourist in the month of Ramadan)	Medium level (There is not much focus on attracting Muslim visitors during Ramadan)	High level (Hotels and tourist resorts promote great offers and prices suitable for the month of Ramadan, as well as restaurants and retail outlets that provide additional services)	Medium level (Some hotels have special tour packages during the month of Ramadan)	Medium level (This service is not available in the most important hotels)	Medium level (This service multiplies in mosques during Iftar and some restaurant)
4-The toilet consistent with the needs of Muslims	High level (This service is highly available	Medium level (These services were started later)	High level (Convenient throughout Turkey)	Medium level (Not available on a large scale)	Medium level (Some hotels offer this service)	Low level (A few hotels offer this service)
5-Halal certification	High level (There are strong Halal bodies and certificates)	High level (Although Halal certificates in restaurants are not fixed)	High level (The Government introduce Halal Standard to monitor and control the issuance of the Halal Certificate)	High level (Some boards issue Halal certificates)	Medium level (Depends essentially on the UAE's Gulf Halal Center to obtain the certificate of Halal-friendly)	Medium level (Depends essentially on the Halal Food Authority (HFA) to obtain the certificate of Halal-friendly)

6-Halal activities	High level (All tourist places consider Halal activities)	High level (All tourist places consider Halal activities)	Medium level (There are a few restaurants, cafes and international hotels in Turkey that offer Halal services)	Low level (It is difficult to find tourist destinations that only provide Halal services)	Low level (Traditional tourism activities proliferate which do not take into consideration the needs of Muslims)	Low level (There are many bars offering alcohol, which is part of the country's culture)
7-Family-Friendly services & Shopping	High level (Offers modern shopping with luxury goods)	Medium level (There is not enough promotional policy)	High level (It is an attractive shopping area for Muslims)	High level (Shopping malls are a major attraction)	Medium level (Shopping is not available in all tourist areas)	High level (London is one of the most important shopping centres in the world for many Muslims, especially the GCC countries)
8-Touristic monuments, Nature & Culture	Medium level (Archaeological richness, particularly about Islamic civilization around the country but the tourist, is based in 2 or 3 cities only)	High level (It has many to offer to tourists from natural, heritage and historical areas)	High level (Turkey has stunning landscapes and a favourable climate for tourism)	High level (Malaysia is famous for its tourist attractions and natural)	Medium level (The tourist attractions are located in some areas)	High level (the UK is famous for its tourist attractions, which are a great attraction for many Muslims)

9-accommodation Halal friendly	High level (Hotel services are high in meeting the needs of the Muslim tourist)	Medium level (This service is not available in all areas)	High level (The ratio increases of hotels in Turkey that do not offer alcohol and non-Halal foods)	Low level (A few of the hotels that offer Halal Friendly are especially luxurious ones)	Low level (Hotel Al Meroz recently opened in Bangkok and was the first Halal hotel that has been certified as a Muslim-friendly hotel by the Halal Center of the UAE Gulf)	Low level (This service is still not available as required)
10-Separation of areas between men and women	Medium level (This service exists but not widely due to the difficulty of their application occasionally)	Medium level (This service exists but not widely due to the difficulty of their application occasionally)	Medium level (This service exists but not widely due to the difficulty of their application occasionally)	Low level (It is still absent for this service)	Medium level (There are many separate health resorts between men and women with massagers at the same sex)	Low level (It is still absent for this service)
11-flight connection	Low level (Poor connection to important destinations of the world)	Low level (Poor connection to important destinations of the world)	High level (the fly Turkish is working to increase tourists to Turkey)	Medium level (Medium connection to important destinations of the world)	High level (Strong connection to important destinations of the world)	High level (has the most modern airports and many aircraft with a wide network in many countries of the world)

12-Airport Facilities	High level (There are many Halal food & places of prayer at airports)	High level (There are many Halal food & places of prayer at airports)	High level (Many airlines in Turkey offer Halal meals onboard)	Medium level (There are multi-religious prayer rooms at airports)	High level (several airports offer prayer rooms and Halal restaurants such as Bangkok's Suvarnabhumi Airport, Chiang Mai International Airport and Phuket International Airport)	Medium level (British Airways offers Halal food)
13-visa requirements	High level (Visa is granted free of charge to many countries)	High level (Visa is granted free of charge to many countries)	High level (The Turkish state works to facilitate the granting of visas to many countries)	High level (Visa is granted free of charge to many countries)	High level (Visa is granted free of charge to many countries)	Medium level (Including some States)
14-Media activities & conferences	High level (The government has held several conferences on Halal tourism)	Medium level (There is still a lack of conference and media focus on this type of tourism)	Medium level (There is still a lack of conference and media focus on this type of tourism)	Medium level (There is still a lack of conference and media focus on this type of tourism)	Low level (Thailand is a Buddhist country in which tourism marketing is based on the traditions and history of this religion)	Low level (There is a large absence of conferences and seminars on this subject)
15-Ease of communication	High level (There is an ease in communicating with Muslims especially with the spread of speaking English and some of the Arabic language)	Medium level (English is only spoken in some areas)	Medium level (The Turkish language is only limited to it, and not everyone speaks the English language)	High level (English is widely spoken in many areas as well as some Arabic vocabulary)	Medium level (English is only spoken in some areas)	High level (Most Muslim travellers speak English and thanks to the presence of a large Muslim community the Muslim tourist does not suffer communicating in this country)

16-Public safety	High level (There is security stability in the country and free from natural and health disasters)	High level (It enjoys security, political stability and is free from epidemics)	High level (Turkey is a stable country despite conflicts involving many surrounding countries)	High level (There are security stability and welcome Muslim tourists)	Medium level (The security situation is stable and free of epidemics and natural disasters somewhat)	High level (Despite recent terrorist attacks in Europe, the UK has enjoyed security stability)
17-Presence of Islamic banking and finance	High level (Ranking first in the world in terms of Islamic finance)	High level (Ranking ninth in the world in terms of Islamic finance)	High level (Turkey is the 9th most important country to own assets in Islamic finance)	Low level (There is a great absence of this type of activity)	Low level (There is a great absence of this type of activity)	Medium level (One of the most important non-Islamic countries evolution of Islamic finance)
18-The Role of Government in Supporting Halal Tourism	High level (Give priority to this market with the establishment of a specialized centre within the Ministry of Tourism)	High level (The government is working hard to promote Indonesia as a Halal travel destination)	High level (The Government is strengthening tourism infrastructure)	Medium level (The government is working to attract tourists and businessmen but has not focused on Halal tourism)	Medium level (The government invested in the tourism sector but focused recently on Halal tourism)	Medium level (The biggest support comes from the Muslim community)

Source: self-elaboration

These factors were determined according to three criteria: Low level from 0 to 50%, Medium level from 50 to 75%, High level from 75 to 100%. After analysing the table, it was found that Muslim-majority countries (Malaysia, Indonesia and Turkey) have exceeded non-Muslim-majority countries (Singapore, Thailand, and the UK) in 16 factors affecting in Muslim-friendly tourism Out of 19 and it was equal in 3 factors. Thanks to the numerous Muslim-friendly services and a more developed ecosystem for Muslim-friendly tourism, the Muslim majority destinations (Malaysia, Indonesia and Turkey) have an advantage over the non-Muslim majority destinations (Singapore, Thailand, and the UK). However, there is a need to develop strategic policies and plans in the Muslim-majority countries

of this sector and to take advantage of the overall atmosphere and fertile ground that supports such a kind of tourism and turn it into a competitive sector. Most Muslim-majority countries need more basic requirements and standards to better attract Muslim tourists. On the other side, the non-Muslim majority destinations (Singapore, Thailand, and the UK) have made significant progress in providing a favourable environment for Muslim tourists by providing the important needs of Muslim-friendly. These countries have a developed tourism sector characterized by integrated infrastructure and the quality and diversity of tourism services. Therefore, sometimes they need simple changes to provide suitable services for Muslim tourists to attract them. In addition to the 18 factors, there is another influential factor in Muslim-friendly tourism; the phenomenon of Islamophobia in some non-Muslim majority countries, especially in Western countries adversely affected the development of Muslim-friendly tourism in these countries.

Third, as for the most visited countries in the world, despite occupying the top 10 positions in traditional tourism, but their positions were somewhat late in Muslim-friendly tourism; Turkey is the only country that has achieved a leading position in Muslim-friendly tourism followed by Thailand. For western countries, the UK ranked 1st and 3rd best destination among non-Muslim majority countries. While France, Spain, Germany and USA have occupied middle and close positions among them, but France and Spain were between the top 10 destinations among non-Muslim majority countries, ranked 9th for both. Moreover, countries such as Italy, China and Mexico have had very deteriorating positions in the Muslim-friendly tourism sector. Regarding Italy, which belongs to Western countries, it did not even enter between the top 20 destinations among non-Muslim majority countries. Additionally, it was also preceded by countries such as New Zealand, Australia, Canada, Ireland and Switzerland. The table shows the GMTI 2019 rank for World's top tourism destinations and the score for each country, at the level of Muslim-friendly tourism.

Tab. VIII Muslim-friendly tourism rank for the world's top tourism destinations

Traditional Tourism Rank	International Tourist Arrivals 2018 (million)	Destination	Muslim-friendly Tourism Rank	Score GMTI 2019
1	89	France	36	46
2	83	Spain	36	46
3	80	USA	46	42
4	63	China	76	34
5	62	Italy	64	38
6	46	Turkey	3	75
7	41	Mexico	92	31
8	39	Germany	41	44
9	38	Thailand	18	57
10	36	The UK	25	53

Source: self-elaboration

4.2 RESULT 2: QUALITATIVE FINDING FROM THE ITALIAN CASE STUDY

Judging from the result 1, which was based on the comparisons approach, and among the most prominent of its results was the identification of the major late tourist countries in the Muslim-friendly tourism sector. The attention was directed towards Italy, on the one hand, it has achieved a very late rating in this sector compared to its counterparts from Western tourist countries, and on the other hand, it has similar tourism characteristics, even more, especially in the niche tourism sectors. Besides, in this section, reference is made to the table V sited in the data analysis section, in which the theoretical principles of the interviews totalling 15 elements were defined for each of the Islamic figures of social influence, Muslim-friendly hotels and the company producing Halal wine.

The results of the interviews were as follows: For Islamic personalities with social influence, 22 interviews were collected, belonging to different nationalities and Islamic sects. The interview consisted of 10 questions centred around the reality of Muslim-friendly tourism in general, especially in non-Muslim majority countries in Europe and its impact on the economic situation and related sectors. It also focused on the one hand on the factors of tourist attractions and the other hand on the needs of the Muslim tourist and how these countries face these requirements, especially in the Italian context, and the differences between them.

Finally, concentrate on how to develop this type of tourism. In general, the interviews' answers fell into three categories: - 20 personalities stated that Italy is a little frequented destination for Muslim-friendly tourism and has weak structures of Halal-friendly services. - 1 personality declared that in Italy nothing is missing, all Halal needs are almost available. - 2 personalities expressed that there is no Halal concept in the tourism sector. In which, they did not answer the questions regularly, but their answer was expressing a general opinion on the topic.

Most of the interviewees expressed that the general trend in the tourism sector is significantly improving. Accordingly, it is observed also that Muslim-friendly tourism is developing a lot in these years. Mainly, the journey in Islam is linked to the ritual of the pilgrimage to Mecca, but Islam also stimulates the journey for

business, for leisure, for learning and the knowledge of other civilizations. Starting from an economic point of view, tourism plays an important role in contributing to economic growth, creating jobs, increasing productivity and income. As well, it also promotes intercultural understanding and well-being among the countries. Also, within the tourism sector, Muslim-friendly travel has encouraged the emergence of restaurants, hotels and other facilities attentive to Halal needs and has also positively impacted all economic sectors. In particular, Interviewee 6 explained, "*Muslim-friendly tourism is an innovative and unique idea....*", and interviewee 7 considered " *It is better to call this new type of tourism as Muslim-friendly tourism rather than Halal tourism because it is more suitable in the global tourism atmosphere....*", and interviewee 3 stated, "*The forms of tourism diversified, and they went beyond the general and common concept, to generate a new model of tourism in recent years, which was known as Muslim-friendly tourism, which is based on religious and cultural factors related to the religion of Islam....*". Concerning interviewee 8 confirmed "*The trend of Muslim-friendly tourism is growing strongly with particular relevance in Islamic countries. Non-Islamic countries that represent primary destinations for world tourism, such as Italy, have not yet been able to integrate into this context....*". Also, interviewee 17 emphasized that too. But, Interviewee 16 noted that "*the impression that it is still limited to the question of food*". Additionally, most of the Interviewees also agreed that the Muslim-friendly tourism market is one of the most profitable and growing market segments and is growing significantly in many countries of the world, especially among Muslims. However, opinions varied about its development in European countries. Therefore, some of them announced that they are also expansions in European countries but at a varying pace between countries, for instance, interviewee 15 clarified that "*... Muslim-friendly tourism has affected positively in many European countries. We note that the UK, France and Spain have achieved advanced positions in the classification ...*", and interviewee 4 illustrated " *.... this tourism has made great progress, and I have noticed this thing because I have worked for decades in this area and the facilities have provided services for Muslim tourists from places of prayer at airports as well as hotels and restaurants by providing Halal meat and others....*", and interviewees 18 & 19 demonstrated that

"*.... with increased tourism's promotion and the establishment of offers many Muslims encouraged to travel especially to European countries...*", and interviewee 1 justified " *Yes, Muslim-friendly tourism positively influenced the tourism sector of many European countries, but this development was not seen in Italy, for example, although it is one of the most important tourist destinations in the world because of its rich history and unique tourist experience .... to search for romance in Venice or for purchasing the best Italian brands for clothes in Milan ... I think it is time for Italy to reconsider this issue...*". Opposite to that, interviewee 7 delineated "*... In Europe, there is development in this sector by attracting Muslim visitors but at a slower pace, especially in Italy, i am here in Italy for a while, I have never seen a word Halal, I have suffered a lot from that. I have visited more than 50 countries the situation is much better than Italian...*", and interviewee 8 explicated " ... the influence on the travel trend in Europe has been rather modest...", and interviewee 17 elucidated "*... there will be more Muslim tourists in Europe if they find a suitable climate...*", and interviewee 21 expounded "*... we did not see the growth of this sector at the required level in Europe in general and Italy in particular due to the spread of Islamophobia and the impact of the hostile political climate towards Muslims...*". Moreover, several interviewees declared that the most important success factors in this sector are the presence of a huge segment of followers of the Islamic religion around the world and that it will increase in the coming years, and this is what led to a rise in needs and services Halal in the tourism sector. For example, interviewee 1 described "*If only 25% of the 1.6 billion Muslims travelled around the world to sweep the tourism market...*", and interviewee 20 interpreted "*Besides the number of Muslims is very large, but what is remarkable is that there is a strong religious commitment among Muslims..*", and interviewee 14 made clear " *... the increase in the fertility rate and the increase in the number of young people...*". Others have expressed that it can still succeed more if some factors are considered, as proposed interviewee 4 "*... When prompted some needs from any side in a civilized way, the answers and the realization of the intention will be easy and will reflect beautifully the spirit of Islam...*", and interviewee 10 deduced "*It could be related to inter and inter-religious dialogue*", and interviewee 22 presumed "*... are communicating to the Muslim tourist that he is welcome and that*

he is not affected in his belonging to faith or nation ...". With regard to the basic needs of Muslim-friendly tourism, "*... it assumes the availability of some services and facilities that are not required to be available all of them, especially since the matter is also related to the extent of the religiousness and commitment of the Muslim tourist, due to some may be more conservative and request specific services, while others may be satisfied with the basics without being strict in their requests...*", according to what confirmed interviewee 9. As for interviewee 21 explained "*...some Halal services are not limited to Muslims only, but also to Jews, for example...*", the same interviewee also elucidated "... some services cannot be applied, such as separate swimming pools between the sexes, in countries such as Italy due to the spread of Islamophobia...". With reference to interviewee 20 specified that "*... there is a clear difference in the availability of Halal services in the tourism sector between countries with an Islamic majority and countries with a non-Islamic majority due to cultural, legal, political and social factors...*". In general, the most prominent requirements that the interviewees demanded are based on Halal food, Muslim-friendly hotels, places for prayer in tourist facilities, Halal services, separate swimming pools for women, private beaches for women or permission for women to wear burkini in mixed beaches, private sports clubs for women, programs Family-friendly entertainment. As well, some interviewees required also additional services concerning to staff speaking Arabic or English, Ramadan services, Muslim-friendly toilets, Halal healthcare services, modest fashion in shopping centres and a brochure on Halal services in tourist facilities. According to the opinions of most interviewees, the interests of Muslim tourists to visit Italy emerge for many reasons: Shopping, attending festivals and conferences, watching sports games, visiting archaeological sites, tasting traditional food, seeing picturesque landscapes, business. Starting with interviewee 8 justified "*... Generally, there is a high interest in Europe by Muslim tourists towards niche tourism: archaeological, historical, sports and cultural tourism...*", and interviewee 12 added exclusively for Italy that " *... gastronomy and Italian food, it is recognized as a tangible heritage of mankind by UNESCO. Moreover, it is one of the most recognized kitchens in the world ...* ", also interviewee 18 commented "*... it is one of the most important countries in the field of fashion, as the city of Milan is the*

capital of international fashion and it contains many of the most important Italian and international brands...". While interviewee 11 was a little bit extreme from the rest of the group, said: " *Muslim tourists prove to appreciate the city breaks more than sun & beach holidays, with a preference for shopping rather than visits to museums or classic sightseeing*". Nevertheless, interviewee 10 was completely different, declared "*... there is still no strong link due to a mentality perhaps a little too exclusivist on the part of the Italians. Once this obstacle has been overcome, I believe that there can be forms of tourism that can spark interest in Muslim developments, such as Agri-tourism and rural tourism.*". Almost all the personalities concurred that there is a real shortage in meeting the main needs of Muslim tourists in Italy at various levels, and this is what causes actual inconvenience to Muslims during their tourist trips between Italian tourism regions. There is a movement by the actors in the sector, but it is described as timid measures that do not meet the natural reality. Particularly, interviewee 12 mentioned this " *I think many Halal services did not offer especially Italian Halal food in Italian restaurants, prayer services in hotels and airports, and these are the simplest things, so how about other things...*", and interviewees 18 & 19 emphasized, "*Italy lacks many Halal needs and services in the tourism sector...*", and interviewee 14 disclosed "*While Italy occupies advanced positions in world tourism but lacks advanced sites in Muslim-friendly tourism for not providing the main needs of a Muslim tourist...*", and interviewee 15 revealed " *In Italy, it is rare to have Italian restaurants that offer Halal traditional food. There are only popular restaurants offering mostly sub-par oriental cuisine, and this does not matter to the tourist ...*". On the contrary, interviewee 4 announced alone "*Nothing is missing, all the needs are available and easy ...*". Referring to whether the exclusive services of Muslim tourists could bother other tourists, most of the interviewees declared that they do not believe that services intended exclusively for Muslims will cause inconvenience to other tourists. Therefore, everyone's beliefs must be respected as long as they do not cause harm to others. As interviewee 12 demonstrated " *I do not think, this is because it is limited to simple variables that affect the Muslim tourist only if it is limited to food, prayer and other soft services*", and interviewee 11 supposed "*No, Supporting Halal activities in Italy can contribute and build bridges between*

different worlds", and interviewee 20 assumed "*Simple services do not cause a bother at all, maybe some exaggerated services, especially in a European country, cause problems such as a separate swimming pool between the sexes*". The inverse of this, interviewee 7 remarked: " *It is possible to cause inconvenience because of the spread of Islamophobia in West in particular and the ignorance of the noble principles of Islam*". Hence, interviewee 3 proposed "*The importance of raising awareness about the opportunities created by Muslim-friendly tourism and respecting the customs and traditions of the host country helps to create harmony between the tourist and the host country*". On the subject of the reasons why Italy ranks behind in the Muslim-friendly tourism compared to its European counterparts, the interviewee's opinions have varied about that, most notably: Cultural closure, poor marketing, absence of the majority of needs, lack of vision, bureaucracy, a high percentage of Islamophobia and language barriers or even lack of interest. For example, interviewee 12 observed " *... in general, Italy lost a lot of tourists since the last century as a result of the state's neglect and the failure to invent new plans to attract tourists and maintain competitiveness ... Italy is one of the most countries neglect of Muslim-friendly tourism compared to other European countries due to the lack of awareness of its importance ... *". As for interviewee 14 hypothesized "*It is possible that Italy is satisfied with traditional tourism and does not care about the development of Muslim-friendly tourism on its territory ... Italy should pay attention to Muslim-friendly tourism because the concepts of tourism are changing. Italy must reconsider Muslim-friendly tourism, especially that the Muslim tourist spends more than the average rate on tourism trips*".

Regarding the procedures that must be taken to develop Muslim-friendly tourism in Italy, interviewees suggested several appropriate practices that fall on the shoulders of the Italian state on the one hand and tourism establishments, in particular hotels on the other hand, where the focus was on innovation processes in the BM for a more comprehensive view of the various characteristics of customers and an understanding of their requirements and work to meet the lost needs of the Muslim tourist by relying in the first degree on the human factor through training and qualifying him to be able to accommodate the new changes. In general, appropriate practices varied as follows: Providing the Halal services and needs that

were mentioned previously; facilitating visa and intensifying direct flights between Italy and the Islamic world; cultural openness; limiting the spread of Islamophobe; establishing awareness programs for Islamic culture; promoting Halal certification in tourism facilities and specific training plans; marketing and promoting Muslim-friendly tourism through conferences, seminars and the media; a guide in Arabic and English for tourist places; encouraging scientific centres and universities to study this phenomenon; focusing on niche tourism, including Muslim-friendly tourism; involving the Islamic community in the tourism activities; providing Halal F&B especially in traditional Italian cuisine; developing a modest fashion sector in the shopping centres.

To begin with, interviewee 7 expressed " ... *I do not live normally. I have a real crisis with no Halal services in Italy, so tourist facilities must adopt a renewed approach to achieve our demands*...", and interviewee 12 supposed "... *I believe that training human resources to understand the characteristics of the Islamic market and create an innovative atmosphere within the hotel business is sufficient to expand the scope of activities and provide all Halal services* ...", and interviewee 11 stressed "... *the strong point of Italy is food and it would be strategic to start from there. Once a serious offer has been drawn upon Halal food ... with the related rules: wine and spirits are not allowed even in the preparation of dishes for example Risottos with white wine* ...", and interviewee 17 underlined "... *Muslims by their nature have a high spending capacity, in addition, to their large global average age, it is well known that Muslims are linked to their religion, and about 80% of them perform their religious duties on a regular basis, so the existence of Halal requirements is necessary for them, therefore, hotels and tourist establishments should diversify services through innovating strategies to enhance competitiveness* ...". As for, interviewee 14 demonstrated " ... *airlines between Italy and the Islamic world should be supported and an innovative model adapted to Halal requirements as they are major factors in increasing Muslim tourists* …". Relating to interviewee 18 &19 affirmed "......*applying Halal services do not require many costs require just a cultural and ideological understanding on the one hand, and the introduction of an innovative element in performance to meet the required needs on the other hand* ...". While, interviewee 10 thought "... *the basic problem is above all social.*

If Muslims in Italy are not considered second-class citizens, then Muslims from outside will be more encouraged to get to know our country".

As for the last point of the interview, it focused on how the Italian tourism sector can benefit from Muslim-friendly tourism and what other sectors can benefit from it. Thus, the answers centred that attracting more Muslim tourists leads to a recovery in the tourism sector, thus reviving the economy as a whole by creating new job opportunities in the tourism sector and other complementary sectors, starting from the food, fashion, transportation, handicrafts and reaching other sectors. On the social level, it can contribute to cultural exchange, on the one hand, Muslim-friendly tourism is a useful tool for rapprochement with the Muslim community and contributing to integration and a deeper understanding of the true image of Islam. On the other hand, the Muslim tourist brings his Italian experience to his country, which enhances the spread of Italian culture and improves its image. In fact, interviewee 6 considered "*...interest in diversifying tourism, especially related to Muslim-friendly tourism, will help the Italian tourism sector to increase revenues and create new economic opportunities, especially after the crisis of the COVID-19, which greatly negatively affected in this sector*", and interviewee 18 & 19 noticed "*... it can also increase the opportunities for workers, both for Italians and the Muslim community in Italy, which enhances integration, reduces social problems and improves the returns of contributions to the state ...*", and interviewee 17 indicated " *Can be exploited by introducing new revenue by a large segment of tourists, providing new job opportunities, improving the international classification of the Italian tourism sector...*". As well, interviewee 11 observed "*...this sector can contribute to building bridges between different worlds and cultural exchange ...*". In view of the two personalities who expressed the absence of a halal concept in the tourism sector. Interviewee 2 enunciated " *... as for tourism Halal, it is a concept that does not exist in Islam as Islam talks about food Halal, a concept that has had great debates in recent years with the growth of the exchange between different cultures, taking into the text of the Quran leaves no doubt when it indicates that the food prepared by the "People of the Book" (Ahl el Kitab: Jews, Christians etc.), is Halal and that knowing the culture of the other (non-Muslim) is an invitation in the Quran*", and Interviewee 5 insisted "*Not convinced of this type of tourism, a Muslim*

must integrate with other communities, we must respect the customs and traditions of any country we want to enter to it. We encourage civil society, and everyone is free to believe and belong without imposing their beliefs on others. We consider the Muslim tourist like any other tourist there is no difference at all, and the subject of Halal needs are personal things that have no invitation in the community...".

About the second branch of the interviews, which concerns Muslim-friendly hotels in Italy, 18 hotels were obtained. The interview consisted of 12 questions to investigate the Italian tourism offer from a Muslim-friendly perspective and understand the real needs of Muslim tourists from a close point of view. As well, to know their main interests in visiting Italy and how to increase the flow of Muslim tourists. Therefore, email and phone interviews were conducted for hotels of various categories (from 3 to 5 stars), present in some of the main Italian provinces, such as Rome, Venice, Brescia, Milan, Naples, Rimini, Trapani and Florence. First of all, as mentioned previously, hotels were chosen through 4 platforms to conduct interviews. Secondly, the survey of accommodation facilities in major Italian cities. Thirdly, the targets identified are varied and include elite and medium-high-end tourists. At the outset, an important point must be clarified that Hotel 7 did not receive Muslims at all, and hotel 10 does not accept any religious affiliation and does not know why it is on the Muslim-friendly platform, as declared " ... *my hotel is not included in the Halabooking platform. Generally, I disown the religious affiliation of tourists who make reservations at our facility ...*".

As for the rest, according to the opinions of the interviewees, the medium stay of Muslim visitors is about 3-4 nights. Usually, they are couples or families with children who belong to the medium-high profile. They travel all year round, especially in the summer for vacation, leisure, shopping and business. The interviewees also manifested that the main interests of Muslim tourists to visit Italy are concentrated on: Visiting cultural, historical, architectural and natural attractions; savour Italian gastronomy; shopping for the most important Italian and international brands.

In the matter of the investigation on the level of Muslim-friendly services in these hotels, they can be divided into four categories according to the interview questions

(high from 75 to 100%, medium 50 to 75%, low from 0 to 50%, zero 0%), as detailed in the table below:

Tab. IX The level of Muslim-friendly services in Italian hotels

Services \\ Hotels	Halal food	Prayer services	Ramadan services	No alcohol in minibars	Muslim staff	Halal certification	Ladies Privacy (Pool, Spa, Gym)	Family-friendly services (TV programs suitable)	Other services	Level
1. Albergo Trattoria Alessi	No	Yes	Yes	Yes (we only put water in the minibar)	Yes	No	No	No	No	Low
2. Corso 281 Luxury Suites	Yes	No	No	Yes (if present Muslim tourist)	Yes	No	No	No	Yes (a personal shopper of Muslim origin who follows Muslim families at modest fashion stores.)	Low

Hotel										
3. Fh55 grand hotel mediterraneo	Yes	Yes	Yes	Yes (we only put water and fruit juice)	Yes	Yes (our suppliers have the certificate)	No	Yes	Yes (Muslim-friendly services catalogue in the rooms; Muslim-friendly services application; Booklet indicating Halal food restaurants and mosques in the city of Florence.)	High
4. Hotel Four Seasons Milan	Yes (if requested in advance)	Yes (prayer mats & direction for Makka)	No	Yes (if present Muslim tourist)	Yes	No	No	No	No	Low
5. Hotel Kappa	Yes	Yes (prayer mats & direction for Makka)	Yes	Yes (we do not sell alcohol)	Yes (the President of the hotel is Muslim)	Yes	No	Yes	Yes (Information about Muslim-friendly services in Venice)	High
6. Hotel la Floridiana Capri	No	Yes (Only Direction for Makka)	No	Yes (if present Muslim tourist)	Yes	No	No	No	Yes (Information about convenient restaurants in Capri)	Low
7. Litoraneo Suite Hotel	No	No	No	No	No	No	No	No	No	Zero

Hotel										
8. Petit Palais Hotel De Charme	Yes	No	No	Yes	Yes	No	No	No	Yes (Information about mosques in the city of Milan)	Low
9. Rege Hotel	Yes (if requested in advance)	Yes (only direction for Makka)	No	Yes	No	No	No	No	No	Low
10. Resort Villa Maiani sas	No	No	No	No	No	No	No	No	No	Zero
11. The Tribune Hotel	Yes (if requested in advance)	No	No	Yes (if booked on the website)	No	No	No	No	Yes (Information about Muslim-friendly services such as restaurants, cafes and groceries in Rome)	Low
12. The Independent Suites	No	No	No	Yes (if booked on the website)	No	No	No	No	Yes (Information about Muslim-friendly services such as restaurants, cafes and groceries in Rome)	Low
13. Rome Life Hotel	No	No	No	Yes (if booked on the website)	No	No	No	No	Yes (Information about Muslim-friendly services such as restaurants, cafes and	Low

								groceries in Rome)	
14. The Britannia Hotel	No	No	No	Yes (if booked on the website)	No	No	No	No	Yes (Information about Muslim-friendly services such as restaurants, cafes and groceries in Rome)	Low
15. The Independent Hotel	Yes (if requested in advance)	No	No	Yes (if booked on the website)	No	No	No	No	Yes (Information about Muslim-friendly services such as restaurants, cafes and groceries in Rome)	Low
16. Mood Suites Tritone	Yes (if requested in advance)	No	No	Yes (if booked on the website)	No	No	No	No	Yes (Information about Muslim-friendly services such as restaurants, cafes and groceries in Rome)	Low

17. Rome Times Hotel	Yes (if requested in advance)	No	No	Yes (if booked on the website)	No	Yes	No	No	Yes (Information about Muslim-friendly services such as restaurants, cafes and groceries in Rome)	Low
18. The Telegraph Suites	Yes (if requested in advance)	No	No	Yes (if booked on the website)	No	Yes	No	No	Yes (Information about Muslim-friendly services such as restaurants, cafes and groceries in Rome)	Low

Source self-elaboration

The high level acquired only two hotels, the medium level does not include any hotel although 5 hotels approached this level, the low level includes 14 hotels, and the two hotels did not provide any service. It is worth noting that the presence of a Muslim employee in the hotel helps in cultural matters and understanding the needs of the Muslim tourist more than the issue of language communication, as hotel 6 revealed: "*Most of the Muslim tourists speak English, so the Muslim staff help us with the cultural issues and understand the needs of Muslim tourists more than the issue of Arabic language communication or others*".

As maintained by the opinions, there were many requests of Muslim tourists, first of all, about Halal food, and an emphasis on not containing any materials that do not comply with Shariah; prayer services; mosques in the city; hydromassage and spa; classic information like any other customer on how to move around in city and access to touristic monuments; high-end shops and fancy restaurants in town. Consequently, many hotels have welcomed the enhance of Muslim-friendly services in the future to satisfy as much as possible all customers of any religious or cultural background they belong to. For example, hotel 3 assured, "*Our*

customers have requested some additional services such as a prayer hall, so in the future, we want to introduce this service as well as a special Halal certificate for the hotel". Commenting on this, the majority of interviewees believe that services that exclusively target Muslim tourists can not bother other tourists, some of whom consider that Halal food cannot be counterproductive compared to our other guests, taking into account the fact that this type of food is definitely of higher quality. As for some, with a lower percentage, expressed it maybe be a nuisance, according to the circumstances, while others said that it can bother others as hotel 3 "*Unfortunately yes, but we don't care, we focus on Muslim customers and offer services to them*". At the end of the dialogue, the interviewees considered that the Halal sector is an important economic opportunity for Italian tourism and must be seized by replacing the traditional models, especially in terms of providing Muslim-friendly services in the hospitality sector. As hotel 11-18 justified, "*a market to be considering, does not require significant investment and costs, and at the same time gives a maximum return, so innovative factors must be activated...*", also continued "*... I think this is the right time to revise and enrich the business model and attract more tourists*". As well, the interviewees suggested to Italy and the hospitality sector to implement workshops in Muslim-majority countries to promote this type of tourism in Italy, as hotel 3 mentioned: "*... in Tuscany, they loo with great interest at the American market and they hold workshops once a year, while the Islamic market is never taken into consideration*", and since it is an unknown market for many Italian hotels, hence it is necessary to participate in international exhibitions and hold meetings to understand the sector well, organize conferences, and apply training courses to qualify human resources in Italy because meeting the needs of Muslim clients represents an opportunity like many other clients. Besides, should also strengthen airports and infrastructure and increase links with Muslim-majority countries. Instead, there was talk about the binding ethical and social issue, as hotel 8 announced "*To make our tourism known to everyone, including Muslims, we need to present and respect the religious needs of others just as they must respect our needs when we go to their countries or the societies represented by them*", and hotel 1 "*... Italy must develop cooperation and respect between peoples of all faiths and*

different ethnic groups existing on this earth, and it must integrate with different cultures ...".

About the third branch of the interviews, related to the company BOSCA producing Halal wine in Italy, one special sample was analysed and studied. The interview consisted of several questions in the form of an open dialogue to obtain general information about a company and its history in the wine industry and how to use an innovative model in the production process to obtain a product that conforms to the religious principles of a wide range of consumers to satisfy their needs. On the case study context and company background. The Bosca company is one of the most ancient sparkling wine houses in Italy and has been producing a wide range of wine and sparkling wine alcoholic beverages since 1831. The Bosca is a creative family company that is always looking for original solutions to reinvent itself. Nonetheless, it belongs to an ancient tradition that was established in the city of Cannelli under the province of Asti in a geographical area called Monferrato in the Piedmont region in northwestern Italy exactly in the heart of the "underground cathedrals", the magnificent cellars recognized by UNESCO as a World Heritage Site. A piece of Art and History that is worth a visit. The company is incorporated as a family business company where the family is controlling and managing the company that is considered a medium-sized one with 75 employees and total assets averaging 40 million euros and total revenues averaging 32 million euros according to their annual financial reports by the end of 2017. The company has been always giving huge attention to research development and the development of new innovative products that could create value and access new markets. The company strategy focuses on continuous research for having innovative and diversified products that have the Italian tradition while meeting contemporary needs and satisfying new markets. The tasting team and the invention department in the company and thanks to a BMI; were having a future vision that thought about Halal products; the issue that seemed to be an unrealizable goal and inaccessible market to reach. The company had exerted a lot of efforts and several studies taking into consideration the main elements that were a result of the applied BMI that led at the end the production of non-alcoholic red wine and non-alcoholic white wine that consist of zero-alcohol and 100% compatible with the Halal guidelines, it is called Toselli

Halal, currently in two lines: Toselli White and Toselli Red are non-alcoholic drink certified as usable for Muslim consumers, as declared The interviewee "*We also wanted to bring our tradition to those who are stranger to it by culture or religion*". The interviewee continued "*Toselli Halal is an alcohol-free drink*" and "*To produce it we use unfermented grape must, while to create the bubble effect we use carbon dioxide*" The result is a light and sparkling drink, with a hint of acidity, pleasant for the palate. The interviewee also explained "*It is not an easy task to convince Muslims, but we are trying. Our flagship is the collaboration with Alitalia Etihad: on Muslim routes, a glass of alcohol-free bubbles of our production is offered as a welcome*".

4.3 REFLECTING THE LITERATURE AND RESULTS ON THE THEORETICAL FRAMEWORK

Starting with institutional theory, in fashion, as like, two institutional logics have led steps and perceptions for a long time: the logic of art and commerce (Bourdieu and Delsaut, 1975), (Entwistle and Rocamora, 2006). From the side of the art logic, brilliant designers are distinguished by a way of working separately to the needs of the consumer. Their primary objective is to invent and commercialize innovative and impactful direction in line with a specific era. Thereafter, they will somehow impose their creativity on a set part of consumers through a process of adaptation and adoption, and thus automatically turn into desirable things in the fashion market (Tungate, 2008).

Consequently, the desires and demands of customers are frequently overlooked with the technical vision of the designers (Bordo, 1993). Furthermore, it is known that institutional theory has focused mainly in many areas of research, for example in the social sciences (Scott, 1987) in economics (North, 1990) and management (DiMaggio and Powell, 1983). Nevertheless, the research in the tourism sector has not been taken as required by institutional theory, except in some few cases such as (Pavlovich, 2003), (Wilke and Rodrigues, 2013). In any case, institutional theory has several characteristics that can be used to understand the sense beyond tourism (Falaster *et al.*, 2017). From another angle, the institutional theory can clarify the

variety of reaction of organizations to institutional pressures (Buchanan and Bryman, 2009). Consequently, institutional logics and their fields appear as tools available to describe approaches in tourism, with this, there is an occasion to examine tourism as a sphere that has the capacity that replies to many clienteles. Since there is much institutional logic in the tourism sector, for example, local social and cultural matters, multiple nationalities and cultures of tourists, diversity in industrial sectors, authorities and faiths (Scott, 1987), (Friedland, 1991). As a whole, institutional theory has been used for various matters in tourism research, both in theory and empirically (Lavandoski, Albino Silva and Vargas-Sánchez, 2014). Many studies focused on analyzing the elements of the tourism offer, especially hotel establishments (Rivera, 2004), as well as on the types of agriculture-based tourism related to environmental sustainability(Grimstad, 2011), there is also research evaluating the relationships between local communities and tourism facilities (Nunkoo and Smith, 2013). As for the geography level, there is research specializing in regional and national analysis (Rivera, 2004), (Nunkoo and Smith, 2013). Simultaneously, there is comparative research between countries even from the same country or nearby countries (Forbord, Schermer and Grießmair, 2012), (Urbano, Toledano and Ribeiro, 2010), (Sánchez-Fernández, 2012). Consequently, tourism and complementary sectors like fashion as a social and innovative phenomenon have attracted widespread attention that is used within the framework of the theory of institutional theory in the branch and the social environment to examine the system of individual interactions (Entwistle and Rocamora, 2006), (Falaster *et al.*, 2017). The foundation of social science is based on the principle that cultural and social issues affect social behaviour (Hanzaee and Chitsaz, 2011).

Based on stakeholder theory in particular on the BMI, this concept mainly reflects the F&B sector in terms of the renewal of values and products that affect the restructuring of the BM as it becomes innovative (Tell *et al.*, 2016). In the F&B sector, there has recently been an evolution in the strategic behaviour of companies, after the growing competitive process (Ghazalian, 2012), that led to the modification of BMs (Bolzani *et al.*, 2015) to be more innovative (Bigliardi and Galati, 2013), and to achieve comprehensive economic growth and maintain

competitiveness coherently in the global and local markets (Ghazalian, 2012). The concept of F&B has evolved from its traditional concept of satisfaction, enjoyment or means of survival to an innovative concept that builds relationships with the local economy and stakeholders concerning the value chain and the cultural dimension (Cacciolatti, Garcia and Kalantzakis, 2015), thus establishing a mechanism for discussion with multiple stakeholders and enhancing the value co-creation (Festa *et al.*, 2015). The F&B companies that pursue these stated objectives, in addition to generating positive impacts on the theme of sustainability, carry out innovative BMs capable of creating economic value with positive impacts on themselves, thus enhancing competitiveness (Contò *et al.*, 2014). The value of co-creation and competitive advantage is still a modern concept in the F&B sector. Companies have relied on traditional methods of production in terms of improving and reducing costs, the concept of innovation is a secondary theme for them and this method makes it difficult to understand the value-added in products (Martinez, 2014) and also hard to redesign and build the BMI that many economic institutions need it in the F&B sector (Tell *et al.*, 2016). This has led to calls and initiatives to activate interest in the innovative process and make it a priority as a key factor in redesigning corporate BMs and highlighting the importance of stakeholder collaboration and innovation involving value chains, thus enhancing sustainability (Inigo, Albareda and Ritala, 2017), social responsibility on the one hand (Mongelli and Rullani, 2017) and competitiveness on the other hand (stokes *et al.*, 2013).

Additionally, the tourism and hospitality sectors are inherently very competitive, which is why they have a high rate of innovation and experimentation with new BMs (Souto, 2015). Also, hotels and tourism companies have unique specifications for their services, which determines how to embrace innovation (Orfila-Sintes and Mattsson, 2009). This naturally leads to the fact that all the specifications of these economic institutions interact with the innovative elements and affect the relationship with customers and stakeholders in general. (Orfila-Sintes, Crespí-Cladera and Martínez-Ros, 2005). Especially, hotels have certain services specifications in terms of innovation, where the provision of services and their receipt by the client occurs at the same time, as the tangible and intangible elements are intertwined with each other. So that providing high-quality hotel services is a

big part of the constant concern of hotel management and the most common measures in this sense aim to improve the quality and control of hotel services (technical aspects related to room conditions). However, the quality of hotel services is not only related to the technical aspect (Souto, 2015). This is why innovative hospitality activities require a high degree of communication and coordination between employees and customers (Orfila-Sintes and Mattsson, 2009). Furthermore, the innovative elements are not based only within the boundaries of the economic establishment, but also depend on external sources (Chesbrough, 2007). This principle applies to tourism companies that exploit all options to achieve the highest levels of guests' desires and gain confidence and thus maintain competitiveness. Thus, the choice of an external partner in generating the innovation process of the tourism company falls within the framework of its inability to provide specific services to tourists individually. (Souto, 2015). Moreover, the human factor affects determining the competitiveness of a company through its professional capabilities and the activation of innovative factors, especially in the tourism fields (Metcalfe and Miles, 2012), and thus the quality of innovative hotel services depends to a large extent on the qualifications and competencies of human capital, its creativity, the ability to master new variables, as well as on the use of the new organizational processes and how to apply and integrate them within the BM (Souto, 2015). Generally, innovation is not related to technological discoveries specifically but can be extended to meet missing needs and understand the specific demands of customers (Schumpeter, 1934) that the company must satisfy, which helps them to gain a strong commitment from customers, the discovery of these deficiencies is an important source for achieving innovation through market study and this applies in tourist and hotel sectors (Souto, 2015). As a consequence, by improving the existing product/service or creating something new through BMI that meets the customer's needs in terms of quality or performance allowing a company to maintain a competitive advantage over competitors; Reflects this mechanism in the tourism sector by providing a different experience for a tourist by providing services that are compatible with his aspirations (Stamboulis and Skayannis, 2003). Orfila-Sintes and Mattsson, (2009) explains the importance of involving the company's resources and competencies in

the innovative processes, nevertheless, the BM changes these resources and competencies, also, the innovative options offered. Due to introducing new value which is one of the essential elements for creating a new BM (Amit and Zott, 2001),(Chesbrough and Rosenbloom, 2002) including tourism services or products that the tourist witnesses (Souto, 2015). Consequently, the innovation process is not only affected by the new value generation, even so also by all-new activities, as the BM consists of a comprehensive combination of activities devised to the creation and capture value (Chesbrough, 2007), (Zott and Amit, 2010).

4.4 DISCUSSION ON THE RESEARCH OBJECTIVES

As noted in the literature in the previous paragraphs. Nowadays, with the increase in international relations, among the key factors that institutions and companies take into consideration, the cultural aspects of the countries in which they intend to market their product are becoming increasingly important. In particular, religion often represents one of the most influential elements in the political, social and economic sphere of a country, especially when it comes to deeply rooted religions. Institutions and businesses are therefore obliged to investigate certain theological issues to better adapt their offer. In particular, the Islamic religion and culture has been revealed, which is the second most widespread religion in the world after Christianity, practised by about 1.8 billion Muslims, and their number is estimated at 26 million people in Europe alone. According to the previously mentioned global reports, it is expected that the Muslim population in the world will increase in the coming years to become the first religion in the world due to several factors that support the future growth of Muslims. Concerning the European continent, there are long historical links with the Islamic world, since the early days of Islam. Currently, although a large portion of Muslims in Europe come from families who lived there for generations, the current presence of Muslims is also linked to strong immigration, and this has been seen for the following countries in descending order of Islamic spread: the UK, France, Germany and of course Italy.

Believers in Islam do not need intermediaries to be able to return to God. The bond with God is direct and welded by respecting the foundations of the Islamic faith and

the five pillars. However, these are not voluntary but mandatory for every Muslim. As has been demonstrated in many Muslim-majority countries, the law conforms to the will of God through Shariah which is mainly composed of the Quran and the Sunnah. In general, Shariah is not only a set of laws but also a specific way of life through which a good Muslim is recognized in daily practices. Generally, there is no uniform thinking in the Islamic world regarding the relationship between state and religion in the sense that the role of Shariah is not the same in every country. In some of them, there is a perfect match between the legislature and the Shariah, where the law protects the religion; Therefore, it is impossible for companies wishing to market products contrary to Islam to enter these markets. In addition, the fact that potential Muslim customers will not be attracted to buying. In other countries, the legislature takes inspiration from Shariah in many cases.

Finally, in countries where the law is separate from Shariah, the laws are more like the Western context. When analysing a Muslim-majority country or Muslim community, in addition to political factors, cultural and traditions factors have to be taken into great consideration, given the differences that have been specifically observed, the approach towards Muslims from different societies changes from time to time. Shariah provides general or detailed instructions about what is Halal and what is Haram in all matters of life.

Indeed, economic activities in Islamic societies were affected by these concepts. Thus, as illustrated, the characteristics of Islamic economics differ from traditional economics, which refers to an economic ideology that relies on Islamic teachings. These characteristics lay down several rules for economic and financial practices in a manner that is consistent with the provisions of Shariah, as there are many requirements, prohibitions and encouragements according to the word of God in the Quran or through the practices of the Prophet Muhammad, so that they include many of the issues disclosed previously. In particular, the term halal has a very broad meaning, because it refers to any behaviour that a Muslim should undertake and thus the world of Halal becomes a comprehensive guide and the most important factors affecting consumer decisions of Muslims, and it includes all service and productive sectors: food, cosmetics, medicines, fashion, finance, tourism etc. Even behaviour in personal and social relationships. The Halal sectors represent a reality

that is constantly expanding at the global level in or outside the Islamic world as a result of several factors, the most prominent of which is the increase in the percentage of the Muslim population, the attachment of a large percentage of Muslims to the teachings of Islam and the improvement in the economic situation of Islamic countries and societies, which increased the proportion of spending significantly, as Halal markets constitute a proportion Important in the global economy. Regarding the tourism sector, which is the focus of the research. In the beginning, a comprehensive analysis was made to review the literature in the previous paragraphs and in the introduction to this paragraph of the Islamic religion and Muslims from all aspects, their geographical distribution and their relationship with other societies and the impact of Shariah on economic sectors, especially about Muslim-friendly tourism and its complementary sectors such as the Halal food sector and modest fashion as they are an aid in developing Muslim travel sector. In addition, the relationship between tourism and Halal principles was also understood and how to distinguish between permissible and forbidden matters during a Muslim's tourist trip. As stated, the concept of travel is deeply affirmed in the heritage of the Muslim people. From the pilgrimage to Mecca, one of the five pillars of Islam; to the trade caravans at the time of the Prophet Muhammad; to travel for the sake of calling and spreading the concepts of the Islamic religion; to the stories of Muslim travellers and scholars who travelled long distances to increase knowledge and learn about other cultures.

Today, the concept of travel is reflected in the tourism sector, which is considered one of the most important sectors of the global economy, as it not only contributes to economic growth but also promotes intercultural understanding between countries. In the tourism sector, the Islamic travel market represents one of the most profitable and growing market segments. The main factors driving the growth of the Islamic travel market are many: global Islamic population growth; rising middle class and disposable income among Muslim societies; high youth rate; increase in Muslim-friendly facilities and services and the growth of trade relations between the Islamic world and other countries. Currently, the size of the Islamic tourism market represents an important percentage in the global tourism sector, and according to experts, this percentage will increase in the coming years.

4.4.1 Discussion on the Research Objectives of the First Stage of the Study Based on a Qualitative Comparison Approach

In the first stage, based on the details and evidence contained in the literature review, have been identified as 18 factors affecting the Muslim-friendly tourism sector as a model for best practices in a general way. Either through the qualitative comparison method, were shown the similarities/differences and highlight the best practices they have taken to promote Muslim-friendly tourism among developed countries in this sector, whether from Muslim majority countries and non-Muslim majority countries, to give some proposal for destinations or countries that need to access such a market. In the beginning, it was noticed the main source of spending on Muslim-friendly tourism from the Muslim-majority countries, where it represents the majority of the total spending. This is natural because they contain the largest proportion of Muslims. However, it is noteworthy that the Gulf countries have acquired a very high percentage of spending, even though they contain a small percentage of the total Muslims in the world, and this is due to the high national income as a result of the oil boom. This point helps the major tourist countries in identifying the main sources of spending if they want to develop this sector. Besides, it has been remarked that the top ten destinations for Muslim-friendly tourism around the world are from Muslim-majority countries thanks to the many Muslim-friendly services, these destinations have an advantage over non-Muslim-majority destinations. Although there is only one country belonging to the Islamic world in the list of the top ten destinations for arrivals in the world.

According to the results of the research of the selected sample, it was found that Muslim majority countries surpassed non-Muslim majority countries in 16 factors and equal in 3 factors, this is due to the numerous Muslim-friendly services and the more advanced ecosystem of Muslim-friendly tourism enjoyed by Muslim-majority destinations. However, there is a need to develop strategic policies and plans in the Muslim-majority countries of this sector and to take advantage of the overall atmosphere and fertile ground that supports such a kind of tourism and turn it into a competitive sector. Most Muslim-majority countries need more basic

requirements and standards to better attract Muslim tourists. On the other side, non-Muslim majority countries have made significant progress in providing a favourable environment for Muslim tourists by providing the important needs of Muslim-friendly in some factors. These countries have a developed tourism sector characterized by integrated infrastructure and the quality and diversity of tourism services. Therefore, sometimes they need simple changes to provide suitable services for Muslim tourists to attract them. In addition to the 18 factors, there is another influential factor in Muslim-friendly tourism; the phenomenon of Islamophobia in some non-Muslim majority countries, especially in Western countries adversely affected the development of Muslim-friendly tourism in these countries.

As it was described in the previous paragraph, related to the reflection of the literature and the results on the theoretical framework, it was found that the institutional theory has researched the tourism sector to understand some of its characteristics of a social, cultural and political nature. From another point, this theory can illustrate the diversity of organizations' responses to institutional pressures. Thus, the institutional logic emerges and its tools for analysing the reality of tourism and what it contains from the diversity of tourists and their backgrounds on the one hand and the complexities from many issues related to internal and external factors of any destination, which are linked to several cultural, social and political considerations on the other hand.

For example, a Muslim tourist has certain cultural, social and political characteristics and belongs to a context that may differ from the context he wants to visit, which has his considerations as well. Therefore, the Muslim tourist has institutional pressures stemming mainly from the religious commitment to the principles of Shariah in various life matters, including tourist trips, and in return, the destination also has its institutional pressures stemming from certain characteristics that sometimes divert from securing the requirements that the Muslim tourist needs, and here lies the contradiction.

The results also showed the superiority of Muslim-majority countries over non-Muslim-majority countries in most of the factors affecting the Muslim-friendly tourism sector. This is a natural thing if we want to measure it from the institutional

theory side because these factors cannot be generalized in all contexts due to political, social and cultural differences, especially with the growing concept of Islamophobia in Western countries as it has been studied in detail in the literature in the previous paragraphs, which constitutes a very big obstacle to the development of This sector is in these countries. Therefore, differences in certain factors, especially those that do not fit with the identity of a particular context, have been observed. Also, some factors are easy to adopt as they do not constitute significant institutional pressure.

This discussion also reflects concerning the most visited countries in the world, most of which belong to non-Muslim majority countries, although they hold the top ten destinations in traditional tourism, their sites are somewhat behind in Muslim-friendly tourism except Turkey, which belongs to the Islamic world, is the only country that has achieved a leading position in Muslim-friendly tourism. This also demonstrates the impact of institutional pressure on developing this sector in the most visited countries in the world. Therefore, it is very surprising that these countries, which have a very developed tourist sector and they have ranked first destinations in the world about traditional tourism, while for Muslim-friendly tourism, they have obtained delayed positions, although some countries have recently tried to exploit this phenomenon by introducing Halal-friendly services in the sector Such as the UK, France, and Spain, their ranking in the Muslim-friendly tourism sector is still inconsistent with their classifications in traditional tourism and do not fit into their natural positions. For example, a country like Italy, that is the world's fifth most visited country, ranks 64th in the world in Muslim-friendly tourism. This indicates that there is a large Italian absence compared to other tourist countries such as the UK, France, and Spain, who hold much better positions at the same time they are like Italy in the tourism infrastructure to a large extent.

Focusing on Italy's factors affecting Muslim-friendly tourism, it was observed that there is a general weakness in Muslim-friendly services especially in the availability of Halal food, places to pray, Muslim-friendly hotel, airport facilities, difficulty communicating and restrictions of faith as a lot of Western countries after the spread of the Islamophobia phenomenon. Besides, there is also a lack of conferences and

seminars on Muslim-friendly tourism and low awareness regarding the Muslim tourist's needs.

4.4.2 Discussion on the Research Objectives of the Second Stage of the Study Based on the Italian Case Study

In the second stage, a qualitative single case study for the Italian context was picked for several reasons as previously revealed. Before entering the discussion of the objectives of this stage, the Italian tourism reality is addressed in all its details. In Italy, tourism is one of the most important economic sectors is the sixth globally in term of total international tourism receipts, amounting to 47 billion dollars and is the fifth most visited country in the world with 62 million tourists in 2018 after France (89 million), Spain (83 million), USA (80 million) and China (63 million), an increase compared to previous years (UNWTO, 2019). According to estimates by the (World Travel & Tourism Council, 2018) the total contribution of the tourism industry in Italy in 2017 is € 223.2 billion, and represents 13.0% of the country's GDP and will rise to 14.3% in 2028, employing approximately 3,394,500 people, equal to 14.7% of national employment, and will rise to 16.5% in 2028. Focusing on the hospitality sector in Italy, it is noted that Italy has the infrastructure to accommodate a large number of tourists, the Italian hospitality sector ranked first in Europe (Statista, 2016)[44], and fourth in the world after the USA, China and Japan, classified by the number of available rooms (Federalberghi, 2017)[45].

Tourists visit Italy mainly for its rich art, cuisine, history, fashion, culture, sport, beaches, mountains and ancient monuments (Formica and Uysal, 1996), (Karim and Chi, 2010). Italy is the country with the largest number of UNESCO[46] world heritage sites in the world (Patuelli, Mussoni and Candela, 2013). In a study conducted in Turkey (one of the most important Islamic countries) to measure the image of the destinations of major European cities, they found that Rome is the

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[44] A global data platform for the economic and business sector, it collects data in 170 industries across more than 150 countries. https://www.statista.com/
[45] Is the national organization most representative of Italian hotels https://www.federalberghi.it/index.aspx
[46] United Nations Educational, Scientific and Cultural Organisation https://en.unesco.org/

second favourite tourist destination of the Turkish people (Bozbay and Özen, 2008). Another study conducted in Turkey also showed that Italy is seen as a destination for luxury, high standards, a country of culture and history, and has friendly people (Okumus and Yasin, 2009).

As it was introduced, in the last period, the global economy started into a crisis that may be the worst in this century since World War II. Concerning Italy, one of the sectors most affected by the COVID-19 pandemic is tourism. According to the ENIT[47], total visitors (international and domestic) are expected to decrease by 41% in 2020 compared to the previous year. Instead, international visitors will decrease by 49% (equal to 31 million visitors) and will return to pre-COVID-19 levels in 2023. Indeed, the effects of the COVID-19 on Italy made a loss of 65 billion euros in 2020 (ENIT, 2020a). Other data on the crisis evidenced by the numbers of Federalberghi about the Italian hotel tourism market showed a decrease in presence of 80.6% in June 2020 compared to the same month of the previous year (Federalberghi, 2020). Despite the epidemic crisis, of the 47.5% of Italians who are travelling in the summer period, most of this year will remain in Italy (83%) while 6.9% will go abroad and 3% will go both to Italy and abroad, this significantly reflects domestic tourism activity (ENIT, 2020b).

Considering the reality of some Halal sectors in Italy, initially, the discussion is about the Muslim community in Italy, similarly to Spain, the first Muslim presences in Italy date back to 800 ADS, when Sicily remained under Arab rule. In modern times the presence of the first Muslim communities' dates to the year 1960, the year in which the first exchanges of students and academics from some Arab countries start. From that moment on, the staff of the diplomatic offices operating in Italy took up residence. first, in the cities of Perugia and Rome. A subsequent contribution took place in the 1990s following the migrations by Moroccans and Albanians. Within the interreligious dialogue, the role of the Islamic cultural centre of Italy with headquarters in Rome stands out, able to put together different needs and communicate with the diplomatic offices of the main countries of the Islamic world. The first mosque in Italy was the one built in Catania in 1980, followed by

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[47] The Italian National Tourism Agency is a public economic body that works in the promotion of Italy's tourism offer. https://www.enit.it/wwwenit/it/

the cities of Segrate in Milan and Palermo, the following ones were built in the 2000s; there are 5 mosques with official structures (Ravenna, Rome, Colle Val d'Elsa, Segrate, Milan and Forli), then there are over 1000 places of worship recognized throughout Italy (Biancone, 2017). Italy is the fourth in Europe for Muslim inhabitants: about 2.8 million people, equals to 4.8% of the total population in 2016, the number will become about 7 million people, equals to 12,4% of the total population in 2050 with medium migration scenario (Pew Research Center, 2017a). Actually, the Islamic religion is the second largest religion after Catholicism in Italian society (Chiodelli, 2015).

Currently, the reality of the Muslim-friendly tourism sector in the Italian context does not reflect the required level, despite the growing Muslim community in Italy and the spread of Muslim-friendly tourism around the world, especially in some western tourist countries it can hardly notice in Italy the concept of Muslim-friendly tourism and the services offered to this sector according to the search results in the first and second stages.

Although Italy has been described as one of the best tourist destinations in the world for Muslims, due to its unique characteristics, many of the interviewees (personalities) explained the fact that although there is a large Muslim community in Italy, it is not easy to find Muslim-friendly structures and Halal restaurants. It is referred to some Italian tourist cities that have some Muslim-friendly services, such as Muslim-friendly hotels, mosques and Halal food, but Muslim travellers are advised to check whether the restaurants have Halal certification or if they are managed by Muslims. The Halal food market in Italy is in the hands of small foreign entrepreneurs of the Islamic faith. Islamic butchers have increased in these years above all as an individual enterprise. Very few of the major Italian food companies produce Halal food, so much of it is imported from abroad. On the other hand, the Halal catering currently offered in Italy is limited almost exclusively to that of ethnic restaurants (North-African and Middle Eastern food), it is difficult to find Italian food prepared in a Halal manner. In particular as regards mosques, in Italy, those that can qualify as such are few and available only in 5 cities, as mentioned above. The remaining structures are about 1000 and are Islamic places of worship are located on the outskirts of cities where Muslim communities are concentrated.

Focusing on the hospitality sector in Italy, despite it occupying advanced positions in the world, yet still today very few accommodation facilities in the Italian hotel system can offer an adequate reception to the needs of Muslim tourists according to interviews with Islamic personalities. Therefore, the offer of accommodation facilities and Muslim-friendly infrastructures is characterized by severe fragmentation that does not allow unified information to be obtained and understanding of the reality through the logistical sources.

Focusing on the hospitality sector in Italy, despite it occupying advanced positions in the world, yet still today very few accommodation facilities in the Italian hotel system can offer an adequate reception to the needs of Muslim tourists according to interviews. Therefore, the offer of accommodation facilities and Muslim-friendly infrastructures is characterized by severe fragmentation that does not allow unified information to be obtained and understanding of the reality through the principle's sources. Although compared to past years the flow of Muslim tourists in Italy has increased, in numerical terms, this figure does not yet represent an incisive figure, such as to push hotels to turn their gaze to this new segment.

The result of the investigation reflects this consideration; in fact, a competitive panorama from a Muslim-friendly perspective does not emerge on the Italian territory. Aside from the case of only two hotels that provide real services to Muslim customers, and 5 hotels that provided some services, the remaining hotels only provide information about Halal restaurants and mosques in the vicinity. However, the market potential remains real, as shown by the analysis carried out in the previous paragraphs. Despite the embryonic stage of the Muslim-friendly tourism sector in Italy, there are many initiatives Some are temporary, in Turin, for example, which has held several conferences and seminars on the importance of Muslim-friendly tourism sector, like Turin Islamic Economic Forum and it was created the HalalTo[48] company is an academic spin of the University of Turin, whose most important task is to develop the concept of Halal in the Italian economic sector. According to the results of the research, Italy ranked late in the area of Muslim-friendly tourism. This indicates an Italian absence compared to other tourist

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[48] https://www.halalto.org/

countries such as the UK, France, Spain and Germany, who hold better ranks at the same time they are like Italy in the tourism infrastructure to a large extent. In line with to the criteria of the factors that affect Muslim-friendly tourism in Italy, it is noted that there is a general weakness in Muslim-friendly services, especially in the availability of Halal food and places of prayer, and there is also a lack of conferences and seminars on Muslim-friendly tourism, a lack of awareness of the needs of the Muslim tourist and the difficulty of language communication with Muslim travellers.

This general weakness of Muslim-friendly services is due to factors related to institutional theory in the first place, i.e. the reasons behind this are not purely logistical, but rather cultural, social and political reasons affects the tourism activities. This is confirmed by the most prominent international reports in the field of religious sciences in the previous paragraphs and interviews with personalities. On the one hand, Italy is considered one of the most ignorant European countries of Islamic culture and its occupation of very advanced positions in the rate of spread of Islamophobia on its lands, on the other hand. Consequently, there are institutional pressures that transform the progress of this sector as a result of indifference to the cultures of others and the rise of political currents that reflect a negative image of Islam.

According to this study, the most prominent strategic plans to develop this sector in tourist countries with a non-Muslim majority revolve around two basic theories: institutional and stakeholders. The first one relates to the cultural, social and political factors that directly affect the activities of the tourism sector and some complementary sectors. When talking about a type of niche tourism related to the beliefs and values of a culture, such as Muslim-friendly tourism, these factors emanating from the institutional theory must be taken into consideration. Because it is not possible to apply all the factors affecting in the Muslim-friendly tourism sector discovered in the results of the first stage of the research equally in all contexts, for each country has its own cultural, social and political characteristics, it is possible to reject some influencing factors and adopt some of them due to the impact of institutional pressure for each context. For example, the characteristics of Muslim majority countries differ from non-Muslim majority countries in general,

as well it is also possible for the same countries to differ in both groups. Muslim tourists represent about 24% of the world's population and are spread in different countries. Here the difference between them lies in the demand for needs, whether in the tourism sector or the complementary sectors. That is why the main actors in the Muslim-friendly tourism sector must build a special model that includes services that are compatible with the conditions and characteristics of non-Muslim majority countries, with simple exceptions for each context, for instance, in Italy, plus dedicated services, some services can be included from other complementary sectors, such as the food and fashion sector, which constitute a strong component of them to attract any tourist, taking into account the differences in beliefs or cultural orientations. As for the theory of stakeholders, the discussion revolves around creating value for customers by satisfying their needs on the one hand and capturing value for the company, on the other hand, to achieve the greatest level of competitiveness in the market. From this research perspective, is based on the innovative processes in the BM of companies, whether in the tourism sector or the complementary sectors. It is possible for hotels and food companies in the tourist countries with a non-Muslim majority by relying on the concepts of this theory, regarding innovation of a BM to expand the scope of activities and acquire a wide range of customers.

Italy has great development potential in this sector, as it could increase the influx of elite tourists as well as those belonging to a medium-income bracket. At this point it is appropriate to distinguish two types of Muslim tourists, to better understand which are the Muslim-friendly services that could bring a competitive advantage, and which ones that would be appreciated but are not a fundamental element. The first profile that we can identify is that of the elite Muslim tourist. He has no spending problems, he comes from the richest Muslim majority countries, as the Gulf countries. This type of tourist has a very similar style of travel to the Western one, he is confident and knows what he wants. He generally travels with his family, occupying several rooms or an entire floor of the hotel. Respects the precepts of Islam consisting of the non-intake of food of swine-origin and alcohol. The Muslim-friendly services could therefore focus more on the food aspect and some luxury services. However, this type of tourist goes to Italy intending to have

a completely "Made in Italy" experience. He wants to try the local cuisine and go to the most famous typical places. A combination of Italian cuisine and Halal rules could therefore be sought. The all-Italian experience then pours especially into fashion. Muslim tourists want to imitate the Italian style, but at the same time buy a piece of clothing or a unique accessory, respecting the modest style of their country. There are several examples of Italian designers who have proposed refined lines of Hijabs and dresses in keeping with the Islamic religion, but with a touch of Italian style. This factor, therefore, represents an opportunity for the Italian fashion sector, not only for the big brands but also for emerging designers who want to enter a new market niche. Muslim-friendly services related to other aspects of religion are appreciated but not fundamental devices. In general, their expectations of a hotel are not that far removed from non-Muslim tourists belonging to the same income bracket. The second profile that can be identified belongs to a tourist falling within a medium-high income bracket. They stay an average of 4 days, and visit the main Italian cities, paying attention to the artistic heritage but also gastronomic. Culture and religion in this case are more incisive elements. They pay attention mainly to the food aspect. Even if they adapt easily according to the supply available, they would like to have Halal food options. They travel in the company of their often-large family. Another aspect that should not be underestimated is the potential tourists who could visit Italy during the month of Ramadan. Many Muslims decide not to travel during this period because of the difficulty of carrying out the religious duties of this month. For this reason, most of the arrivals are concentrated at the end of the month. One way to season Muslim-friendly tourism could be to offer services (for example breakfast before sunrise, meals after sunset or room services), to allow Muslim tourists to travel safely even during the Ramadan period. In addition, having staff who speak Arabic and are educated on the customs and habits of Muslims could certainly be a point in favour of accommodation facilities. Moreover, holding conferences and seminars especially in the main tourist cities to explain the concepts of the Muslim-friendly tourism sector. Furthermore, spreading the awareness to recognise this phenomenon through government institutions and universities that have the most important role in clarifying its importance and the ability to increase the income of any tourist institution. All of this also helps to

mitigate the impact of Islamophobia by understanding Islamic culture from its primary sources. As well, concluding agreements and encouraging direct flights between Italy and the Islamic world and facilitating the acquisition of an Italian visa for middle-class groups. Few interviews have shown that special attention to Muslim tourists can make the rest of the clientele feel uncomfortable. Most of the clients are international, accustomed to confronting and living with individuals from any nation, religion or culture. Adopting Muslim-friendly solutions often involves minimal effort, with a large profit. Accommodation facilities should seriously consider this opportunity.

Recently, the tourism sector has faced many changes with the emergence of technological progress and the bifurcation of tourist demands. Thus, began the gradual transformation from mass to niche tourism, that is, to focus on certain types of tourism to be able to develop it and meet the demands of tourists. Currently, the tourism sector suffers from the worst crises it is going through due to the outbreak of the COVID-19 epidemic, which has led to huge losses and has put many countries' economies to the test, especially those that depend heavily on the tourism sector. Consequently, the Italian state should develop strategic and innovative plans to save this sector and avoid the minimal losses, starting with financial support and tax incentives, they must focus on diversification. In addition to strengthening traditional tourism, the idea is to focus on other tourism as it has many characteristics, such as seasonal, mountain and maritime, cultural, vegan and artistic tourism and sustainable tourism, and focusing in particular on Muslim-friendly tourism. Because the development of this tourism by providing Halal services can contribute to attracting Muslim tourists to Italy, which helps to increase revenues and create job opportunities, particularly, Muslim tourists have a high spending capacity compared to the global average. The complementary sectors, such as food and fashion, are among the most important means of attracting tourists. Since Italy is world-famous for these two sectors, they must be discussed in detail to serve the research objectives.

Concerning the fashion sector, Italy has always played a central role in this sector. There have been some Italian designers who have established themselves in the sector and whose fruits are still gathered, names such as Giorgio Armani, Gucci,

Versace, Dolce & Gabbana, Prada and Valentino (Steele, 2003). The fashion industry is a productive sector of enormous importance for the Italian economy with a turnover of 70.4 billion euros, worth 1.3% of national GDP (Mediobanca, 2020). Fashion is an essential part of Italian society and reflects the culture of the Italian people, where they are known for their good-looking interest "*La Bella Figura*" the term which expresses the good impression. Indeed, in the field of fashion, Italian excellence distinguished by the Made in Italy brand has always been recognized and admired all over the world (Paulicelli, 2014). Modest fashion is also growing strongly in Italy and has transformed itself from fragmented and artisanal into a real industry that organizes events and fashion shows, with its sites and magazines that tell the latest trends and the most beautiful collections and with a global organ that represents it: "Islamic Fashion and Design Council (IFDC)" (IFDC, 2017). Italy is the fourth in Europe for Muslim inhabitants (Pew Research Center, 2017a). This led to the birth of Italian brands and an interest in the sector both by foreign companies and by Italian fashion organizations. In Milan modest fashion officially arrived in 2018, during Fashion Week, when it was organized the Milan Fashion Week Modest Soirée (IFDC, 2018). Before that, the Turin Islamic Economic Forum in all its editions addressed the topic of modest fashion and its importance in the Italian economy (TIEF, 2017). As well, the Municipality of Turin organized in 2015, in collaboration with Thomson Reuters, Dubai Chamber and Dubai Islamic Economy Development Center the round table on modest fashion. the event involved key professionals and entrepreneurs from the world of modest clothing, so this emerging sector is mainly aimed at consumers of Islamic faith, as well as Italian entrepreneurs interested in expanding their brand to that consumer segment (YouTorino, 2015). Later, the Turin Fashion Week is back in 2017 with an even more international cut compared to the previous edition, to characterize the event was the Modest Fashion composed of 31 designers, most of them women (Torino Fashion Week, 2017). Also, Turin Fashion Week is back in 2019 in Turin with the rise of international designers in the modest fashion field (Torino Fashion Week, 2019). One of the lines of modest fashion that has had more resonance in Italy is the one signed by Dolce & Gabbana, which in 2016 launched its first Abaya collection officially dedicated to Muslim women. Abaya included looks with a

focus on Hijab (the veil to cover the head in this case) and abaya (a garment, usually black, that covers the whole body except the face, feet and hands) without forgetting the accessories. While for the tunics the chosen colours are sober and neutral. This initiative did not only talk about style, lines and fabrics, but also about culture and religion (CNN, 2016). Regarding the status of the annual Global Economy Report of 2019/2020 for modest fashion indicators which assesses the health of countries and the development of their ecosystem in this sector.

As previously mentioned, Italy was ranked sixth as the top ten advanced countries in the world of modest fashion, just preceded by Singapore as a non-Muslim majority country, and Italy has also ranked fourth as the largest exporter of modest fashion to the Islamic world with 955 million dollars after China (10.6 billion dollars), India (3.1 billion dollars) and Turkey (2.3 billion dollars) (Thomson Reuters and Dinar Standard, 2019). Although Italy is one of the most important countries in the field of fashion and has a huge infrastructure in this sector, there is a clear difference between Italy and non-Muslim majority countries, especially with China and India in exporting clothes to countries of the Islamic world. Therefore, Italy should activate conferences and research that talk about this topic to increase awareness and exploit the economic opportunity, whether in export operations or domestic markets or attract Muslim tourists to Italy during shopping times. Generally, Muslim women are interested in Italian elegance and fashion as much as their commitment to Islamic dress and seek to blend contemporary elegance with their religious and cultural background. Italian brands are appreciated by Muslim women their strength lies in the care with which they are made and in the excellence of materials and finishes, but in these brands, there are also many things to develop. In general, a more careful study of the needs of Muslim consumers is needed, which do not feel fully understood by Italian designers and brands. Designers must keep in mind that the modest fashion market is progressive and dynamic, which addresses different age groups, lifestyles and cultural diversity. Muslims cannot be viewed as a single fashion market each part of the Muslim world has its own culture and consumer behaviour and even the application of Islamic law on the way dress varies from state to state, also taking into account the Muslims in Western and Italian societies have different dress tastes imposed by cultural and social reality on

the one hand and the political and legal system on the other. Hence, Religious, cultural, social and legal factors inspired by the institutional theory are an important tool for Italian designers to understand and study different markets and how to access them, giving a new economic opportunity to the Italian fashion sector represented by Muslim consumers.

Regarding the F&B sector, this sector in Italy plays an important role in the manufacturing industry because it is the third most important sector (9.5%) (Bonetti, *et al.*, 2015). The food industry in Italy is considered one of the main elements of the Italian GDP and an important driver for the Italian economy and Halal F&B market is worth about 5 billion euros (HALKIAS *et al.*, 2014). The capability of companies to compete in fast-changing settings and requirements calls for ingenuity and smartness to foresee and develop opportunities to create innovation and value creation for all stakeholders (Afuah and Tucci, 2003). With the intensification of migrations, including the Muslims one, Italy too began to take an interest in the concepts of Halal in the economic sectors (Biancone and Radwan, 2014). In this context, even Italian companies in the F&B must seize the opportunity to satisfy the food needs of Muslim consumers. Some Italian companies have already obtained Halal certification and use it as a tool to differentiate themselves from competitors and to penetrate potentially prosperous new markets (Di Foggia *et al.*, 2011). According to the certification body Halal Italia belonging to the Italian Islamic Religious Community is one of the associations that represent Muslims in Italy said that in recent years, more than 90 Italian companies have been certified Halal (Halal Italia, 2019). While the certification body Halal International Authority has declared that there have been over 120 Italian companies that have adopted the Halal certification (Halal International Authority, 2019). Halal Global is also one of the most important Halal bodies in Italy and has stated that many important Italian companies have obtained Halal certification (Halal Global, 2019). Therefore, the Halal market with its rules can offer to Italian companies an opportunity for innovation and development given the great demand for Halal and compliant products (Biancone and Radwan, 2014). Following the success of non-alcoholic beer in Muslim markets (Miller and Hamdi Demirel, 1988), many international companies, including Italian, are moving to produce and market non-

alcoholic wine among Muslims (TIEF, 2017). Within the agri-food market, wine is one of the most globalized products with evolutionary and growth dynamics that are not reflected in other sectors (Mariani, Pomarici and Boatto, 2012) and Italy has always been one of the main protagonists of the world wine sector (Morrison and Rabellotti, 2017). At the national level, it is considered a leading component for the national economy (Santeramo, Seccia and Nardone, 2017). Also, that food product in Italy is closely linked to high-quality standards with an inherited tradition (Manniche and Testa, 2010), and due to the biodiversity and climate in Italy, each region and territory has unique characteristics that reflect on the fruits it produces and, in particular, on the wine. Italy is, by far, the country with the greatest wine diversity (Bernetti, Casini and Marinelli, 2006). Wine has been an integral part of Italy's culture for centuries. Many of the wines currently produced have a very long history and tradition. Some ancient families have always been wine producers, and continue to carry on the tradition (Santeramo, Seccia and Nardone, 2017). The Italians have put particular care and dedication into wine, in fact, at the table, a glass of wine is combined with each dish (Simon, 1997). In the wine sector, innovation represents a fundamental element to keep pace with the times and compete with producers. The concepts of tradition and typicality are not obstacles to progress but, on the contrary, the combination of respect for traditions, product quality and innovation is the basis on which to build an effective sustainable competitive strategy (Bernetti, Casini and Marinelli, 2006).

With an increasingly competitive global scenario with many historic and emerging players moving with great dynamism in the wine sector, there is a need to adopt new strategies and look for new markets for wine made in Italy (Morrison and Rabellotti, 2017). Instead, the F&B traditions of Islam differ between Halal and Haram, in fact, the Islamic Shariah strictly forbids alcoholic beverages (Riaz and Chaudry, 2003). Therefore, the Halal market with its rules can offer to Italian companies an opportunity for innovation and development given the great demand for Halal and compliant products (Biancone and Radwan, 2014).

The wine sector, the typical agricultural productions and the tourism that revolves around this sector have experienced a particularly favourable moment in recent decades which may determine in the future new and more stable elements of

regional competitiveness (Pastore, 2002). Indeed, the wine sector in recent decades has profoundly changed both in terms of demand and supply and this has resulted in the birth of an enlarged business with new characteristics (Zanni, 2004). Wine is now considered part of the heritage of territory and can therefore be considered a resource capable of generating a flow of tourists curious to know the source of the product, the places and methods of production (Asero and Patti, 2009). Certainly, food and wine tourism can provide an advantage to the locality (Carlsen, 2007). Therefore, in the wine sector, as well as in food and wine tourism, both environmental and cultural and landscape properties assume exceptional importance. In particular, Italy has always been an ideal land for tourism but, only recently, the importance of wine has been felt not only regarding consumption and production but also to the attractiveness of this product closely connected to the territory (Romano and Natilli, 2009).

One of the most prominent examples of this is the interview with the BOSCA Company, which produced Halal wine that matches the requirements of the Muslim consumer, and thus he may play the role of a tourist and visit the company's historical headquarters and the surrounding geographical area, which is considered one of the most important attractive areas with wine and related food tourism. In fact, according to the conclusions of the interview companies operating in countries where there is a system of quality labels with particularly pervasive legislation have strong restrictions on the possibility of introducing radical innovations to their BM in the wine sector. However, innovation plays a very important role in the evolution of the wine world and even in the countries most attached to traditions. In line with what has been said so far, the BOSCA company operating in the Asti area has managed over the years to constantly update itself by introducing innovations on its BM without upsetting the peculiarities of local production. To make a new wine that is commercially successful, in-depth studies by qualified winemakers are needed. From this point of view, those products realized starting from the study of the needs of the consumers following strategies based on the demand and the demands of the market are included. Following this strategy of market pull-type, the producers, starting from in-depth market analysis, gather a lot of information on consumers' needs and produce their products to satisfy them by experimenting with

different solutions until the desired result is achieved. The historic company in the Asti area has decided to create a non-alcoholic sparkling wine for the Muslims after having noticed their importance as a market both in Italy and the rest of the world and to conquer this slice of the market has thought of a new product. One of the most significant examples of product and process innovations introduced by producers located in the Asti area is the non-alcoholic white and red sparkling wine which is an alcohol-free beverage to meet the needs of consumers and desire to diffuse and share part of the Italian culture and heredity to be extended to everyone even for consumers who are fond of the Italian cuisine but never been able to take part of these traditions before. To obtain non-alcoholic red sparkling wine, unfermented grape must be used, the red grapes selected and harvested only when sweetness and acidity are perfectly balanced are pressed and macerated in direct contact with the peel of the grapes, which yield the typical purplish-red ruby pigmentation give the red sparkling wine its particular colour.

As for the white sparkling wine, the unfermented grape must use the peculiarities of the white grapes, selected and harvested only when sweetness and acidity are perfectly balanced. The taste of acacia flowers and honey flavour the basic floral notes with a hint of acidity, while the timid straw yellow colour is the background to the aroma of the must. The cap for the two sparkling wines is re-closable and preserves the bubbles over time, ensuring that the quality can continue with each new opening of the bottle, while to create the bubbles we use carbon dioxide to give the drinks light and sparkling taste with a pinch of acidity. Non-alcoholic sparkling wine is taken as a smooth aperitif or with ice, paired with salads, with fresh goat or sheep cheeses. It can be eaten during meals with orange segments or with traditional Arabic cuisine, labneh (a kind of yoghurt cheese) on vegetables or bread, goat and sheep cheeses, feta, seffa (a dessert with couscous, almond, cinnamon and milk with orange blossom). It can be combined with desserts such as panettone or pandoro, cake, cheesecake, small pastry, meringues and dried or candied fruit, and dates. This non-alcoholic sparkling wine is certified by Halal Global is a control and certification body, for both Italy and abroad. The company has obtained two Halal certifications, the first in 2015 and the second in 2017 and the validity of the certificate continues until 2020. The sparkling wine in the two versions white and

red without alcohol did not only attract Muslim consumers but also abstainers (who do not drink alcoholic beverages). This special sparkling wine line was created to allow even those who do not drink alcohol (such as Muslims, abstainers, but also children) to be able to drink this product, the company has also thought in the past of the Kosher version (Jewish law) to reach the observant Jews.

The spread of the non-alcoholic wine production began in Italy, the non-alcoholic sparkling wine, for example, was presented at the Turin Islamic Economic Forum, during which the participants were able to taste the two versions, white and red, of sparkling wine without alcohol where the authors were present and tried both of products and have interviewed with many Muslims who were present in the event and who all have tried both of the innovative non-alcoholic red and white wine. The non-alcoholic sparkling wine already sold both in heavily Muslim areas such as the Arab countries and Africa, especially Nigeria, Gabon, Ghana and Senegal, both in other areas such as the Caribbean and the Baltic Republics. The Halal had initial success, but the growth potential is highly wide. The product was also launched at 'Gulfood', in Dubai, that is considered the most important F&B industry event aimed at Middle Eastern markets, South Asia and Africa. The company targets the collaboration with Alitalia - Etihad: on the Muslim routes for offering a glass of non-alcoholic sparkling wine as a welcome gesture. The company's production has increased steadily over the years, going from 100,000 bottles in 2013 to 325,000 in 2017, on global production of 75 million bottles per year in 40 countries around the world. That is why this innovative project must work to attract the Muslim tourist to the Piedmont region to live the experience in a Halal manner linked to both wine and Italian cuisine like other tourists. According to what has been concluded, this factor can play a very effective role in developing Muslim-friendly tourism in Italy.

4.5 IMPLICATION OF THE STUDY

After studying this new phenomenon, there are some implications from the point of views of theoretical and practical.

4.5.1 Theoretical Implications

This research at the literature level has covered the gaps in the scientific and research articles on best practices and factors affecting the Muslim-friendly tourism sector and the complementary sectors of any country wishing to develop this type of tourism from the perspective of institutional theory and stakeholders. Based on the study of Islamic concepts very carefully and their relationship to economic activities in a specific way, the tourism sector and its complementary sectors such as food and fashion are currently an effective component of tourist attractions, especially in major tourist countries.

In the first degree, the gap was covered by identifying the factors affecting the tourism sector for all countries, especially in non-Muslim majority countries. Therefore, 18 factors were identified as an indicator of attracting a Muslim tourist, but the paradox is that these factors cannot be generalized in all tourist countries with the guidance of institutional theory. Indeed, each context has its characteristics, and here it can be divided into two types, Muslim majority countries and non-Muslim majority countries. It has been observed that the best Muslim-friendly tourist destinations belonging to non-Muslim majority countries did not exceed the best Muslim-friendly tourist destinations of Muslim majority countries in any of the elements and have achieved ranks somewhat behind, especially in Western countries, and this indicates that determinants are affecting that. Thus, based on institutional theory, it was discovered that there are 3 main determinants: cultural, social and political. Indeed, through the study of the literature, the relationship between the Islamic world and Western countries was analysed, as they include many major tourist countries and is linked with the Islamic world by historical relations, therefore it was discovered that there are cultural and social differences that prevented the development of this sector in the required manner, although it

has many strengths. Hence, it is necessary to take advantage of the launch of dialogue processes and rapprochement between these two worlds, culturally and socially, to show the true image of Islam from its main sources and to enable cultural convergence that encourages a more understanding of the principles of Islam and helps to develop this sector in the major western tourist countries. Recently, a socio-political determinant has emerged linked to the spread of the concept of Islamophobia in Western countries as a result of terrorist acts, which created a stereotype of Islam and prevented the development of any economic sector related to Islamic concepts. Therefore, agreements must also be formally concluded between these two worlds. The major religious leaders must work to activate the concept of interfaith dialogue and limiting the spread of this phenomenon, which sometimes causes social strikes and paralysis in the progress of humanity, and this naturally leads to curbing the progress of the Halal sectors in many countries of the world and this is unacceptable due to the discriminatory behaviour it carries.

At the other end, the institutional theory was used to distinguish between the Islamic peoples in the fashion sector. The fact that the Islamic world also differs between itself by determining the type of clothing and this is due to religious, cultural, social and legal determinants. Despite the attachment of the largest percentage of Muslims to their beliefs, religious commitment is not equal among them, and this also reflects on the manner of dress. Also, legal determinant has a fundamental role, there are Islamic countries that impose Shariah in all aspects of life in public places. On the other hand, there are non-Muslim majority countries that impose civil laws. Even cultural determinant has a real role, Islamic societies are present in various parts of the world and Muslims are affected by time and place, and this also reflects the way of dress.

All these determinants must be taken into consideration by researchers and actors in the fashion sector in Italy to know the tastes of Muslim consumers, whether in export operations, local markets, or tourists during shopping periods. These determinants are also reflected in the tourist requirements between one Muslim and another, as there are degrees from high to low according to religious commitment, cultural and social orientation. Therefore, must consider these determinants emanating from the institutional theory. In addition, it was also based mainly on

stakeholder theory related to innovating a BM in order for the company and hotels to provide its products and services in conformity with the Shariah and attract a very large segment of Muslim customers, especially during tourism trips, and here the focus was on two concepts. First, by creating value for customers by fulfilling their needs in a way they see fit, which generates loyalty and increases the value of the company itself. Secondly, by capturing value, this is a concept that seeks to capture the economic opportunity in the market by observing the market and its dynamism, understanding the complex requirements of customers and trying to attract them by satisfying them to achieve profits and raise the value of the company.

All this enhances the competitiveness of the company considering the competitive atmosphere in which the global economy lives. For example, the study sought to cover the gap in the lack of studies on BMI for the agricultural and hotel sectors, especially in the Halal F&B sector and the Muslim-friendly hotel sector, by highlighting a company or hotel that adopts BMI, taking into account cultural and religious aspects.   For the ability to innovate in the production and service manner; maintaining competitiveness; value creation and capturing, this reflects the adoption of a new strategic plan in their activities. Therefore, Muslim-friendly tourism services, along with complementary sectors, revolve between two theories. The first that identified determinants that cannot be exceeded according to context and its characteristics. The second seeks to achieve maximum value creation and capture by attracting the largest segment of customers to achieve the greatest competitive rate.

Researchers should consider them in the field of Halal sectors, especially in the Muslim-friendly tourism sector. In our turn, we propose to determine a special model as an index of best practices consisting of Muslim-friendly services that are compatible with the non-Islamic, Western or Italian context.

4.5.2 Practical Implications

From a practical point of view, this research presented, as a first stage, a guide that contains 18 influential factors in developing and improving Muslim-friendly

tourism in general, especially in Muslim-majority countries. But if cultural, social and political determinants are taken into account, then a specific model must be proposed as an index of the best practices in non-Muslim-majority tourist countries principally in the western context supported by innovative models of many sectors to stimulate Muslim-friendly tourism sector.

In general, the factors explained in detail all the needs and services desired by the Muslim tourist as well as showed what policies and plans required from the public and private sector to promote Muslim-friendly tourism and attract the Muslim tourist. Starting from our analysis, the strategies that tourist destinations and actors in the tourism sector could adopt to increase the influx of Muslim tourists and in general to exploit their potential are: - provide Muslim-friendly restaurants with Halal certification as the availability of Halal food is one of the first services that Muslim travellers seek, especially when looking at Halal local cuisine products, as it allows them to have a more pleasant experience and close to the culture of the destination chosen as a destination for travel; - develop the tourist accommodations with particular attention to the Muslim-friendly services (Halal food, facilities of prayer, toilet adapted to the needs of Muslims, TV programs suitable for the family, the absence of alcoholic beverages in the minibar, different times of access to the pool and gym for women, etc..) and the provision of large rooms able to accommodate more members of a family, - it is necessary to carry out marketing actions aimed at promoting the natural and cultural heritage, such as mountains, lakes, parks, museums and monuments for tourist destinations in the countries of origin for Muslim-friendly tourism; - implement a training plan and Arabic and English language courses for personnel operating in the tourism sector. In fact, the Halal rules and the means of communication must be known by all those who are part of the tourist industry; - provide Halal restaurants, prayer areas and toilet adapted to the needs of Muslims at major airports and offer Halal meals and alcohol-free drinks on board of a plane; - promote direct flights between the airports of the Islamic world and the airports of tourist destinations and facilitate procedures for obtaining tourist visas for Muslims, especially for Western countries; - establish conferences, symposia and workshops to highlight the importance of Muslim-friendly tourism and its characteristics, in addition, encourage and grant tax

exemptions to start-up wishing to enter this sector; - maintain the political situation and provide maximum security for tourists and spread religious tolerance so that tourists do not find obstacles or religious problems can be exposed during their stay. As well, this research presented company and hotels that embraced a BMI that could be followed by any company or hotel that would like to adopt a similar BMI in the Halal F&B sector or Muslim-friendly tourism. Likewise, the religious, cultural, social and legal influencing factors that serve the actors in the fashion and tourism sector have been identified to understand and study the different Islamic markets and how to achieve their demands.

Before entering, to explain the specific model for non-Muslim-majority tourist countries, we must remember the difference between "Halal-friendly" and "Muslim-friendly" they are a bit alike, as mentioned in the literature previously. The first term refers to those products and services that are closest to Shariah, and the company or hotel must provide Halal products and services only. The second term is more elastic and refers to those products and services that respect the Islamic religion in which the company or hotel can provide both Halal and non-Halal products and services. Therefore, when talking about this concept, especially outside the Islamic context, attention must be paid to the name, even as not to create confusion and misunderstanding, especially in a culturally and socially diverse environment and has specific political orientations. Accordingly, we preferred to call this new concept "Muslim-friendly tourism" and not "Halal tourism" due to considerations regarding institutional pressures. This suggestion also serves theoretical implications. Additionally, the first concept is considered more attractive and less controversial according to the opinions of the interviewees (personalities), especially in the major tourist countries. It is also very necessary to devise a special slogan for this new niche tourism to be placed on important tourist facilities to facilitate for Muslim tourists to choose places that can suit their religious and cultural needs, such as the logos of other niche tourism types.

After our extensive reading and studies, we can propose a special model as an index concerning best practices for developing Muslim-friendly tourism in tourist countries with a non-Muslim majority, especially in the Italian context in terms of providing: -Halal F&B (especially Halal Italian traditional food that is one of the

most appreciated internationally, with a focus on Halal wine as an important tourist attraction for the Italian regions) in restaurants, hotels, onboard and all-important tourist facilities; - prayer services in tourist establishments (especially in airports and hotels); - toilets adapted to the needs of Muslims (especially in airports and hotels); Muslim-friendly hotels by providing (Halal food, Ramadan services, TV programs suitable for the family in the room, removing alcohol from the minibar); Modest fashion (many Muslims relate their tourism trips on shopping, especially to world-famous cities such as Milan, Paris, London and New York); Swimming pool, gym, wellness & spa and jacuzzi reserved for ladies in private villas only; staff with a background on Islamic culture to overcome obstacles. In addition to the general logistical measures such as conferences, training courses, activating relations and strengthening flights with the Islamic world, facilitating obtaining visas, limiting the spread of Islamophobia, etc.

CHAPTER 5 CONCLUSIONS

5.1 CONCLUSION

This study showed that the Islamic religion is comprehensive in all aspects of life by laying down the rules stipulated by Shariah to regulate the social and economic aspects in particular and explaining the relationship between the Islamic religion, the tourism sector and the complementary sectors such as food and fashion, and how the Islamic faith emphasized the obligation of the Muslim to adhere to the principles of Halal during tourist trips related the main requirements that he cannot dispense with, whether they are products or services, and how the cultures and systems of each society play a prominent role in determining the provision of the required needs. In general, catering to consumers' needs based on their religious and cultural requirements represents a new direction for growth and development for companies in any sector. The Islamic religion is the second-most in the world, and in the next period, it will become the first religion. The relationship between Muslims and their religion is solid. This greatly affects their lifestyle, even if the percentage of commitment varies between them. That is why Muslims constitute a large share of the market that is still considered largely untapped, especially outside the Islamic world. The Halal sectors in the Islamic economy consist of about 6 sectors, including tourism, food and fashion, etc. Muslim-friendly tourism has shown to be a new business opportunity in the global tourism sector represented by Islamic consumers, so there is a strong demand to satisfy it.

Despite the various research confirming that Muslim-friendly tourism is a growing segment and thus it is an important opportunity for the global tourism sector, especially for non-Muslim majority countries, especially the most visited countries, there is still a hesitant attitude on the part of all parties working in the tourism sector. Likewise, modest fashion has also transformed from a religious issue into a huge economic market and has prompted fashion designers to pay attention to Islamic traditions and culture. Many international fashion houses are starting to incorporate Islamic elements into their collections due to the large consumer market.

The research also focused on the Halal F&B sector that is permitted according to Islamic dictates and the opportunities that exist in this sector. On the other hand, the capability of companies and hotels to compete in fast-changing settings and requirements calls for ingenuity and smartness to foresee and develop opportunities to create innovation and value creation for all stakeholders. The capability can be conveyed in adopting changes to the BM of the companies. Therefore, companies and hotels essentially should have the capacity and ingenuity to review their BM efficiently and effectively. The main objectives of this study are to cover the gaps and address the lack of studies relating to the Muslim-friendly tourism sector and complementary sectors. Starting from understanding the principles of Halal and its reflection on the economic sectors to identifying the factors affecting the development of the Muslim-friendly tourism sector for countries that need to access this sector, especially the tourist countries with a non-Muslim majority. The study focuses heavily on the Italian context, where the researcher searches for the reality of Muslim-friendly tourism in detail and the ability of Italian tourism facilities to seize the potential opportunity in the Halal market, taking into account the cultural and religious aspects and through their ability to adapt the BMI to innovate appropriate products and services for Muslim consumers to preserve on their competitiveness and sustainable value creation. As well, consider the influencing determinants such as the cultures and systems of each society that affect the spread of this sector and the way of dress.

In the first stage, the study applied a comparison between 6 countries from Muslim majority countries and non-Muslim-majority countries and developed a framework index consisting of 18 factors believed to be a model for best practices for Muslim-friendly tourism, which represents a proposal for destinations or countries that need access to this market in general. As for the second stage, after analysing the rankings of the most visited countries about Muslim-friendly tourism, the Italian context was determined as a case study, on the one hand, because it ranked late in this sector. On the other hand, what it bears of potential could make it one of the most advanced countries in this sector outside the Islamic world at the latest. In this stage, interviews were used with Islamic personalities, Muslim-friendly hotels found within the Italian context and with an alimentary company in the field of Halal wine.

In the first stage, the results showed that Muslim majority countries outperformed non-Muslim majority countries in terms of spending and receiving Muslim tourists in this sector, but most non-Muslim majority countries need more integrated development policy due to the weakness of the tourism infrastructure of some of them to attract Muslim tourists better. While some non-Muslim majority countries have made some progress in this sector in terms of implementing Halal standards, they can significantly improve their performance as they have a developed tourism sector that only needs minor adjustments to attract more Muslim tourists.

As for, the most visited countries in the world do not match their classification with Muslim-friendly tourism, as they occupy somewhat remote locations except for Turkey. Mexico, China and Italy are still destinations that are not very frequented and with a weak structure of Muslim-friendly services. In the second stage, most of the interviewees emphasized that although Muslim-friendly tourism has developed a lot in these years on the one hand, and Italy consider one of the most important tourist countries in the world and a place of admiration and appreciation for Islamic societies, on the other hand, it is a low-frequency destination for Muslim-friendly tourism and has a weak structure for Halal products and services suitable for Muslims due to the absence of Italian awareness for this field represented by their lack of understanding of the importance of Halal sectors. Regarding the second branch of interviews with Muslim-friendly hotels in Italy, despite their small number relative to the size of the huge hotel sector in Italy, it was also found that most of them provide mediocre services to Muslim tourists. On the subject of the third branch of the interviews related to the company producing Halal wine in Italy, it was revealed that there are serious attempts in Italy to exploit the Halal sectors and could help in developing the Muslim-friendly tourism sector through the attractions related to innovative products so that also Muslims or people who prefer to consume non-alcoholic beverages can have the experience of the famous traditional Italian cuisine on one hand and respecting their religious beliefs on the other hand.

In recent times, many characteristics of the tourism sector have changed as a result of developments on all technological, transportation, social and economic levels, which led to a continuous increase in tourists every year despite the current global

health crisis as a result of the COVID-19 epidemic, which resulted in heavy losses in the sector. Accordingly, on the one hand, the tourism sector is witnessing transformations in its general concept by gradually changing from mass tourism to niche tourism, and on the other hand, it is observing troubling challenges resulting from the global epidemic. Therefore, countries whose economy is based on the tourism sector must consider these challenges and changes by adopting new ideas and resorting to innovative strategic plans to increase the number of tourists.

For example, the Muslim-friendly tourism sector represents a real opportunity for major tourist countries, especially Italy, as it is considered one of the most profitable sectors, and according to experts, it will grow stronger in the coming years. Italy has many potentials to attract niche tourism of all kinds, including the Muslim-friendly tourism sector. It should adopt the factors affecting the development of this sector in proportion to its contextual conditions and exploit the complementary sectors that are the strengths such as the food and fashion sector to attract many tourists.

Indeed, Italy can play a pivotal role in the modest fashion sector due to its enjoyment of the highest quality in materials and workmanship and because of Italy's international reputation in the fashion sector. Therefore, modest fashion must be viewed as a business opportunity for Italy and take into account the religious, cultural, social and legal factors derived from Institutional theory to better understand market dynamics and requirements in Italy.

As well as the serious initiatives noted in this study represented by the Halal wine Company, this product has increased the company's revenue level. Above all, he has contributed immensely by adapting this BMI to creating company value for all stakeholders. In addition, the innovative products contribute positively from integration perspective the need to socialize by sharing a good drink, but not alcoholic, the drink is felt not only by Muslims but also by all those who for various reasons abstain from alcohol and thus the wide range of consumer satisfaction. These initiatives encourage the tourist attraction and activation of the Muslim-friendly sector in Italy, the companies and other tourist facilities must adopt such initiatives because of the great benefits they contain.

As well as with some recommendations should be taken into consideration; Firstly, the lack of awareness and knowledge in Italy regarding the typology of the Halal sectors and its guidelines and standards that requires complete adherence to the Shariah which is not against to non-Muslim cultures but in fact, it is an ethical principle. Secondly, the development of the Muslim-friendly tourism sector does not only represent economic benefits but also social benefits by promoting cultural exchange with tourists from other backgrounds and can reflect a positive and reciprocal image and also enhance the social integration of the Muslim community in Italy by providing employment opportunities for them and meet their religious and cultural needs. Thirdly, satisfying the Halal standards, it is important to mention that companies should pay attention not only to the ingredients but should also consider the whole production and supply chain, and logistics processes to be all meeting Halal requirements. Fourthly, one of the most important challenges is the reputational risk that companies must bear if someone checks products or services and discovers that they do not fully comply with Halal requirements. Finally, the challenge of gaining consumer confidence in the Halal markets and satisfying their Cultural diversity needs.

5.2 LIMITATIONS OF THE STUDY

The most prominent limitations of this study can be identified through two main points. First, this research focused on the Italian context as a model for tourist countries with a non-Muslim majority to analyse the reality of Muslim-friendly tourism. In fact, there are many reasons for choosing Italy as a single case study. But there is no doubt that there are some unique Italian characteristics that cannot be applied in similar contexts such as other European countries or, of course, non-Muslim majority countries in other regions, such as Asian or American tourist countries, for example. Therefore, some conclusions can be generalized among these countries but not all of them. Second, it relates to the Italian context itself. This research conducted interviews with the largest number of Islamic personalities from many countries of the Islamic world but could not communicate with everyone. Also, the focus has been on interviews with hotels and one Halal

production company, knowing that many tourist establishments must be contacted to understand more clearly the general reality from each point.

5.3 SUGGESTIONS FOR FUTURE RESEARCH

Perhaps the most prominent suggestions for future research are to focus the study on other tourist countries with a non-Muslim majority, individually or collectively, to more accurately understand the reality of Muslim-friendly tourism in these countries and to know the unique characteristics related to them and to develop this sector on their part. This also helps the process of comparison between them and the Italian context, to see the extent of the similarities and differences in the application process and what are the main weaknesses and strengths of each context in this area. As for the second suggestion, it is related in Italian context itself, by expanding the research of analysis to include other tourism facilities, to know more clearly the reality of this sector and other basic requirements that constitute influencing factors for the development of Muslim-friendly tourism in Italy.

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APPENDICES

Appendix 1 List of Interviews with Muslim-friendly Hotels in Italy

Hotel	Source of data	Contact
1. Albergo Trattoria Alessi	https://www.tripfez.com/en	info@hotelalessidesenzano.com
2. Corso 281 Luxury Suites	https://en.halalbooking.com/corso-pantheon-rome/p/479	suites@corso281.com
3. Fh55 grand hotel mediterraneo	https://www.halaltrip.com/crescentrated-halal-hotels-resorts/?query=&country=Italy	bianchi@fhotels55.com
4. Hotel Four Seasons Milan	https://www.tripfez.com/en	marco.montrone@fourseasons.com
5. Hotel Kappa	https://en.halalbooking.com/hotel-kappa-mestre-mestre-venice/p/117	info@hotelkappa.com
6. Hotel la Floridiana Capri	https://www.tripfez.com/en	info@lafloridiana-capri.com
7. Litoraneo Suite Hotel	https://www.tripfez.com/en	LITORANEO@TONIHOTELS.IT
8. Petit Palais Hotel De Charme	https://halalando.com/it/halal/hotel-it/job_listing_region/via-molino-delle-armi-1-milan-20123-italy-petit-palais-hotel-de-charme/	info@petitpalais.it
9. Rege Hotel	https://www.tripfez.com/en	frontoffice@regehotel.it

10. Resort Villa Maiani sas	https://en.halalbooking.com/villa-maiani-mazara-del-vallo/p/2404	v.maianiresort@gmail.com
11. The Tribune Hotel	https://en.halalbooking.com/the-tribune-hotel-via-veneto-rome/p/798	thetribune@aghotels.it
12. The Independent Suites	https://en.halalbooking.com/the-independent-suites-termini-rome/p/867	theindependent@aghotels.it
13. Rome Life Hotel	https://en.halalbooking.com/rome-life-hotel-rione-monti-rome/p/837	info@tridentecollection.com
14. The Britannia Hotel	https://en.halalbooking.com/britannia-hotel-termini-rome/p/866	thebritannia@aghotels.it
15. The Independent Hotel	https://en.halalbooking.com/the-independent-hotel-termini-rome/p/832	theindependent@aghotels.it
16. Mood Suites Tritone	https://en.halalbooking.com/mood- suites-tritone-trevi-rome/p/865	info@tridentecollection.com
17. Rome Times Hotel	https://en.halalbooking.com/rome-times-hotel-rione-monti-rome/p/868	info@tridentecollection.com
18. The Telegraph Suites	https://en.halalbooking.com/the-telegraph-suites-trevi-rome/p/869	thetelegraph@aghotels.it

Appendix 2 List of Interviews with Socially Influential Personalities about Muslim-Friendly Tourism

Interviewee	Contact
Mrs Ababsa Nawal	sajs@consulatgeneralalgeriemilan.it
Dr. Abdulnaser Bokhador	https://kuwaitconsulate.it/contatti/
Anonymous for privacy	You can ask for his email
Dr Bahjat Majali	You can ask for his phone number
Dr Essam Shafei	http://www.uoaparab.com/contact-us.aspx
Dr Mohamad Zaraket	m.zaraket@libero.it
Dr Saleh Al-Tarawneh	embroma@jordanembassy.it
Dr Mrs Carmen Vocaturo	https://www.halalint.org/it/contatti-halal
Dr Mohammed Halaiqa	http://www.jordanpolitics.org/en/senate-member/25/mohammad-ahmad-halaiqa/7
Shaikh Abbas Damiano Di Palma	http://islamshia.org/contattaci/
Ms IlhamAllah Chiara Ferrero	https://www.coreis.it/contact
Mr Khaled Safran	https://www.halalto.org/chisiamo/
Ms Lina Shabib	You can ask for here phone number

Mr Abdallah Khawaldeh	http://www.jordanpolitics.org/en/lower-house-member/71/abdalla-khaleef-al-shenwan-al-khawaldeh/2
Mr Ali Khreis	Hkhreiss8@gmail.com
Mr Hassan Samid	http://www.conf-islamica.it/confederazione-islamica-italiana/contatti/
Mr Moustapha Hajraoui	http://www.conf-islamica.it/confederazione-islamica-italiana/contatti/
Dr Murouj Kasim	https://milan.consulate.qa/en
Dr Maad al nasiri	https://milan.consulate.qa/en
Dr Mohamad Khalil	http://www.lebconsulatemilan.it/contatti/
Prof Dr Foad Aodi	http://www.foadaodi.info/benvenuti/
Dr Yassine Baradai	https://ucoii.org/contatti/