# Islamic Hotel Indicators: A Bibliometric Study

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## Cover Page Footnote

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This study reviews research on the theme of Islamic-based hotels in reputable journals. It uses bibliometric analysis of a selected 67 articles related to Islamic hotels published by national and international journals. The entire sample of journal publications have been published in the ten years from 2011 to 2020. The results show that in researching Islamic hotels, case studies are dominated by Malaysia, following by Indonesia. Network visualisation shows that the development of Islamic hotel research is divided into 4 clusters. Furthermore, based on the concept of Imam Shatibi's higher objective (Raysuni, 2005), the indicators for Islamic-based hotels can be divided into 6 goals, and a total of 44 indicators. A further finding is that qualitative research (58%) is still more prevalent than the quantitative approach (42%).

**Key Words***: Islamic hotels, bibliometric analysis, Islamic-based hotel

## Introduction

Tourism is one of the main sectors that influence the global economy. The tourism sector contributes 9% of total world's GDP. The tourism sector has also evolved from being seen as a homogeneous mass-circulation of people to become more focused on consumer segments and niche markets. Examples of niche markets range from ecotourism to medical tourism, education based tourism, to Halal tourism and many other examples. Halal tourism is developing because of the continued growth in numbers of Muslim tourists. According to Mastercard-CrescantRating, in 2026, there will be 230 million Muslim tourists in the world who will spend 180 billion US Dollars in ordering travel online.

Halal tourism is a concept that presents products and services which are focused on meeting the needs of Muslim worshippers when traveling. Muslim needs are motivated by the obligation of every Muslim to carry out worship and stay away from prohibited elements. Muslim needs should be served by providers whose

product is based on the pillars of Islam and the pillars of faith. For example, Muslims must pray five times a day and consume Halal food according to Allah's commands in the Qur'an. Mastercard-CrescantRating classifies the needs of Muslim tourists into three categories, namely: need to have, good to have, and nice to have.

In its development, Halal tourism involves a variety of industries, ranging from transportation to recreation, and from restaurants to accommodation. From these sectors, industries that are considered as a priority in fulfilling the needs of Muslim tourists are airports and Sharia hotels (Mastercard-Crescentrating, 2019). This viewpoint is supported by COMCEC OIC which analyses the needs of Muslim tourists in travel and as a result, they suggest that Muslim tourists feel the hotel is important and must provide Halal food, offer ablution facilities in the toilet room, must not provide alcohol and must provide food for *sahur* and breaking the fast in the fasting month.

Islamic hotels are facilities in which operational activities and services are in accordance with the principles of the Qur'an and Hadith. There are several other terms used in describing Islamic hotels, namely Halal hotels, Sharia hotels and Muslim-friendly hotels. The main difference

between Islamic hotels and other hotels is in the facilities that are offered. Islamic hotels provide free rooms for prayer along with prayer facilities, the Qur'an, *mukena*, bathrooms with water taps that make it easy for ablution, *qibla* direction, and food and drinks which has been certified as Halal. Islamic hotels do not allow unmarried couples to stay in one room. An interesting feature of Islamic hotels is that they are expected to be universally accepted by all groups, and are not limited to Muslim tourists. Providing all of these services accommodates the needs of Muslim tourists and thus, such hotels are expected to attract Muslim tourists. At present, there is a significant gap between the number of Islamic hotels and other hotels, but, the demand for Islamic hotels continues to increase along with the increasing number of Muslim tourists. One issue however is that Islamic hotels do not have clearly established standards, so there are differences in application between one Islamic hotel and another.

The development of Islamic hotels goes hand in hand with developments in research on Sharia hotels and Halal tourism. Research related to Sharia-based hotels has been around since at least 2011 with more than 60 papers published since that time. This means that the development of research on Sharia hotels has occurred over the period of a decade. Therefore, a discussion about the development of research related to Islamic hotels is very timely indeed.

This study aims to explore the development of research related to Islamic hotels using a bibliometric analysis approach. The elements presented in this analysis are related to the year of publication, topic, country case studies, methods, citations, keywords, authors and journals that publish papers related to Islamic hotels.

## Literature Review

Islamic hotels are hotels where services and operations are in accordance with sharia principles. Islamic hotels are not only limited to providing Halal food and drinks, Islamic hotels also need to provide facilities that meet the needs of Muslim tourists. Primarily, Islamic hotels are here to meet the needs of Muslim tourists.

In operational terms, there are no specific standards in the implementation of Islamic hotels, even though it is understood that standards are needed to encourage more hotels to apply Islamic principles. Some previous studies suggest the necessary minimum standards of Islamic hotels, namely:

1.  Providing Halal-certified food and drinks.
2.  Providing the Koran, prayer equipment and Qibla direction in each room.
3.  Mattresses and toilets do not face the Qibla direction.
4.  There is no entertainment that is not in accordance with the rules of the Qur'an.
5.  Hotel employees wear clothes that are suitably modest.

| Table 1. Islamic Hotel Standards | |
|---|---|
| **Muslim tourist needs** | **Sharia principles that can be implemented in Islamic hotels** |
| Activities of worship:<br> - prayer equipment<br> - Fasting<br> - Paying zakat<br> - Hajj | Services to meet the needs of worship:<br> - Water taps, a set of prayer equipment, the Quran, prayer times, qibla direction, mosque location, *sarong*, *mukena*, prayer time reminders.<br> - Food for dawn and breaking fast, *taraweh* congregate in the mosque<br> - Paying zakat via the hotel<br> - Socialisation of knowledge about Hajj |
| General needs of Muslim tourists:<br> - Food and Drink<br> - Facilities<br> - Entertainment | Services that can be provided in meeting the general needs of Muslim tourists:<br> - Halal food<br> - Separate facilities for male and female guests<br> - Does not provide adult entertainment facilities<br> - Provides religious tourism packages |
| Rules of sharia principles that must be observed by Sharia hotel management:<br> - Management<br> - Finance<br> - Operational<br> - Interior design & decoration | Hotel management follow sharia principles:<br> - There is no usury in its finances<br> - Dress code<br> - Separate floor for female and male guests<br> - Toilets do not face the Ka'bah<br> - Staff display no decorations on human body parts. |
| | Source: Zafir (2015) |

6. Separate facilities are provided for men and women, both in the pool and the salon.

7. Separate floors/rooms are provided for unmarried male and female tourists.

8. No gambling and alcohol are allowed in an Islamic hotel environment.

9. Prohibited food and drink are not provided in the room refrigerator.

Zafir (2015) tries to establish operational standards for Islamic hotels based on the needs of Muslim tourists which are described in Table 1.

Islamic hotels are universal, they are not limited to Muslims. In Islam, Halal food represents cleanliness, safety and guaranteed quality. Therefore, non-Muslim tourists can be comfortable in consuming food in Islamic hotels. Besides, Islamic hotels do not allow alcohol and gambling in their hotels. This is clearly good for the physical and mental health of both Muslim and non-Muslim tourists.

Islamic hotels provide many benefits because they have a competitive advantage compared to other hotels. After all, the demand for Halal products and services is increasing. Also, the increasing number of Muslim tourists provides a great opportunity for Islamic hotels to be able to attract tourists staying at their hotels which will increase their profits. Muslim tourists from the Middle East are a lucrative market because they spend more money than other tourists. Additionally, since 2002 Middle Eastern tourists prefer to visit countries with a majority Muslim population and live in a place that accommodates their needs in worship.

The challenges faced by Islamic hotels are the high costs involved in maintaining Halal certification, capacity management and international hotel status issues. Hotels that intend to apply Islamic principles must pay close attention to the initial consequences such as the decline in the trust of non-Muslim customers which results in a possible decrease in revenue in the initial stages of the introduction of Islamic hotels (Salleh *et al*., 2014).

## Methodology

This study uses data in the form of published research journal papers and other research work for the period 2011-2020 concerning Islamic hotels related to tourism and the Halal industry. The materials examined are all research outputs which can be obtained or accessed online from published journals. The methodology used in this research is qualitative, using descriptive statistics and literature studies to explore 67 publications related to Islamic hotels. Qualitative research methods are based on the philosophy of postpositivism which is used to examine natural conditions of objects, (as opposed to being experiments) where the researcher is a key instrument. Data collection techniques are carried out by triangulation (combined), data analysis is inductive / qualitative, and qualitative research results place more emphasise on the meaning of the findings (Sugiyono: 2008).

Following the first phase of qualitative research, the analysis continues with bibliometric analysis. Bibliometric studies can reveal patterns of document use, literature development or sources of information in a subject field. Bibliometrics includes two types of studies, namely descriptive studies and evaluative studies. Descriptive studies analyse the productivity of articles, books, and other formats by looking at authorship patterns such as gender, type of work of the author, level of collaboration, the productivity of the author, the institution where the author works, and the subject of the article. Evaluative studies analyse the use of literature created by calculating references or citations in research articles, books, or other formats

Qualitative research is descriptive, thus, the data are analysed, not to accept or reject hypothesis (if any). The results of the analysis are in the form of descriptions of observed phenomena and do not have to be numbers or coefficients between variables (Subana & Sudrajat, 2005). According to Wijaya (2013), descriptive statistics is a field of statistical science that studies ways of collecting, compiling and presenting research data summaries. The data must be summarised well and regularly, in the form of tables and diagrams or graphic presentations, as a basis for various decision making actions (Wijaya, 2013). This research was processed using the basic functions of MS. Excel.

This study uses a purposive non-probability sampling method. A purposive sample aims to understand certain information. This sample can be grouped into: a decision sample (judgment) that selects sample members according to certain criteria based on records or research objectives to be achieved, and; quota samples i.e. samples which are selected based on quotas or certain categories, which

| No | Stages | Description |
|---|---|---|
| Table 2. Stages of Research with Bibliometric Analysis |||
| 1 | **Selection of the object of analysis and the scientific basis** | (a) Define the work's scientific and theoretical fields |
| | | (b) Delimit the work's objectives |
| | | (c) Choose the scientific basis upon which the article's research will be conducted |
| 2 | **Searching procedures** | (a) Define the search terms |
| | | (b) Define the engines for an advanced search |
| | | (c) Define the search filters |
| 3 | **Collecting and structuring the data** | (a) Choose the reference manager software |
| | | (b) Define the bibliometric analysis software |
| | | (c) Download the references from the reference manager, into bibliometric and electronic spreadsheet format |
| | | (d) Import the files to the reference manager software |
| 4 | **Contextual analysis of the scientific output to the sample** | (a) Analyse the temporal volume of the selected journal |
| | | (b) Analyse the citations of the selected articles |
| | | (c) Analyse the countries of origin of selected articles |
| | | (d) Analyse the keywords of the selected articles |
| | | (e) Analyse the scientific areas of the selected articles |
| | | (f) Analyse the detailed (full) keywords |
| | | (g) Analyse the future direction of research |
| | | (h) Classify the methodology & the nature of articles |
| 5 | **Analysis of the citation networks carried out by the sample** | (a) Analyse citations & co-citations of the overall sample |
| | | (b) Analyse the most cited authors |
| | | (c) Analyse the main journals |

Source: Adjusted from Costa *et al*. (2017)

describe the dimensions (proportions) of the population (Wijaya, 2013). The sample referred to in this study contains 67 publications related to Islamic hotels, under the theme of Halal tourism, in the period 2011 - 2020.

The methodologies utilised in this bibliometric research are outlined in Table 2, which provides a detailed description of the process and a description of each stage.

## Analysis

The analysis was carried out on 67 journal papers with the theme of Islamic hotels. Based on the data, Figure 1 shows that 2019 is the year when greatest volume of published articles related to Islamic hotels were produced - 15 articles. In 2019 the most discussed topic was the behaviour of Muslim tourists visiting Islamic hotels both in terms of expectations, preferences, and

consumer satisfaction. In addition, two articles discussed the challenges for Islamic hotels in implementing sharia principles in Malaysia. Indonesia was the most frequently discussed country in 2019 - there are at least 5 articles that use Indonesia as an object of research. This might have happened because in that year Indonesia was aggressively developing Halal tourism and was also named the best Halal tourist destination according to the Global Muslim Travel Index.

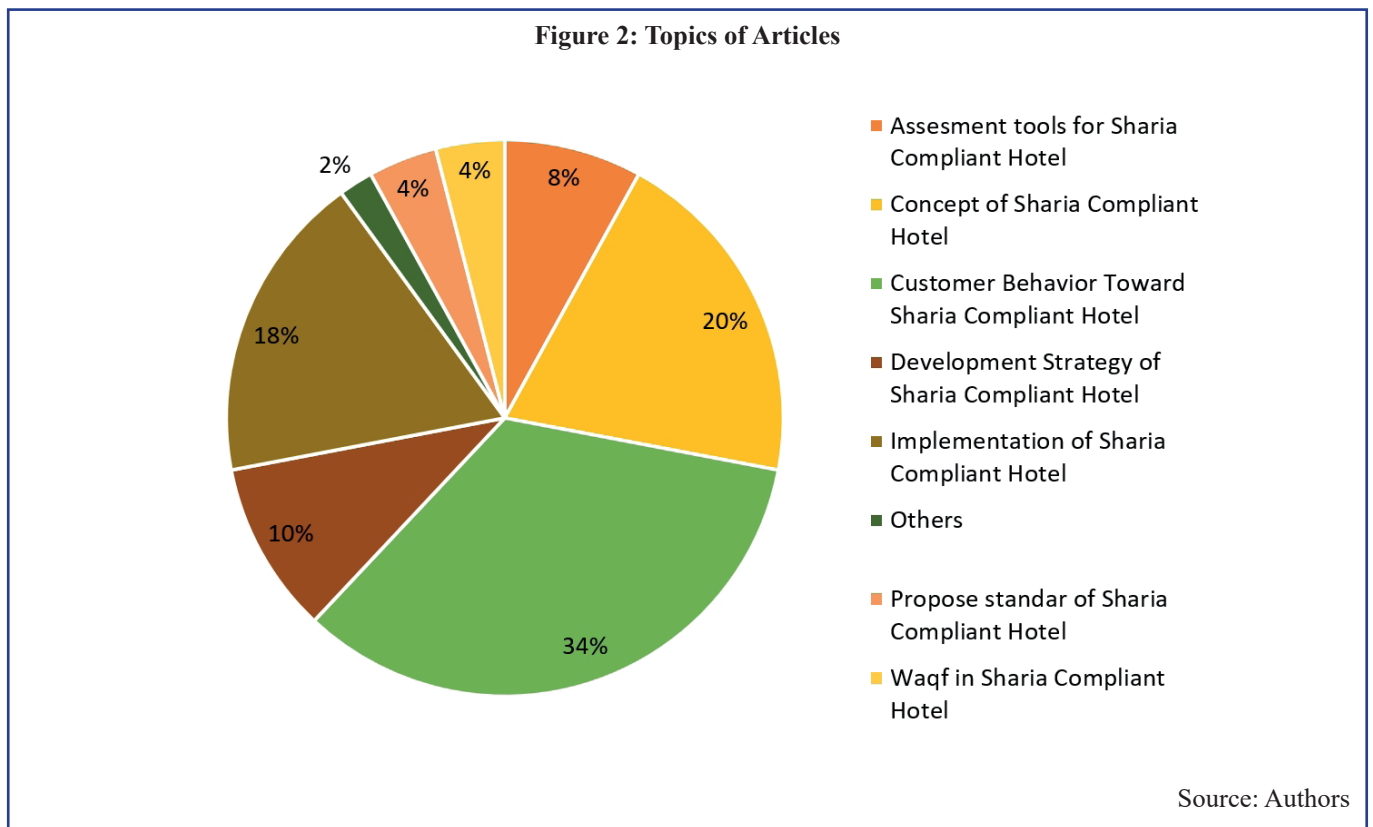Of the total papers observed, 2011 and 2013 were the years with the lowest volume of publication, with only two articles (Figure 1). The two articles discuss Islamic hotel standards by adjusting Muslim needs and the Halal certification process in the hotel industry. The number of citations of the two articles is also quite good compared to the others because at that time there were only a few articles that discussed Islamic hotels.

**Figure 1: Numbers of Articles**



Source: Authors
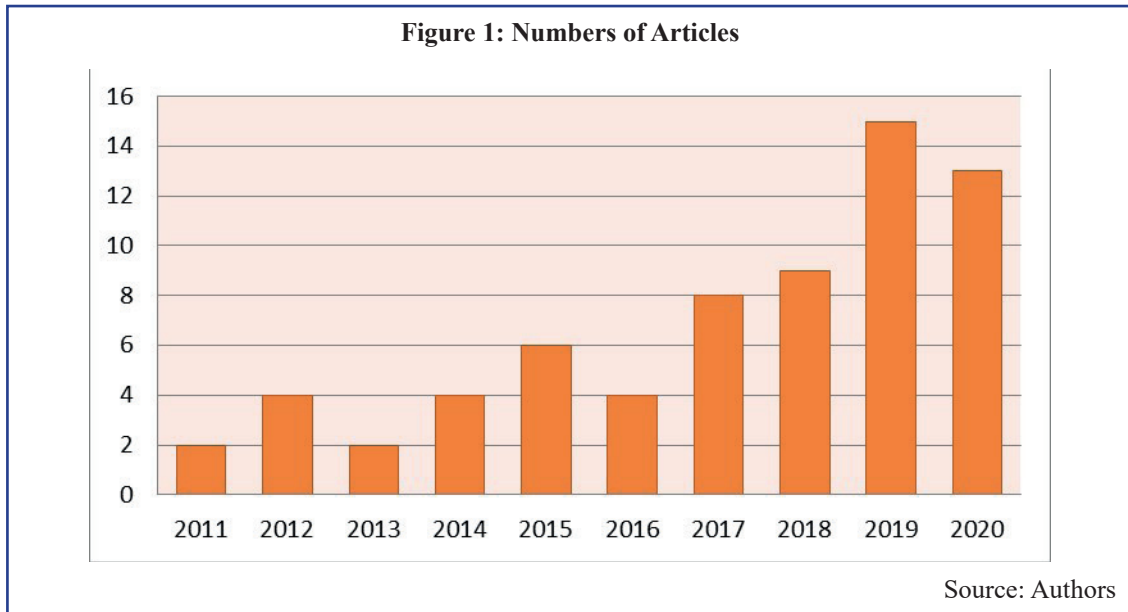
## Topics

Islamic hotels are analysed from various perspectives starting from concept and implementation, to consumer behaviour towards Islamic hotel services. Of the 67 articles that were observed, 19 of them discussed consumer behaviour towards Islamic hotel services. The majority of the articles analyse consumer satisfaction, consumer perceptions, factors that influence consumers in choosing Islamic hotel services, and consumer intentions to return and stay in Islamic hotels. The variables used are also varied but the majority of articles use variables of service quality, religiosity, facilities, Halal food and beverages and these are combined with the marketing mix concept consisting of price, location, products, promotions, human resources, facilities and service processes. The results of the studies also vary from one article to another, but the level of religiosity and facilities is always a variable that influences the factors that impact on demand for Islamic hotels.

**Figure 2: Topics of Articles**



Legend:
- Assesment tools for Sharia Compliant Hotel
- Concept of Sharia Compliant Hotel
- Customer Behavior Toward Sharia Compliant Hotel
- Development Strategy of Sharia Compliant Hotel
- Implementation of Sharia Compliant Hotel
- Others
- Propose standar of Sharia Compliant Hotel
- Waqf in Sharia Compliant Hotel

Source: Authors

Another topic that is also quite often discussed is the concept of Islamic hotels. Usually, the approach used in this type of article is qualitative. Besides that Malaysia is a popular place of research objects related to the concept of Islamic hotels. Halal hotel certification in Malaysia is administered by the Department of Islamic Development Malaysia (JAKIM), the State Islamic Religious Department (JAIN) and the State Islamic Religious Council (MAIN). The concept of Islamic hotels is designed to meet the needs of Muslim tourists in carrying out their obligations. Islamic hotels are obliged to provide food and drinks that are guaranteed Halal, available facilities must also satisfy Muslims in worship, for example, having a free room, providing prayer equipment, providing a qibla direction, a toilet must also provide facilities for ablution. Islamic hotels prohibit unmarried couples from staying at their hotels. Even in some Islamic hotels separate facilities are provided for women and men. Islamic hotels are not limited to Muslim tourists. Gezer and Kingir (2020) explain that Halal tourism is not limited to Muslims. The concept of Halal tourism is not a religious accommodation service but is a form of understanding that Muslims can go on tours without having to abandon their obligations in worship.

In 2019 new topics emerge to discuss Islamic hotels. An example is the hotel endowment written by Suhaimi *et al*. (2020). The *waqf* hotel project was carried out by the Malaysian government and proved to indirectly boost the economy. Land resources were developed and used to build hotels in strategic and high-value locations. In addition to generating income for hotel management and *waqf* beneficiaries, *waqf* hotel projects also increase employment by opening employment opportunities in hospitality. In addition, local communities are given priority when filling vacancies at these hotels. This provides good employment opportunities for residents without having to migrate from their home communities. The *waqf* trusteeship can also generate income from these *waqf* hotel projects which will then be used to develop other *waqf* assets. The economic impact of the *waqf* hotel project revealed the success of the Federal Government in assisting and developing *waqf* property in Malaysia. The seeds that are planted, grow into trees and produce fruit. The fruit seeds are then used to plant other trees. Such assistance helps the *waqf* trustee, SIRC, to generate profitable income to develop other *waqf* assets in each state for the benefit of the community.

The concept of the SDGs is also noticed in Islamic hotels such as articles related to food waste written by Islam (2016). In his article he explained that the hotel uses small plates and has reminded consumers not to leave food. Hotels can control food waste with effective management, but it is difficult to overcome the food waste that is caused by hotel guests at a food buffet. However, Islamic hotels have the potential to control food waste by using verses from the Koran as a basis for making sure the use of food is not wasteful.

## *Research Approach*

Analysis was also carried out on the research approach of the articles. Figure 3 shows that the articles that discuss Islamic hotels primarily use a qualitative research approach rather than quantitative one. 31 articles use a qualitative approach employing descriptive methods, literature review, and interviews. The articles with the most qualitative approach discuss the concept of Islamic hotels and Islamic hotel implementation. For example, a recent article that uses a qualitative approach is written by Md Salleh *et al*. (2019) who conducted interviews with hotel experts in Kuala Lumpur, Shah Alam, Malacca, and Johor Baru. The results of the research show that there are challenges in converting hotels to Islamic hotels, especially in respect of Halal certification, variants in Islamic hotel practices, as well as obstacles in implementing sharia principles.

In quantitative approaches, there are at least 8 methods used in the observed articles - but from a thematic perspective quantitative research is very focused - 75% of them discussed consumer behavior towards Islamic hotels. The most widely used method is the multiple linear regression analysis (Table 3) which is used to determine

**Figure 3: Research Approach**

42%

58%

- Qualitative
- Quantitative

Source: Authors
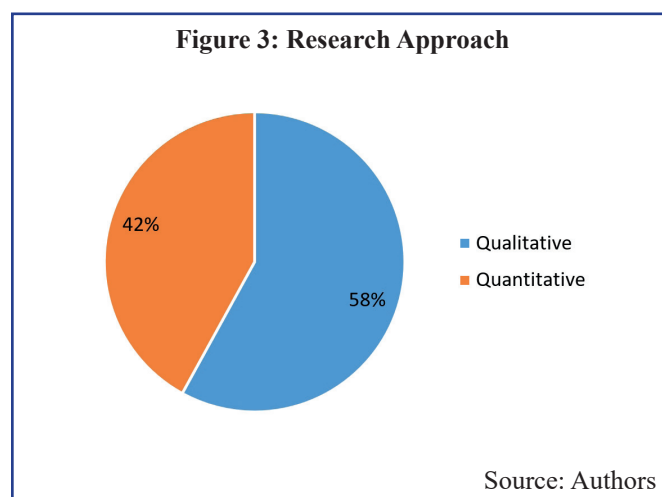
| Table 3. Method of Analysis | |
|---|---|
| **Method** | **Total** |
| Multiple regression analyses | 9 |
| Structural Equation Modeling | 6 |
| Pearson Correlation Coefficient | 3 |
| Logistic Regression | 3 |
| Wilcoxon test | 2 |
| ANOVA | 1 |
| Z test | 1 |
| Exploratory Factor analysis | 1 |
| Total | 26 |

Source: Authors

the effect of independent variables on the dependent variable. In this case, consumer behavior is used as the dependent variable under study. Structural Equation Modeling Analysis, Pearson Correlation Coefficient, and logistic regression are also be used to see the effect between variables.

Multiple linear regression analysis was used in an article discussing the satisfaction of Muslim tourists with Islamic hotels and their interest in visiting Islamic hotels (Sobari *et al*., 2017). The results showed that when Muslim tourists were satisfied with Islamic hotels, it could increase their intention to be loyal to Islamic hotels. Islamic hotels must pay attention to the principles of Islamic hotels, prices, products and processes because these things affect tourist satisfaction with Islamic hotels. If Islamic hotels cannot meet the satisfaction of Muslim tourists in Indonesia, they will prefer other hotels (in this case, conventional hotels) with good quality and competitive prices to stay. Therefore, Islamic hotels must use a good combination of Islamic principles and marketing mix that can attract Muslim tourists to use Islamic hotels. The results of this study also indicate that place, promotion and human resources in Islamic hotels do not affect tourist satisfaction with Islamic hotels. This might happen because Muslim tourists have stayed at better hotels before. So, they assume that the premises, promotions, and employees of Islamic hotels are no better compared to their previous hotels.

Haque *et al*. (2019) used structural equation model analysis (SEM) in analysing the consumption behavior of Muslim tourists towards Islamic hotels in Malaysia. The results of this research show that the image of Halal in Islamic hotels, as well as Halal concern and

religiosity, affect Muslim tourists to choose Islamic hotel services. Islamic hotels must improve their Halal image by building positive perceptions in the community. In addition, Islamic hotels must increase consumer awareness about Halal aspects of Islamic hotels through various promotional activities.

## *Geography*

17 countries serve as the object of research articles with the theme of Islamic hotels. Malaysia is the most frequent country analysed because the Malaysian government is aggressively developing Halal tourism to increase visitation by Muslim tourists. Malaka, Penang, Selangor, Kuala Lumpur, Johar Baru, and Pahang are areas that are analysed in Islamic hotel articles in Malaysia. Research (Shaharuddin *et al*., 2018) shows the attributes and values perceived by the consumers influencing consumer perceptions of Islamic hotels in Malaysia. Hyrul *et al*. (2017) analysed the differences between public hotels and Sharia-based hotels in Malaysia. They emphasised the business object and its commercial value.

Islamic hotels in Indonesia are also quite often used as research objects. Cities that have been analysed include Jakarta, Bandung, Surakarta, Bogor, Surabaya, Padang, Cirebon and Lombok. The study of Hikmah *et al*. (2019) analysed the promotion strategy and management of the Cordova hotel in Cirebon in enhancing the image of the hotel. The results showed that the Cordova hotel governance uses the principles of Islam, which provides comfort, security and service. The hotel promotion strategy uses social media, offline media and they also collaborate with travel services. The governance of the Cordova hotel follows the principles of Islam so that there are some rules when staying at this hotel such as unmarried couples may not stay in one room, and guests are prohibited from carrying goods that are prohibited in Islam. In increasing the image of Cordova Hotels as Islamic Hotels, hotels always play *murotal* Al-Quran, and also prohibit entertainment facilities such as discotheques, clubs, bars and gambling.

The article with the most extensive geographical coverage was carried out by Alserhan *et al*. (2018) where the research was conducted in 13 countries namely United Arab Emirates, Malaysia, Kingdom of Saudi Arabia, Indonesia, Singapore, Peru, Qatar, Bosnia and Herzegovina, Kingdom of Jordan, Sri Lanka, Taiwan, Thailand and Germany. The research discusses the

| Table 4. States Research Study | |
|---|---|
| State | Total |
| Malaysia | 38 |
| Indonesia | 16 |
| Thailand | 3 |
| Turkey | 3 |
| Sweden | 2 |
| Saudi Arabia | 2 |
| Egypt | 2 |
| Dubai | 1 |
| Germany | 1 |
| Kingdom of Jordan | 1 |
| Bosnia Herzegovina | 1 |
| Peru | 1 |
| Singapore | 1 |
| Sri Lanka | 1 |
| State of Qatar | 1 |
| Taiwan | 1 |
| United Arab Emirates | 1 |
| | Source: Authors |

transparency of Islamic hotels in carrying out sharia principles. The results of this study indicate that Islamic hotels need to establish mechanisms that comply with Islamic principles to protect the rights of Muslim tourists, who are the largest segment for these hotels.

## *Citations*

The observations also explored the 10 titles with the most citations since the article was published. The greatest number of citations is 325 which is an article written by Battour and Ismail (2016) about concepts, practices, challenges, and Islamic hotels. The article concludes that an effective way to access the tourism market is to make Halal food available at destinations needed by Muslim tourists. In these destinations, Muslim hotels must also be available, or at least hotels which do not sell alcoholic drinks, which serve no pig meat, and provide Halal food. Finally, Muslim-friendly airports are also needed because they are considered as a starting point for promotional tools to market tourist attractions as Muslim-friendly tourist destinations.

The paper about Islamic hotel practices in Malaysia is the second most cited article. This article discusses that the appeal of Islamic hotels must be balanced with the current Malaysian hotel market because Middle Eastern tourists are not the only markets served, hoteliers need to be very careful in implementing sharia principles in their operations so that they do not affect financial returns.

While Muslims contribute greatly to the hotel business, the application of sharia principles needs to be carefully considered in hotels operating in multiracial countries such as Malaysia. External factors such as the role of change agents have been identified as the main factors for a hotel to adopt sharia principles. Besides, the characteristics of Islamic hotels are still unclear because there are no Sharia-compliant standards for hotels, confusing many hoteliers and disrupting the process for hotels to adopt sharia principles. Table 5 shows that articles with the highest number of citations usually discuss the concept of Islamic hotels, Islamic hotel implementation, and tourist behavior towards Islamic hotels. In addition, 5 out of 10 journals with the top citations use Malaysia as a research site.

## Bibliometric Graphical Analysis

### *Keyword Mapping*

To explore the results of the meta-analysis above, this following section will present a graphical visual mapping of the aforementioned 67 journal publications with the theme of Islamic hotels. The results of the mapping analysis of keywords form the basis of co-occurrence

| Table 5. Citation of Articles | |
|---|---|
| Article title | Cited |
| Halal tourism: Concepts, practices, challenges and future | 336 |
| The mediating role of tourist satisfaction, A study of Muslim tourists in Malaysia | 152 |
| Religious tourism and its management, The hajj in Saudi Arabia | 129 |
| The Practice of Shariah-Compliant Hotel in Malaysia | 92 |
| Potentials of Islamic tourism: A case study of Malaysia on East coast economic region | 85 |
| Developing Halal Standard for Malaysian Hotel Industry: An Exploratory Study | 78 |
| Sharia-Compliant Hotels in Egypt: Concept and Challenges | 71 |
| A framework of Halal certification practices for the hotel industry | 53 |
| Role of Halal Tourism Ideology in Destination Competitiveness: A Study on Selected Hotels in Bangkok, Thailand | 50 |
| Islamic tourism, Exploring perceptions & possibilities in Egypt | 48 |
| | Source: Authors |

mapping of important or unique terms contained in certain articles. Mapping is a process that allows one to recognise elements of knowledge and configuration, dynamics, interdependence, and their interactions.

Related to bibliometrics, science mapping is a method of visualising a field of science. This visualisation is done by creating a landscape map that can display topics from science. The results of the network visualisation map of co-words for the 67 journal papers with the theme of Islamic hotels can be seen in Figure 4. This mapping displays several keywords that appear in the publications and their relation to other keywords in the cluster. The keywords are divided into 4 clusters arranged in sets of clustered colored circles.:

Cluster 1 in red consists of 18 keywords namely *Demand, Halal, Halal Hotel, Halal Tourism, Indonesia, Influence, Muslim, Muslim Population, Non-Probability Sampling, Partial, Population, Questionnaire, Religiosity, Rerspundent, Role, Significant Influence, Square, World*.

Cluster 2 in green consists of 16 keywords namely *Challenge, Concept, Data, Data Analysis, Data Collection, Factor, Framework, Hotel, Hotel Industry, Sharia Hotel, Islamic Hotel, Malaysia, Practice, Sharia Compliant Hotel, Sharia Hotel, Term*.

Cluster 3 in blue consists of 13 keywords: *Customer, Customer Satisfaction, Intention, Measure, Muslim Tourist, Relationship, Research, Sample, Satisfaction, Sharia Hotel, Structural Equation Modeling, Value, Variable*.

Cluster 4 in yellow consists of 10 keywords namely *Article, Case Study, Consumer, Effect, Growth, Malaysian Hotel Industry, Number Research Instrument, Study, Type*.

## *Year of Publication*

If classified according to the year of publication, the following mapping (Figure 5) results will be found with information ranging from purple and green to yellow intervals. The darker shows the earlier the year of publication, and the brighter shows the most recent years of publication.



**Figure 4: Bibliometric of Key Word Based on Cluster**
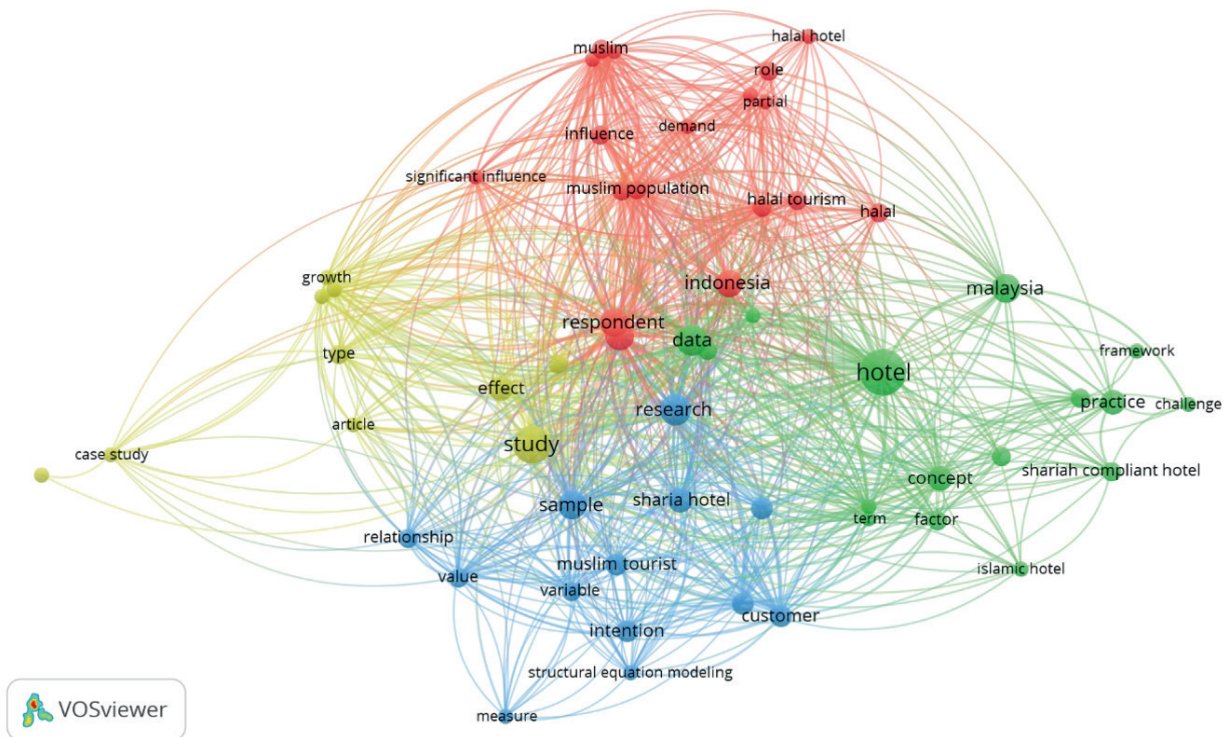
Source: VOSviewer Application

**Figure 5: Bibliometric of Key Word Based on Year**
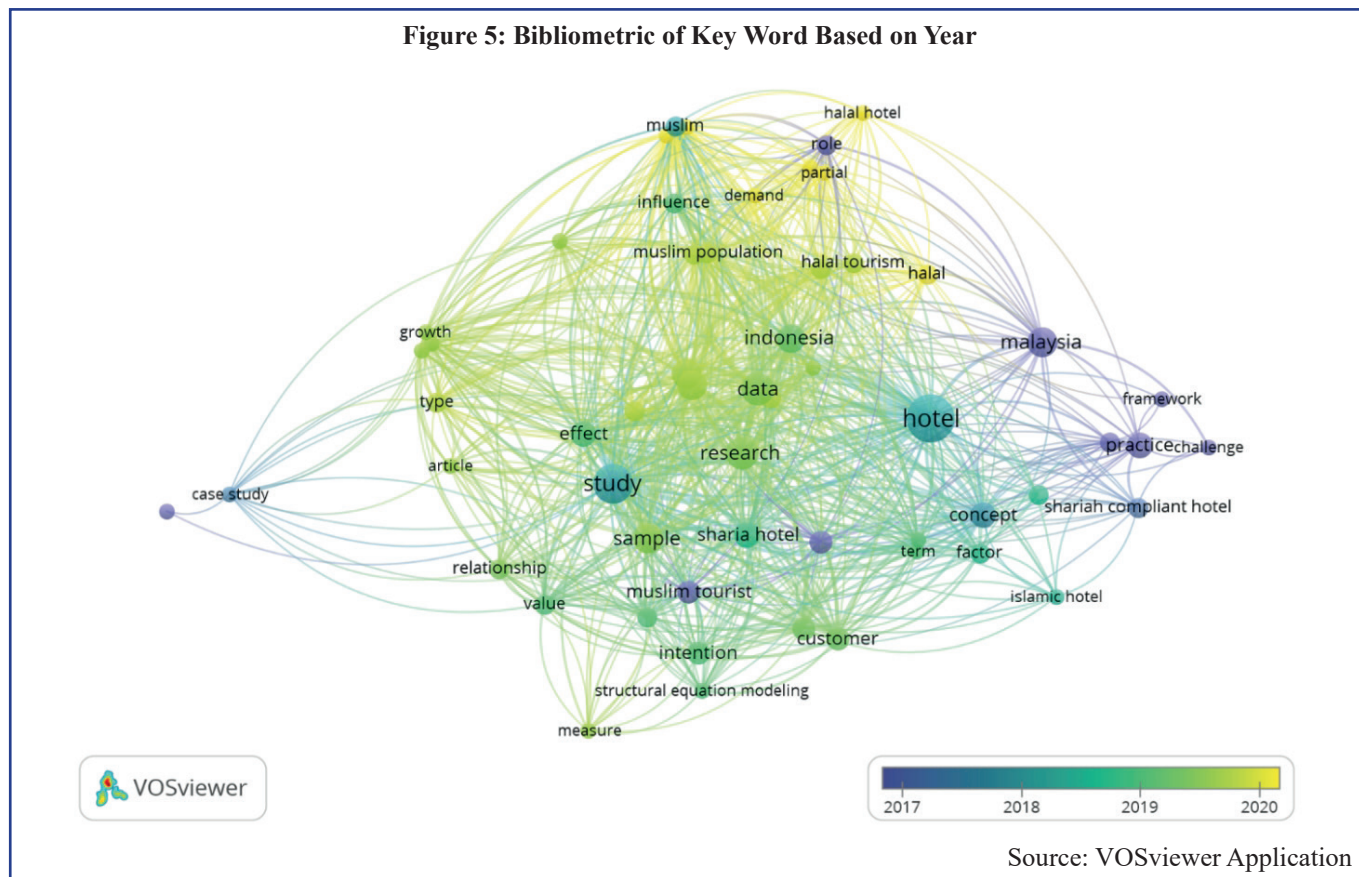


Source: VOSviewer Application

These data can be used in determining keyword trends in the past few years. The bibliometric analysis shows several keywords that were widely used in 2017, namely *Malaysian Hotel Industry, Muslim Tourist, Satisfaction, Role, Malaysia, Hotel Industry, Practice, Challenge, Framework*. Instead, the most recently used keywords in 2020 include *Type, Consumer, Questionnaire, Respondent, Halal, Muslim Population, Religiosity, Non-probability Sampling, Square, Partial, Halal Hotel*.

In the two data maps above, the keywords that appear most often are indicated by the bigger circles. Whereas the line relationship between keywords shows how much it relates to other keywords.

### *Authors*

Using VOSviewer software, bibliometric mapping of the authors was undertaken as demonstrated in Figure 6. The bigger glowing halos of the author names show the increasing number of contributions in the publication of journals with the theme of Islamic hotels.

The cluster density view is an item (label) that is marked the same as the visible item. Each item point has a color that depends on the density of the item at the time. This

identifies that the color of the dots on the map depends on the number of items associated with other items. This section is very useful for obtaining an overview of the general structure of a bibliometric map by paying attention to the parts of the items that are considered important to be analysed. Through this process, the authors who wrote the most publications can be interpreted.

Using these data, a density map is displayed which is the result of an analysis using all journal publications with the theme of Islamic hotels, both related and unrelated. There are many clusters if sorted by author. The authors who wrote the most publications with the theme of Islamic hotels were Mohd Rizal Razalli, Omar Al Serhan, Hasan Terzi, Jacquline Tham, Ferdous Azam, Erhan Bohan, Nurhidayah Che Ahmat, Zainul Mukrim Baharuddin, Junaidi and Bagio Kadaryanto.
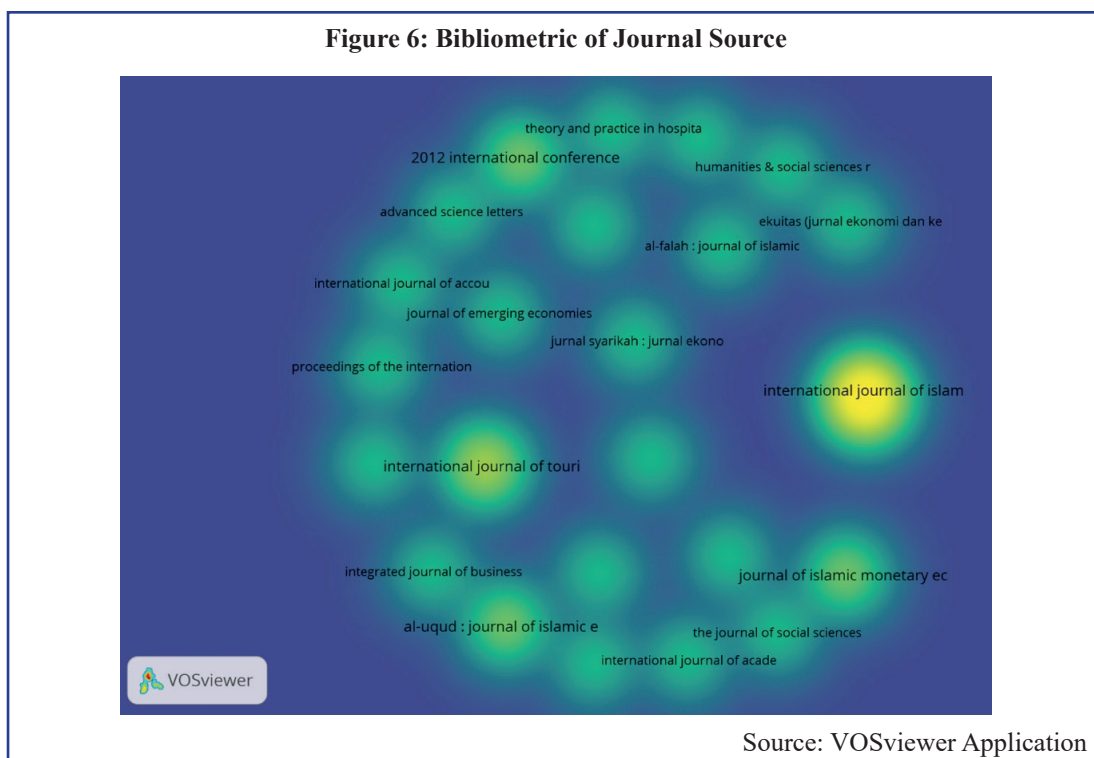
### *Journals*

Visualisation of journal mapping is illustrated in Figure 7, using the following bibliometrics. Based on the analysis, several journal clusters appear listed in the luminous circles, showing the productivity of the journals publishing articles with the theme of Islamic hotels. The three largest journals in terms of the number of

**Figure 6: Bibliometric of Author**



Source: VOSviewer Application
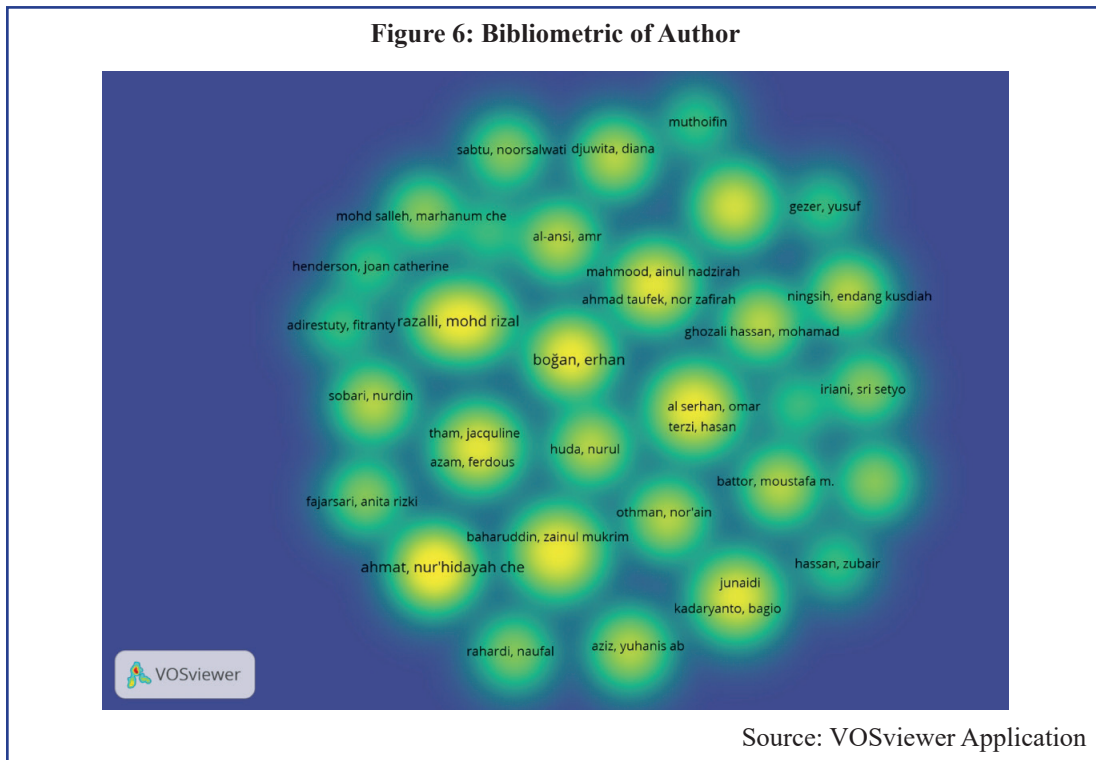
publications and the number of links with other journals are the *International Journal of Islamic and Middle Eastern Finance and Management*, then the *International Journal of Tourism Research* and thirdly the *Journal of Islamic Monetary Economics and Finance*.

The order in this visualisation may be different from the top-ranking journals that contribute to publishing articles

with the theme of Islamic hotels if they are counted and analysed using the meta-analysis method, this is because the bibliometric method with the VOSviewer application, besides counting the number of published papers, also takes into account the number of links and citations and links this with another journal.

**Figure 6: Bibliometric of Journal Source**



Source: VOSviewer Application

Based on these data, it can be concluded that the most productive journals in publishing articles with the theme of Islamic hotels are dominated by journals that focus on the theme of tourism, both specifically in the scope of Islam / sharia or not. Also, the authors collected indicators that are quite comprehensive for Islamic hotels based on the concept of Imam Shatibi's higher objective (Raysuni, 2005). Based on this grouping, themes for examining Sharia-based hotels are divided into 6 Islamic goals and a total of 44 indicators. A detailed description can be seen in the Appendices.

## Conclusion

The focus of this research to find out the extent to which the development of Islamic hotels is represented in research, especially related to Halal tourism and the Halal industry in the world. The results show that there is a tendency for a recent increase in the number of articles on Sharia-based hotel publications in the study period, especially in the last 2 years. Research related to Islamic hotels has been carried out in several countries. Areas that have been the focus of many case studies in research related to Islamic hotels are Malaysia and Indonesia. Besides, based on the methodological approach used in research, the dominant approach is qualitative. As for the paper, which is most widely cited, the title is 'Halal tourism: Concepts, practices, challenges and future'.

With bibliometrics methods, the most productive writers include Mohd Rizal Razalli, Omar Al Serhan, Hasan Terzi and the most greatest volume of published papers related to Islamic hotel themes are in the *International Journal of Islamic and Middle Eastern Finance and Management*. Network visualisation showed that the map of the development of Islamic hotel research was divided into 4 clusters. Cluster 1 consists of 18 terms, cluster 2 consists of 16 terms, cluster 3 consists of 13 terms, and cluster 4 consists of 10 terms. Based on the concept of Imam Shatibi's higher objective (Raysuni, 2005), the indicators for Islamic-based hotels are divided into 6 goals, and a total of 44 indicators.

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## Appendix: Islamic Hotel Indicators

| Goals | Indicators | Sources |
|---|---|---|
| Protection of Faith (*deen*) | **Furnishings should follow according to Islamic rules and regulation** | (Che Ahmat *et al.,* 2012),  (Jurattanasan & Jaroenwisan, 2014), (Md Salleh *et al.,* 2014), (Lennora Puitt *et al.,* 2016), (Albattat *et al.,* 2018), (Ahmad Alserhan, 2018), (R. Albattat, 2018), (Rizal Razali, 2019), (Vegirawati *et al.,* 2019), (Jaehang *et al.,* 2019), (Gezer & Kingir, 2020), (Bogan, 2020) |
| | **Praying room by gender** | (Che Omar at al, 2014) |
| | **Prayer room available in hotels** | (Che Ahmat *et al.,* 2012), (Samori & Rahman, 2013), (Ezzat *et al.,* 2014), (Che Omar at al, 2014), (Jurattanasan & Jaroenwisan, 2014), (Lennora Puitt, *et al.,* 2016), (Haque & Chowdhury, 2018), (Huda *et al.,* 2018), (Abd Razak *et al.,* 2019), (Jaehang *et al.,* 2019), (Haushim & Fauzi, 2018), (M. Ariffin, 2020), (Bogan, 2020) |
| | **Provide imam for the 5 obligatory prayers** | (Nor Zafir, 2015) |
| | **Beds should not face the direction of Mecca** | (Che Ahmat *et al.,* 2012), (Samori & Sabtu, 2014), (Jurattanasan & Jaroenwisan, 2014), (Othman *et al.,* 2015), (Lennora Puitt *et al.,* 2016), (Haque & Chowdhury, 20, (Abd Razak *et al.,* 2019)18), (Albattat *et al.,* 2018), (Albattat *et al.,* 2018), (Ahmad Alserhan, 2018), (Abd Razak *et al.,* 2019), (Vegirawati *et al.,* 2019), (Haushim & Fauzi, 2018), (R. Albattat, 2018) |
| | **Toilets should not face the direction of Mecca** | (Che Ahmat *et al.,* 2012), (Ezzat *et al.,* 2014), (Jurattanasan & Jaroenwisan, 2014), (Othman *et al.,* 2015), (Lennora Puitt *et al.,* 2016), (Haque & Chowdhury, 2018), (Abd Razak *et al.,* 2019), (Vegirawati *et al.,* 2019), (Haushim & Fauzi, 2018), (R. Albattat, 2018) |
| | **Quran and prayer mats in each room or available at reception** | (Che Ahmat *et al.,* 2012), (Ezzat *et al.,* 2014), (Samori & Sabtu 2014), (Jurattanasan & Jaroenwisan, 2014), (Md Salleh *et al.,* 2014), (Othman *et al.,* 2015), (Razalli *et al.,* 2015), (Nor Zafir, 2015),  (Albattat *et al.,* 2018), (Lennora Puitt *et al.,* 2016), (Huda *et al.,* 2018), (Ahmad Alserhan, 2018), (Rizal Razali, 2019), (Vegirawati *et al.,* 2019), (Jaehang *et al.,* 2019), (M. Ariffin, 2020), (Rohmanur *et al.,* 2020), (R. Albattat, 2018) |
| | ***Kain sarung* or prayer cap** | (Nor Zafir, 2015) |
| | **'*Subha*' available in each room or available at reception** | (Che Ahmat *et al.,* 2012) |
| | **Predominantly Muslim staff with a proper Islamic code of dress** | (Che Ahmat *et al.,* 2012), (Samori & Rahman, 2013), (Che Ahmat *et al.,* 2012), (Ezzat *et al.,* 2014), (Samori & Sabtu, 2014), (Jurattanasan & Jaroenwisan, 2014), (Md Salleh *et al.,* 2014), (Lennora Puitt *et al.,* 2016), (Haque & Chowdhury, 2018), (Huda *et al.,* 2018), (Albattat *et al.,* 2018), (Ahmad Alserhan, 2018), (Abd Razak *et al.,* 2019), (Jaehang *et al.,* 2019), (Haushim & Fauzi, 2018), (Ariffin, 2020), (Gezer & Kingir, 2020), (Rohmanur *et al.,* 2020) |
| | **Sign for Kiblah (Mecca)** | (Che Ahmat *et al.,* 2012), (Samori & Rahman, 2013), (Che Omar at al, 2012), (Samori & Sabtu, 2014),  (Jurattanasan & Jaroenwisan, 2014), (Md Salleh *et al.,* 2014), (Othman *et al.,* 2015), (Othman *et al.,* 2015), (Razalli *et al.,* 2015), (Nor Zafir, 2015), (Lennora Puitt *et al.,* 2016), (Huda *et al.,* 2018), (Albattat *et al.,* 2018), (Ahmad Alserhan, 2018), (Ahmad Alserhan, 2018), (R. Albattat, 2018), (Rizal Razali, 2019), (Abd Razak *et al.,* 2019), (Vegirawati *et al.,* 2019), (Jaehang *et al.,* 2019), (M. Ariffin, 2020), (Bogan, 2020) |
| | **Proper guest dress code** | (Samori & Rahman, 2013), (Ezzat *et al.,* 2014), (Md Salleh *et al.,* 2014), (Haque & Chowdhury, 2018), (Ahmad Alserhan, 2018), (Abd Razak *et al.,* 2019), (Haushim & Fauzi, 2018), (M. Ariffin, 2020), (R. Albattat, 2018) |
| | **Praying room made available for hotel guest** | (Che Omar at al, 2014), (Halim *et al.,* 2015) |
| | **Religious amenities provided** | (Halim *et al.,* 2015), (Lennora Puitt *et al.,* 2016), (Huda *et al.,* 2018), (Jaehang *et al.,* 2019) |
| | **Prayer veils** | (Othman *et al.,* 2015), (Huda *et al.,* 2018), (Jaehang *et al.,* 2019) |
| | **Adzan every prayer time** | (Othman *et al.,* 2015), (Nor Zafir, 2015), (Ahmad Alserhan, 2018), (Rohmanur *et al.,* 2020) |
| | **Halal toiletries** | (Othman *et al.,* 2015), (Razalli *et al.,* 2015), (Ahmad Alserhan, 2018), (Ahmad Alserhan, 2018), (Rizal Razali, 2019) |
| | **Halal detergent for cleaning** | (Othman *et al.,* 2015), (Razalli *et al.,* 2015), |
| | **Murottal of Holy Qur'an** | (Maulana Mansur *et al.,* 2019) |

| Goals | Indicators | Sources |
|---|---|---|
| **Protection of Life (*nafs*)** | **No Gambling or Casino** | (Ezzat *et al.,* 2014), (Razalli *et al.,* 2015), (Maulana Mansur *et al.,* 2019), (Jaehang *et al.,* 2019), (Hashim & Fauzi, 2019) |
| | **Serving only halal food** | (Che Ahmat *et al.,* 2012), (Che Ahmat *et al.,* 2012), (Che Omar at al, 2014), (Samori & Rahman, 2013), (Che Ahmat *et al.,* 2012), (Ezzat *et al.,* 2014), (Samori & Sabtu 2014), (Razalli *et al.,* 2015), (Nor Zafir, 2015),  (Lennora Puitt *et al.,* 2016), (Haque & Chowdhury, 2018), (Huda *et al.,* 2018), (Ahmad Alserhan, 2018), (Abd Razak *et al.,* 2019), (Vegirawati *et al.,* 2019), (Jaehang *et al.,* 2019), (Haushim & Fauzi, 2019), (M. Ariffin, 2020), (Gezer & Kingir, 2020), (Bogan, 2020) |
| | **No prohibited foods and beverages in the hotel fridge** | (Ezzat *et al.,* 2014) |
| | **Bidets in the bathroom** | (Ezzat *et al.,* 2014), (Jurattanasan & Jaroenwisan, 2014), (Razalli *et al.,* 2015), (Nor Zafir, 2015), (Haque & Chowdhury, 2018), (Ahmad Alserhan, 2018), (Rizal Razali, 2019), (Abd Razak *et al.,* 2019), (M. Ariffin, 2020), (Rohmanur *et al.,* 2020) |
| | **Serving *sahoor* and *Iftar* during Ramadan** | (Che Omar at al, 2014), (Nor Zafir, 2015) |
| | **Reformatted working hours for Muslim staff during Ramadan** | (Ahmad Alserhan, 2018) |
| | **Info of location of nearby mosques or Halal restaurants** | (Ahmad Alserhan, 2018), (Rohmanur *et al.,* 2020) |
| **Protection of Lineage (*nasl*)** | **Larger function rooms to cater to males and females separately** | (Che Ahmat *et al.,* 2012),  (Jurattanasan & Jaroenwisan, 2014), (Lennora Puitt *et al.,* 2016) |
| | **No nightclub entertainment** | (Che Ahmat *et al.,* 2012),  (Jurattanasan & Jaroenwisan, 2014), (Lennora Puitt *et al.,* 2016), (Albattat *et al.,* 2018), (Albattat *et al.,* 2018), (Vegirawati *et al.,* 2019), (Maulana Mansur *et al.,* 2019), (Jaehang *et al.,* 2019), (R. Albattat, 2018) |
| | **Separate male and female wellness facilities, such as '*hammams*', spas, and gyms** | (Che Ahmat *et al.,* 2012), (Che Ahmat *et al.,* 2012),  (Jurattanasan & Jaroenwisan, 2014), (Nor Zafir, 2015), (Lennora Puitt *et al.,* 2016), (Albattat *et al.,* 2018), (Ahmad Alserhan, 2018), (Abd Razak *et al.,* 2019), (Vegirawati *et al.,* 2019), (Haushim & Fauzi, 2018), (R. Albattat, 2018) |
| | **Separate floors for single males, females, and families** | (Che Ahmat *et al.,* 2012),  (Che Ahmat *et al.,* 2012), (Samori & Rahman, 2013), (Ezzat *et al.,* 2014), (Che Omar at al, 2014), (Samori & Sabtu, 2014), (Jurattanasan & Jaroenwisan, 2014), (Md Salleh *et al.,* 2014), (Othman *et al.,* 2015), (Lennora Puitt *et al.,* 2016), (Ahmad Alserhan, 2018), (R. Albattat, 2018), (Abd Razak *et al.,* 2019), (M. Ariffin, 2020) |
| | **Female staff for single female rooms and male staff for single male rooms** | (Che Ahmat *et al.,* 2012), (Samori & Rahman, 2013),  (Jurattanasan & Jaroenwisan, 2014), (Albattat *et al.,* 2018), (Vegirawati *et al.,* 2019) |
| | **Disallow non-married couples to stay in the same room** | (Che Ahmat *et al.,* 2012), (Md Salleh *et al.,* 2014), (Rohmanur *et al.,* 2020) |
| | **Religious family oriented only** | (R. Albattat, 2018) |
| | **Separate place or time of salon, recreational facilities and swimming pool for men and women** | (Che Ahmat *et al.,* 2012), (Samori & Rahman, 2013), (Ezzat *et al.,* 2014), (Che Omar at al, 2014), (Samori & Sabtu, 2014), (Jurattanasan & Jaroenwisan, 2014), (Ahmad Alserhan, 2018), (Haushim & Fauzi, 2018), (M. Ariffin, 2020), (Bogan *et al.,* 2020), (Bogan, 2020) |
| **Protection of Intellect (*'aql*)** | **No alcoholic drinks** | (Che Ahmat *et al.,* 2012),  (Che Ahmat *et al.,* 2012), (Samori & Rahman, 2013), (Ezzat *et al.,* 2014), (Samori & Sabtu 2014),  (Che Ahmat *et al.,* 2012), (Md Salleh *et al.,* 2014), (Haque & Chowdhury, 2018), (Albattat *et al.,* 2018), (Ahmad Alserhan, 2018), (Vegirawati *et al.,* 2019), (Haushim & Fauzi, 2018), (Haushim & Fauzi, 2018), (M. Ariffin, 2020), (Bogan *et al.,* 2020), (Gezer & Kingir, 2020), (Bogan, 2020) |
| | **No drug dealing activities** | (Md Salleh *et al.,* 2014) |
| | **Appropriate entertainment** | (Samori & Rahman, 2013), (Ezzat *et al.,* 2014), (Samori & Sabtu, 2014), (Jurattanasan & Jaroenwisan, 2014), (Nor Zafir, 2015), (Lennora Puitt *et al.,* 2016), (Ahmad Alserhan, 2018), (Ahmad Alserhan, 2018), (R. Albattat, 2018), (Abd Razak *et al.,* 2019), (Jaehang *et al.,* 2019), (Haushim & Fauzi, 2018), (M. Ariffin, 2020) |
| | **Islamic teaching services** | (Halim *et al.,* 2015) |
| | **Entertainment for family and by gender** | (Che Omar at al, 2014) |

| Goals | Indicators | Sources |
|---|---|---|
| Protection of wealth (*maal*) | **Hotel finance through Islamic financial arrangement** | (Che Ahmat *et al.,* 2012), (Ezzat *et al.,* 2014),  (Jurattanasan & Jaroenwisan, 2014), (Md Salleh *et al.,* 2014), (Lennora Puitt *et al.,* 2016), (Albattat *et al.,* 2018), (R. Albattat, 2018) |
| | **Should follow zakat principles** | (Che Ahmat *et al.,* 2012), (Ezzat *et al.,* 2014),  (Jurattanasan & Jaroenwisan, 2014), (Md Salleh *et al.,* 2014), (Nor Zafir, 2015), (Lennora Puitt *et al.,* 2016), (Albattat *et al.,* 2018), (R. Albattat, 2018) |
| | **Islamic funding** | (Samori & Rahman, 2013), (Ezzat *et al.,* 2014), (Jurattanasan & Jaroenwisan, 2014), (Jurattanasan & Jaroenwisan, 2014), (Md Salleh *et al.,* 2014), (Lennora Puitt *et al.,* 2016), (Abd Razak *et al.,* 2019), (Ahmad Alserhan, 2018), (Haushim & Fauzi, 2018), (M. Ariffin, 2020) |
| Protection of environment (*bi'ah*) | **Implementing a halal guarantee system** | (Rohmanur *et al.,* 2020) |
| | **Follow all halal procedures during food preparation** | (Albattat *et al.,* 2018), (R. Albattat, 2018) |