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A Shariah-Compliant Airport Framework from the Perspective of Passengers at KL International Airport

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ARTICLE INFO	ABSTRACT
Article history: Received 18 December 2017 Received in revised form 11 January 2018 Accepted 18 January 2018 Available online 8 January 2018	Most studies pertaining to shariah-compliant fields have been carried out in the interest of Muslim needs, such as finance, insurance, food and beverages, hotel, hospitality, airlines, and hospital. With that, as the arena of tourism is closely related to air travels, efforts should be directed towards establishing a shariah-compliant airport so as to ensure that Muslim passengers are able to perform their religious obligations with ease without compromising the comfort of non-Muslims at the same time. Hence, this particular study proposes a framework for a shariah-compliant airport to cater to passengers of all faiths. For that purpose, a survey was conducted at the KL International Airport (KLIA) among several passengers so as to determine their perceptions and views of the possibility in introducing a shariah-compliant airport. As such, this research employed the face survey method. The results displayed that irrespective of religious beliefs, passengers voiced similar priorities in the light of numerous Islamic attributes. The results also showed that non-Muslim respondents were supportive of having a shariah-compliant airport, even though on the average, the Muslims were significantly more supportive of the proposed Islamic attributes. As a result, this research has proposed a total of twelve Islamic attributes that are required at an airport terminal to comply with shariah. A shariah-compliant airport framework was also developed in this study to gain enhanced comprehension as a guidance to easily determine the needs that should be catered to passengers at the airport by segregating the level of priority in accordance to both required and optional facilities and services.
Keywords: Tourism, Muslim friendly, Shariah-Compliant, Airport, Aviation	

1. Introduction

The results obtained from prior studies pertaining to the concept of shariah compliancy portray a focus in narrower fields on both commercial and economic perspectives in defining shariah compliance from the light of the tourism sector. Nevertheless, there is also lacking in the theory of structure and data since the basic nature of shariah compliance has yet to be unravelled. Thus, new

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research direction should explore and strengthen the structure of services that comes under the umbrella of shariah compliancy. The core concept of Islam strongly upholds the balance between material and spiritual needs. Meanwhile, the concept of halal is concerned about the permissible and approved behaviours that adhere to the shariah law (Islamic teaching). These perspectives are of a special significance to all Muslims even when they are in the midst of travelling [13]. Nonetheless, the literature has yet to point out a specific reference to a shariah-compliant airport. In fact, a shariah-compliant airport is similar to other well-established concepts of Muslim-friendly tourism that reflect several definitions, depending on their impact upon the society [6]. With that, a question arises on the method of measuring the level of shariah compliancy at an airport. For that purpose, the KLIA was selected to measure the level of shariah compliancy based on views offered by passengers regardless of their faith and religious beliefs. The KLIA is comprised of 2 terminals, in which the premier airline service is operated at KLIA1 terminal, while KLIA2 terminal is for low cost airline service. Subsequently, the concept highlighted in this paper is to accommodate the Muslim passengers, and at the same time without compromising the comfort sought by those from other faith and beliefs. In that sense, the patrons; Muslims and non-Muslims alike, must adhere to the totality of shariah law [1]. Moreover, the challenge presented at the airport is similar to those found at other places, where negative perception has encroached Islam at the worldwide level by associating Muslims with terrorism. On top of that, another hurdle refers to the reluctance among airport stakeholders in giving full support to the implementation of shariah compliancy at the airport.

The terms of Islamic tourism, Muslim-friendly tourism, family-friendly tourism, halal tourism, and shariah-compliant tourism have been widely employed to designate a tourism sector that is targeted towards practicing Muslims [2,8,15,23]. However, one should also keep in mind that Islamic tourism is not exclusive to Muslims alone. The Islamic tourism can also be adhered to by those non-Muslims, as such purported tourism emphasizes several additional services and products that are required by practicing Muslims, such as halal food, prayer facilities, as well as Islamic spots of interest and attractions [16]. In the recent Global Muslim Travel Index [11] conducted by Mastercard-Crescentrating, the GMTI criteria tools had been identified to be based on 4 focus areas in assisting Muslim travellers and further re-classified into 11 sub-criteria for the next level of analysis. Interestingly, those listed 4 focus areas involve airport activities. The initial focus area is related to the easy access for visa application and air connectivity. Next, the second focus area is the high awareness of Muslim-friendly services and ease of communication, while the third refers to multiple halal dining options, easy access prayer facilities, and comfortable accommodation. Finally, the fourth focus area seeks a safe environment for families, as well as rewards for returning travellers and their unity. These highlights should be able to bridge the gap over the years due to the ever-increasing demands from non-Muslim providers, along with the necessities to grasp business opportunities from Muslim providers. Furthermore, several non-OIC destinations, for instance, Singapore, Thailand, United Kingdom, South Africa, Hong Kong, Japan, Taiwan, and France, have moved up their index rankings and scores, especially after adapting their services to attract more prospects from the Muslim travel market [11] (See Table 1). Besides, from a mean average comparison, the non-OIC nations in GMTI 2017 posited increment from 54.17 in 2016 to 55.06 in 2017. In fact, those countries are mostly located within the Asia Pacific that do not only have neighbouring Muslim-majority countries, but also Muslim community in their own lands, thus equipped with enhanced understanding concerning the needs and demands sought by Muslim travellers.

With that, a shariah-complaint airport should be beneficial to the industry to further strengthen the Malaysia's leading position as the favourite destination among Muslims (See Table 2 for

comparison between 2016 and 2017 top 10 OIC destinations). Conclusively, it is indeed viable to measure the conceptual shariah-compliant airport at KLIA as Malaysia is, at present, the most preferable destination sought among Muslim tourists.

In industries related to services, opinion is neither non-absolute nor relative to the various obligations demanded in varying beliefs. In fact, obligations and faith are closely associated to one's belief from their point of views. The actual performance is not the key, but it is the subjective perception of the performance that is vital to be understood and enhanced. Thus, it is difficult to ascertain if a respondent can offer acceptable responses or has the ability to verbalize and to articulate feelings honestly and accurately. Furthermore, views from non-Muslim respondents may differ from those of Muslims, especially matters related to shariah and Islamic obligations. Islamic attributes are dynamic in nature and the relationship between them has continuously evolved and changed. Besides, Muslim travellers are not homogeneous because they can be grouped into 3 major segments. First, as strictly practicing Muslims, second as practicing Muslims, and the third refers to non-practicing Muslims, with fractions of 20%, 60%, and 20%, respectively [6]. Such element, however, had been excluded from this study after considering the sensitivity among passengers during the interview session, which may reflect varying values for each group. The other limitation of the study is that only KLIA had been selected for the survey. This is because; varied outcomes may be gained if other airports are included as well in the survey due to varied features and cultures. Hence, the findings of this study are not generalizable to all airports. With that, this study can be expanded by investigating other airports located at other parts of the region.

This study elaborates the conceptual framework and a model gathered from the literature concerning Islamic tourism, shariah-compliant accommodation, Muslim traveller and airport best practice, as well as guidelines for an airport to establish the shariah-compliant conceptual framework for passenger terminal. As such, the main objective of the study is to assess the level of shariah-compliant application at KLIA from the perspective of passengers in adopting the concept of shariah compliance. In this study, the term 'shariah-compliant' is used to understand the variables embedded in the proposed conceptual framework. Other than that, this study measured the level of acceptance among non-Muslim passengers in establishing a shariah-compliant airport. With that, this study has attempted to comprehend the views given by non-Muslim passengers regarding Islamic attributes for a shariah-compliant airport. For international establishments that seek to provide products and services exclusively for Muslims, this study serves as a platform on how to adopt and to adapt services meant for Muslims. This being said reflects increment in adopting Islamic practices, regardless of their location and operators [1].

Table 1
Comparison of 2017 Top 10 Non-OIC Destinations with Corresponding Performance in 2016 [11]

Top 20 in 2017			Top 20 in 2016		
Rank	**Non-OIC Destination**	**Score (%)**	**Rank**	**Non-OIC Destination**	**Score (%)**
10	Singapore	67.3	8	Singapore	68.4
18	Thailand	61.8	20	Thailand	59.5
20	United Kingdom	60.0	21	United Kingdom	59.0
30	South Africa	53.6	30	South Africa	53.1
31	Hong Kong	53.2	31	Hong Kong	53.0
31	Japan	52.8	32	France	51.6
33	Taiwan	52.4	33	Taiwan	50.1
34	France	52.1	34	Japan	49.1
36	Spain	48.8	35	Sri Lanka	49.0
37	United States	48.6	36	United States	48.9
	Average	**55.06**		**Average**	**54.17**

Table 2
Comparison of 2017 Top 10 OIC Destinations with Corresponding Performance in 2016

Top 20 in 2017			Top 20 in 2016		
Rank	OIC Destination	Score (%)	Rank	OIC Destination	Score (%)
1	Malaysia	82.5	1	Malaysia	81.9
2	United Arab Emirates	76.9	2	United Arab Emirates	74.7
3	Indonesia	72.6	3	Turkey	73.9
4	Turkey	72.4	4	Indonesia	70.6
5	Saudi Arabia	71.4	5	Qatar	70.5
6	Qatar	70.5	6	Saudi Arabia	70.4
7	Morocco	68.1	7	Oman	70.3
8	Oman	67.9	9	Morocco	68.3
9	Bahrain	67.9	10	Jordan	65.4
11	Iran	66.8	11	Bahrain	65.3
	Average			**Average**	

Source: Mastercard & CrescentRating Global Muslim Travel Index 2017 [11]

2. Literature Review

2.1. Characteristics of Shariah Compliancy

The concept of shariah compliancy has progressed from fulfilling religious needs to lifestyle option that emphasizes on family and health orientations [5]. As such, many studies have attempted to define the concept of 'shariah compliance', but none is viable for acceptance (See Table 3). In 1982, Din made an early attempt to lay out the shariah-compliant attributes in reviewing Islamic Tourism [7], by outlining the very concept of shariah compliance and its requirements. Meanwhile, Hashim *et al* [12] asserted that destination marketing organizations and hotels could improve their marketing efforts by presenting more Islamic information on their websites. Other than that, Rosenberg and Choufany [21] focused on the major aspect of hotel operations, hotel design and interiors, as well as financial matters. Furthermore, Muhamad-Yunus, Abd Razak, and Ghani [18] defined shariah-compliant as an act or an activity that complies with the requirement of shariah or Islamic law. In contrast, Stephenson *et al*. [25] provided extensive guidelines that focus more on the room interior in accordance to Muslim needs and management to contribute to zakat payment. Next, Razali *et al*. [20] suggested for the provision of basic necessity to pray and sensitive to a guest's religion by placing a Quran for Muslims or Bible for Christians. On the other hand, Shuriye and Daud [24] defined shariah-complaince as a hotel that offers services from the stance of shariah principles, along with its operations that are not limited to serving halal food and drinks, but also in ensuring that all other operations are governed by shariah principles. In precise, based on the literature, the characteristics of shariah compliancy can be categorized into five groups, which are: i) Food and Beverage, ii) Facilities and Utilities, iii) Entertainment and Activities, iv) Environment and Ambience, as well as v) Other Information.

Over the years, the development of shariah-compliant characteristics has evolved from basic needs in halal food and beverages, as well as Muslim praying facilities, into operations, ambience and surrounding, types of entertainment, and provision of necessary information to Muslim travellers on the availability of facilities and services offered at their premises. To date, the focus is on Islamic governance, where the management is required to apply Islamic financial funds, payment of zakat, and contribution of charity to the society. Thus, the coverage has grown wider from providing individual to catering to needs of the community.

Table 3
Previous Shariah Compliant Characteristics

Source:	Description:
Din [7]	Basic Muslim needs (e.g. provide payer mat, Quran, prayer beads, and sign of Kiblah, should ban alcohol, provide different utensils for Muslim customers and Quran, unmarried couples are not allowed to check in, and no drug-dealing activities).
Hashim *et al.*, [12]	Present more Islamic information on hotel Web sites (e.g. location of mosque and halal food to be made available at the concierge desks and Web sites).
Rosenberg and Choufany [21]	Focus on operations, design and interiors and financial (e.g. no picture of human part as display)
Stephenson *et al.*, [25]	Narrowly focused on the interior design of the room and Islamic financial management (e.g. zakat).
Muhamad Yunus *et al.*, [18]	Halal food and beverage, separate facilities (swimming pool and gym), prayer room, beds and toilets positioned so as not to be facing the direction of Mecca, appropriate entertainments, predominantly Muslim staff, Islamic staff dress code requirements, guess dress code, and hotel financial utilizing Islamic financial instruments.
Henderson [14]	Conservative staff dress, all-female floors, guest dress code.
Razali *et al.*, [20]	Halal food and drink, prayer mat, Quran and prayer beads, sign of Kiblah, ban alcohol, provide different utensils for Muslim customers, sensitive to the guest's religion by providing Quran for a Muslim or Bible for a Christian. Unmarried couples are not allowed to check in, which means that the hotel should request the marriage certificate upon checking in.
Stephenson *et al.*, [25]	Traditional uniforms for hotel staffs, dress code for female staff, makers indicating the direction of Mecca, female and male prayer rooms, prayer mats and prayer beads 'tasbih', halal food with no pork, conservative television channels, art that does not depict the human form, and beds and plumbing placed away from facing Mecca. Furthermore, finance used to operate the hotel should be compliant with Shariah regulations and the hotel owner must continue a proportion of revenue to Zakat (chartable acts).
Shuriye and Che Daud [24]	halal food and no alcohol serve, guest dress code posted at the entrance, art not depicted human or animal form, basic needs for Quran and its translations, prayer mats, arrows indicating direction of Mecca and printed prayer schedules, beds and toilets positioned not facing direction of Mecca, separated floor according to genders, prayer room provided at specific floor or lobby, provide bidet in the bathroom, separate recreational facilities according to genders such as gym, swimming pool, etc., appropriate entertainment, Islamic and al Quran reciting music, selling and promoting the Islamic products, provide advertisement promoting local Islamic banking facilities and Islamic funding, staffing and personnel portrayed predominant Muslim staff, Islamic dress code and Muslim trained staff.

Source: Islamic Tourism Centre Malaysia, 2016 [16]

2.2. Common Islamic Attributes in Hospitality Industry

The hospitality industry appears to be the industry that is mostly influenced by halal and shariah compliance requirements by Muslim travellers. Upon the inception of shariah-compliant hotel or Islamic hotel, the shariah-compliant demands have expanded beyond the hotel industry and have moved into the tourism industry, as well as tourism-related industries, such as airline in-flight service and medical hospital industries. The summary of Islamic attributes is listed in Table 4. In

fact, each respective industry has its specific focus in providing Islamic attributes, apart from the basic mandatory requirements that are commonly sought by Muslim travellers, such as halal food, prayer room, Ramadhan services, and Muslim-friendly washroom. As for the tourism industry, the Islamic attributes emphasise on providing a decent environment suitable for Muslim guests and information regarding Muslim prayer times throughout their stay. As for the hotel industry, the focus is on practicing an Islamic government and management that promotes Islamic products and services at hotel premises, segregation of facilities based on gender, and arrangement of facilities based on shariah requirements. On top of that, the hotel is also encouraged to provide significant Islamic information at the concierge desk to Muslim guests. Meanwhile, as for airline in-flight service, the highlight is on the comfort among Muslim passengers while they are on board, such as censored entertainments, availability of praying space, availability of qiblah direction on board, and recently, segregated seats those non-married. In the medical hospital industry, the focus is directed towards halal medication and availability of patients requiring for private services.

Despite of the wide range of industries, similarities are noted in the Islamic attributes for they reflect the Pillars of Islam. These Islamic attributes can be further divided into three priorities. The first priority refers to the basic mandatory requirement sought by Muslim travellers, such as halal foods, Muslim-friendly washroom, Muslim prayer room, and services during the month of Ramadhan. Next, on expected requirements, such as segregation of facilities based on gender and shariah, a decent environment and imminent Islamic information should be provided to Muslim guests. Lastly, on valued requirements, the premises should cater to the needs of employees who practice the Islamic way of life, besides practicing the Islamic governance and management so as to promote Islamic products and services. Those are the added-value Islamic attributes in both services and facilities, aside from other compulsory facilities and services that an operator must provide to the guests, regardless of their faith. Nonetheless, the listed Islamic attributes would definitely incur extra cost to the operator for maintenance of facilities and services.

Hence, more focus should be given to the basic mandatory requirement to improve comfort among Muslim travellers. Moreover, the basic mandatory facilities and services are limited for Muslim travellers while travelling. Thus, it is important to prioritize in providing the Islamic attributes as this should have a greater impact upon Muslim travellers, while at the same time, having less impact on non-Muslims using the same facilities and services. Besides, acceptance of travellers vary based on certain interpretations of Islam, local cultures and communities, relative degree of liberalism, as well as state intervention in religious and cultural affairs [28].

2.3. Shariah-Compliant Airport Islamic Attributes and Framework

Despite of the numerous studies conducted pertaining to airport passenger experience, airport passenger satisfaction, and airport passenger expectation at airport terminal; none has investigated Muslim traveller satisfaction, as well as expectations in Islamic facilities and services provided at the airport terminal. Thus, this study analysed the perspectives of Muslim and non-Muslim travellers regarding their satisfactions towards airport facilities and services provided at the airport terminal in the light of shariah compliance. Besides, as asserted by Joanne Paternoster [29] passenger satisfaction is managing passenger expectation, and when performance exceeds expectations, passengers experience satisfaction.

All-in-all, a total of 12 constructs and 392 sub-elements (components) are universally employed in many airports worldwide, regardless of their geographical locations, cultures or religions (see Figure 1). As this study is focused in developing a shariah-compliant airport framework for airport terminal, the 392 sub-elements were grouped into 3 criteria based on the priority of requirements:-

1)   Airport rules and regulations requirement
2)   Airport best practice requirement
3)   Airport Islamic attributes requirement

Nonetheless, 2 significant requirements cannot be improvised, which are: the first, airport rules and regulations requirement that have to be adhered so as to comply with the airport authority requirement, and the second, airport best practice requirements, where airports worldwide would need to offer this requirement so as to satisfy needs and demands of passengers. However, the imminent focus of this study is the airport Islamic attributes requirement that differs from the earlier 2 specified criteria.

The 392 airport facilities and services were screened according to the main key Islamic attributes sought by Muslim travellers. Hence, some 45 Islamic attributes were selected by an airport Expert to be transformed into a structured questionnaire for the pre-test survey. The pre-test survey involved 30 respondents, who were comprised of both Muslim and non-Muslim travellers. As a result, the findings pointed out that only 13 Islamic attributes had been reckoned as required (daruriyyah), as determined from the reliability measure of Cronbach's Coefficient. As such, both the pilot survey and the actual field survey used the selected 13 Islamic attributes. Finally, the 2 surveys indicated that only 12 Islamic attributes had emerged as required (daruriyyah) by all respondents, regardless of their faith.

In addition, the 12 Islamic attributes were chosen as independent variables, while other variables with an impact upon the shariah-compliant airport served as dependent variables. The airport rules and regulations, the airport best practice requirements, and needs of passengers, hence, may change the hierarchy of decision on the level of priority to be installed at the airport authority levels, which is projected to moderate the application of shariah compliance at the airport. These intrusions are acknowledged as the moderating variables for they moderate the implementation of dependent variable, in this case, the shariah-compliant airport.

In order of priority, the Islamic attributes requirement is categorized into 3 groups based on Islamic general objective (Maqasid Ammah). The first priority is required (mandatory) category, while the second priority refers to expected category, and the third priority reflects valued category. Hence, these 3 categories were embedded into the shariah-compliant airport framework. In fact, the combination of airport Islamic attributes and shariah-compliant level of priority requirements generated the shariah-compliant airport framework. Subsequently, further analysis was performed to determine the level of acceptability among the respondents. Thus, the framework was tested at KLIA. Furthermore, KLIA has emerged as among the most reputable international airports at the global scale, where KLIA was ranked as top 10 best airports in the world for above 40-million passenger category in 2016 by the Airport Council International (ACI). The framework was employed to measure the aspect of acceptance among Muslim and non-Muslim passengers at the KLIA. Furthermore, the framework functions as a guideline on the practice of a shariah-compliant airport, which serves as a platform for future reference. Therefore, it is important to understand the aspects that have been practiced in terms of Islamic services so as to develop a better picture and to provide an insight of the viable practice (see Figure 2 for shariah-compliant airport framework). On top of that, the choice of variables used in the literature as indicators of demands sought by Muslim travellers depends on the objective of the study, as well as the availability of data [17].
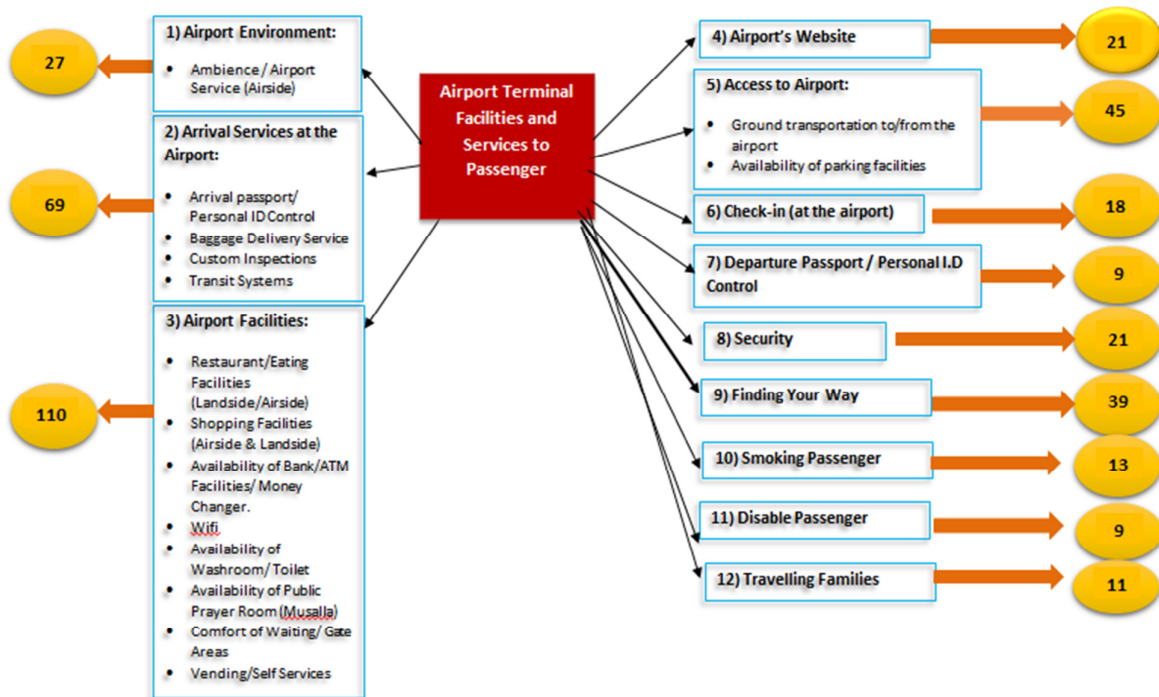
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Fig. 1. Airport Passenger Terminal Facilities and Services: (12 Constructs and 392 Components)
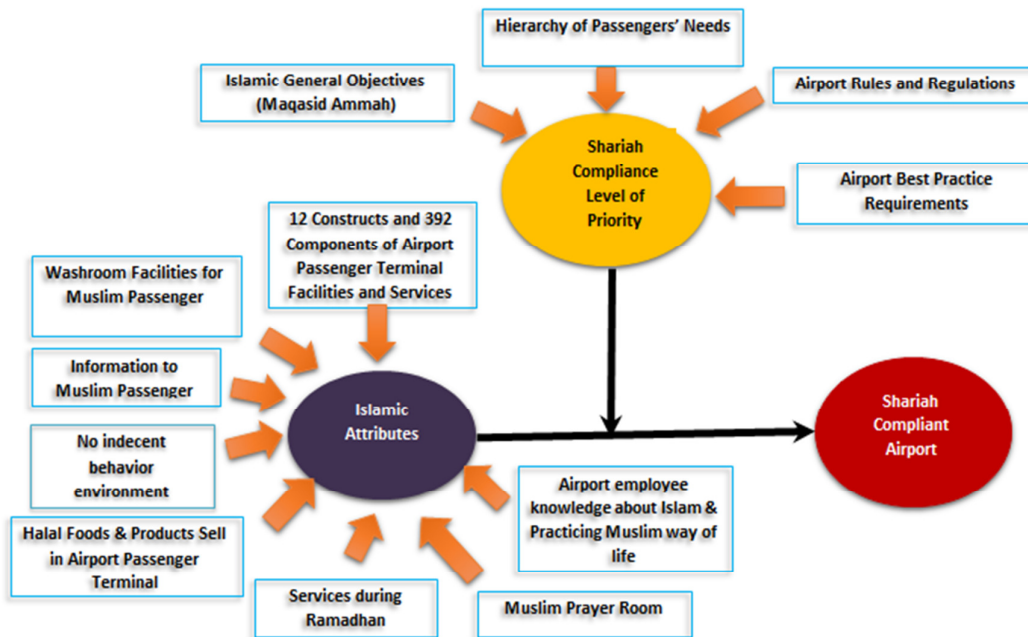

Fig. 2. Shariah Compliant Framework for Airport (from literature)

3. Methodology

This study gathered both primary and secondary data. Primary data were collected by using the quantitative method, while secondary data were obtained from official reports and journals pertaining to the field of study. However, the main source of data is the primary data. The quantitative data collection was carried out by using a structured survey questionnaire. The

questionnaire required the respondents to state their level of understanding and to place weightage of their choice on the level of necessity for each mandatory element based on a scale that ranges from 1 to 10. Pre-test and a pilot survey were conducted prior to the actual survey. The total respondents for the actual survey had been 520 passengers, which were further divided into 260 for Muslim and non-Muslim travellers each departing from KLIA from both domestic and international terminals. Additionally, the survey was conducted at the departure lounge after the passengers had passed through all the check-out processes at the airport. However, one challenge faced in conducting the survey upon arriving passengers refers to their refusal in participating in the survey due to their haste exit from the airport. Furthermore, the method employed in this study was the face-to-face survey. Table 5 below illustrates the number of respondents based on nationality.

Table 5
Breakdown of Respondent Nationality

Nationality	Frequency	Percent	Valid Percent	Cumulative Percent
1. Malaysia	275	52.9	52.9	52.9
2. Indonesia	36	6.9	6.9	59.8
3. China	28	5.3	5.4	65.2
4. Australia	27	5.2	5.2	70.4
5. India	17	3.2	3.3	73.7
6. Bangladesh	18	3.4	3.5	77.1
7. United States	16	3.1	3.1	80.2
8. Europe	52	9.9	10.0	90.2
9. Singapore	12	2.3	2.3	92.5
10. Other Asian Countries	19	3.6	3.7	92.6
11. Middle East	17	3.2	3.3	99.4
12. Latin America	3	0.6	0.6	100.0
Total	520	99.2	100	
Missing	4	0.8		
Total	**524**	**100**		

4. Results and Discussion

The respondents were inquired if it was necessary to establish a shariah-compliant airport, in which this question served as a proxy to compare opinions provided by Muslim and Non-Muslim respondents. As expected, the Muslim respondents exerted more support in implementing a shariah-compliant airport, in comparison to non-Muslims, as indicated by the gaps in the mean scores; 8.8 for Muslims and 7.7 for non-Muslims (Figure 3).

Among the Muslim respondents, the results showed that the average mean was 79.3 and the median was 77.8, thus indicating that the level of shariah compliance at KLIA is rated below 80 percent from the benchmark level. The finding further revealed that based on the gathered responses, almost a quarter (24.1 percent) the Muslim respondents defined KLIA as failing to meet shariah compliance. Nonetheless, slightly less than half (44.2 percent) of the respondents found that KLIA is indeed a shariah-compliant airport (Figure 4).
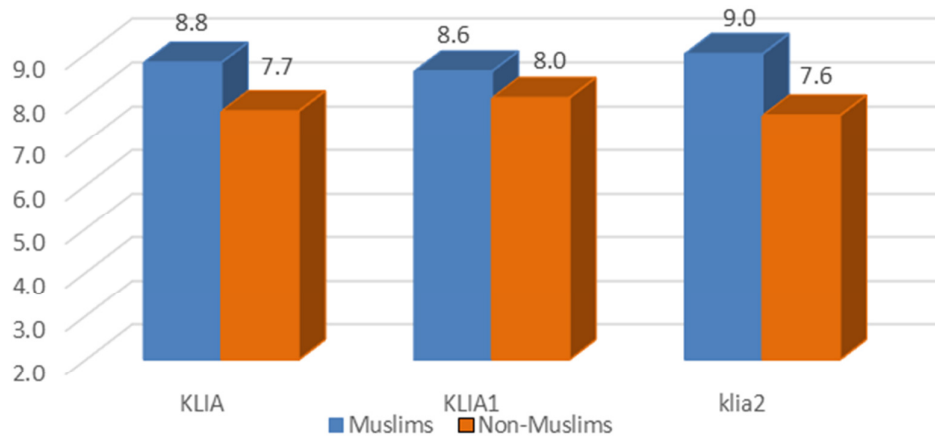
Fig. 3. Need for Shariah Compliance Airport by Category of Respondent and Terminal

All the above results indicate that in general, KLIA failed in meeting the expectations of most Muslim travellers with respect to Islamic attributes, such as prayer rooms, ablution facilities, and information concerning religious matters. Thus, the next step is to identify the Islamic attributes that appear to be of utmost significant, apart from determining their level of satisfaction towards these attributes.

Statistics for KLIA

✓ Response = 74.9%

✓ Mean Rating =79.3

✓ Median Rating=77.8
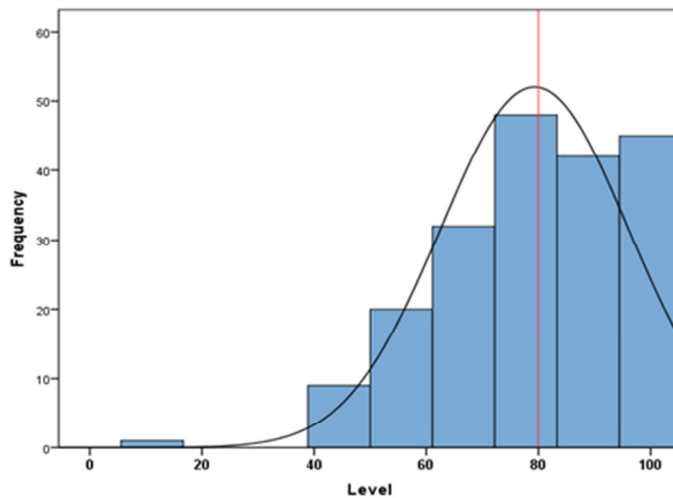
✓ At least 80 = 44.2%

Fig. 4. Muslim Respondent Rating on KLIA Level of Shariah Compliance

Regardless of the passengers' faith and beliefs, the level of priority for the 10 elements of services and facilities at the airport terminal remained the same, which ranged from washroom cleanliness to baggage handling system. The results of the varied comparisons made are tabulated in Table 6.

The varying segmentations between travellers at KLIA1 and klia2 reflect the differing purposes of travelling. The klia2 travellers were mostly on leisure travel, while those at KLIA1 mostly travelled for business purposes. Those travelling for leisure expect entertainment, enjoyment, and fun, whereas those with business agenda have less time for entertainment, enjoyment, and fun. Nevertheless, the non-Muslim passengers may probably assume that a shariah-compliant airport

has limited entertainment aspects. Overall, the probability value (p-value) for Muslim and non-Muslim respondents displayed a significant relationship between the two variables on a shariah-compliant airport, as the p-value is less than 0.05 (p-value is <0.001) (see Table 7 below). As predicted, Muslims were found to be significantly more supportive of the proposed Islamic attributes (p-value is 0.007), when compared to the non-Muslims (p-value is 0.448).

Table 6
Most Important Airport Attributes Ranked by Category of Respondent

Attribute	Priority	
	Muslim	**Non-Muslim**
Muslim prayer room	1	-
Clean toilet	2	1
Food & Restaurants	3	2
Internet/Wi-Fi	4	3
Area/room for napping/rest	5	4
Halal retails and restaurants	6	-
Security at the airport	7	5
Smoking room	8	8
Comfort of Waiting Area	9	7
Baggage handling service	10	10
Availability of seats	-	6
Retails	-	9

Table 7
Testing the Gap in the Opinion on Need for Shariah Compliant Airport

Comparing	Test Statistic	p-value
Muslims and Non-Muslims (overall)	**12,679.5**	**<0.001****
Muslim and Non-Muslims at KLIA1	3,531.0	0.003**
Muslim and non-Muslims at klia2	2,828.5	<0.001**
Muslims at KLIA1 and klia2	3,990.0	0.007**
Non-Muslims at KLIA1 and klia2	4,596.5	0.448

** Significant difference (p <0.01 the level of significance for p-value)

5. Conclusion

The purpose of this study is to develop a shariah-compliant framework from the perspective of airport passengers. The absence of a shariah-compliant airport framework is an important gap that had been determined in this study. This particular framework is a new innovation introduced to enhance the aspect of satisfaction among Muslim and non-Muslim travellers. However, only a handful of studies have looked into the notion of an airport with shariah compliance. Most studies, as a matter of fact, investigated needs sought by Muslims and implementation of shariah-compliant accommodation at hotels, hospitals, and tourism-related premises. As such, this study focused on developing a framework that is suitable for not only Muslim travellers, but also non-Muslim travellers. In fact, this shariah-compliant airport framework offers clearer understanding that serves as guidance and eases the determination of requirement needed by passengers at the airport by distinguishing priority between required and optional facilities and services.

The theory building process undertaken in this study was initiated with the development of an initial conceptual model based on evidence derived from the literature, which was then adapted into a vehicle for generalization to the rigorous analysis of cross-case data towards the conclusion [22]. An inductive research moves from specific observations to description of the picture in the

scenario within broader generalization, and lastly, generates a theory. This is also known as the bottom-up research approach [27].

In earlier discussion, the shariah-compliant airport conceptual framework was developed based on literature review. Thus, several uncertainties of Islamic attributes were found in the earlier development of the framework. As an airport has 392 components of services and facilities provided to passengers at the airport terminal, thus this study had actually looked into each of the 392 components so as to identify the required Islamic attributes for Muslim traveller that are accepted by non-Muslim travellers. The findings, nevertheless, revealed that it just required 12 Islamic attributes so as to sufficiently meet the required (darurriyah) requirements for Muslim travellers (see Figure 5 below). Furthermore, this study had identified and defined the related pattern or inferential codes during data analyses. The pattern codes served two main functions in this study. First, they reduced large amounts of data into smaller number of analytic units; and second, they built a cognitive framework and an evolving schema to interpret the real situation depicted in the case study [22].

The shariah-compliant airport implementation is strongly influenced by the shariah-compliant level of priority. The presence of level of priority further modified the implementation of a shariah-compliant airport as certain airports may have varying levels of priority so as to meet airport rules and regulations enforced by the government or the authorities. Furthermore, in the airport best practice requirements, the Islamic general objectives (Maqasid Ammah) and the hierarchy of passengers' needs turn to be non-mandatory requirements, and hence, subject to airport authorities to choose and implement at their premises, as long as those significantly required (daruriyyah) are implemented in place accordingly.

In addition, the influx of Muslim tourists to this country provides immense opportunities for enhancement of shariah or Islamic facilities and services in Malaysia. However, Muslim travellers are not homogeneous in their adherence to the Islamic faith needs. Muslim travellers can be broadly categorized into three major segments, which are: i) strictly practicing Muslims, ii) practicing Muslims, and finally, iii) non-practicing Muslims (MFT, 2016). Thus, it is logical to offer packages that cater for the majority and make allowances to those who wish to select from other options [19]. Subsequently, the more relaxed Islamic law attracts both non-Muslim and Muslim tourists, and may appear to a reason for the success of tourism in other countries, such as Turkey, United Arab Emirates, and Malaysia as well. Further analysis indicated that introducing the Muslim-friendly initiatives have benefited Malaysia in overall. However, these initiatives should be carefully crafted so as to avoid reduction of arrival passengers from non-Muslim countries [10]. Thus, an appropriate balance should be struck in place to foster better understanding between Islamic and non-Islamic countries, which could result in a greater and safer flow of tourists that economically benefits the host countries, apart from heralding new values and facets of interest for tourists [9].

On top of that, some Muslim travellers perceived the KLIA airport as failing to completely meet the expectations of most Muslim travellers with respect to Islamic attributes using the shariah-compliant airport framework. The framework, as proposed in this study, offers a balanced approach in Islamic practice that may be accepted by all faith and beliefs.

Among the limitations of this study, the survey involved only KLIA. Besides, different airports portray varied characteristics and cultures. Therefore, the results of this study may not be able to be generalized to all airports. With that, future studies may look into other airports located at other parts of this region or beyond. Other than that, more comparative studies can be carried out, such as measuring the inter-relationship aspects to better understand the level of priority components that may influence the implementation of a shariah-compliant airport. Furthermore, issues from

the perspectives of profit gain and satisfaction should be studied as well. Besides, it is more challenging to implement the framework in a nation with non-Muslim majority.

In brief, this study reflects the beginning phase for the implementation of a shariah-compliant airport. It is expected to open for more other studies in relation to shariah-compliant airport. In fact, this is the first study that has evaluated the relationship between Muslim and non-Muslim passengers on the same Islamic attributes.
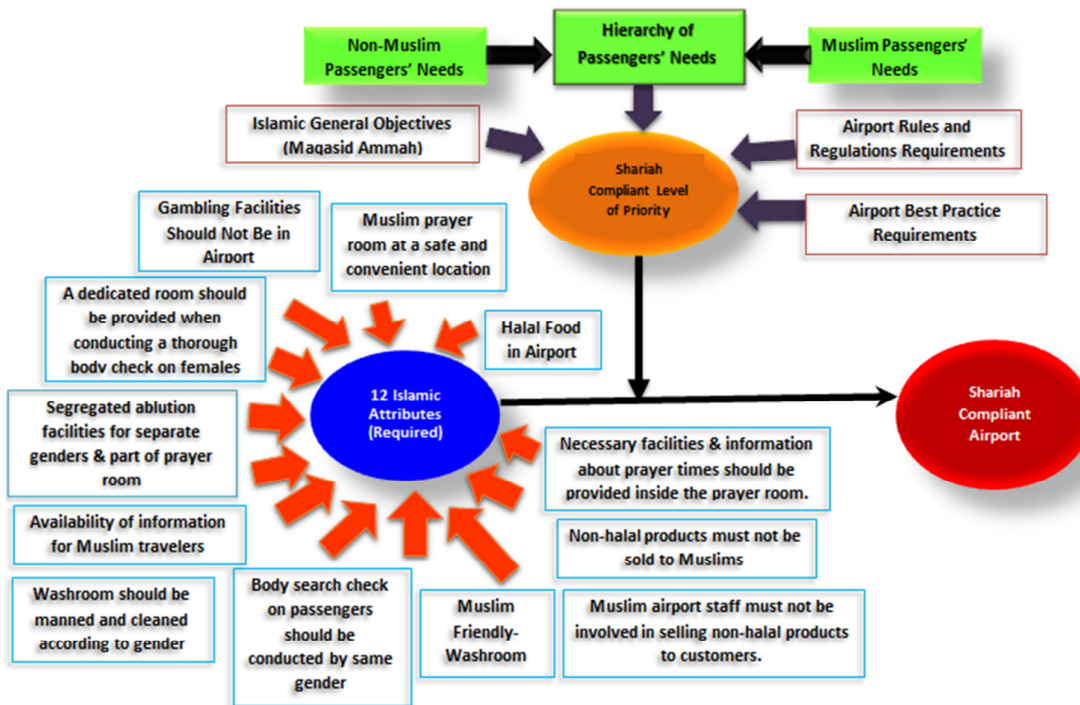
Fig. 5. Shariah Compliant Framework for Airport (after data collection and analysis)

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Table 4

Common Islamic Attributes in Hospitality Industry

Islamic Attribute:	Tourism	Hotel	Airline In-flight Service	Hospital
1). Halal foods and necessary preparations is under control from non-halal.	Food free from pork and alcohol, non halal and halal foods cannot be cooked together and the surrounding environment is free from alcohol.	Emphasized to provide halal foods to Muslim guests, halal certified kitchen, halal restaurant and forbidden alcohol at shariah compliant hotel. Uses specific cooking utensils and cutleries for cooking & serving and hires only Muslim chefs to cook food in all restaurants.	Serve halal foods and no alcohol serve on-board.	Halal food & no alcohol serve, provide halal medicine,
2). Provide Muslim prayer room, ablution facilities with other necessary supporting facilities for praying purposes.	Prayer facilities readily accessible during tourist activities, provide Quran and kiblah direction pointer and water is available for cleaning before prayer.	Provides prayer room with ablution facilities at common area, provide printed or updated prayer schedule in each room. Provides Quran (with translation) and prayer mat in all rooms.	Provide praying space, qiblah direction available on board, short prayer before take-off, quran available on-board.	Provide prayer rooms or space for praying in the ward and Quran & prayer mats availability
3). Muslim friendly washroom	Water supply inside the toilet and bidet in the toilet.	Provide bidets in bathroom	Provide water in aircraft lavatory.	Bidets in the bathroom
4). No indecent environment which not suitable for Muslim guest	Prohibits from displaying arts that depict human or animal form. No statue or sculpture in the room i.e. Buddhist statue.	Provides Islamic and family entertainments only. Prohibits non-Islamic entertainment, prohibits gambling related activities in the hotel. The hotel architecture, interior design and advertisement should show the Islamic aspects to create comfortable environment for the Muslim guest to stay at the hotel.	In-flight movies are censored.	Halal entertainment Practices considered non-ethical in Islam
5). Practicing Islamic government and management promoting other Islamic products and	Pay religious tax (zakat), uses Islamic financing options only, involve in charities & corporate social responsibility, host regular Islamic seminars,	Appoints a dedicated Sharia Officer, use Islamic financial arrangement and Islamic funding, encourage for zakat payment at hotel premise,	Use Islamic financial funds for business operations.	Use Islamic funding

services.	conference, talks, etc. , sells halal and Islamic related products,	Sells halal and Islamic related products.		
6). Segregation of facilities according to gender and arrangement of facilities according to shariah requirements.	Provide separate recreational facilities for men and women No free mixing of sexes. Service provider for Muslim tourist may assign female staff for women and male for men.	Designates floors to women occupants who are travelling alone. Positions the bed away from Mecca (kiblah) direction. Safety and security is provided at the hotel and emphasized more on female guest safety	Separate male and female passengers in-flight for non-mahram.	Separate recreational facilities for men & women, separate male and female floors Bed & toilet positioned so as not to face the direction of Makkah Option for female patients to wear Islamic appropriate clothing. Availability of Muslim chaplain services.
7). Employee practicing Islamic way of life	Employee predominantly Muslim staff, enforces Islamic dress code to all employees, trains staff to comply with all shariah compliance requirements and practices and fulfill all shariah compliant requirements.	Islamic dress code, developed employee program in-house to teach all employees about Islam, encourage staff to practice Islam i.e. qiamullail, etc.	Stewardess dress modestly.	Predominantly Muslim staff, Islamic dress code, Doctors or nurses available for patients requiring privacy.
8). Services during Ramadhan	Ramadhan (fasting) services and facilities	Provide special services during Ramadhan such as sahoor (morning meal) and break fasting (dawn meal) as well as sholat (prayer) tarawih for the guest that stay at the hotel.	Provide dates and drinks for iftar and provide meals before fasting.	Ramadhan fasting facilities
10). Provide information to Muslim guest	Provide information about Muslim prayer times during their journey to the destinations.	Provides related Islamic information at the concierge desk, encourages decent and modest dress code to all guests. Post guest dress code at the entrance lobby.	prayer time announced on-board	Level of halal based medications used