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Promoting Islamic Tourism in Brunei:
Through Customers Understanding Towards the Syariah
Compliant Hotel Concepts

By
Haji Mahmud bin Haji Mohamed

September 2013

A Management Project presented in part consideration for the degree of
Master of Business Administration
Abstract

The demand for and supply of Islamic hospitality services has been affected positively by the increasing number of Islamic followers globally and positive tourism trends. It is assumed that the emergence of Islamic financing is one of the influences of Syariah-Compliant Hotels besides the increasing number of Arab and Muslim travellers and their high purchasing power. In the context of tourism in Brunei Darussalam, however, the report cited poor tourism infrastructure such as public transport services, limited hotel accommodations and limited aviation connectivity as the key infrastructure issues in Brunei Darussalam. Therefore this management project will try to address the need to enhance the development of Islamic Tourism in Brunei through the improvement of its current tourism infrastructure, focussing on the establishment of Syariah-Compliant Hotel using a conceptual framework developed specifically to expose the factors required for any Muslim country to be successful in today’s highly competitive hospitality market. In this respect, the author will need to test the framework with mass visitors (domestic and international) through their understanding on the importance of implementing the concept of Syariah-Compliant Hotel on the factors such as attitudes, acceptance and trust. Results have showed that the level and strength of these three factors have positive relationship with the customers understanding towards the Syariah-Compliant Hotel Concepts.
Acknowledgement

“In the name of ALLAH, most gracious and most merciful”

It is only ALLAH the Almighty, who is worthy of any acknowledgments and praise.

Secondly, to the most important person in my life, my beloved mother, Bonda Hajah Rokiah binti Haji Ahmad, as she has always been there for me since I was born until today. Her blessings and countless prayers throughout my life, work and study will never be forgotten and I will not be able to repay her until the end of my life. May ALLAH gives her blessings, prolongs her life in this world and gives her good health throughout.

Very special thanks to my beloved wife, Dr. Lilly Suzana binti Haji Shamsu, who has tolerated me in many areas of my life since the first day I left Brunei and enrolled for my MBA until the completion of this project. Without her countless sacrifices, limitless generosity, boundless love and relentless support, I would not have been able to achieve this academic qualification. Not forgetting also to our beloved daughter, Miss Syifa binti Haji Mahmud, who has been patient with me for not being able to spend much time with her for this whole year.

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“Life is a journey that must be travelled no matter how bad the roads and accommodations.” Oliver Goldsmith
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1.1 Introduction

According to Pew Research center, by the year 2030, Muslim population is expected to increase to 2.2 billion from 1.6 billion in 2010 or an increase from 23.4 percent to 26.4 percent of total world population (Economist, 2011). The increase number of Muslim population globally is contributing to the new tourism trend which increasing tourism between Islamic countries, developing new tourist destinations and offering more tourism products according to Islamic requirements (Dabrowska, 2004). The growth of Muslim traveller markets contributes to the rise of Islamic tourism which has drawn much attention and growing interest by researchers. Due to increasing number of Muslim tourists, it is very important for destination marketers to develop tourism products based Islamic religious requirements (Battour, Ismail and Battour 2010). Syariah-Compliant Hotel (SCH) is one the products which may be developed to cater to this growing market.

Therefore, this management project tries to explore the possibility of establishing the concept of SCH in Brunei Darussalam, derived from a review of limited journal articles and printed electronic media materials. It is hoped that this paper will give some useful models for more extensive research in this area particularly in promoting Islamic tourism given the size and the growth of Muslim population.
1.1.1 Country Overview

Brunei Darussalam is one of the oldest Malay Muslim monarchies in the world, with an unbroken royal lineage that has ruled the nation for the past 600 years, which may attract Muslims and non-Muslims tourist interested in seeing the tradition meld with the 21st century. “Darussalam”, the Arabic word for “Abode of Peace” describes Brunei’s Islamic history that dates back some 1,500 years. Although Brunei is a small country which has only 5,675 sq. km. of land mass but it is a very peaceful, prosperous kingdom and a country rich in culture and heritage. Brunei is located on the northern shore of Borneo (Figure 1.1). Brunei is also known as the jewel of Borneo due to its natural beauty and allure of rainforests, a serene and tranquil country that has its own charm.

![Figure 1.1: Map of Brunei Darussalam](image-url)
Brunei is known for its philosophy of the Melayu Islam Beraja (MIB) ruled by His Majesty, Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah, Sultan and Yang Di-Pertuan of Brunei Darussalam. Brunei consisted of four districts namely Brunei-Muara, Tutong, Belait and Temburong District and Bandar Seri Begawan is its capital. The total population is around 408,000 people; two third are ethnic Malays and the remaining are Chinese, Indians, other indigenous people and expatriates. The official language is Malay, while other languages that are also frequently used in business sectors are English, Chinese and others.

Brunei main sources of income are coming from the oil and liquefied natural gas industries and government expenditure. Like other developing country, Brunei has also local people that have high qualification in providing professional services such as in banking, legal, accounting and other services. Nevertheless Brunei is still dependent on expatriates professional to provide some of these services. However, Brunei has progressively improved its integration into the world economy. In its effort to diversify into other sources of income; its future plans include upgrading the labour force, to reduce unemployment, strengthening the other industries such as banking, tourism and many others. Regardless of its limitation, Brunei is prepared and capable of providing the country’s requirements for such initiatives for its development of which are due to its well-built infrastructure. At the same time Brunei tries to improve its infrastructure progressively.

1.1.2 Tourism in Brunei

Tourism has become one of the main focuses of Brunei’s government toward its initiative to boost the economic diversification in many of its high-value niche tourism market. In spite of
the robust competition from the other countries, in particular the mass-market appeal of its Malaysian neighbours Sabah and Sarawak, early signs look positive.

Brunei has long received visitors interested in its Islamic heritage, but there is now concerted push to promote the Sultanate and its unique MIB philosophy as an Islamic Tourism destination. In 2010, the nation participated in the Travel Mart and the International Islamic Tourism Conference in Kuala Lumpur Malaysia. The Tourism Board of Brunei used the event to promote Islamic Tour packages and received a favourable response. As a result, in 2012 Brunei and Malaysia have jointly launched the Brunei-Malaysia Islamic Tour Packages.

1.1.3 Tourists Arrival

According to the data provided by the Brunei Tourism Board (BTB), 241,426 visitors arrived in 2012, holding nearly steady from 2011 when 242,000 visitors’ arrivals were recorded. This was up by 25.5% from 192,379 visitors in 2007. Table 1.1 below shows the frequency of people arrival to Brunei by Purpose.

<table>
<thead>
<tr>
<th>Visitor arrival by purpose, 2010-11</th>
<th>2010</th>
<th>2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business</td>
<td>38,229</td>
<td>40,636</td>
</tr>
<tr>
<td>Exhibition</td>
<td>1,935</td>
<td>1,634</td>
</tr>
<tr>
<td>Government</td>
<td>5,113</td>
<td>5,223</td>
</tr>
<tr>
<td>Holiday</td>
<td>81,455</td>
<td>88,744</td>
</tr>
<tr>
<td>In transit</td>
<td>40,022</td>
<td>55,922</td>
</tr>
<tr>
<td>Not specified</td>
<td>10,961</td>
<td>7,901</td>
</tr>
<tr>
<td>Others</td>
<td>11,655</td>
<td>11,481</td>
</tr>
<tr>
<td>Friends/family</td>
<td>20,822</td>
<td>21,053</td>
</tr>
</tbody>
</table>

SOURCE: Brunei Tourism Board, MIPR

Table 1.1: Frequency of People Arrival to Brunei by Purpose
1.1.4 Current Tourism Infrastructure

The Oxford Business Group (2013) reported that the Brunei’s tourism facilities in terms of hotel accommodation are relatively limited. As of 2011, there are only around 3029 rooms and 3845 beds available in the country. This has resulted Brunei inability to attract major international events and larger global conferences. However, by taking into consideration of the fact that Brunei is well-known for its hassle-free and green city, Brunei could still take this opportunity and may well serve an event in a smaller market. However without further development of facilities, Brunei would continuously be facing challenges in accommodating larger events in the long run. Perhaps there are potential areas of growth in tourism that is available in the market such as the meetings, incentives, conference and exhibitions (MICE) segments, sports and leisure segments and heritage segments which centred on the Islamic themes. In taking advantage of these segments, Brunei needs to further develop its facilities towards accommodating larger and international events.

1.1.5 The Concept of Syariah-Compliant Hotel (SCH)

SCH concept is developing into a unique niche market that is quickly becoming highly attractive throughout the Middle East. Some of the main influences identified behind the success of this concept are the growing availability of Syariah-Compliant funds and the increase in intra-regional within the region of the Middle East & North Africa (MENA). The concept is not new, as most hotels developed in Saudi Arabia are Syariah-Compliant. However, the introduction of the concept elsewhere has drawn much attention and growing interest. (Rosenberg & Choufany, 2009)
In order for a hotel to be considered a SCH, it is important to note that the hotel must first comply with the requirements that are underlined by some of the industry practitioners and analysts. The details of the concept will be elaborated more in Chapter two. Some of the concepts are shown in Figure 1.2 through the pictures below:

<table>
<thead>
<tr>
<th>Serving halal food only</th>
<th>No alcohol beverages in the premises</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al Quran and prayer mat available in the room</td>
<td>Separate Swimming pool for man and woman</td>
</tr>
<tr>
<td>Separate gym for men and women</td>
<td>Furniture furnished according to Islamic architecture</td>
</tr>
<tr>
<td>Direction of bed should not face the qibla</td>
<td>Direction of qibla available in the room</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>No nightclub</td>
<td>No mini bar in room</td>
</tr>
<tr>
<td>Muslim dress code</td>
<td>Hotel development and operations are finance by Islamic financial arrangement and follow zakat principles</td>
</tr>
</tbody>
</table>
### Bidet available in toilet and the position of toilet bowl should not face the qibla

- Separate floors for single man, single woman and families
- Male staff serve male customer only and vice versa

### Separate event hall for man & women guest

### Prayer room available in hotel

**Figure 1.2: Concepts of Syariah-Compliant Hotel**

#### 1.1.6 Existing List of SCH and ‘Dry’ Hotels

The following **Table 1.2** shows some of the key brand hotels that are either considered to be a Syariah-Compliant or ‘dry’ hotel and its coverage:
<table>
<thead>
<tr>
<th>Hotel Group/Name</th>
<th>Concept</th>
<th>Coverage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al Mulla Hospitality</td>
<td>Syariah-Compliant</td>
<td>Middle-East</td>
</tr>
<tr>
<td><a href="http://www.almulla.com">www.almulla.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Al Jawhara Group</td>
<td>Syariah-Compliant</td>
<td>Middle-East</td>
</tr>
<tr>
<td><a href="http://www.jawhara.ae">www.jawhara.ae</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HMH</td>
<td>Dry</td>
<td>Middle-East</td>
</tr>
<tr>
<td><a href="http://www.hmh-dubai.com">www.hmh-dubai.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Landmark Hotel Group</td>
<td>Syariah-Compliant</td>
<td>UAE</td>
</tr>
<tr>
<td><a href="http://www.landmarkhotelgroup.com">www.landmarkhotelgroup.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rayhaan Hotels &amp; Resorts</td>
<td>Syariah-Compliant</td>
<td>Middle-East</td>
</tr>
<tr>
<td><a href="http://www.rotana.com">www.rotana.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Samaya Hotels &amp; Resorts</td>
<td>Dry</td>
<td>UAE</td>
</tr>
<tr>
<td><a href="http://www.samayahotel.com">www.samayahotel.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seraii Hospitality</td>
<td>Syariah-Compliant</td>
<td>Middle-East &amp; North Africa</td>
</tr>
<tr>
<td><a href="http://www.shazahotels.com">www.shazahotels.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shaza Hotels</td>
<td>Dry</td>
<td>Middle-East &amp; North Africa</td>
</tr>
<tr>
<td>Tamani Hotels &amp; Resorts</td>
<td>Syariah-Compliant</td>
<td>UAE</td>
</tr>
<tr>
<td><a href="http://www.tamanihotels.ae">www.tamanihotels.ae</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Madani Hotel</td>
<td>Syariah-Compliant</td>
<td>Indonesia</td>
</tr>
<tr>
<td><a href="http://www.madanihotelmedan.com">www.madanihotelmedan.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grand Bluewave Hotel</td>
<td>Syariah-Compliant</td>
<td>Malaysia</td>
</tr>
<tr>
<td><a href="http://www.bluewavehotels.com">www.bluewavehotels.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>De Palma Hotel</td>
<td>Syariah-Compliant</td>
<td>Malaysia</td>
</tr>
<tr>
<td><a href="http://www.dopalma-hotel.com">www.dopalma-hotel.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PNB Darby Park Suites KL</td>
<td>Syariah-Compliant</td>
<td>Malaysia</td>
</tr>
<tr>
<td><a href="http://www.pnbdarbypark.com">www.pnbdarbypark.com</a></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


Table 1.2: List of Syariah-Compliant Hotel
1.2 Problem Definition

The problems that this management project will try to address is the need to enhance the development of Islamic Tourism in Brunei through the improvement of its current tourism infrastructure, accommodations, facilities, places of interest and others. For the purpose of this project, the main focus will be on the establishment of SCH using a conceptual framework developed specifically to expose the factors required for any Muslim country to be successful in today’s highly competitive hospitality market. In this respect, the author will need to test the framework with mass visitors (domestic and international) through their understanding on the importance of implementing the concept of SCH and thus will enable the author to analyse and evaluate to possibility of establishing such hotel in Brunei.

1.3 Research Objectives

The main objectives of this management project is to investigate whether the developed conceptual framework specifically designed for the establishment of SCH concept in Brunei will provide adequate results for selecting such Hotel as tourist accommodation preference and hence would enhanced the Islamic Tourism development in Brunei. In order to do this, the author will need to investigate the independent variables namely the attitudes, acceptance and trusts of the customers towards SCH concept. The research objectives (RO) can summarised as follow:
RO1: To determine the level of customer understanding towards SCH Concept.

RO2: To determine the level of customer’s attitudes, acceptance and trusts towards SCH Concept.

RO3: To examine the extent of relationship between customer’s attitudes, acceptance, trust and understanding towards SCH Concept.

RO4: To identify the dominant factor contributes to the customers understanding towards SCH Concept.

1.4 Research Questions

In order to accomplish the above research objectives, the research questions (RQ) that can be developed are as follows:

RQ1: What is the level of customer’s understanding towards SCH Concept?

RQ2: What is the level of customer’s attitudes, acceptance and trusts towards SCH Concept?

RQ3: What is the extent of relationship between customer’s attitudes, acceptance, trust and understanding towards SCH Concept?

RQ4: What is the dominant factor which contributes to the customer’s understanding towards SCH Concept?
1.5 Research Methodology

The data for this management project was collected in mixed methods of quantitative and qualitative. The first quantitative method was related to mass travellers (demand side), consumers and key consumers group which will measure their attitudes, acceptance, and trusts towards SCH. This was conducted through online survey/questionnaires using a website called the Survey Gizmo (www.surveygizmo.com). The second related to qualitative method of which interviews were conducted with key people (supply side) in the related industry. A secondary data was also collected from the various researches that have been done on the implementation of SCH specifically in Malaysia.

The online survey was structured in a way that would require the least possible completion time by any traveller. The response rate of this survey was 220 respondents. As part of this management project, the primary data collected by this survey is analysed and the results are presented. The questions were in the form of multiple choice questions using the likert scale. The survey contained 61 numbered questions. The questions were sent through email to a database of email-addresses ranging from family, friends, co-worker and some experts in the field of hospitality.

1.6 Significance of this Research

Brunei is known for its strength in the Islamic beliefs, values and culture. Islamic services within Brunei have long been part of the financial mix. For the past two decades, financial services like the Islamic banking, takaful (Islamic Insurance), and Islamic capital market products have been taking root and growing. These services now compete strongly against
their conventional counterparts within the country and even globally and continue to grow its market share. With the country currently active in promoting the Syariah-Compliant products and hoping to position the country as a regional centre for Islamic financial services, it seems that exploring into other Syariah-compliant products and services such as implementing the SCH concepts, Brunei would have the potential to become the hub or model as an Islamic Country who really practices the Islamic laws. This study will further support the significant of Brunei which already has a solid foundation on which to build an Islamic tourism industry. Being a ‘dry’ country, much of the food is halal, accessible religious facilities and its long history of a Muslim monarchy, with an additional upgrade of infrastructure such as the availability of SCH would be a huge opportunity for the country to succeed and accomplish its objective.

1.7 Management Project Structure

1.7.1 Chapter One: Introduction

In the first chapter of this management project, an introduction to the study was explained that begins with the history and overview of Brunei which also touched about its economy. This is followed by a brief introduction of tourism in Brunei, the tourists’ arrivals, the current tourism infrastructure, some of the available SCH globally. This section also explained in brief the problems definition, research objectives, research questions, research methodology and the significance of this research.
Chapter One

1.7.2 Chapter Two: Literature Review

In the second chapter, the relevant reviews of literatures were explained in the area of the development of global tourism and tourism in Brunei, followed by the current development of Islamic Tourism globally and in Brunei. Afterward, the meaning of Syariah-Compliant and SCH will be explained and finally the proposed conceptual framework that is derived from the problem statements.

1.7.3 Chapter Three: Research Methodology

Chapter Three explained the research methodology of which quantitative and qualitative methods were used in this study. The data sampling and data analysis is also explained in this chapter.

1.7.4 Chapter Four: Results and Findings

The fourth chapter which is Results and Findings which explores the outcome of the research data collected and analysed the data and result derived from the SPSS software and the relevant information.

1.7.5 Chapter Five: Discussion, Recommendations and Conclusions

Finally this chapter will discuss about the findings derived in chapter four in more detail in the context of academic point of view, the limitations of the study, proposed recommendation for future improvement and followed by the research conclusion.
2.1 Introduction

In this chapter the author will be exploring the literature work for this management project topic. This chapter will begin with the definition and characteristics of tourism. It will explain the general overview of the global tourism and the Islamic tourism industry, including what constitutes an Islamic tourism. This chapter will then describe the development of tourism, specifically Islamic tourism in Brunei, and will then focus on the concept of Syariah-Compliant Hotel (SCH) followed by the literature on which try to link between the requirements of the SCH with Maqasid al Syariah (five Islamic principles). Finally, this chapter explain the literature of which the three independent variables that are derived to get a better customers understanding towards the SCH concept.

2.2 Overview of the Current Development of Tourism Industry

The World Travel Organisation (WTO) defines tourism as “…the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited.” (Medlik, 2003)

Tourism characteristics are consisted of three main parts namely the movement of people which makes up the demand side; a sector of the economy or the industry which makes up the supply side; and a broad symbiotic relationship between people with needs to travel and
the services that are responding to their travel needs by supplying products (Page and Connell, 2009, 65; Chadwick, 1994, 65).

Tourism, over the years, has experienced continual development and diversification to become a key for driver for socio-economic growth for a number of developing countries (UNWTO, 2011).

According to the latest *UNWTO World Tourism Barometer*, receipts from international tourism worldwide was up by 4% to a new record in 2012, reaching an estimated US$ 1075 billion from US$ 1042 billion in 2011 (UNWTO, 2011).

The World Tourism Travel Council (WTTC) estimates the growth of the world tourism industry to reach 10.9% of the world’s GDP in 2014 from 10.4% in 2004 (Lee & Chang, 2008). People traffic cross-crossing the globe is estimated to reach 1602 million by 2020, and correspondingly, tourism receipts is estimated to reach US$200 billion.

Today, tourism has become a major global commerce player and its business volume is even surpassing that of other leading commodities, such as oil, food products or automobiles. For many developing countries, tourism has become their main source of income and these countries stand to benefit from sustainable tourism, from the spill-over economic and employment benefits it brings in many related sectors, such as from agriculture to construction to telecommunications.

Most governments are making the development of the tourism sector an important economic strategy due to the expected and anticipated benefits it brings. The primary motivation for
these countries is the expected increase inflow of revenue from foreign income which is then used to bring in capital goods for the production of goods and services. Tourism, thus, enables countries to import more capital goods. As the imports are mainly of capital goods, McKinnon (1964) contend that it can be inferred that revenue from tourism is fundamental in determining a country’s economic progress.

Tourism has a trickling effect on other sectors of a country’s economy. Economic sectors that tend to benefit include:

- **The employment sector**: It helps create new jobs across various sectors of the economy, through direct employment as well as via tourism support sectors, such as the hotel and other service sectors. It also has the added benefit of keeping the population in place, thus refraining immigration.

- **The business sector**: Increase tourist inflow leads to an increase in demands on goods and services and thus an expansion of industrial and agricultural production. It also impacts support related service industries, such as transportation, telecommunication, etc.

- **The income sector**: It contributes revenue to those directly employed by tourism enterprises as well as those indirectly employed, such as support firms to the tourism enterprises. Bhagwati and Srinivasan (1979) postulates that the increased competition between local firms in the tourist industry would also generate income through improved efficiency. Helpman and Krugman (1985) maintain that increased tourism activities at local level would benefit from the economies of scale.
• **Cultural Sector:** The resultant increase in the living standard of locals would benefit the people in the local economy and would bring about integration of different cultures, and thus would raise the country’s cultural standard.

• **Financial sector:** Tourism activities would also mean demands for more and varied financial services, thus expanding the finance industry, in particular at the local level.

### 2.2.1 Tourism and the Millennium Development Goals

The UN has recognised tourism as a key contributor to sustainable development and important in achieving the ‘Millennium Development Goals’ (MDG’s) social and economic targets. The world body maintain that the impact of tourism through the development and improvement of basic infrastructure and services on an economy may help ease the long-standing problems of hunger and poverty. On top of that, tourism has been seen as helping women to be more economically active and more socially-involved through community-based tourism (UNWTO, 2011).

A particular issue that has often been raised about the tourism is how it benefits different countries (Lee & Chang, 2008). Sinclair and Stabler (1997) claim that one key difference is the rapid foreign capital expenditure inflow has more effect on a developing nation, than on a developed nation, when variables, such as levels of income and employment are taken into account.

Before a country develops its own tourism strategy, it needs to assess whether tourism is stimulating economic growth or the other way round i.e. economic growth is spurring
tourism. Earlier studies have established three different observed relationships between economic growth and tourism: Firstly, Two-way (bidirectional) relationship between tourism and growth of economic; Secondly, One (unidirectional) relationship of either economy-driven tourism growth or tourism-led growth hypothesis and; and thirdly, No causal relationship. If tourism is the driver for a country's economic growth, then policymakers should focus their effort in promoting tourism. Otherwise, if economic growth is spurring tourism growth, then economic policy should focus on the overall economic growth. If the relationship is bidirectional, both economic growth and tourism should be given equal push (Lee & Chang, 2008).

2.3 Overview of the Current Development of Islamic Tourism

2.3.1 Definition of Islamic Tourism

Tourism is linked to a number of characteristics in Islam. A number of researches have given highlight on how Islam supported the various activities of tourism to boost religious and social purposes. Islam also encourages the Muslim to search for the beauty from the creation of Allah all over the world through travelling. Din (1989) emphasizes that tourism activities and policies would be affected by religion in the entire Islamic countries, concluding that travel volume is rather low.

The traditionally close linked between tourism and religion has represented a strong motivation to travel. Tourist attractions that are mostly important and followed by Muslims are such as the religious buildings, ceremonies, festivals and occasions associated by religious. (Henderson, 2003)
There is no definitive definition of what constitute an Islamic Tourism. Duman (2011) notes that previous definitions of Islamic Tourism give reference to; the participants of the activity (Muslims), the locations of the activity (i.e. Islamic destinations, countries), the dimensions of the activity (i.e. economic, cultural, religious dimensions), the products offered to the markets (i.e. accommodation facilities, trips, food and beverage), and the management of the service production process (i.e. marketing and ethics).

Henderson (2010) distinguishes between Islamic Tourism, non-Islamic Tourism and un-Islamic (anti-Islamic) Tourism. Henderson (2010) defines Islamic Tourism as all product development and marketing efforts designed for and directed at Muslims, even without completely religious motivations.

Ala Hamarneh (2011) defines Islamic Tourism as an economic, cultural and religious (conservative) concept. Shakiry (2006), on the other hand refer to Islamic Tourism as any form of tourism that does not go against Islamic values. Hassan (2004) asserts that Islamic Tourism is a new moral dimension of tourism based on acceptable values, ethical and divine standard. Hassan (2007) adds that Islamic Tourism is the type of tourism that adheres to the values of Islam. Dogan (2010) offers a narrower interpretation in that Islamic Tourism covers tourism activities by Muslims in seaside destinations for the purposes of relaxation and entertainment in hospitality enterprises that apply Islamic principles.

Din (1989) talked about the role of travel and tourism in Islam. He argues that travel in Islam is a purposeful (goal-oriented) activity and motivations are at the center of the activity (p. 552). As deeds, in Islam, are valued according to intentions (Sahih Al-Bukhari, 2011), consequently Muslims travel to achieve physical, social and spiritual goals. Therefore,
tourism in Islam are goal-oriented activities that originate from Islamic motivations (e.g. acting in the cause of God (fi-sabilillah), submission to the ways of God, realization God is the Greatest and ruler over man, and encouraging and strengthening the bond of sillaturrahim (Muslim fraternity) (Din, 1989).

From this perspective, Duman (2011) proposed to define Islamic Tourism as, “All tourism activities by Muslims that originate from Islamic motivations and are realized according to Syariah principles.” Applying this definition to the WTO definition, Duman (2011) defines Islamic Tourism as Muslim who are travelling to and staying in places other than their normal situation for less than twelve months motivated purely by their sense of obedience as servants of Allah, the All Mighty.

Islamic tourism can also be defined in the context of an economic activity. Categorization of tourism related goods and services that are designed, produced and presented to the markets according to Islamic rules (Syariah) can be considered under halal tourism. Such use of the terminology is already common in daily usage such as halal trips, halal hotels, halal airlines and halal food etc. (Hassan, 2008; halaltrip.com).

Definition of Islamic Tourism given by the Islamic Tourism Center (ITC) Malaysia is that “Any activity, event, experience or indulgence, undertaken in a state of travel that is Islamically compliant, with the purpose to interface within an Islamic framework, with one or all of the following; history, arts, culture, heritage, way of life, economy, health, education and any other human interests.”
Islamic Tourism focuses on such issues such as engagement (by Muslims), places (Islamic destinations), products (residential places, foods, and beverage), dimensions (economic, cultural, religious, etc.), and managing service processes (marketing and ethical issues). Motivations and intentions are remarkably important in Islam, since they are related to attitudes and their outcomes (Ala-Hamarneh, 2011; Hassan, 2007 and 2004; Henderson, 2010).

The following Table 2.1 is the summary of various definitions from some literature of Islamic Tourism:

<table>
<thead>
<tr>
<th>Authors</th>
<th>Definitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Henderson (2010)</td>
<td>All product development and marketing efforts designed for and directed at Muslims. Motivations are not always or entirely religious. Participants could be pursuing similar leisure experiences to non-Muslims, albeit within parameters set by Islam, and destinations are not necessarily locations where Shariah or full Islamic law is enacted.</td>
</tr>
<tr>
<td>Ala-Hamarneh (2011)</td>
<td>The economic concept for Islamic Tourism is an extension and expansion oriented concept which focuses on the importance of intra-Muslim and intra-Arab tourism in terms of inclusion of new tourist markets and tourist destinations. The cultural concept for Islamic Tourism includes visions and ideas that outline the inclusion of Islamic religious-cultural sites in tourism programs with “pedagogical” and self-confidence-building elements. The religious-conservative concept for Islamic Tourism has not yet been theoretically articulated. But various opinions and remarks in the discussions on the future of tourism in the Arab and Islam worlds as well as some practices of hotel’s managements indicate that articulations and implementations are just a matter of time.</td>
</tr>
<tr>
<td>Henderson (2009)</td>
<td>Tourism mainly by Muslims, although it can extend to unbelievers motivated to travel by Islam, which takes place in the Muslim world.</td>
</tr>
<tr>
<td>Shakiry (2006)</td>
<td>The concept of Islamic Tourism is not limited to religious tourism, but it extends to all forms of tourism except those that go against Islamic values.</td>
</tr>
<tr>
<td>Hassan (2007)</td>
<td>In its narrow sense, it may mean “Religious Tourism” (visiting shrines all over the Islamic World). But in its wide sense, it is the type of tourism that adheres to the values of Islam. Most of these values are shared with other religious and non-religious beliefs (for example the ethical code promoted by World Tourism Organisation). It calls for respect for local communities and the local environment, benefiting the locals, decency and learning about other cultures.</td>
</tr>
<tr>
<td>Hassan (2004)</td>
<td>Islamic Tourism means a new ethical dimension in tourism. It stands for values generally accepted as high standards of morally and decency. It also stands for the respect of local beliefs and traditions, as well as care for the environment. It represents a new outlook on life and society. It brings back values to the central stage in an age where consumerism is rife and everything is available for use and abuse in the most selfish way. It also encourages understanding and dialogue between different nations and civilisations and attempts to find out about the background different societies and heritages.</td>
</tr>
<tr>
<td>Dogan (2010)</td>
<td>Islamic Tourism covers tourism activities by Muslims in seaside destinations for the purposes of relaxation and entertainment in hospitality enterprises that apply Islamic principles.</td>
</tr>
</tbody>
</table>

Figure 2.1: Summary of Various Definitions of Islamic Tourism
2.3.2 Development of Islamic Tourism

Islamic Tourism is a new tourism destination in the world today (Bhuiyan, Siwar, Ismail, & Islam, 2011). The emergence of Islamic Tourism was highlighted in the meeting of the Organisation of Islamic Countries (OIC) in 2000. At the meeting, OIC proposed increase people movement and traveling within Islamic countries in order to generate income and increase the development of its member countries. The September 11, 2001 tragedy had an unlikely effect on tourism, where tourists from the Middle East, switched their destinations to Muslim countries especially in Asia.

Tourism operators and agencies have also caught on to the emergence of Islamic Tourism as evidenced from online tourism advertisement whereby they have started to include Islamic elements on their website such as prayer time, listing of Halal food suppliers, and Islamic travel tips to attract and provide information for the Muslim travellers (Hashim, Murphy, & Hashim, 2007).

2.4 Overview of Tourism and Islamic Tourism Industry in Brunei

2.4.1 Tourism in Brunei

The Tourism Development Board (TDB) planned to attract 260,000 visitors in 2013, an 8% increase from the 241,426 who visited the Sultanate in 2012, and a 25.5% rise from 192,379 visitors in 2007. The announcement came after the ministry confirmed last September that its 2011-15 Tourism Master Plan had been finalised. Under the plan, Brunei aims to revive
areas of historical significance, while also drawing visitors to its islands and nature reserves (Oxford Business Group 2012).

Travel and tourism was directly responsible for BND370m ($299m), or 1.8%, of Brunei’s GDP in 2012, according to the World Travel & Tourism Council (WTTC) in March 2013. The WTTC forecast the sector’s contribution to rise by 0.6% in 2013 and increase 3.9% annually to reach BD547m ($442m) in 2023. The WTTC also noted that the industry indirectly and directly provided employment for around 5500 people last year, adding that it expected the number to reach 7000 in the next decade.

However, the country faces a number of challenges to its Tourism Master Plan, as a drop of five places in a major international survey highlighted these challenges, which include infrastructure deficiencies and low levels of foreign investment. The Sultanate recently dropped to 72nd place on the list of 140 countries featured in the updated “Travel and Tourism competitive index” of the World Economic Forum’s (WEF), released in March 2013. Brunei Darussalam performed poorly in the “cultural resources”, “prioritisation of travel and tourism” and “environmental sustainability” categories.

Critics highlighted two key areas that need immediate attention - infrastructure and human resource deficiencies. In December 2012, the Asia-Pacific Economic Cooperation (APEC) in its Tourism Working Group (TWG) report cited both issues as major obstacles to Brunei’s tourism growth. The report cited poor tourism infrastructure such as public transport services, limited hotel accommodations and limited aviation connectivity as the key infrastructure issues in Brunei Darussalam.
Brunei Darussalam’s limited hotel capacity was impacting its ability to develop the meeting, incentives, conference and exhibitions (MICE) segment markets and thus its inability to attract larger international conferences and events that can attract thousands of delegates. The report also cited red tapes on doing business, such as restrictions on business visas and limitation on foreign ownership of tourism businesses, are affecting its fledgling tourism industry.

Despite the documented growth in arrivals over the past few years, the sector still plays a relatively small part in the economy, which remains dominated by the energy sector. According to data from the World Travel and Tourism Council (WTTC), tourism contributed an estimated 2% of GDP or BN$346.9m ($270.1m) in 2011, with the sector’s indirect contribution to GDP amounting to BN$1.2bn ($934.6m). The sector currently employs some 5500 people, about 2.9% of the labour force. The WTTC projects overall growth in direct GDP contribution of 2.1% per annum over the next decade and an increase of 1.9% in total contribution, with the latter reaching BN$1.42bn ($1.1bn) by 2022. Investments are also expected to rise 2.8% annually, hitting BN$680.4m ($529.9m) by 2022.

Table 2.2 below shows Variables that contributed to Brunei GDP.

<table>
<thead>
<tr>
<th>Contribution to GDP, 2011 &amp; 2022 (BN$ m)</th>
<th>2011</th>
<th>2022*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct contribution to GDP</td>
<td>346.9</td>
<td>437</td>
</tr>
<tr>
<td>Total contribution to GDP</td>
<td>1,152.1</td>
<td>1,416.6</td>
</tr>
<tr>
<td>Visitor exports</td>
<td>497.2</td>
<td>802.4</td>
</tr>
<tr>
<td>Domestic spending</td>
<td>440.9</td>
<td>467.8</td>
</tr>
<tr>
<td>Leisure spending</td>
<td>824.9</td>
<td>1,249.7</td>
</tr>
<tr>
<td>Business spending</td>
<td>109.8</td>
<td>14.9</td>
</tr>
<tr>
<td>Capital investment</td>
<td>454.4</td>
<td>680.4</td>
</tr>
</tbody>
</table>

**Source:** WTTC

*Projected*
2.4.2 Islamic Tourism in Brunei

**The Malay Islamic Monarchy (MIB) Philosophy**

Islam has a long history in Brunei dating back to centuries when Brunei first ruler, Awang Alak Betatar, embraced Islam and took in the name Sultan Muhammad. Then, an Arabic traveller from Yemen, named Sharif Ali, a descendent of Prophet Muhammad (PBUH), was asked to ascend to the throne as the third Sultan of Brunei when he married the daughter of the then second Sultan of Brunei, Sultan Ahmad. During his reign, Islam began to flourish in earnest in all aspects of life in Brunei.

The MIB philosophy is nothing new and it has been in existence in Brunei for hundreds of years. His Majesty Sultan Haji Hassanal Bolkiah Muizzaddin Waddaulah officially proclaimed MIB as Brunei’s national philosophy on 1st January 1984, the day the sultanate assumed its independent and sovereign status. It has become the nation’s guiding principles in all aspects of life of the people of Brunei. MIB is uniquely Bruneian as it blends the best traditions of the Malay culture and customs, with the divine teachings of Islam and allegiance the Sultan as the head of state. The philosophy is not prejudicial to other religions and their practitioners as well as other races. In effect, it is aimed at establishing a stronger sense of identity among Bruneians as well as to foster unity and stability (Brunei Yearbook, 2004).

**Brunei as a “Negara Zikir”**

In his desire for making Brunei excel in all aspects of life from the material to the spiritual, His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam declared his intention of making the country as a nation of ‘Zikir’ where the monarch reiterated that a nation that
remembers God the Almighty would always be in God’s good gracious and blessings. His Majesty said that God’s blessings come in various shapes and forms, such as prosperity and stability, and peace and tranquillity, and enjoyed by all levels of society. In essence, remembering God at all times and adhering to the teachings of Islam will propel Brunei’s people and nation to greater success and prosperity.

The concept of a “Negara Zikir” is not an alien or new concept as it is in line with our national MIB philosophy. The “Negara Zikir” concept just underscores the importance of Islam as a way of life to Muslims and the MIB as the underlying principles of good governance and Brunei way of life.

**Islamic Tourism in Brunei**

Brunei is taking advantage of its unique existence as an old Islamic Sultanate to tap into the emerging Islamic Tourism highlighting its deep-rooted Islamic and Malay Sultanate traditions. It is another part of its Tourism Master Plan and it will complement its existing tourism drives of eco-tourism, sports and cultural tourism.

In an effort to promote Islamic tourism in the South East Asia region, Brunei and Malaysia is jointly launching the Brunei-Malaysia Islamic Tour Packages. Brunei and Malaysia’s close connection and many similarities are a perfect way to showcase both countries’ rich Islamic heritage to the world. The packages would enable visitors to experience the way of life of the local Muslim communities in both countries and could promote better understanding among peoples of the world.
2.5 Syariah-Compliant

2.5.1 Syariah and Tourism

Syariah, literally translated, means "the way". It is the law that governs and regulate the day-to-day aspects of a Muslim’s life. It is the path that every Muslim is required to follow (Doi, 1984).

Syariah laws regulate all aspects of interactions between a Muslim and his peers, with other human beings as well as with his environment. Hence, Syariah laws have direct implications on the tourism and hospitality industry.

A fundamental doctrine of Islam is extolling virtues and upholding morality, and deprecating sin and evil in all shapes and forms. Islam, as a way of life that is “syumul” or “all virtuous”, scorns not only the evils themselves but the ways leading to evil (Muhammed Salih Al-Munajjid, 2009). The Syariah prohibits Muslims to go to places where immoral acts happen. Rasma (2008) explains that if tourism involves immoral and corrupt activities, a Muslim is prohibited from joining in or assists others to disobey Allah and go against His commands. Therefore, entertainment such as night clubs and adult TV channels, are strictly prohibited in tourist places and accommodations.

The consumption of alcohol is forbidden in Islam and its ban covers the consumer, the purveyor and seller, the manufacturer, as well as the carrier. Brunei Darussalam, for example, has long been known for being a “dry country”; alcohol is not sold anywhere in the country including in hotels and restaurants, and public consumption of alcohol is prohibited.
by law. However non-Muslims may bring a limited quantity for their own consumption. Thus, alcohol needs to be regulated according to Syariah laws in tourism and in hotels.

Another fundamental Islamic principle is its emphasis on cleanliness and this extends to mere physical cleanliness. Food items have to be certified “halal” before they can be consumed by a Muslim. This certification means that the food items are not only clean and free of diseases it also means that it is prepared and slaughtered according to Syariah guidance.

Brunei has initiated the ‘Brunei Halal Brand’ certification in its efforts to make sure that all foods and food items consumed and sold in the country complied with Syariah law and fit for consumption by Muslims in the country as well as those whose products carry the label.

In closing all roads that lead to evil, free mixing of the sexes and, the wearing of inappropriate and revealing clothing are strictly prohibited in Islam. These acts can lead to fitnah\(^1\), arouse desires, and encourage the commitment indecent acts. Therefore, in upholding the sense of morality and decency, the tourism and hospitality industry should take this into consideration and segregate male and female facilities, such as gym and swimming pool.

Praying is one of the pillars of Islam and each Muslim is ordered to pray five times daily - dawn, noon, afternoon, dusk, and evening. The tourism and hospitality industry need to provide prayer facilities to Muslim tourists, such as prayer halls or rooms, and place indicators for the direction of the qibla\(^2\)where Muslims face when performing their prayers.

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\(^1\) temptation or trial which suggests immoral or indecent conducts
\(^2\) the direction of the Ka'bah in Makkah
2.5.2 Brunei Halal Brand

One of the Brunei Government’s projects called the Brunei Halal Brand (BHB) is introduced by the Ministry of Industry and Primary Resources in cooperation with the Brunei Islamic Religious Council, the Ministry of Religious Affairs and the Ministry of Health. The country is setting its sight on becoming a major player in the global halal industry, catering to the worldwide market for premium-quality halal products (www.bruneimipr.gov.bn).

The creation of the BHB is part of Brunei’s economic diversification effort with three main national objectives namely; economic diversification, SME capacity building, and fulfilment of a fardhu kifayah. While the first two objectives might appear on many Muslim country agenda, it is fardhu kifayah that sets Brunei apart. “Fardhu Kifayah” means “collective responsibility”, and it is this obligation to provide halal food in accordance with the best Islamic standards not just to the population of Brunei, but to the wider world that sets it apart from other halal brands.

2.5.3 “Fardhu Kifayah” in the Context of Nation Development

The meaning of Kifayah is 'sufficient' and 'adequate'. In terms of terminology it means obligated duty to all Muslims to the establishment of Islam such as studying the Quran, hadith, knowledge, preparing the deceased for burial and encouraging people to do good and to resist doing evil deeds.
Imam An-Nawawi said that the implementation of *Kifayah* obligations is imposed upon all Muslims *mukallaf*. However, when one or some Muslims performed it, the obligation is thus lifted from all Muslims.

According to Ibn Khaldun, man cannot live alone, instead calls for a social organization in which they need to work to live. For example, man needs food to live and food could not be produced without the processes involved in the mobilization of labour among humans and the use of certain tools. Thus, in the case of skills to meet the needs of the community, these are also included in the obligatory claims of *Kifayah*.

Efforts should be made to change the misconceptions about *Fardhu Kifayah* as this has direct implications to the development aspects that lead to the life quality and the security of Muslims. All Muslims will be guilty if they are unwilling to provide a decent living for Muslims in this country. So in an effort to improve the lives of Muslims they must together play a role developing people through the actual meaning of *Fardhu Kifayah*.

The establishment of the Islamic Financial Institution and Brunei Halal Brand reflect Brunei Darussalam’s *fardhu kifayah’s* desire to implement the Islamic economic system in the country, and thus become a role model for other Muslim countries.

### 2.6 Overview of the Syariah-Compliant Hotel (SCH)

*SCH* can be defined by means of a hotel that provides services based on the Islamic law and guidelines (Shamim Yusuf, 2009). The SCH is an all-encompassing concept that goes

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*Mukallaf person*, is subject to a duty of Muslims or order and avoid religion, because she has grown and sensible (puberty) and have heard the call of religion.
beyond the serving of halal food and drink but includes all aspects a hotel’s operation that
would be managed based on Syariah/Islamic law. The Islamic law is the source of direction
for the SCH. The Islamic law is the principles of which are created upon the Qur’an, the
*Sunnah*\(^4\) and the *Fiqh*\(^5\).

Henderson (2010) claims that there are no formal criteria for SCH but only broad agreement
about a set of attributes made by industry practitioners and analysts. However, the SCH
concept is developing into a unique niche market that is quickly becoming highly attractive
throughout the Middle East. The concept is not new, as most hotels developed in Saudi
Arabia are Syariah-compliant. The increase availability of Syariah-compliant funds and the
increase in intra-regional movement within the Middle East & North Africa (MENA) region
are some major drivers of the success of this concept, and it is also drawing much attention
and growing interest elsewhere (Rosenberg & Choufany, 2009).

The growth in the number of Arab and Muslim tourists coupled with the increase in their
purchasing power has boosted the request for SCH in the Middle East. The demand for SCH
is expected to surge as Arab tourist inflow continues to rise in the future (Sahafa 2008).

In a survey conducted by the Kuwait Hotels Company (KHC) on Islamic Hospitality -
Demand side Analysis in 2009 showed that more than half of respondents (59%) said that
they would never be interested in staying at a SCH, 41% would choose to stay in a SCH
depending on their purpose of travel (leisure, business, or religious tourism) and 2.5% would
choose to stay in such a hotel only when on Hajj, or only when travelling with family.

\(^4\) the practices and saying of Prophet Muhammad PBUH
\(^5\) jurisprudence, the opinion of Muslims legal Syariah-Compliant Hostellers
One of the more obvious challenges that have been mentioned repeatedly in reviews and articles on SCH is the fact that these hotels will not serve alcohol. Guy Wilkinson, a Partner with Gloster Management Consultants, a Dubai based hotel consultancy, claimed that not selling alcohol will alienate some western guests and would narrow down a SCH’s potential market (ameinfo 2007). On the other hand, he added that there are niche for “dry” hotels that market themselves as the best places for meetings or training, and there still others that characterise themselves as offering healthier and more tranquil environments.

Meanwhile, some SCH are marketing themselves as places to get a more “authentic” Arab or Middle Eastern experience, lavishly decorated with Islamic art and aesthetics hoping respect for the culture will help offset the lack of alcohol (Ameinfo, 2007). Rotana, for example, with its new Islamic brand Rayhaan Hotels and Resorts, believes the high occupancy it expects to achieve will offset the loss of income from the sale of alcohol (Rotana, 2009).

A study was conducted on customer awareness and its relationship with their level of acceptance towards the SCH (Nur’Hidayah, 2011). She found that the concept of Syariah-Compliant hotel with the customer acceptance have a positive relationship between them. This is also applied to the Syariah-Compliant practices which have a positive connection similarly with the customer’s acceptance; however the strength of Syariah-Compliant practices is much stronger than the concept. The available literatures on Syariah-Compliant expected that, customer awareness in both concept and practices are obviously and absolutely connected to their level of acceptance. On the other hand, both concepts and practices were found to be significantly connected with the acceptance of customer. This important outcome has proved that the acceptance level of a customer has an effect on the SCH through their awareness of both concepts and practices. She also mentioned in her paper that an analysis of
theoretical and empirical research seems to show that the acceptance level would be greater if the customers are more aware about the SCH concepts and practices.

2.6.1 Definition and Concept of SCH

Syariah is an Arabic word which means the “path that should be followed by Muslims” (Doi, 1984). Syariah also means that Allah’s complete authority on all believers and who commands all aspects of a Muslim’s life.

The hotel sector is defined as the establishments that provide accommodation and other related facilities to guests (Hayes and Ninemeir, 2007). Shamim (2009) defines SCH as a hotel that provides services in accordance to the Syariah principles. The SCH is an all-inclusive concept from construction to operation that is guided by the Syariah principles. The concept goes beyond the serving of halal food and beverages and the prohibition of alcohol and immoral activities. It includes the provision for a Muslim’s facilities, such as a prayer hall or area, qibla indicator, segregated recreational facilities for the opposite sexes. Such requirements are essential for the creation of a halal environment that is safe and salubrious to patrons.

SCH defined by Muhammad (2009) is when services offered and financial transactions are established completely on the principles of Syariah and not only restricted to serving halal food and beverages but to implement all factors that have been considered for environment, health, safety, and the economic benefits of all mankind, irrespective of race, faith, or culture.
SCH are a relatively a new concept that has become attractive in recent years especially throughout the Middle East. SCH common features are:

- A family-friendly environment and culturally enriching experience
- Design and interiors to reflect Islamic culture
- Financial operations based on Islamic regulations
- Operations, services, and amenities in line with Islamic values and regulations

Rosenberg & Choufany (2009), divided the SCH into three divisions specifically on operations, design & interior and financial. This was further buoyed by other scholars who added few other minimum requirements for the SCH (Stephenson, Russell, Edgar, 2010). Rosenberg & Choufany (2009) explain that in order for a hotel to be fully Syariah-Compliant, it needs to have segregated facilities for male and female guests and the prohibition of immoral places of entertainment such as bars and night clubs. This has to be taken into consideration in the design and development stage of the hotel. Along with the provision of halal food and beverages, the prohibition of alcohol and other non-halal food, other requirements include that beds and toilet bowls should not be placed in the direction facing the qibla. The SCH Operations and SCH Development are shown in Figure 2.1 and Figure 2.2 respectively.
Figure 2.2: Syariah-Compliant Hotel Operations

Source: Rosenberg & Choufany (2009)

Figure 2.3: Syariah-Compliant Hotel Development

Source: Rosenberg & Choufany (2009)
The development and operations of the hotel should also be financed through financing that complies with the principles of Syariah as shown in Figure 2.3 below.

The growth in Islamic finance in recent years and the availability of Syariah-compliant financing is attracting the development of the SCH and other Syariah-compliant projects. The recent global financial crises have served to further increase the attractiveness of Islamic finance, as the sector was less affected the crises than traditional finance sectors (Rosenberg & Choufany, 2009).

2.6.2 SCH in the Context of ‘Maqasid al-Syariah”

This section will try to link the SCH requirements with the Maqasid al Syariah (five Islamic principles). The literature will elaborate further on what makes SCH is very important and must be implemented based on the discussion about Maqasid al Syariah and thus try to prove the significance of implementing this concept.
Ancient scholars did not specifically state the definition of *Maqasid*, but this does not mean that they ignored the *Maqasid al Syariah* in their works. However various perceptions to the *Maqasid* can be seen in their works. These various perceptions or notions hence become elements in the definitions put forward by the most recent scholars after them. On the other hand, the values of *Maqasid al Syariah* is contained in every *Ijtihad* and rules issued by them. This is because the values of *Maqasid al Syariah* itself are contained in the al Quran and al Sunnah (M. Fathi al-Duraini, 2013).

Current scholars in turn give the following definitions on the *Maqasid al Syariah*:

Ibn Asyur defines *Maqasid* as “All meanings of which can be seen at the rules which have been imposed by the Islamic law in either wholly or mainly” (M. al Tahir al-Misawi, 1998). This means that the meaning of *Maqasid* is not visible at any specific law in particular. For example to produce good deed, reject evil and the concept of equality among human beings are available in every imposition of the Syariah rules. Ibn Asyur divided the meaning of *Maqasid* into two categories namely the ‘General Maqasid’ and ‘Specific Maqasid’. According to him, the General *Maqasid* is reflected in the rules which are compulsory and involved all individual in general. While Specific *Maqasid* is the way used by Syariah for the realization of the public interest through the individual reactions, for example in the law of recording debt agreement in business.

“Ilal al-Fasi defines *Maqasid* as “the goal of Syariah and the mysteries of obligations in every law (Islam)” (al-Qarni, 1419H). It can be assume that, from the meaning of ‘Ilal al-Fasi, he

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6Strengths and capabilities, where they worked with strive and entire energy to achieve something
unites the definition of General *Maqasid* and Specific *Maqasid*. Both definitions from Ibn ‘Asyur and ‘Ilal al-Fasi, for the sake of knowledge, constitute as references to most definitions given by the writers who came later.

As a result, Ahmad Raisuni in *Nazariyyat al-Maqasid ‘inda al-Imam al-Syatibi* pointed out that his definition is based on the definition from Ibn Asyur and ‘Ilal al-Fasi, he stated: “the goal to be achieved by the Syariah is in the interest of humanity”. In comparison to Ibn Asyur, he further expanded the *Maqasid* into three parts namely the General *Maqasid*, Specific *Maqasid* and Fragments *Maqasid* (*Juz’iyy*). He said that the General *Maqasid* is when the objective is accounted by Syariah in determining all or most of the Syariah Law, for example the concept of justice and equality (*al-Musawah*) found in all the law of Syariah. Specific *Maqasid* is when the Syariah is accounted for in determination of a specific law or some groups, such as family law. The Fragments *Maqasid* is accounted for by the Syariah in determining a specific law, for example the law of marriage. However, the most commonly discussed in the knowledge of *Fiqh* and *Maqasid* is the General *Maqasid*. On the other hand, the Specific *Maqasid* has mostly been discussed by *Fuqaha* (Ahmad al-Raisuni, 1992). The definition given by al-Raisuni shows a more thorough and details allocation which is easy to understand.

Strictly speaking, of all the definitions highlighted by the scholars above, all are hovering in the connotation that the *Maqasid* is the requirements placed by Syariah in the imposition of Islamic law, where it benefit to all mankind in their life in this world and in hereafter.
According to al-Syatibi (1997), all the obligations from God to His servants in this world have specific *Maqasid*. Al-Syatibi also stressed that the *Maqasid* in the chapter of the formation of Syariah have three (3) categories:

a. **Basic needs (Daruriyyat):**

This includes the entire most important thing in people's lives, whether for the purpose of good faith and life in the world. Human life will be damaged in the world and in the hereafter if the importance of this basis needs is not fulfilled.

b. **Routine requirements/Ordinary (Hajiyat):**

It is a requirement for consultation time and facility in the worldly life and hereafter. Without such requirement will make it difficult and restricted the affairs of a servant. However the difficulty here is not up to the level of damage to the Muslim people entirely. For example in the case of worship there is flexibility in performing it if one is in a state of pain or while travelling.

c. **Decorative requirements (Tahsiniyat):**

This is the needs less than its importance to both the level above. It is only intended to make as comfort and for ornaments.
Imposition of law in this world is also to safeguard five (5) main things, namely Religion, Life, Intellect, Lineage and Property. According to al-Syatibi all religions viewed all of these things as their basic interests.

Similarly, the interest in creating the Islamic banking system, which is governed according to Syariah, is not less important. In line with the current needs in the world of global challenges today, the existence of a hotel based on the Syariah concept is a fundamental requirement. In this regard, since Brunei is practicing the MIB philosophy and in line with the intention of its King to make the country as a “Negara Zikir” and as well as the Brunei Halal Brand, the establishment of SCH concept is a premier to be implemented in Brunei.

2.6.3 The Understanding of Customers towards SCH Concept

a. Customer’s Understanding

The SCH Concepts has increased in demand which causes many global hotel operators interested to implement the concept and open up such hotels in order to capture the market. Despite this growing in demand, still many people are not fully aware of the concepts due to misconception. As suggested by Huang, Qiu, Bai, & Pray (2006), knowledge and information about the concept of SCH could influence the attitudes of customers. As such the customers should be exposed with information on Syariah-Compliant in order to gain more knowledge. This can be done through the various marketing materials such as books, magazine, media and many others. On the other hand, the hotel operators should also work together to educate the customers by giving them information on the concept in order to prevent misinterpretation to happen.
The above statement is also supported by Briz and Ward (2009) who argued that possibility that customers might not even aware or might think in a different perception about the SCH concepts. As such, the demand for the SCH will eventually be growing once the customers are fully or somehow aware about the concepts and hence would assist in their making of decision (Macdonald & Sharp, 2000). Briz and Ward (2009) again argued that the sense of consciousness would usually affect people’s awareness; however it does not guarantee would lead to consumption (decision to stay in such hotel). Husain (2007) claim that there is a positive outlook of success and greater expansion similar to the conventional hotels due to the increasing trends of this concept. This is supported by the increase in demand of travellers who are looking for such hotels that priorities or respect their values, health concern and principles.

b. Customer’s Attitude

Kotler (2007,) states that choices of product made by consumers are depending on the mixture of attributes for certain products that best matches the customers requirement in terms of which the dimension of value, product cost and previous satisfaction. In considering the attributes of the product, whichever essential attributes that bring basic benefits required by customers or supplementary or attributes that are peripheral which provide additional benefits and are significant in providing differentiation and added-value (Zikmund and d'Amico, 1993; Fuller, 1999). Hence, the customer’ attitudes towards their possibility to stay in SCH is depending on the attributes of the products and services offered that matches with what they want and what potential benefit they will get from staying in such hotel.
Another literature was saying that, attitude of a customer with regards to a product or service is influenced by a match of the product or service user image with the customer self-concept (Ekinci and Riley, 2003; Sirgy et al., 1992; Wang and Heitmeyer, 2005). Since, generally attitude develops over time through a learning process which is affected by reference group influences, past experience, and personality (Assael, 1981), or it is a general evaluation about something, liking or disliking, and the strength of the feelings.

c. **Customer’s Acceptance**

The customers’ willingness to choose or to stay in SCH is always associated with their acceptance once they got a reliable opinion about the hotel. Tarrant (n.d.) stated that leisure travellers who travel with family are very likely and some of them fairly likely choose to stay in SCH, when compared to business travellers. According to Kola (2008), surprising figure of 50% and more of the non-Muslim customers are originated from Germany and Korea who stayed at the SCH. This has proven that regardless of the view that the SCHs is simply for Muslims only, the non-Muslims are as well interested to experience in such hotel. These literatures are supported by a report by Staff Writer (2009), whereby the Tamani Hotels and Resorts who has mixture of leisure and business customers mostly from Europe, Australia and Germany, displays their occupancy rate to increase to 95% in one week. Additionally, the De Palma Hotels of Malaysia reported that the SCH concept has implemented successfully in their hotel and has led to the increase in the number of customers. (Halal Media, 2011; Wan, 2010)
d. Customer’s Trusts

Trust is an act that is mutually an emotional and logical. Emotionally, it is where you expose your vulnerabilities to people, but believing they will not take advantage of your openness. According to Maio & Haddock (2009), trust falls under “Affective component” of attitude. Trust means creating an exchange with someone when you do not have full knowledge about them, their intent and the things they are offering to you. Thus trust can be seen as an important factor in SCH as a symbol of trustworthiness, equity and equality among human beings. Hence trust is an important factor of satisfaction not only in Muslims but also non-Muslims towards Islamic Banking (Butt and Aftab, 2013). In social psychology, trust is measured to involve of two elements: trust in the partner’s honesty, and trust in the partner’s benevolence. Haq, Usman & Ismail (2009) suggested that trust can be a factor that influences the attitude and preference of customers towards Islamic Banking that needs to be tested. Similarly, the application of these literatures on Trust for the Islamic Banking can also be tested to the SCH.

2.7 The Conceptual Framework

There is in fact a huge potential for Islamic tourism in Brunei to move even further. Since the Syariah laws in Brunei has been strongly regulated by the Government which covers all aspects of interactions between a Muslim and his peers, with other human beings as well as with his environment. The sultanate does not have problems in upholding Islamic law as a whole because the existing legal infrastructure (constitution and legal aspects) is very conducive for its development. Hence, to establish a SCH would have a direct and positive implication on the development of Islamic Tourism and hospitality industry in the country.
Therefore, this study tries to evaluate the customers understanding towards SCH through the three independent variables that were derived from previous literatures. **Figure 2.4** below shows the conceptual framework for this management project.

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**Figure 2.5: Conceptual Framework**
3.1 Introduction

In this chapter, the author will look at the research design and methodology used in gathering and analysing the data.

The study was conducted to provide the author a better understanding on how to establish a Syariah-Compliant Hotel (SCH) in Brunei in relations through the customers understanding and evaluating the customers’ perspectives on the concepts of SCH. The questionnaires were distributed from both within Brunei (domestic travellers) and also the foreigners (international travellers which includes foreigners residing/working in Brunei) in order to get a balance and reliable understanding and representations of the current demand towards the SCH.

Primary data was collected through questionnaires in the form of survey and complementary data collected through interviews and secondary data from the various research that have been done earlier.

This chapter presents the respondents’ details, research tools as well as data collection and data analysis procedures.
3.2 Research Design

The data collection process was carried out through the online survey tool, www.surveygizmo.com, which was forwarded through emails of families, friends, co-workers and various participants. The participants only need to click on the survey link provided in the mail and answer accordingly. Once the participant has completed answering the questions, the results would automatically be generated to the software.

3.3 Survey Questionnaires

The survey questionnaires were prepared in English language (Appendix 1). The hypothesis for the research objective was tested through a questionnaire. The questionnaires are consisted of 61 questions which are divided into 5 sections (Section A – Section E). The following Table 3.1 explains the summary of survey questionnaires:

<table>
<thead>
<tr>
<th>SECTION</th>
<th>VARIABLES</th>
<th>QUESTION NO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Demographic differences of the respondents</td>
<td>1-14</td>
</tr>
<tr>
<td>B</td>
<td>Customers Understandings</td>
<td>15-28</td>
</tr>
<tr>
<td>C</td>
<td>Attitudes</td>
<td>29-49</td>
</tr>
<tr>
<td>D</td>
<td>Acceptance</td>
<td>50-57</td>
</tr>
<tr>
<td>E</td>
<td>Trusts</td>
<td>58-61</td>
</tr>
</tbody>
</table>

Table 3.1: Summary of Survey Questionnaires and Questions Number

Section A consisted of 14 questions which covered the respondent’s demographic background that include gender, age, marital status, country of citizenship, religion,
education, occupation, employment sector, annual income, a question whether the respondents have ever visited Brunei or not, a question whether the respondents have ever experienced staying in SCH or not, and the types of tourism services that the respondents’ have ever experienced.

From Section B to Section E, the respondent was asked specific questions related to the three main independent variables (customers attitudes; customers’ acceptance; and customers trust) in the conceptual framework that rooted from the dependent variable (Customers Understanding). Section B consisted of 14 sub-questions which described about respondent’s awareness towards SCH. Section C consisted of 21 sub-questions which described about the respondent’s attitudes towards SCH. Section D consisted of 8 sub-questions which described about the respondent’s acceptance towards SCH. And lastly Section E consisted of 4 sub-questions which described the respondent trust towards SCH.

For the questions in ‘Section A’ (demographic differences), determinant-choice questions are used. As for all the questions in Section B until Section E, the likert scale method was used to measure the respondent’s answer. There were two likert scale methods used. One method used the five point scale ranged from number 1 which indicate “Strongly disagree”, number 2 which indicate “Disagree”, number 3 indicate “Neutral”, number 4 indicate “Agree” and number 5 indicate “Strongly agree”. The second method was using the five point scale ranged from number 1 which indicate “Never”, number 2 which indicate “Rarely”, number 3 indicate “Sometimes”, number 4 indicate “Often” and number 5 indicate “Always”.

Once the above questionnaires were designed, a Pilot Test was first conducted and distributed on 24th July 2013 through friends and families of the author. There were a total of 20
participants invited and only 17 participants responded and completed the questionnaires. The data collected from the respondents were then generated and analysed using the SPSS program to get the reliability values and this will be further elaborated in Chapter Four (4) of the findings section.

Based on the result of the pilot test, few adjustments were made before the final questionnaires were launched. The final questionnaires were distributed on 30\(^{th}\) July 2013 to about 400 participants and this will be further elaborated under Chapter Four (4) of the findings section.

### 3.4 Primary Data Collection

Data was collected and analysed to find out about the respondent’s understanding towards the concepts of the SCH. This is done through designing a survey questionnaire which covered the respondents’ demographic information, their awareness, attitudes, acceptance and trust towards the SCH concept through online survey questionnaires software. The targeted participants are consisted of mass travellers both Muslims and non-Muslims, both from the domestic and international travellers, who either have ever visited Brunei or not (foreigners only); and who have ever experienced staying in SCH or not (both Bruneian and International Travellers).

There were about 400 participants invited to participate in this study. Out of this, only 220 respondents have answered the questionnaire completely, 120 respondents have answered partially and the rest might have abandoned or ignored the questionnaires.
3.5 Interviews

Apart from the primary data collected from survey questionnaires, interviews were supposed to be conducted with few key persons in the hospitality industry. However due to their busyness the author has communicated with them through emails. The purpose of the interviews were mainly to know their understandings towards SCH in depth based on their knowledge, experiences or challenges that they were facing while setting up the SCH in terms of giving people awareness about their products, promotion, relations with the customers who are non-Muslims and etc.

3.6 Sampling Technique

3.6.1 Sampling Population:

The sampling population used to collect the data was through a survey targeted at travellers both from Brunei Darussalam (domestic) and international travellers including foreigners who are working and residing in Brunei.

3.6.2 Sampling Size:

The total number of questionnaires distributed was 400 samples. According to Roscoe (1975), the size of a sample is between 30 to 500 samples. Out of 400 respondents, there were 340 questionnaires received, all via online. As a result of the auto generated SurveyGizmo software, 220 responses were received and answered completely and the data
is valid to be analysed, while 120 responses were answered partially only. This signifies a success rate of 55%, which can be considered to be good in view of the limitation of time.

### 3.6.3 Sampling Design:

Due to the critical time factor, the nonprobability sampling is used utilizing the convenience sampling. This is for the purpose of accessing respondents easily and also quick, convenient and less expensive.

The questionnaires were distributed through an online survey and sent through emails of friends, families and various persons. There were unlimited number of sampling distributed in order to get a wider target market from the various religions and citizenships.

In order to make sure that the sample is representative of the mass tourism travellers, the following methodology was used:

- Demographic factors including age and income levels which will be taken into account when considering the sample set.
- This study does not focus on the responses from Muslims travellers only but responses from non-Muslims will also be taken into consideration.
- Domestic and international travellers were taken into account in this study.
- Other travellers who will use the various types of tourism services such as business and leisure travellers will also be taken into account.
The results of the survey will enable the author to:

- Identify the group of travellers such as age, gender, size of income and other demographic information, that are interested to stay in SCH;
- Measure the level of understanding towards the existence and the concepts of SCH;
- Seize the potential customers’ viewpoint towards the SCH concept;
- Determine the socio-economic demographics of a traveller that is looking for the SCH at any destination;
- Understand the main influences for the selection of a SCH.

3.6.4 Data Collection and Analysis:

For the purpose of data collection, the IBM Statistical Package for Social Science (SPSS) version 20 for windows were used to generate and analyse the data collected. Reliability test was then conducted to test the dependent variable (customers understanding) and the independent variables (attitudes, acceptance and trust) towards SCH and finally the values for Cronbach’s Alpha were extracted. Correlation analysis was conducted to identify relationship between the variables. The standard multiple regressions were also conducted to investigate the most influential factor influencing the customers understanding towards the SCH concepts.
3.6.5 **Time Frame:**

The time frame necessary for completion of this management project is approximately less than four months.

3.7 **Methodology’s Limitation**

Although there were more than 400 participants were invited to participate in this study, only 220 respondents have replied and answered completely. This is due to the fact that completion of this questionnaire is entirely voluntary and will not affect the respondents personally in any way whatsoever. Hence the author was unable to enforce any of the participants out of their willingness.

For the interview session, due to the busyness of the persons who were targeted to be interviewed, the author was only able to communicate with them through email. Furthermore, most of the targeted interviewees were not in Malaysia where the research for this management project was conducted.
CHAPTER FOUR  
RESULTS AND FINDINGS

4.1  Introduction

Most research study used the method of presentation and analysis of data for determining whether such data is valid or otherwise. For the purpose of this study, the SPSS software version 20.0 was used to generate the results that needed such as the demographic characteristics of the respondents, the reliability test and validity assessment, correlations results and the standard multiple regression test. The questionnaire reliability was tested using the Cronbach’s Alpha reliability test. The descriptive statistical analysis was then used to present the results in the form of tables, figures of pie charts and bar charts. These presentations would illustrate the frequencies distributions and percentages of the specific variables. This is followed by the presentation of the inferential statistics and the selection of the alpha level of .01 to test the significance of correlations between customers understanding and the three independent variables. Finally the standard multiple regressions were used to identify the most influential or dominant factor that influencing the customers understanding towards the concepts of Syariah-Compliant Hotel (SCH).

4.2  Reliability Analysis

One of the most important aspects of a quantitative research to be effective is using the reliability test and this test has been used commonly by many researchers. The instrument of the research can only be reflected its reliability once the derived results are consistent over a period of time and represented in an accurate way the total population and can be repeated
under the same methodology (Joppe, 2000). In order to identify the reliability and validity of the questionnaire, the author used Cronbach’s Alpha method. Reliability value in between 0.8 to 1 reflects a high reliability and validity for the questionnaires. The reliability test result from the questionnaires shows that the Cronbach’s Alpha value is \( \alpha = 0.962 \) which indicates the reliability coefficient for each variable is at a high level and valid. This can be shown in Table 4.1 below:

<table>
<thead>
<tr>
<th>Cronbach’s Alpha</th>
<th>No. of Cases</th>
<th>No. of Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.962</td>
<td>220</td>
<td>47</td>
</tr>
</tbody>
</table>

Table 4.1: Reliability of Research Questionnaire - Reliability Coefficients

<table>
<thead>
<tr>
<th>Variables</th>
<th>Cronbach’s Alpha</th>
<th>No. of Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding</td>
<td>0.938</td>
<td>14</td>
</tr>
<tr>
<td>Attitudes</td>
<td>0.948</td>
<td>21</td>
</tr>
<tr>
<td>Acceptance</td>
<td>0.857</td>
<td>8</td>
</tr>
<tr>
<td>Trust</td>
<td>0.895</td>
<td>4</td>
</tr>
</tbody>
</table>

Table 4.2: Reliability of Research Questionnaire – Variables

The reliability analysis of each factor in terms customer understanding, attitudes, acceptance and trust in the form of correlation analysis is shown in Table 4.2 above. Results show that the reliability of the questionnaires is mostly acceptable which shows that the variables are correlated and sufficient to make available a reasonable basis for factor analysis (Leech et al., 2005). All the independent variable obtained more than 0.80 Cronbach’s Alpha value. The scores indicate that the items in the questionnaires were consistently measuring each concept (IV and DV) in the research. For all of the 47-items of the instrument, the rate of reliability was 96.2% which means that the questions were correlated to address the research problem.
4.3 **Descriptive Analysis Results**

The result from the descriptive analysis will be discussed in this section which comprised of the summary of demographic background of the respondents and their opinions on the general understanding of the SCH Concepts based on the three independent variables. The presentation method used for the data analysed are in the form of tables, figures and bar charts which were then discussed and described in the most significant sample characteristics in the form of frequencies and percentages.

4.3.1 **Demographic Result Analysis**

Out of the 400 questionnaires distributed, a total of 220 respondents comprising of the mass travellers from various countries have taken part in this management project study. In this section the statistical sample distribution is being presented to the following variables: gender, age, and marital status, country of citizenship, country of residence, religion, education, occupation, employment sector and annual income. Apart from that, the statistical sample of whether the respondent have visited Brunei or not, whether the respondent have ever heard or ever stayed in SCH or not; and lastly the types of tourism services that the respondents have experiences. The summary distribution based on frequencies and percentages of the respondents’ demographic information are shown from Table 4.3 to Table 4.14 below:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>114</td>
<td>51.8</td>
</tr>
<tr>
<td>Female</td>
<td>106</td>
<td>48.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

*Table 4.3: Gender Distribution*
The table above explained the participants in the context of gender. Most of the respondents were male which consists of 51.8%. From this data, the author able to study a pattern which indicates male uses hotel services more than female.

<table>
<thead>
<tr>
<th>Age</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 20</td>
<td>1</td>
<td>0.5</td>
</tr>
<tr>
<td>21 – 30</td>
<td>64</td>
<td>29.1</td>
</tr>
<tr>
<td>31 – 40</td>
<td>97</td>
<td>44.1</td>
</tr>
<tr>
<td>41 – 50</td>
<td>40</td>
<td>18.2</td>
</tr>
<tr>
<td>51 – 60</td>
<td>17</td>
<td>7.7</td>
</tr>
<tr>
<td>61 and above</td>
<td>1</td>
<td>0.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 4.4: Age Distribution

The Table 4.4 above explained the participants in the context of age. Results show that most of the respondents were coming from the three different age groups between 21 and 30, 31 and 40, 41 and 50. From this data, the author able to study a target age group between 21 and 50 which consist of 91.4% and this can be considered as the target group.

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>86</td>
<td>39.1</td>
</tr>
<tr>
<td>Married</td>
<td>134</td>
<td>60.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 4.5: Marital Status Distribution

The Table 4.5 above explained the participants in the context of marital status. Most of the respondents were married which consists of 60.9%. From this data, the author able to study a pattern which indicates married person uses hotel services more than single person.
Table 4.6: Citizenship Distribution

<table>
<thead>
<tr>
<th>Citizenship</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brunei</td>
<td>132</td>
<td>60.0</td>
</tr>
<tr>
<td>Malaysia</td>
<td>59</td>
<td>26.8</td>
</tr>
<tr>
<td>Pakistan</td>
<td>5</td>
<td>2.27</td>
</tr>
<tr>
<td>India</td>
<td>4</td>
<td>1.82</td>
</tr>
<tr>
<td>Indonesia</td>
<td>2</td>
<td>0.909</td>
</tr>
<tr>
<td>Maldives</td>
<td>2</td>
<td>0.909</td>
</tr>
<tr>
<td>Nigeria</td>
<td>2</td>
<td>0.909</td>
</tr>
<tr>
<td>Maldives</td>
<td>2</td>
<td>0.909</td>
</tr>
<tr>
<td>New Zealand</td>
<td>2</td>
<td>0.909</td>
</tr>
<tr>
<td>Australia</td>
<td>1</td>
<td>0.455</td>
</tr>
<tr>
<td>Kazakhstan</td>
<td>1</td>
<td>0.455</td>
</tr>
<tr>
<td>United States</td>
<td>1</td>
<td>0.455</td>
</tr>
<tr>
<td>Singapore</td>
<td>1</td>
<td>0.455</td>
</tr>
<tr>
<td>South Korea</td>
<td>1</td>
<td>0.455</td>
</tr>
<tr>
<td>Spain</td>
<td>1</td>
<td>0.455</td>
</tr>
<tr>
<td>Bangladesh</td>
<td>1</td>
<td>0.455</td>
</tr>
<tr>
<td>Kenya</td>
<td>1</td>
<td>0.455</td>
</tr>
<tr>
<td>China</td>
<td>1</td>
<td>0.455</td>
</tr>
<tr>
<td>Japan</td>
<td>1</td>
<td>0.455</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The Table 4.6 above explained the participants in the context of citizenship. Most of the respondents were coming from Brunei which consists of 60%, followed by Malaysia which consists of 26.8% and the rest were coming from various countries. The questionnaires were distributed to mass travellers both within Brunei (domestic travellers) and also the foreigners (international travellers which includes foreigners residing/working in Brunei) in order to get a balance and reliable understanding and representations of the current demand towards the SCH. As such the data shows a moderate distribution of citizenship.
<table>
<thead>
<tr>
<th>Religion</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim</td>
<td>162</td>
<td>73.6</td>
</tr>
<tr>
<td>Others</td>
<td>28</td>
<td>12.7</td>
</tr>
<tr>
<td>Christian</td>
<td>22</td>
<td>10.0</td>
</tr>
<tr>
<td>Hindu</td>
<td>8</td>
<td>3.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 4.7: Religion Distribution

The Table 4.7 above explained the participants in the context of religion. Most of the respondents were Muslims which consists of 73.6%. From this data, the author able to study a pattern which indicates Muslims travellers are willing to use the SCH services more than the non-Muslims and can be considered as the target market.

<table>
<thead>
<tr>
<th>Education</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secondary</td>
<td>36</td>
<td>16.4</td>
</tr>
<tr>
<td>Diploma</td>
<td>39</td>
<td>17.7</td>
</tr>
<tr>
<td>Undergraduate</td>
<td>70</td>
<td>31.8</td>
</tr>
<tr>
<td>Master</td>
<td>54</td>
<td>24.5</td>
</tr>
<tr>
<td>Doctoral</td>
<td>8</td>
<td>3.60</td>
</tr>
<tr>
<td>Others</td>
<td>13</td>
<td>5.90</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 4.8: Education Level Distribution

The Table 4.8 above explained the participants in the context of education level. Most of the respondents were from the undergraduate which consists of 31.8%. From this data, the author able to study a pattern which indicates that the undergraduate can be considered as the target market.
### Occupation Distribution

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student</td>
<td>24</td>
<td>10.9</td>
</tr>
<tr>
<td>Administrative / Support Personnel</td>
<td>29</td>
<td>13.2</td>
</tr>
<tr>
<td>Manager</td>
<td>25</td>
<td>11.4</td>
</tr>
<tr>
<td>Executive</td>
<td>43</td>
<td>19.5</td>
</tr>
<tr>
<td>Entrepreneur</td>
<td>6</td>
<td>2.7</td>
</tr>
<tr>
<td>Professional</td>
<td>56</td>
<td>25.5</td>
</tr>
<tr>
<td>Others</td>
<td>37</td>
<td>16.8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 4.9: Types of Occupation Distribution

The Table 4.9 above explained the participants in the context of occupation. Most of the respondents were Professional which consists of 25.5%, followed by the Executives which consist of 19.5%. From this data, the author able to study a pattern which indicates the professional and the executives can be considered the target market.

### Annual Income Distribution

<table>
<thead>
<tr>
<th>Annual Income (USD)</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>N/A</td>
<td>30</td>
<td>13.6</td>
</tr>
<tr>
<td>Less than 12,000</td>
<td>48</td>
<td>21.8</td>
</tr>
<tr>
<td>12,001 – 20,400</td>
<td>30</td>
<td>13.6</td>
</tr>
<tr>
<td>20,401 – 39,600</td>
<td>57</td>
<td>25.9</td>
</tr>
<tr>
<td>39,601 and above</td>
<td>55</td>
<td>25.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 4.10: Annual Income Distribution

The Table 4.10 above explained the participants in the context of annual income. Most of the respondents were having annual income between USD 20,401 and USD 39,600 which consists of 25.9%. From this data, the author able to study a pattern which indicates the level of annual income would influence the decision of respondents to use hotel services.
Table 4.11: Distributions of Respondents Visited Brunei

<table>
<thead>
<tr>
<th>Visited Brunei</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have</td>
<td>179</td>
<td>81.4</td>
</tr>
<tr>
<td>Haven’t</td>
<td>41</td>
<td>18.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The Table 4.11 above explained the participants either have or have not visited Brunei or not. Most of the respondents have visited Brunei which consists of 81.4%. From this data the author able to analyse a better picture from those people who have visited Brunei on their understanding towards the SCH concepts.

Table 4.12: Distribution of Respondents ever experienced staying in SCH

<table>
<thead>
<tr>
<th>Stayed in SCH</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have</td>
<td>48</td>
<td>21.8</td>
</tr>
<tr>
<td>Have Not</td>
<td>172</td>
<td>78.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The Table 4.12 above explained the participants who have experienced staying in SCH. Most of the respondents have never experienced staying in SCH which consists of 78.2%. From this data, the author able to analyse a better picture from those people who have not experience staying in such a hotel on their understanding towards the SCH concepts.

Table 4.13: Distribution of Respondents ever heard of SCH

<table>
<thead>
<tr>
<th>Heard of SCH</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haven’t</td>
<td>121</td>
<td>55.0</td>
</tr>
<tr>
<td>Have</td>
<td>99</td>
<td>45.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
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The Table 4.13 above explained the participants have heard about the hotel. Most of the respondents have never heard which consists of 55%. From this data, the author able to study a pattern which indicates that still many people haven’t heard about the SCH concepts.

<table>
<thead>
<tr>
<th>Types of Tourism Services</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>N/A</td>
<td>20</td>
<td>9.09</td>
</tr>
<tr>
<td>Leisure Tourism</td>
<td>144</td>
<td>65.5</td>
</tr>
<tr>
<td>Eco Tourism</td>
<td>47</td>
<td>21.4</td>
</tr>
<tr>
<td>Islamic Tourism</td>
<td>50</td>
<td>22.7</td>
</tr>
<tr>
<td>Educational Tourism</td>
<td>62</td>
<td>28.2</td>
</tr>
<tr>
<td>Cultural Tourism</td>
<td>63</td>
<td>28.6</td>
</tr>
<tr>
<td>Sports &amp; Recreation Tourism</td>
<td>45</td>
<td>20.5</td>
</tr>
<tr>
<td>Business Tourism</td>
<td>70</td>
<td>31.8</td>
</tr>
<tr>
<td>Health &amp; Medical Tourism</td>
<td>21</td>
<td>9.55</td>
</tr>
<tr>
<td>Incentive Tourism</td>
<td>14</td>
<td>6.36</td>
</tr>
<tr>
<td>Adventure Tourism</td>
<td>55</td>
<td>25</td>
</tr>
<tr>
<td>Shopping Tourism</td>
<td>102</td>
<td>46.4</td>
</tr>
<tr>
<td>Special Interest/ Wildlife Tourism</td>
<td>17</td>
<td>7.73</td>
</tr>
</tbody>
</table>

Table 4.14: Types of Tourism Services Distribution

The Table 4.14 above explained the participants in the context of types of tourism services. Most of the respondents have used the leisure and shopping tourism which consists of 65.5% and 46.4% respectively. In the context of this project, only 22.7% of the respondents have used the Islamic Tourism services. From this data, the author able to study a pattern which indicates Islamic Tourism is still new among the participants.
4.4 Findings for the Research Objectives

The findings result was displayed based on four research objectives. Research objective 1 and 2 will identify the level of the concepts. The third objective is mainly to determine the correlation between the variables. Finally the fourth analysis measured the most dominant factor contributes to the customers understanding towards SCH Concepts.

4.4.1 Level of Customers Understanding towards SCH Concepts

The following table measure the response and level of customers understanding towards SCH concepts. The data results gained from the ‘Customers Understanding’ factor was gathered, evaluated, computed. The details for the means and standard deviation based on the respective question designed for the ‘understanding’ factor are shown in the Table 4.15 below.

<table>
<thead>
<tr>
<th>No.</th>
<th>CUSTOMERS UNDERSTANDING</th>
<th>Means</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>15.</td>
<td>I am fully aware about SCH</td>
<td>2.80</td>
<td>1.197</td>
</tr>
<tr>
<td>16.</td>
<td>I heard about SCH through advertising</td>
<td>2.53</td>
<td>1.053</td>
</tr>
<tr>
<td>17.</td>
<td>I know about SCH through reading material</td>
<td>2.58</td>
<td>1.097</td>
</tr>
<tr>
<td>18.</td>
<td>I know about SCH through my friends and relatives</td>
<td>2.65</td>
<td>1.086</td>
</tr>
<tr>
<td>19.</td>
<td>I follow news and developments about SCH concept</td>
<td>2.37</td>
<td>.982</td>
</tr>
<tr>
<td>20.</td>
<td>I discuss with friends and people around me about SCH</td>
<td>2.41</td>
<td>1.010</td>
</tr>
<tr>
<td>21.</td>
<td>I seek advice from third party whether I should stay in SCH or not</td>
<td>2.50</td>
<td>1.023</td>
</tr>
<tr>
<td>22.</td>
<td>I am aware of the SCH problems and consequences</td>
<td>2.58</td>
<td>1.089</td>
</tr>
</tbody>
</table>
23. I have experienced staying in SCH  
   2.45  1.111

24. My friends and families have experienced staying in SCH  
   2.61  1.082

25. Increase in media consumption lead to increase in awareness of SCH concept  
   3.53  1.140

26. Exposure to SCH leads to consciousness  
   3.54  1.053

27. My friends and families’ perception contributed to my brand consciousness about SCH  
   3.03  1.070

28. I am aware of SCH services and review in tourism websites  
   2.64  1.044

| Average Understanding = 2.7292 | Standard Deviation = 0.80016 | N = 220 |

Table 4.15: Response of Respondents towards Customer Understanding

On average, the overall understanding level was at 2.7292 which indicate that the tendency of the respondents understanding towards the concept of SCH was positive and close to agreeing with the concept. From the above analysis, the respondents agreed that exposure to SCH would leads to consciousness and this is proven by the highest means among all items which is at 3.54. However, the respondents were disagreed with the statement that they followed news and developments about SCH concept since this statement only have the least means at 2.37 below the moderate level. Apart from that, the respondents were also disagreed that they discussed with friends and people around them about SCH (with means of 2.41) and which leads to disagreeing that they have experienced staying in SCH (with means of 2.45).

This is can be explained further by looking at Table 4.16 below whereby the frequency of respondents were mostly at moderate and low level (122 and 69 respectively). It appears that
question 19 and 20 has the lowest mean (2.37 and 2.41 respectively) which is below the moderate level. It is found that most respondents were disagreed with the statement that they followed news and developments about SCH and they also disagreed that they discussed with friends and people around them about SCH. Furthermore the mean for most of the items in the questions were ranging between 2.37 to 3.54 which are considered low, thus contributed to the low level of understanding towards the SCH concepts.

<table>
<thead>
<tr>
<th>Level</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low (1.00- 2.339)</td>
<td>69</td>
<td>31.4</td>
</tr>
<tr>
<td>Moderate (2.34- 3.669)</td>
<td>122</td>
<td>55.5</td>
</tr>
<tr>
<td>High (3.67-5.00)</td>
<td>29</td>
<td>13.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 4.16: Level of Customers Understanding

### 4.4.2 Level of Customers Attitudes

The data results gained from the ‘attitude’ factor was gathered, evaluated, computed. The details for the means and standard deviation based on the individual question designed for the ‘attitude’ factor towards the SCH are shown in the Table 4.17 below.

<table>
<thead>
<tr>
<th>No.</th>
<th>ATTITUDES</th>
<th>Means</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>29.</td>
<td>I choose SCH because of my religion</td>
<td>3.45</td>
<td>1.198</td>
</tr>
<tr>
<td>30.</td>
<td>I choose SCH because of the products and services offered</td>
<td>3.45</td>
<td>1.099</td>
</tr>
<tr>
<td>31.</td>
<td>I choose SCH because of its availability at destination</td>
<td>3.39</td>
<td>1.052</td>
</tr>
</tbody>
</table>
32. I believe that SCHs have been effective in introducing Islamic norms and values to non-Muslims 3.60 1.013

33. I believe that utilising the SCH services conflicts with my religious beliefs 2.53 1.199

34. I believe that prospect of SCH in Brunei is strong 3.72 .938

35. I agree that alcohol must not be served in the SCH premises 4.24 1.051

36. I think that SCH should not display any type of Art that depicts the human form 3.70 1.120

37. I think that SCH should separate male and female events hall 3.17 1.091

38. I agree that SCH must not have nightclubs entertainment 4.21 .975

39. I believe that SCH should be furnished according to Islamic rules and regulation 4.03 .928

40. I agree that SCH must separate male and female wellness facilities (swimming pool, spas, gyms and etc.) 3.95 1.101

41. I agree that SCH should separate floors for single males, females and families 3.36 1.156

42. I believe that SCH should not arrange the beds and toilets facing the direction of Mecca and bidet should be available in the toilets 3.95 .969

43. I agree that Quran and prayer mats should be available in each room 4.36 .813

44. I agree that SCH's staffs should be predominantly 3.56 1.065
Muslims agree that Male staff should entertain single men and female staff should entertain women and families only in the SCH.

46. I believe that SCH should follow the International standards of service combined with the traditions Islamic hospitality

47. I agree that SCH should only serve halal food

48. I believe that SCH must be financed in line with the Islamic principles

49. I believe that all males and females dress code for SCH are in line to the Islamic principles

<table>
<thead>
<tr>
<th>Average Attitude = 3.7515</th>
<th>Standard Deviation = 0.71317</th>
<th>N = 220</th>
</tr>
</thead>
</table>

Table 4.17: Response of Respondents towards Customer Attitude

The average of means for the ‘attitude’ was at 3.7515, which is at high positive level towards the agreeing level. One of the most important principles in Islam is to have halal food only. This is supported by the respondents’ reaction whereby they agreed and have a positive attitude towards the statement that SCH should only serve halal food (highest mean = 4.41). The second highest mean whereby the respondents also agreed that Quran and prayer mats should be available in each room (mean = 4.36). They also agreed that alcohol must not be served in the SCH premises (mean = 4.24). Other elements of attitude which have high level of mean are such as the prohibition of nightclubs entertainment (mean = 4.21); operations and development of hotel financed in line with the Islamic principles (mean = 4.20); follow the international standards of service combined with the traditions Islamic hospitality (mean =
and furnished according to Islamic rules and regulation (mean = 4.03). The rest of the elements of attitudes were also having high positive level towards the agreeing level. The lowest level of attitude but still above the moderate level was whereby the respondents believed that utilising the SCH services conflicts with their religious beliefs (mean = 2.53).

Table 4.18 below represents the overall level of customers’ attitude towards SCH. It appears that the frequency of respondents is mostly at moderate and high level (86 and 127 respectively) and this is supported by the mean result as above whereby the mean for attitude is high at 3.7515. Overall, the customers’ level of attitude towards the concepts of SCH is very positive.

<table>
<thead>
<tr>
<th>Level</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low (1.00- 2.339)</td>
<td>7</td>
<td>3.2</td>
</tr>
<tr>
<td>Moderate (2.34- 3.669)</td>
<td>86</td>
<td>39.1</td>
</tr>
<tr>
<td>High (3.67-5.00)</td>
<td>127</td>
<td>57.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 4.18: Level of Customers Attitude

### 4.4.3 Level of Customers Acceptance

The data results gained from the ‘acceptance’ factor was gathered, evaluated, computed. The details for the means and standard deviation based on the individual question designed for the ‘acceptance’ factor towards the SCH are shown in the table 4.19 below.
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<table>
<thead>
<tr>
<th>No.</th>
<th>ACCEPTANCE</th>
<th>Means</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>50.</td>
<td>Please indicate your likelihood of using SCH products and services</td>
<td>3.23</td>
<td>1.265</td>
</tr>
<tr>
<td>51.</td>
<td>How likely would you choose SCH rather than a 'regular' hotel</td>
<td>3.20</td>
<td>1.188</td>
</tr>
<tr>
<td>52.</td>
<td>To what extent do you prefer to stay in the SCH</td>
<td>3.38</td>
<td>1.234</td>
</tr>
<tr>
<td>53.</td>
<td>I believe that SCH concept is applicable</td>
<td>3.88</td>
<td>.852</td>
</tr>
<tr>
<td>54.</td>
<td>I trusts the benefits of the SCH concepts</td>
<td>3.85</td>
<td>.912</td>
</tr>
<tr>
<td>55.</td>
<td>This SCH concepts keeps customers' best interests in mind</td>
<td>3.80</td>
<td>.982</td>
</tr>
<tr>
<td>56.</td>
<td>I will still choose to stay in other conventional hotels even if SCH exist</td>
<td>3.07</td>
<td>1.091</td>
</tr>
<tr>
<td>57.</td>
<td>I am willing to stay at SCH even if the room rates are slightly higher</td>
<td>2.88</td>
<td>1.118</td>
</tr>
</tbody>
</table>

Average Acceptance = 3.4108  Standard Deviation = 0.77069  N = 220

Table 4.19: Response of Respondents towards Customer Acceptance

It was found that the respondent accepted on the fact that SCH concept is applicable (highest means at 3.88). They also trust on the statement that SCH has benefit to them (means = 3.85) and such a hotel will keeps customer’s best of interest in mind (mean = 3.80). The other element of acceptance which has high positive tendency towards this variable whereby to the extent that most respondents would prefer to stay at SCH (means = 3.38); their likelihood of using SCH products and services were also positive (means = 3.23) and their tendency to choose SCH rather than a ‘regular’ hotel on different travel occasions (means = 3.20) were also high and positive. However, some of the respondents will still choose to stay in other
conventional hotels even if SCH exist (means = 3.07) and some of the respondents are willing to stay at SCH even if the room rates are slightly higher than the conventional hotel (means = 2.88).

Table 4.20 shows the overall level of customers’ acceptance towards SCH. The result shows that most respondents have put their answers at moderate level (115) and high level (91). While only a small frequency were at low level (14). However the overall mean is still at high level (3.4108) as can be seen in table 4.19 above. As a whole, the respondents have positive level of acceptance towards the SCH and the overall standard deviation for this variable is high at 0.77069 which indicate that the points of the data are distributed over a huge range of values.

<table>
<thead>
<tr>
<th>Level</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low (1.00-2.339)</td>
<td>14</td>
<td>6.4</td>
</tr>
<tr>
<td>Moderate (2.34-3.669)</td>
<td>115</td>
<td>52.3</td>
</tr>
<tr>
<td>High (3.67-5.00)</td>
<td>91</td>
<td>41.4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

*Table 4.20: Level of Customers Acceptance*

### 4.4.4 Level of Customers Trust

The data results gained from the ‘trust’ factor was gathered, evaluated, computed. The details for the means and standard deviation based on the individual question designed for the ‘trust’ factor towards the SCH are shown in the Table 4.21 below.
Chapter Four

Results and Findings

Average Trust = 3.8045

<table>
<thead>
<tr>
<th>No.</th>
<th>TRUST</th>
<th>Means</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>58.</td>
<td>I believe that staying in SCH is safe, comfortable and convenient</td>
<td>3.73</td>
<td>.894</td>
</tr>
<tr>
<td>59.</td>
<td>I believe that SCH will provide all the facilities and services they promise</td>
<td>3.82</td>
<td>.777</td>
</tr>
<tr>
<td>60.</td>
<td>I believe that SCH will not perform any activity which will put negative impact on my stay</td>
<td>3.98</td>
<td>.819</td>
</tr>
<tr>
<td>61.</td>
<td>I believe that SCH is more ethical than Conventional counterparts</td>
<td>3.69</td>
<td>.910</td>
</tr>
</tbody>
</table>

Table 4.21: Response of Respondents towards Customer Trust

The results show the highest means was 3.98 whereby the respondents believed that SCH will not perform any activity which will put negative impact during their stay, followed by the respondent believed that such a hotel will provide all the facilities and services they promise (means = 3.82). The analysis also shows that the respondent believed that SCH is more ethical than Conventional counterparts (least mean 3.69 but still high). Overall, the respondents have positive level of trust towards the SCH (3.8045) and it has high standard deviation of 0.74284.

Table 4.22 below represents the overall level of customers’ trust towards SCH. It shows that 130 (59.1%) respondents have strongly agreed with the statement in this section and only 4 respondents either strongly disagreed or disagreed at this section. This is supported by the mean result in above whereby the mean for ‘trust’ is the highest (3.8045) among all factors. This results shows that the customers have high level of ‘trust’ towards the concept of SCH.
Table 4.22: Level of Customers Trust

<table>
<thead>
<tr>
<th>Level</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low (1.00-2.339)</td>
<td>4</td>
<td>1.8</td>
</tr>
<tr>
<td>Moderate (2.34-3.669)</td>
<td>86</td>
<td>39.1</td>
</tr>
<tr>
<td>High (3.67-5.00)</td>
<td>130</td>
<td>59.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

4.5 Inferential Analysis Results

Based on the research objectives, the results were obtained by using the Pearson Correlation (r) to identify the significant relationship between customer understanding and the other three factors. Triola (2008) stated that the Pearson Correlation (r) of correlation is a measurement tool for the linear relationship between two or more variables. Usually it describes the strength and direction of the linear relation among 2 variables (Pallant, 2011). The value of Pearson R is constantly lies between -1 and +1, where -1 shows a perfect negative relationship, +1 is a perfect positive relationship and 0 means the perfect absence of relationship and it is also referred as the bivariate correlation of the zero – order correlation coefficient (Vaus, 2002). The rule of thumb for interpreting the relationship in a correlation is based on Guilford (1973) shown in Table 4.23 below:
Correlation coefficient (r) | Strength of relationship
--- | ---
r < 0.20 | Very Weak Correlation
0.20 < r < 0.40 | Weak Correlation
0.40 < r < 0.70 | Moderate Correlation
0.70 < r < 0.90 | Strong Correlation
0.90 < r | Very Strong Correlation

Table 4.23: Correlation Pearson table, Guildford (1973)’s Rule of Thumb

<table>
<thead>
<tr>
<th>Independent Variables</th>
<th>Pearson Correlation value (r)</th>
<th>Sig. value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>.491</td>
<td>.000</td>
</tr>
<tr>
<td>Acceptance</td>
<td>.480</td>
<td>.000</td>
</tr>
<tr>
<td>Trust</td>
<td>.474</td>
<td>.000</td>
</tr>
</tbody>
</table>

Table 4.24: Correlations of Independent Variables with Customer Understanding

4.5.1 Correlation between Attitude and Understanding

Based on the Table 4.24 above, the relationship between attitude and customers understanding is (r = 0.491, p = 0.000, n = 220) indicates a moderate and positive correlation. This means that the higher the level of attitude the higher would be the level of customers understanding towards SCH.

4.5.2 Correlation between Acceptance and Understanding

Based on the Table 4.24 above, the relationship between acceptance and customers understanding is (r = 0.480, p = 0.000, n = 220) indicates a moderate and positive correlation. This means that an increased in positive acceptance the better will be the customers understanding towards SCH.
4.5.3 Correlation between Trust and Understanding

Based on the table 4.24 above, the relationship between trust and customer understanding is 
(r = 0.474, p = 0.000, n = 220) indicates a moderate and positive correlation. This means that 
an increased in positive trust the better will be the customers understanding towards SCH.

4.5.4 Dominant Factor Contributes to the Customers Understanding towards SCH Concepts

The standard multiple regressions were then executed to identify the most influential factor 
influencing the customer understanding towards the SCH concepts. This would enable the 
author to elaborate further the objectives of this project. Based on the Table 4.25 below, R is 
equal to 0.544 which indicates the relationship between the Independent Variables and 
Dependent Variables are at moderate relationship. The R Square is equal to 0.296, which 
indicates that the changes in the dependent variable are influenced by those three independent 
variables by 0.296 only.

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.544*</td>
<td>.296</td>
<td>.286</td>
<td>.67614</td>
</tr>
</tbody>
</table>

Table 4.25: Model Summary

a. Predictors: (Constant), mean trust, mean attitude, mean acceptance
b. Dependent Variable: Mean customers understanding

Based on the ANOVA table 4.26 below, since F = 30.237 and Sig. = 000, the regression 
model does fit the data.
Based on the Coefficients Table 4.27 below, among all of the three independent variables, it is found that \textit{attitude factor} has the highest Beta (0.258) which contributes significantly to the most dominant factors influencing the customers understanding towards the SCH.
Figure 4.1: Histogram – Dependent Variable: Mean Customer Understanding

Based on the histogram graph of the mean customer understanding in Figure 4.1 above, the histogram is more or less matches the normal distribution of which the residuals are normally distributed. This provides the author a sign of how well the sample can forecast a normal population distribution.

Figure 4.2: Normal P-P plot of Regression Standardized Residual
Based on the diagram of Normal P=P Plot of the Regression Standardised Residual graph in Figure 4.2 above, the points plotted in the graph match the diagonal line which shows that they are normally distributed.

### 4.6 Findings from Interviews

The author was supposed to conduct face to face interviews with few key persons in the hospitality industry. However due to the busyness of those people targeted to be interviewed and time constraint, the author decided to use email as a source of communication. Moreover it was not possible to meet four of these interviewees in person due to the long distance.

The purpose of the interviews were mainly to know their understandings towards the concepts of SCH in depth based on their knowledge, experiences or challenges that they were facing while setting up the SCH in terms of giving people awareness about their products, promotion, relations with the customers either Muslims and non-Muslims and etc.

The basic questions asked were as follows:

i. Are you aware of the Concepts of SCH?
   - If yes, how far have you implemented the concepts in your hotel?
   - Do you have any plan in the future to convert the hotel into a full-fledge SCH?

ii. In your own point of view, how do you define a SCH concept?
iii. Regardless of your Muslims customers, from your previous experiences (if any), are there any of your non-Muslims customers ever complaint to you about the unavailability of alcohol or nightclubs in the hotel?

- If any, how was their reaction? Was it good or bad?
- How did you rectify this?
- Does it have any impact on the overall performance of the hotel especially the F&B revenue?

There were four key people in the hotel industry that the author managed to get in touch through email. The details of the interviewees are shown in Table 4.28 and the summary of the interview transcript for the above people are shown on Table 4.29 below:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of Interviewees / Designation email/ website</th>
<th>Name of Hotel</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Mr Haji Shamsul Bahrin bin Pehin Dato Dr Haji Ahmad General Manager President of Brunei Association of Hotels (BAH) <a href="mailto:shamsul@orchidgardenbrunei.com">shamsul@orchidgardenbrunei.com</a> <a href="http://www.orchidgardenbrunei.com">www.orchidgardenbrunei.com</a></td>
<td>Orchid Garden Hotel Lot 31954, Spg. 9, Kg Anggerek Desa Bandar Seri Begawan BB3713, Brunei Darussalam</td>
</tr>
<tr>
<td>2.</td>
<td>Mr Waleed Abdullah Director Of Sales &amp; Marketing <a href="mailto:waleeda@elafalmashaer.com">waleeda@elafalmashaer.com</a></td>
<td>Elaf Al Mashaer Hotel Makkah Al Mukarramah KSA</td>
</tr>
<tr>
<td>3.</td>
<td>Mr Hassan Rauff General Manager <a href="mailto:hassan@dallahtaibah.com">hassan@dallahtaibah.com</a> <a href="http://www.dallahtaibah.com">www.dallahtaibah.com</a></td>
<td>Dallah Taibah Hotel King Fahad Road Madinah Al Munawwarah KSA</td>
</tr>
<tr>
<td>4.</td>
<td>Mr Waleed Al Hammadi General Manager <a href="mailto:w.alhammadi@ghufran-makkah.com">w.alhammadi@ghufran-makkah.com</a> <a href="http://www.daralghufran.com">www.daralghufran.com</a></td>
<td>Dar Al Ghufran Safwa Towers, Ajyad St. Makkah Al Mukarramah KSA</td>
</tr>
</tbody>
</table>

Table 4.28: Details of Interviewees
### Question No.

<table>
<thead>
<tr>
<th></th>
<th>Interviewees Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>i.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Interviewee No. 1:</strong></td>
<td>He is not aware about the SCH concepts and it’s a new concept for him and even to his other colleagues in the Brunei Associations of Hotel. However he agreed the logic of the concepts and its relations of being Islamic but he is not sure who to implement this since Brunei do not have Tourism Ministry and the hotel industry is only under the umbrella of Tourism Department of the Ministry of Industry and Primary Resources.</td>
</tr>
<tr>
<td><strong>Interviewee No. 2:</strong></td>
<td>He is not totally aware about the Syariah Compliant Hotels because their hotel in Makkah which is totally Islamic culture and environment. For the current situation they do have partition used for families on their request in the restaurant.</td>
</tr>
<tr>
<td><strong>Interviewee No. 3:</strong></td>
<td>He is totally aware of the SCH. He mentioned about the increasing number of Muslims travellers and which is a good opportunity for any SCH. He believed that if they able to convert the hotel trade completely to Syariah-Compliant, they would be able to capture a huge market as well as market revenue according to the teachings of Islam which will become <em>ibadah</em> more than a business</td>
</tr>
<tr>
<td><strong>Interviewee No. 4:</strong></td>
<td>He is aware about the SCH since their hotel is located in Makkah Al Mukarramah, the area which only Muslims can enter. For that reason hotels were always Syariah-Compliant and anything against Syariah is strictly prohibited by law.</td>
</tr>
<tr>
<td><strong>ii.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Interviewee No. 1:</strong></td>
<td>No definition given.</td>
</tr>
</tbody>
</table>
### Interviewee No. 2:
He defines SCH as a nice and it works but extremely conservative. He claimed that in Middle East countries like Egypt, Turkey, Dubai and Saudi Arabia the concept to provide the all the hotels services without alcoholics, night clubs and separated (Men & Women) swimming pool or beach area if it is available also separate section at the restaurants for families.

### Interviewee No. 3:
He defines SCH as an entity established under the divine rules of Islam. What Islam prohibits in business is abandoned and what Islam permits, becomes the key selling features and marketing strategy.

### Interviewee No. 4:
He defines SCH as “They are following Shariah rules which came in Quran and by Prophet Mohammed PBUH. Such hotels are not meant to prohibit non-Muslims from using them however they seek to give an alternative for Muslims and other interest customers to use and experience different concept of hotels whereby they might feel comfortable, safe, and peaceful and not contradicting with what they follow as Muslims”.

<table>
<thead>
<tr>
<th>Question No.</th>
<th>Interviewee No. 1:</th>
</tr>
</thead>
<tbody>
<tr>
<td>iii.</td>
<td>He claimed that Brunei differs from other countries. Apart from maybe the oldest Hotels in Brunei who were open during the times when Alcohol was freely available, nearly all Hotels now have never operated with alcohol included in their operations or revenue. They have nothing to compare it with. If they compare a &quot;typical hotel&quot; to a Hotel in Brunei, revenue from alcohol can be significant, but he doesn’t have the indications or guidelines on how much more revenue they are talking about. From time to time, they do have non-Muslims who don't know about Brunei, complained about this issue. They even hear this when they went for sales trips overseas or attend road shows. However, their general consensus here amongst their Hotel association members is that, &quot;why talk...&quot;</td>
</tr>
</tbody>
</table>
about or spend so much time on something we cannot do, and why not talk about or concentrate on things that we can do for Brunei”.

**Interviewee No. 2:**
Makkah has Islamic environment and all people coming to Makkah to do Islamic Rituals (*Manasik*), so they don’t ask for Alcohol and night clubs.

**Interviewee No. 3:**
Not applicable, as alcoholic beverages are not part of the culture of Saudi Hotel Industry, and they do not have Non-Muslim guests in their hotels.

**Interviewee No. 4:**
Their hotel is located in the holy area of Makkah they can only receive Muslim guests. However from his personal experience he doesn’t think that such a hotel might face a problem with a customer seeking non-Syariah-compliant facilities because it is known as Syariah-Compliant. It is logical that before they book the hotel, guests would be aware of the type of this hotel so they can expect what they can be offered in it. Especially that Syariah-Compliant or ‘Dry’ hotels are not many in the world and can be recognized as landmarks in different countries of the world so customers would know their offering before choosing them.

<table>
<thead>
<tr>
<th>Table 4.29: Transcript of Responses from Interviewees</th>
</tr>
</thead>
</table>

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4.7 Summary

In this chapter, the author has conducted few tests using the SPSS software namely the reliability test, correlations and the standard multiple regression. The overall reliability results are 0.962 which shows that the questionnaires are mostly acceptable and shows the variables are correlated and sufficient to make available a realistic foundation for factor analysis. The questions were correlated to address the research problem. It is found that the overall customer understanding towards the SCH concepts is at low level. However based on the three independent variables individually, the level of customers understanding is high which can support the overall results. It is also found that the correlation between all three factors of customers understanding were at moderate level and has positive relationship between each other. Lastly, it is also found that among all of the three independent variables, the ‘attitude’ factor has the highest Beta which contributes significantly to be the most dominant and influential factor influencing the customer understanding towards the SCH concepts.
5.1 Introduction

This management project is focussing on the customers understanding towards the concepts of Syariah-Compliant Hotel (SCH) in helping the author to establish such a hotel specifically in Brunei Darussalam while at the same time promoting Islamic Tourism in Brunei. The data of this management project and analysis was gathered from the mass travellers both within the domestic and international travellers. The level of customers understanding is derived from the three independent variables namely the attitudes, acceptance and trusts. This chapter will discuss about the findings derived in chapter four in more detail in the context of academic point of view, the limitations of the study, proposed recommendation for future improvement and followed by the research conclusion.

In respect of the overall level of understanding of most respondents towards the SCH concepts, the author has found that it is only at moderate level albeit there were moderate and positive correlations between their understanding, attitude, acceptance and trust towards the concepts. This indicated the author that there is a high potential market (untapped market) that is available for this concept to be implemented in Brunei. However, this would need intensive marketing and awareness campaigns as proven from the analysis in chapter four where their overall understanding is only at moderate level. Moreover the concepts are not known and clear to the hotelier especially in Brunei as per mentioned by the President of Brunei Associations of Hotel.
The author suggested an in-depth research on establishing such a hotel in Brunei taking into account on the current environment whereby Brunei is an Islamic country practicing the MIB philosophy and in line with the intention of its King to make the country as a “Negara Zikir” and as well as the introduction of the Brunei Halal Brand, the establishment of SCH concept would be a premier to be implemented in Brunei. As mentioned in chapter two, it is also part of the fulfilment of *fardhu kifayah* (collective responsibility) by any Muslims individual and the people as whole, to have at least one hotel operated in accordance to the Islamic law. Once this *fardhu kifayah* is performed by any person, the obligation is thus lifted from all other Muslims in the country. Apart from that the author will try to link the SCH requirements with the *Maqasid al Syariah* (five Islamic principles). The literature will elaborate further on what makes SCH is very important and must be implemented based on the discussion about *Maqasid al Syariah* in chapter two and thus try to prove the significance of implementing this concept.

### 5.2 Discussion and Recommendation Based of Research Questions

The following research questions (RQ) were derived from the problem statement discussed in the previous chapters.

**RQ1:** *What is the level of customer’s understanding towards SCH Concept?*

**RQ2:** *What is the level of customer’s attitudes, acceptance and trusts towards SCH Concept?*

**RQ3:** *What is the extent of relationship between customer’s attitudes, acceptance, trust and understanding towards SCH Concept?*

**RQ4:** *What is the dominant factor which contributes to the customer’s understanding towards SCH Concept?*
Based on the literature review explained in chapter four on the concepts suggested by Rosenberg & Choufany (2009) and other practitioners, it is important that the hotel operations and development should follow the Syariah principles including the financial aspects of the hotel. In this respect the understanding towards the concepts should be strongly highlighted to the public based on the following discussions and recommendations.

5.2.1 Customers Understanding

**Understanding** means the ability of a person to understand something or comprehension. It is found that the overall mean for customers understanding is at moderate level (2.7292). The author recommended the definition of customers understanding through various items as per designed in the questionnaires. In order to fully understand the concept, the customer should either be fully or to some extent aware about the concepts. The awareness can be conveyed through the various media such as advertising, reading material and etc. The understanding of these concepts can also be reached through friends and relatives who have been talking about it or have experienced staying in such a hotel. Once the customers are beginning to know about the SCH concepts, they might try to follow any related news and development or they might discuss the matter with their friends or relatives. Prior to their intention to stay at that hotel, they might seek advice from any third party such as friends, families, travel agents or etc. They might also want to consider the problems and consequences of staying in such a hotel. For instance, if they are non-Muslims, they should be aware that they won’t be able to get any alcoholic drinks in the premises.

At this point, it is important for the relevant parties to increase their initiatives and efforts in providing awareness to the customers on these concepts through increase in consumption of
media not only through paper advertisement but perhaps through TV, radio advertisement and to design a specific website focusing on this SCH. Hence these exposures would eventually lead to increase in the customers’ consciousness and the customers should be exposed with information on Syariah-Compliant in order to gain more knowledge.

The above discussion and recommendation have answered RQ1. The result for the dependent variable towards SCH as shown in Chapter 4, were mostly in low and moderate level only. This indicates that the measurement of customers’ tendencies from the given questions related to their understanding of SCH concepts are just at moderate level. Therefore there are still lots of efforts to be done by the relevant people in Brunei to make its tourist including the Bruneian itself to understand the concept in depth before they can establish such a hotel.

The above result can be further examined from the analysis shown in Table 4.16 of chapter 4, whereby out of the 220 respondents, there were 69 respondents’ falls under the low level and 122 respondents falls under moderate level. This is certainly proved that the overall level of customers understanding were at moderate level only. As such the customers should be exposed with more information on the concepts of SCH in order to gain more knowledge.

5.2.2 Attitude

As mentioned in chapter two, the customer’ attitudes towards their possibility to stay in SCH is depending on the attributes of the products and services offered that matches with what they want and what potential benefit they will get from staying in such a hotel.
Attitude can be divided into three components i.e. cognitive, affective, and behavioral components (Maio & Haddock, 2009):

- **Cognitive** (knowledge): the belief of people towards an object;
- **Affective** (feeling): the emotions and feelings;
- **Conative** (behavioral or intention to use): past behavior or experience and intention to use the object.

From the above definition, the author designed questionnaires based on those three components namely Cognitive, Affective and Conative. In the perspective of **cognitive**, results show that most respondents have positive and high attitude towards choosing the SCH. Reasons being were because of their religion, the products and services offered and the availability of such hotel at destination.

Based on the **affective** perspective, they have high and positive believe that SCH have been effective in introducing the Islamic norms and values to the non-Muslims and they believe that there is a strong prospect of establishing SCH in Brunei. However, they have moderate believe that utilising the SCH services will conflicts with their religious beliefs.

Lastly, the **conative** components, ‘attitude’ can be reflected through the overall operations and developments of the hotel. Regardless of their religion, most respondents have strong behaviour and intention of using the hotel due to many factors such as the prohibition of alcohol, non-halal food and nightclubs in the premises. Most respondents strongly agreed that the managements should provide Quran and prayer mat in every room; the operations and development of the hotel should be financed by the Islamic Financing only; there should not be any human form of art displayed in the premises; the interior design of the hotel should be
in accordance to the Islamic rules and regulations; at the same time, the International standards of service should still be followed together with the traditions Islamic hospitality. On the other hand, some of the respondents were only moderately agreed that SCH must separate facilities for male and female such as the wellness facilities, events halls, and prayer rooms, separate floors for single man, single women and families. This also includes segregation of man and woman staff to entertain man and woman customers; the position of beds and toilets should not be facing the direction of Qibla and bidet should be available in the toilets; they also agreed that the dress codes for the hotel staffs (men and women) should follow the Islamic principle. Lastly some respondents agreed that the hotel should only hired staffs which are predominantly Muslims.

The above discussion and recommendation have answered RQ2. There were high frequency of respondents who have positive attitude towards SCH. Out of the 220 respondents, 127 respondents were at high level and 86 respondents were at moderate level. The above discussion also answered RQ3 whereby customers’ attitude towards SCH concept has indicated a moderate and positive correlation to the customers understanding. This means that the higher the levels of attitude of the customers, the higher would be the level of their understanding towards SCH.

5.2.3 Acceptance

The customers’ willingness to choose or to stay in SCH is always associated with their acceptance once they got a reliable opinion about the hotel. The results show that the customers’ acceptance towards the concept of SCH is positive and just above the moderate level which has resulted to an overall mean of 3.4108 only. These can be explained through
the components asked by the author through the questionnaires such as they have positive likelihood and preference of using the products and services and staying at the hotel; their likelihood to choose SCH rather than a ‘regular’ hotel; they also believe that the concepts were applicable to them, the concepts have benefit to them and keeps customers’ best interests in mind; and lastly there were mixed feelings of acceptance on their decisions to stay if there is other conventional hotel available at destination and if the SCH rates are slightly higher than the conventional hotel.

The above discussion has answered RQ2 for ‘acceptance’ whereby there were moderate frequency of respondents who have positive acceptance towards SCH of which out of the 220 respondents, 115 respondents were at moderate level and 91 respondents were at high level. The above discussion also answered RQ3 of ‘acceptance’ whereby customers’ acceptance towards SCH concept has indicated a moderate and positive correlation to the customers understanding. This means that an increased in positive acceptance of the customers, the better will be their understanding towards SCH.

5.2.4 Trust

According to Maio & Haddock (2009), trust falls under “Affective component” of attitude. Trust means reliance on someone opinion when you do not have full knowledge about them, their intent and the things they are offering to you. In social psychology trust is considered to consist of two elements: trust in the partner’s honesty and trust in the partner’s benevolence. Honesty is the belief that a partner stands by his word, while benevolence is the belief that the partner is interested in the customer’s welfare, and will not take actions with negative impact on the customer (Afsar et.al, 2010).
Chapter Five  Discussions, Recommendations and Conclusion

Based on the elements of trusts in social psychology, the author has designed questions in the context of honesty and benevolence. The results shows that almost 60% of the respondents were strongly agreed with the SCH concepts and 39% were moderately agreed with the concepts. Most respondents are being honest and believe that staying in SCH is safe, comfortable and convenient and SCH will provide all the facilities and services they promise. They were also being generous and believe that SCH will not perform any activity which will put negative impact on their stay and believe that SCH is more ethical than Conventional counterparts.

The above discussion has answered RQ2 of ‘trust’ whereby there were very high frequency of respondents who have positive trust towards SCH of which, out of the 220 respondents, 130 respondents were at high level and 86 respondents were at moderate level. The above discussion also answered RQ3 whereby customers’ trust towards SCH concept has indicated a moderate and positive correlation to the customers understanding. This means that an increased in positive trust of the customers the better will be their understanding towards SCH.

5.3 Overall Recommendation on the Establishment of SCH based on the Findings of Customers Understanding

The overall results of reliability test shows that all three factors of customers understanding namely the attitude, acceptance and trust have high Cronbach’s Alpha value and all are above 0.8 which indicates that the questionnaires have high reliability and validity. The overall rate of reliability was at 96.2% which indicates that the questions were correlated to address the research problem.
The overall level of customers understanding towards SCH concept was just above moderate level (2.7292). However, all three independent variables of the customers understanding were at high level which indicates a positive tendency of the respondents towards their understanding on SCH concepts.

Based on the Pearson Correlation method, the overall relationship between customers understanding and the three independent variables are at moderate correlation only. This indicates that the higher the customers’ level of attitudes, acceptance and trust, the better will be their understanding towards the SCH concepts.

Among all the three independent variables, it is found that ‘attitude’ (B = 0.258) contributes the most dominant factors influencing the customers understanding towards the concepts of SCH.

Most of the interviewees also agreed on the implementation of SCH concepts but not all of them are totally or fairly aware about the concepts. However most of them also have similar understanding towards the concepts and the importance of implementing the concept especially in an Islamic country. Some of their statements were in line and aptly with some of the literature mentioned in chapter two.

As such, the overall results shows that based on the three independent variables of customers understanding towards the concepts on SCH, there is no doubt that implementing the concept of SCH in Brunei is feasible. This is also taking into account the other positive variables in Brunei and the strong Islamic foundations that Brunei has already have such as the regulation of Islamic Law, the MIB philosophy, the initiation of the Brunei Halal Brand and the current
on-going efforts to make Brunei as a nation of *Zikir* (*Negara Zikir*). Moreover, the implementation of a hotel in accordance with the Islamic principles is considered to be an obligation or *fardhu kifayah* that needs to be accomplished at least by any Muslim representatives in their area. Once performed, the obligation is thus lifted from all other Muslims in the country. Furthermore this obligation also has significant relation with the literature of *Maqasid al Syariah* as discussed in chapter two where the implementation of the SCH concept would definitely benefit all mankind in their life in this world and in hereafter.

Similarly, the interest in creating the Islamic banking system, which is governed according to Syariah, is not less important. In line with the current needs in the world of global challenges today, the existence of a hotel in accordance to the Syariah concept is a fundamental requirement.

### 5.4 Limitation of the Management Project Study

There are a few limitations associated with this management project study, some of which resulted from the time constraints and money. However some of these limitations would open up more opportunity for future research. These limitations will be discussed in this section.

Although there were 400 participants invited to participate in this study, only 340 questionnaires were received. However, there were only 220 have answered completely and valid. This is due to the fact that completion of this questionnaire is entirely voluntary and will not affect the respondents personally in any way whatsoever. Hence the author was unable to enforce any of the participants out of their willingness. There were also difficulties to get respondents from the international travellers.
The author was supposed to interview one of the key persons in the SCH industry in Malaysia. However, the author was unable to get an appointment with him until the end of the study. Otherwise, it would be very fruitful and informative since that person has been involved in the SCH for many years and has successfully implemented and opened few more branches in the country.

5.5 Suggestion for Future Research

- Try to acquire more international respondents instead of domestic respondents. This will diversify the responses range and should produce a better picture of the overall customers understanding towards the concept and especially on their perception on Tourism in Brunei.

- To arrange interviews with more key persons in hospitality industry especially from the current available SCH worldwide in order to get a wider perspective on the customers understanding based on their past experienced handling customers from various countries and religions.

- To examine further on the relationship between respondents demographic information and the understanding of SCH concepts.
5.6 Conclusion

To the extent that Brunei situation is concerned, as majority of its people are Muslims, Brunei is considered a perfect and convenient destination which can facilitates to cater almost all the Muslim tourist basic requirement in the form of halal foods, accommodation and good service quality. For instance in almost a short distance apart, there are always mosques available for the Muslims to perform their prayer. Apart from that, Brunei is known for being a ‘dry’ country whereby alcohol is prohibited to sell in all supermarkets, hotels and even in its national carrier (Royal Brunei Airlines) and halal food is available everyway. Therefore, the establishment of the SCH concepts would definitely add value to the current Islamic culture which would easily complementing the overall package of the Islamic Tourism components.

Having established the list features and characteristics of SCH as mentioned in chapter two, it seems that these are the requirements that SCH need to meet. However, still these are not thorough since these are the minimum requirement. As noted earlier, there are no written rules or classifications for the SCH must exist. It seems that the operation and development of SCH do not have very much difference with the operation of the standard hotel. Despite of this situation, in striving to develop the real and purely SCH, they will be facing their prospects and challenges.

For this instance, in response to the need to understand the requirement of Islamic tourism, this management project has focussed its analysis on the customers understanding towards the establishment of a hotel in accordance to the Syariah Law. It is significant to understand the Syariah rules and practices to explain the examples provided regarding the tourism sector
in most countries. Future developments have been presented related to Islamic tourism as a business opportunity predicted to develop in the years ahead. It is important for the Muslims individuals and the respective organizations involved in the tourism and hospitality industries to be more aware of the implications of greater observance of Syariah law. Taking into account on the various elements in the Islamic Tourism, the establishment of the SCH is perhaps to complement the overall activities in terms of accommodating the customers in a more peaceful and safe manner. Most importantly, it is part of fardhu kifayah of Muslims to implement such a concept in their area.

Prior to the above, the author believe that it is important to make thorough arrangement before jumping into implementing the concept by examining the level of understanding of what the customers wants or preference. In this case, the author has suggested earlier determining the customers understanding towards the concept of SCH. He discovered that there are three independent variables namely attitude, acceptance and trust that contributed to the customers understanding towards the SCH concepts which has been proven to be related through the analysis explained in chapter four.

A quantitative method was used to examine these variables through survey questionnaires. An online survey was conducted and distributed to a mass travellers consisting of the domestic travellers from Brunei and the international travellers. There are 220 respondents participated in this management project study. A reliability test was conducted to test the reliability of the questionnaires if they are acceptable or not which than shows that the variables are correlated and sufficient to make available a reasonable basis for factor analysis. The analysis shows that the questions have high reliability and correlated to address the research problems.
In order to evaluate every question on the measurement on the tendencies of the sample population without analysing every single observation of the data set, the author made use of the mean and standard deviation. The analysis shows that the overall mean for customers' understanding is at moderate tendency level which indicate that the tendency of the respondents understanding towards the concept of SCH was positive and close to agreeing with the concept. While the three independents variables shows a strong and high positive tendency towards the SCH concepts. This indicates a good tendencies measurement on the opinion of respondents for the specific variables. Therefore the level of customers understanding is supported by the customers’ attitude, acceptance and trusts towards the SCH concepts.

Based on the third research questions, the results were obtained by using the Pearson Correlation (r) to identify the significant relationship between customers understanding and the other three independent variables. The analysis shows that the relationship between the customers understanding and the three independent variables are at moderate level only. This indicates that the more positive the correlations coefficient, the stronger the relationship will be. Therefore there is a significant need to increase the customers understanding towards the concepts by implementing the various activities such as advertisement, TV and radio advert, a dedicated website on SCH concepts and etc. This would lead to greater exposure and knowledge about the concepts and eventually would increase the customers understanding. Lastly the most influential factors influencing the customers understanding was ‘attitude’. This indicates that any positive or negative changes in the attitude of the customers would influence the customers understanding towards the SCH concept.
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Appendix

Appendix 1 – Questionnaire

PROMOTING ISLAMIC TOURISM IN BRUNEI: THROUGH CUSTOMERS UNDERSTANDING TOWARDS THE ESTABLISHMENT OF SYARIAH-COMPLIANT HOTEL CONCEPTS

Assalamualaikum/ Greetings,

Dear Sir/Madam,

Thank you for your participation in this study. This questionnaire seeks your views on the Syariah-Compliant Hotel (SCH). Your honest responses are very important to provide me with a better understanding on how to establish SCH in Brunei in relation to boosting Islamic Tourism in Brunei based on current best practices.

Syariah-Compliant Hotel (SCH) can be defined as a hotel that provides services in accordance with Syariah law and guidelines (Shamim Yusuf, 2009). The SCH is an all-encompassing concept that goes beyond the serving of halal food and drink but includes all aspects a hotel’s operation that would be managed based on Syariah/Islamic law. The Islamic law is the source of direction for the SCH. The Islamic law is the principles of which are created upon the Qur’an, the Sunnah (the practices and saying of Prophet Muhammad PBUH), and the Fiqh (jurisprudence, the opinion of Muslim legal scholars).

Completion of this questionnaire is entirely voluntary and will not affect you personally in any way whatsoever. This study is strictly of an academic nature and we will treat all participation with full confidentiality.

This questionnaire takes 10-15 minutes to complete. Please answer all of the relevant questions as honest as you possibly can and then return it to the undersigned by 18th August 2013.

The University of Nottingham Malaysia Campus
Nottingham University Business School,
Jalan Broga, 43500 Semenyih, Selangor Darul Ehsan
Malaysia

Thank you

Yours sincerely,
Haji Mahmud bin Haji Mohamed
SECTION A: The following statements describe demographic characteristics. Please tick in the space provided.

1) Gender:*
   ( ) Male
   ( ) Female

2) Age*
   ( ) Below 20
   ( ) 21-30
   ( ) 31-40
   ( ) 41-50
   ( ) 51-60
   ( ) 61 and above

3) Marital Status:*  
   ( ) Single
   ( ) Married

4) Country of Citizenship:*  

5) Country of Residence: (If different than above)  

6) Religion:*  
   ( ) Muslim
   ( ) Christian
   ( ) Hindu
   ( ) Others: _________________

7) Education:*  
   ( ) Secondary
   ( ) Diploma
   ( ) Undergraduate
   ( ) Master
   ( ) Doctoral
   ( ) Others: _________________

8) Occupation:*  
   ( ) Student
   ( ) Administrative/ Support Personnel
   ( ) Manager
   ( ) Executive
   ( ) Entrepreneur
   ( ) Professional
   ( ) Others: _________________

9) Employment Sector:*  
   ( ) Accounting
   ( ) Advertising
   ( ) Aerospace / Aviation / Automotive
   ( ) Agriculture / Forestry / Fishing
10) Annual income (USD):*
   ( ) N/A
   ( ) Less than 12,000
   ( ) 12,001 - 20,400
   ( ) 20,401 - 39,600
   ( ) 39,601 and above

11) Have you ever visited Brunei Darussalam?*
   ( ) Yes
   ( ) No

12) Have you ever experienced staying in Syariah-Compliant Hotel?*
   ( ) Yes
   ( ) No

13) Which types of tourism services have you experienced? (Check all applicable)*
   [ ] N/A
   [ ] Leisure Tourism
   [ ] Eco Tourism
   [ ] Religious/ Islamic Tourism
   [ ] Educational Tourism
   [ ] Cultural Tourism
   [ ] Sports & Recreation Tourism
14) I have never heard about Syariah-Compliant Hotel*
( ) Yes
( ) No

SECTION B: The following statements describe the customer understanding towards Syariah-Compliant Hotel. Please indicate in general, the extent you agree or disagree with these statements. Please tick in the space provided.

15) I am fully aware about Syariah-Compliant Hotel*
( ) Strongly disagree
( ) Disagree
( ) Neutral
( ) Agree
( ) Strongly agree

16) I heard about Syariah-Compliant Hotel through advertising*
( ) Strongly disagree
( ) Disagree
( ) Neutral
( ) Agree
( ) Strongly agree

17) I know about Syariah-Compliant Hotel through reading materials*
( ) Strongly disagree
( ) Disagree
( ) Neutral
( ) Agree
( ) Strongly agree

18) I know about Syariah-Compliant Hotel through my friends and relatives*
( ) Strongly disagree
( ) Disagree
( ) Neutral
( ) Agree
( ) Strongly agree

19) I follow news and developments about Syariah-Compliant Hotel concept*
( ) Strongly disagree
( ) Disagree
( ) Neutral
( ) Agree
( ) Strongly agree

20) I discuss with friends and people around me about Syariah-Compliant Hotel*
( ) Strongly disagree
( ) Disagree
21) I seek advice from third party whether I should stay in Syariah-Compliant Hotel or not*
   ( ) Strongly disagree  
   ( ) Disagree  
   ( ) Neutral  
   ( ) Agree  
   ( ) Strongly agree

22) I am aware of the Syariah-Compliant Hotel problems and consequences*
   ( ) Strongly disagree  
   ( ) Disagree  
   ( ) Neutral  
   ( ) Agree  
   ( ) Strongly agree

23) I have experienced staying in Syariah-Compliant Hotel*
   ( ) Strongly disagree  
   ( ) Disagree  
   ( ) Neutral  
   ( ) Agree  
   ( ) Strongly agree

24) My friends and families have experienced staying in Syariah-Compliant Hotel*
   ( ) Strongly disagree  
   ( ) Disagree  
   ( ) Neutral  
   ( ) Agree  
   ( ) Strongly agree

25) Increase in media consumption lead to increase in awareness of Syariah-Compliant Hotel concept*
   ( ) Strongly disagree  
   ( ) Disagree  
   ( ) Neutral  
   ( ) Agree  
   ( ) Strongly agree

26) Exposure to Syariah-Compliant Hotel leads to consciousness*
   ( ) Strongly disagree  
   ( ) Disagree  
   ( ) Neutral  
   ( ) Agree  
   ( ) Strongly agree

27) My friends and families' perception contributed to my brand consciousness about Syariah-Compliant Hotel*
   ( ) Strongly disagree  
   ( ) Disagree  
   ( ) Neutral  
   ( ) Agree  
   ( ) Strongly agree
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28) I am aware of Syariah-Compliant Hotel services and review in tourism websites*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

SECTION C: The following statements describe the attitude towards Syariah-Compliant Hotel. Please indicate in general, the extent you agree or disagree with these statements. Please tick in the space provided.

29) I choose Syariah-Compliant Hotel because of my religion*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

30) I choose Syariah-Compliant Hotel because of the products and services offered*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

31) I choose Syariah-Compliant Hotel because of its availability at destination*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

32) I believe that Syariah-Compliant Hotels have been effective in introducing Islamic norms and values to non-Muslims*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

33) I believe that utilising the Syariah-Compliant Hotel services conflicts with my religious beliefs*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

34) I belief that prospect of Syariah-Compliant Hotel in Brunei is strong*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree
35) I agree that alcohol must not be served in the Syariah-Compliant Hotel premises*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

36) I think that Syariah-Compliant Hotel should not display any type of Art that depicts the human form*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

37) I think that Syariah-Compliant Hotel should separate male and female events hall*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

38) I agree that Syariah-Compliant Hotel must not have nightclubs entertainment*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

39) I believe that Syariah-Compliant Hotel should be furnished according to Islamic rules and regulation*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

40) I agree that Syariah-Compliant Hotel must separate male and female wellness facilities (swimming pool, spas, gyms and etc.)*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

41) I agree that Syariah-Compliant Hotel should separate floors for single males, females and families*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree
42) I believe that Syariah-Compliant Hotel should not arrange the beds and toilets facing the direction of Mecca and bidet should be available in the toilets*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

43) I agree that Quran and prayer mats should be available in each room*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

44) I agree that Syariah-Compliant Hotel's staffs should be predominantly Muslim*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

45) I agree that Male staff should entertain single men and female staff should entertain women and families only in the Syariah-Compliant Hotel*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

46) I believe that Syariah-Compliant Hotel should follow the International standards of service combined with the traditions Islamic hospitality*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

47) I agree that Syariah-Compliant Hotel should only serve halal food*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

48) I believe that Syariah-Compliant Hotel must be financed in line with the Islamic principles*
   ( ) Strongly disagree
   ( ) Disagree
   ( ) Neutral
   ( ) Agree
   ( ) Strongly agree

49) I believe that all males and females dress code for Syariah-Compliant Hotel are in line to the Islamic principles*
   ( ) Strongly disagree
SECTION D: The following statements describe the customer acceptance towards Syariah-Compliant Hotel. Please indicate in general, the extent you likely or unlikely agree with these statements. Please tick in the space provided.

50) Please indicate your likelihood of using Syariah-Compliant Hotel products and services* 
( ) Never  
( ) Rarely  
( ) Sometimes  
( ) Often 
( ) Always

51) How likely would you choose Syariah-Compliant hotel rather than a 'regular' hotel on different travel occasions?*
( ) Never  
( ) Rarely  
( ) Sometimes  
( ) Often  
( ) Always

52) To what extent do you prefer to stay in the Syariah-Compliant Hotel?*
( ) Never  
( ) Rarely  
( ) Sometimes  
( ) Often  
( ) Always

53) I believe that Syariah-Compliant Hotel concept is applicable*
( ) Strongly Disagree  
( ) Disagree  
( ) Neutral  
( ) Agree  
( ) Strongly Agree

54) I trusts the benefits of the Syariah-Compliant Hotel concepts*
( ) Strongly disagree  
( ) Disagree  
( ) Neutral  
( ) Agree  
( ) Strongly agree

55) This Syariah-Compliant Hotel concepts keeps customers’ best interests in mind*
( ) Never  
( ) Rarely  
( ) Sometimes  
( ) Often  
( ) Always

56) I will still choose to stay in other conventional hotels even if Syariah-Compliant Hotel exist*
( ) Never
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57) I am willing to stay at Syariah-Compliant Hotel even if the room rates are slightly higher than the conventional hotel*
( ) Never
( ) Rarely
( ) Sometimes
( ) Often
( ) Always

SECTION E: The following statements describe trust towards Syariah-Compliant Hotel. Please indicate in general, the extent you agree or disagree with these statements. Please tick in the space provided.

58) I believe that staying in Syariah-Compliant Hotel is safe, comfortable and convenient*
( ) Strongly disagree
( ) Disagree
( ) Neutral
( ) Agree
( ) Strongly agree

59) I believe that Syariah-Compliant Hotel will provide all the facilities and services they promise*
( ) Strongly disagree
( ) Disagree
( ) Neutral
( ) Agree
( ) Strongly agree

60) I believe that Syariah-Compliant Hotel will not perform any activity which will put negative impact on my stay*
( ) Strongly disagree
( ) Disagree
( ) Neutral
( ) Agree
( ) Strongly agree

61) I believe that Syariah-Compliant Hotel is more ethical than Conventional counterparts*
( ) Strongly disagree
( ) Disagree
( ) Neutral
( ) Agree
( ) Strongly agree

62) Thank you for your cooperation. If you wish to provide any comments and / or suggestions, please use the space provided below.

Thank You!
Thank you for your cooperation.