



**UNIVERSITI PUTRA MALAYSIA**

**IMPLEMENTATION OF MUSLIM FRIENDLY HOSPITALITY SERVICES  
REQUIREMENTS 2015 AND SHARIAH-BASED QUALITY MANAGEMENT  
SYSTEM GUIDELINES 2015 IN SHARIAH-COMPLIANT HOTELS IN  
MALAYSIA**

**NUR ATHIRAH BINTI ABD RAZAK**

**IPPH 2019 7**



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IN SHARIAH-COMPLIANT HOTELS IN MALAYSIA**

By

**NUR ATHIRAH BINTI ABD RAZAK**

**Thesis Submitted to the School of Graduate Studies, Universiti Putra  
Malaysia, in Fulfilment of the Requirements for the Degree of Master of  
Science**

**April 2019**

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## DEDICATION

*This thesis is dedicated to*

*My lovely parents, siblings and best friends:*

*With love, respect and a bunch of memories  
Indeed, we belong to Allah and indeed to Him we will return.*



Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfillment of the requirement for the degree of Master of Science

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**April 2019**

**Chairman : Associate Prof. Raja Nerina Binti Raja Yusof, PhD**  
**Faculty : Halal Product Research Institute**

As a top preferred destination for Muslim travelers worldwide, Malaysia received 5,152,947 Muslim travelers from all around the world in 2015 as reported by Islamic Tourism Centre. There are several attributes of Shariah-compliant hotel developed by Henderson and Stephenson. However, their attributes of Shariah-compliant hotels are based on their own experience and knowledge about Shariah-compliant hotels. Most previous studies focused only on a certain aspect such as the hotel room design, accessories, and halal food. Therefore, the objectives of this study are: 1) To explore whether the hospitality services provided by Shariah-compliant hotels are Muslim friendly by the Malaysian standard from the perspective of organization strategy, employees, communication, facilities, and services; 2) To explore whether the strategy in the management of Shariah-compliant hotels in Malaysia is parallel with the Malaysian standard with regards to management responsibility, resource management, and improvement; 3) To identify the challenges faced by Shariah-compliant hotels in Malaysia in implementing Muslim friendly hospitality services. In order to achieve the objectives of this study, the qualitative approach was used. Collection of data was conducted via in-depth semi-structured interviews with employees from different departments and observations of three hotels: 1) De Palma Hotel, 2) Adya Hotel, 3) Grand Bluewave Hotel. Regarding Muslim friendly services, the three hotels implement Muslim friendly services especially in providing halal food and hotel room facilities, whereas on Shariah-based quality management system, the three hotels operate according to the Shariah-based quality management system, although only minimal. Based on the findings, this study recommends hotel operators to acquire intensive knowledge regarding Shariah-compliant hotels in terms of their operations and to obtain information on the extent of Shariah compliance and Muslim friendly environment as practiced in Malaysian hotels.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia  
sebagai memenuhi keperluan untuk ijazah Sarjana Sains

**PELAKSANAAN KEPERLUAN PERKHIDMATAN HOSPITALITI MESRA  
MUSLIM 2015 DAN PANDUAN SISTEM PENGURUSAN KUALITI  
BERASASKAN SYARIAH 2015 DI HOTEL PATUH SYARIAH DI MALAYSIA**

Oleh

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Sebagai negara destinasi pilihan utama untuk pelancong Islam di seluruh dunia, Malaysia menerima 5,152,947 orang pelancong Islam dari seluruh dunia pada tahun 2015 menurut laporan Pusat Pelancongan Islam. Terdapat beberapa kriteria hotel patuh Syariah yang dibangunkan oleh Henderson dan Stephenson. Walau bagaimanapun, kriteria hotel patuh Syariah mereka berdasarkan pengalaman dan pengetahuan mereka sendiri mengenai hotel yang mematuhi Syariah. Kebanyakan kajian terdahulu hanya tertumpu pada aspek tertentu seperti reka bentuk bilik hotel, aksesori, dan makanan halal. Oleh itu, objektif kajian ini adalah: 1) Meneroka sama ada perkhidmatan hospitaliti yang disediakan oleh hotel patuh Syariah adalah mesra Muslim menurut piawaian Malaysia daripada perspektif strategi organisasi, pekerja, komunikasi, kemudahan dan perkhidmatan; 2) Meneroka sama ada strategi dalam pengurusan hotel patuh Syariah di Malaysia selari dengan piawaian Malaysia berkaitan dengan tanggungjawab pengurusan, pengurusan sumber dan penambahbaikan; 3) Mengenal pasti cabaran yang dihadapi oleh hotel-hotel patuh Syariah di Malaysia dalam melaksanakan perkhidmatan hospitaliti mesra Muslim. Bagi mencapai objektif kajian ini, pendekatan kualitatif digunakan. Pengumpulan data telah dijalankan melalui temubual separa berstruktur secara mendalam dan pemerhatian dengan pekerja dari pelbagai jabatan dalam ketiga-tiga hotel; 1) Hotel De Palma 2) Hotel Adya 3) Hotel Grand Bluewave. Mengenai perkhidmatan mesra Muslim, ketiga-tiga hotel melaksanakan perkhidmatan yang mesra Muslim terutamanya dalam penyediaan makanan halal dan fasiliti di dalam bilik hotel, manakala dalam sistem pengurusan kualiti berasaskan Syariah, operasi ketiga-tiga hotel adalah berdasarkan sistem pengurusan berasaskan Syariah walaupun secara minimal sahaja. Berdasarkan penemuan ini, kajian ini mengesyorkan pengendali hotel untuk mendapatkan pengetahuan intensif mengenai hotel patuh Syariah dari segi operasi mereka; dan untuk mendapatkan maklumat mengenai tahap pematuhan Syariah dan persekitaran mesra Islam seperti yang diamalkan di hotel-hotel Malaysia.

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Thank you so much and may Allah SWT bless us all.

This thesis was submitted to the Senate of Universiti Putra Malaysia and has been accepted as fulfillment of the requirement for the degree of Master of Science. The members of the Supervisory Committee were as follows:

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## LIST OF ABBREVIATIONS

CCTV	Closed-circuit television
CD	Compact disk
COMCEC	Standing Committee for Economic and Commercial Cooperation of the Organization of the Islamic Cooperation
CRaHFT	CrescentRating's Halal Friendly Travel
GMTI	Global Muslim Travel Index
HAS	Halal Assurance System
HR	Human Resources
IPT	Higher Education Institutions
IQS	Islamic Quality Standard
ITC	Islamic Tourism Centre of Malaysia
JAIS	Selangor Islamic Religious Department
JAKIM	Department of Islamic Development Malaysia
LED	Light-emitting diode
LITA	Langkawi International Tourism Awards
MAH	Malaysian Association of Hotels
MAHO	Malaysia Association of Hotel Owners
MFHS	Muslim Friendly Hospitality Services
MOTAC	Minister of Tourism and Culture
MS	Malaysian standard
MTSI	Muslim Travel Shopping Index
OIC	Organisation of Islamic Cooperation
PKB	Permodalan Kedah Berhad
PNB	Permodalan Nasional Berhad
SIRIM	Scientific and Industrial Research Institute of Malaysia
SCH	Shariah-Compliant Hotel
SOP	Standard Operating Procedure
THHR	TH Hotel and Residence
TV	Television
UCSC	Universal Crescent Standard Centre
VP	Vice president



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# CHAPTER 1

## INTRODUCTION

### 1.1 Introduction

This chapter describes the background of the study, problem statement, research questions, objectives of the study, and significance of the study. The key terms and definitions, description of the research scope, organization of the thesis, and the chapter summary is also provided.

### 1.2 Background of the Study

In 2010, Malaysia was recognized as a 'world halal hub' with the market value of halal products estimated at 7.8 trillion a year once it could increase revenues in various sectors of the national economy that included not only food and drinks, but also service sector such as tourism (Ahmad, 2010). Malaysia also ranked first in the category of halal food, Islamic finance, and halal tourism and was among the top five countries in the pharmaceutical and cosmetic industries (Mahmud, 2016). In addition, other sectors such as management, pharmaceuticals, cosmetics, healthcare, finance, manufacturing, and tourism also have potential in halal industry (Utusan Online, 2014a). According to Tourism Malaysia (2017), in 2016, a total of 26,759,392 tourists arrived in Malaysia and in 2017 their number had increased by 4.03% compared to the arrival in 2016. In addition, Malaysia came up first as the best world tourist destination in Islamic tourism, as reported by CrescentRating of Singapore (2017). The Singapore-based portal based its rating on the suitability of destinations, the fulfilling of family holiday needs, and the facilities and services provided for Muslim tourists as well as the initiative in marketing and promoting the country as a family holiday destination (Baharudin, 2016). The rating was conducted via an online survey and evaluation of criteria such as halal food, providing of prayer facilities, friendly customer service at Malaysian hotels, and national security (CrescentRating, 2017).

Futhermore, Malaysia retained its position as the most halal and Muslim friendly holiday destination based on CrescentRating's Halal Friendly Travel (CRaHFT), under the Organisation of Islamic Cooperation (OIC) category for five year consecutive. Based on the list compiled by CrescentRating of Singapore, Malaysia is the pioneer and world leader in the development of the halal friendly travel market segment worldwide. In addition, Kuala Lumpur came in second as the World's Top Cities for Muslim Travel Shopping Index (MTSI 2015) that scores high on shopping options, prayer space access, airport services,

accommodation, communications, and visa requirement, with an overall index score of 73.3 over 100 points (Tourism Malaysia, 2017).

Beside that, Malaysia is the most preferred destination for Muslim travelers worldwide, 5,152,947 Muslim travelers from all around the world visited Malaysia in 2015 as reported by Islamic Tourism Centre (ITC) (Karim, Ahmad & Zainol, 2017). The tourism industry has also contributed to the growth of the national economy especially in the hospitality sector, particularly in Muslim Friendly tourism (CrescentRating, 2017). According to ITC (2017), several hotels such as PNB Darby Park Executive Suites Hotel at Kuala Lumpur, Grand Pacific Hotel, and De Palma Hotel in Ampang are among the Shariah-compliant hotels (SCH) that implement Muslim friendly hospitality services (MFHS) (Mohd, 2011).

In guiding hotels to be Shariah-compliant in hotel operations, the Department of Malaysian Standards developed two standards in the hospitality and quality management system, namely MS 2610:2015 and MS 1900:2015 as authorized by the Industry Committee on Halal Standard. As the first Islamic tourism standard in the world, the new standard MS 2610:2015 is provides guidelines for industry players the way to handle their Muslim customers. Former Deputy Minister of Tourism and Culture (MOTAC), Datuk Mas Ermieyati Samsudin said the standard known as MS 2610:2015 describes the requirements of Muslim friendly hospitality services (MFHS) to maintain and protect the integrity of the systems and services of the tourism products of Islamic countries (Mutaffa, 2016).

Meanwhile, the MS 1900:2015 standard describes the requirements and guidelines for a quality management system that an organization should follow to show its ability to systematically provide a product that meets the Shariah requirements, the customers expectation, and the applicable regulatory requirements. It also aims to enhance customer satisfaction through effective application of the system, including the processes for constant improvement of the system and the assurance of compliance to Shariah, its customers, and the applicable regulatory requirements (Department of Standards Malaysia, 2015b).

According to the Department of Standards Malaysia (2019), the standards MS 2610:2015 and MS 1900:2015 were developed with the approval of the committees involved. They represent the relevant manufacturers, users, and other parties. The use of both standards is voluntary as a guide to implementing management, services and facilities within an organization. However, the two Malaysian standards are essential to ensure that standards developed and published are in line with international excellence and relevant to the individual sector that meets the specific industry requirements. Several processes were involved in establishing these two standards: 1) receiving a proposal from proposer, 2) establishing the Malaysian standard , 3) issuing for public comment 4) reviewing public comments 5) Industry Standard Committee acceptance of

final draft 6) verification by Standards Malaysia 7) approval by Ministry of Science, Technology and Innovation (MOSTI).

The difference between these two standards is that MS 2610:2015 serves as a guide for the organizations or individuals planning to implement Muslim friendly hospitality services (MFHS) or products, while MS 1900:2015 is a guide for the organizations intending to practice Shariah requirements in quality management systems. Specifically, MS 2610:2015 is a list of Muslim friendly services and products, and MS 1900:2015 describes the way an organization conducts the quality management system in the organization's operation that is Shariah compliant. As the standards are new, this study aimed to explore the implementation of both standards in SCH in Malaysia especially those claiming to have MFHS. This study is important to determine whether MFHS implemented in their hotels fulfills the requirements of the Malaysian standard MS 2610:2015 and MS 1900:2015.

### **1.3 Problem Statement**

Global Muslim Travel Index (GMTI) (2015) has released a set of metrics and data such as Figure 1.1 below showing nine criteria in three sections based on the needs and requirements of Muslim travelers contributing to the overall index score for each travel destination from 29 OIC destinations and 81 non-OIC destinations. The report also showed that although the number of Muslim travelers and demand for Muslim friendly destination, services and facilities had increased, the number of accommodation providing MFHS is still limited and inadequate, which does not comply to the Shariah-compliant hotels (SCH) requirements.

## The GMTI 2015 Metrics



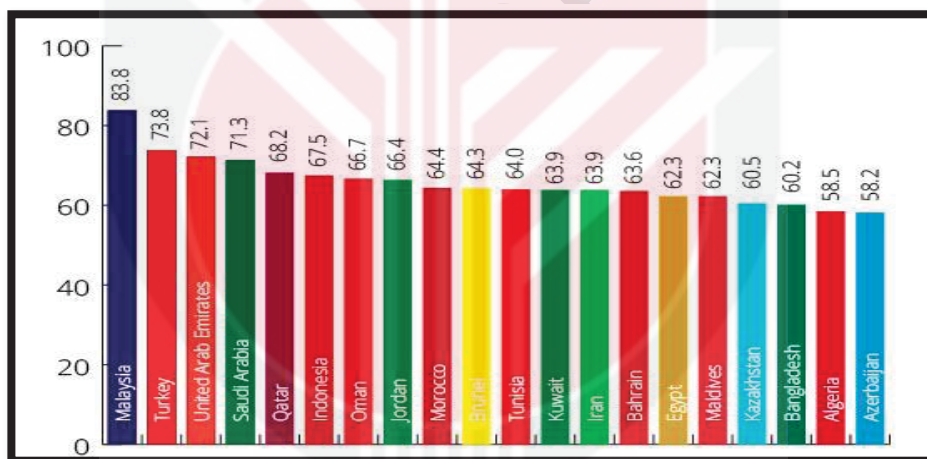
**Figure 1.1: The GMTI 2015 Metrics**  
(Source: Muslim Index Travel Index (GMTI), 2015)

Although Shariah-compliant hotels (SCH) in Malaysia provide Muslim friendly hospitality services (MFHS), they are still considered inadequate in some aspects. According to a few local tourists interviewed in May and July 2018 in Shah Alam and Ampang, the implementation of halal management should not only cover halal food and beverages. Other matters such as Muslim friendly hotel, the financial aspect, and buying and selling transaction that bring blessings should also be emphasized. Besides that, the hotel should provide beauty facilities in their hotel such as a spa especially for female guests. According to Satar (2016), a study by the Islamic Tourism Center (ITC) showed that the readiness of the Malaysian tourism industry towards Shariah compliance as a module for hotel operators to apply specific services and hospitality to Muslim tourists can have a positive impact on the tourism sector. Thus, hotels can be a place for these tourists to fulfill their obligation to Islam, such as in performing their five daily prayers and in searching for halal foods (Satar, 2016).

Second, according to Islamic Tourism Centre (ITC) (2017), Muslim tourists are the most untapped in the global tourism market. The survey revealed that tour packages for Malaysia and other destinations that include halal food, own cooking, and prayer facilities are highly approved by Muslim tourists. In 2012, Malaysia registered around 5.44 million Muslim tourists, equivalent to 21.75% of

Malaysia's total tourist arrivals for the same year compared to 5.22 million in 2011. Being fully aware of the increase in Muslim tourists and their demands would give a global potential for Islamic tourism in growing the economy of the country. ITC is constantly working with industry players to ensure that Malaysia is always at the top and forefront of the Islamic tourism sector (Islamic Tourism Centre, 2017).

Third, COMCEC Coordination Office (2016), stated that a commitment from the government can enable the whole industry to be Muslim friendly as a priority for tourism destination. A number of Muslim tourists travel for leisure, business, healthcare, and religious reasons, explaining why Muslim tourists are among the fastest growing travelers in the tourism industry. A survey published from GMTI (2015), indicate over 80 per cent of respondents noted that the range of halal food options is very important for choosing a tourist destination, thus proving that the demand for halal food greatly impacts the choice of tourism destination for Muslim travelers (CrescentRating & Mastercard, 2015). Figure 1.2 shows that out of 20 Organisation of Islamic Cooperation (OIC) destinations, Malaysia ranks first as the chosen destination for Muslim travelers.



**Figure 1.2 Top 20 OIC destination scores by CrescentRating**  
(Source: Global Muslim Index Travel (GMTI) 2015)

Additionally, COMCEC Coordination Office (2017) mentioned that there are challenges in implementing the Muslim friendly hospitality services (MFHS) standard in the accommodation establishments due to different understanding of 'halal' accommodation according to the madhab and practice level. Moreover, Muslim guests and non-Muslim guests have different requirements and assessing halal elements is difficult due to the ever-changing product. Further, accommodation providers are also reluctant to implement Islamic friendly community services.. They such as hoteliers refused to practice MFHS because they are afraid of alienating the non-Muslim guests in addition to the difficulty in

acceptance, execution, and other challenges. Thus, this study aimed to explore the challenges of hotel operations.

There is a massive lack of accommodations that have Shariah-compliant hotels (SCH) attributes in their hotel operations. Rosenberg and Choufany (2009) reported that the demand for SCH is increasing but the lack of SCH attributes in hotel management operation presents the main problem among hotels. Therefore, this study will identify the hotels that implement the criteria of MFHS in their hotel operation that are based on MS 2610:2015 as established by the Malaysian standard.

Fourth, previous studies on the attributes of Shariah-compliant hotels (SCH) were conducted mostly by researchers outside Malaysia. For example, Henderson (2010) and Stephenson (2014) created their own version of SCH attributes, which were based on their own experience and knowledge about SCH and not based on MS 2610:2015 and MS 1900:2015. The hotels should apply the Malaysian standard for their Shariah-compliant and Muslim friendly services rather than the standard established by researchers. In his research, Henderson (2010) defined the attributes of SCH as no alcohol, serve halal foods only, *Quran* and *sajada* available in each room, bed and toilets positioned not to face the *kiblat*, bidets in the bathrooms, prayer rooms, appropriate entertainment, predominantly Muslim staff, conservative staff dress code, separate recreational facilities for men and women, all female floors, and guests dress code (Henderson, 2010). Meanwhile, Stephenson (2014) described the attributes of SCH as the same with those found by Henderson (2010) except for some additional attributes such as the hotels should not have any form of figures or pictures that resemble animals and human beings, and the layout of furniture should meet the Shariah principles for guests to perform *solah*.

Fifth, even though there are previous studies focusing on SCH before and after the Malaysian standard MS 2610:2015 was established, those studies only focused on certain aspects such as hotel room designs, accessories, halal food, services, and facilities. For instance, Saifuddin, Othman, Hashim, Jasmani, & Majid (2015) had focused on Muslim friendly requirements in hotel room designs and accessories, while Sailan (2015) reported that De Palma Hotel has a good perspective on halal food management that adheres to MS 1500:2009 and JAKIM halal certification management. However, Ahmat, Ridzuan, Din, Zainol, & Razali (2015) conducted a study to identify customer awareness and acceptance towards Shariah-complaint hotels, while Albattat, Pitra, Mahendran, & Azmi (2018) focused on service quality involving the facilities and the food and beverage department that has a direct positive influence on Muslim customers. Due to the limited scope of the previous studies, this research will study the whole of MFHS requirements as stated in MS 2610:2015 which include organization strategy, employees, communication, facilities, environment, and services.

## 1.4 Research Questions

1. Are the hospitality services offered to the customers of Shariah-compliant hotels parallel with the Malaysian standard of Muslim friendly hospitality services from the perspective of organization strategy, employees, communication, facilities, and services based on MS 2610:2015?
2. Are the strategies in the management of Shariah-compliant hotels in Malaysia parallel with the Malaysian standard of Shariah-based quality management system from the perspective of management responsibility, resource management, and improvement based on MS 1900:2015?
3. What are the challenges faced by Shariah-compliant hotels in Malaysia in implementing Muslim friendly hospitality services based on MS 2610:2015 and MS 1900:2015?

## 1.5 Research Objectives

### General Research Objective

1. To explore the extent of implementation and challenges of Muslim friendly hospitality services (MFHS) and Shariah-based quality management systems in Shariah-compliant hotels in Malaysia.

### Specific Research Objectives

1. To explore whether the hospitality services provided to the customers of Shariah-compliant hotels are parallel with Muslim friendly hospitality services by the Malaysian standard from the perspective of organization strategy, employees, communication, facilities, and services based on MS 2610:2015.
2. To explore whether the strategy in the management of Shariah-compliant hotels in Malaysia is parallel with the Malaysian standard of Shariah-based quality management system from the perspective of management responsibility, resource management, and improvement based on MS 1900:2015.



3. To identify the challenges of Shariah-compliant hotels in Malaysia in implementing Muslim friendly hospitality services based on MS 2610:2015 and MS 1900:2015.

## **1.6 Significance of Study**

### **1.6.1 Theoretical Significances**

This study examined the implementation of Muslim friendly hospitality services (MFHS) in Shariah-compliant hotels (SCH) and explored the management strategy of SCH in Malaysia using MS 2610:2015 as the main reference, a more comprehensive standard established by the government. While the previous studies only discussed the attributes of SCH adapted from Henderson (2010), Rosenberg (2009), Choufany (2009), and Stephenson (2014), the finding of this study, however, is aligned with the two Malaysian standards.

This study aimed to explore whether the Malaysian hotels implementing Muslim friendly hospitality services (MFHS) comply with MS 2610:2015. While focusing on the entire MFHS requirements of SCH in Malaysia, this research will also apply the MFHS and Shariah-based quality management system based on the institutional theory that was developed by Miles (2012).

Furthermore, this study explored whether the Shariah-compliant hotels (SCH) implement MFHS according to the Malaysian standard, and the finding would be used to contribute to the body of knowledge about hotels in Malaysia implementing Muslim friendly hospitality service (MFHS).

Theoretically, this study extended the viewpoint of the institutional theory into the context of Shariah-compliant hotels (SCH) by highlighting the similarities or isomorphic attributes of SCH due to external normative pressures they faced. The study also sheds light on whether the hotels implement the formal standards (MS 2610:2015 and MS 1900:2015) once they are available (normative isomorphism).

### **1.6.2 Practical Significances**

This study seeks to discover how hoteliers in Malaysia implement the Muslim friendly hospitality services (MFHS) in Shariah-compliant hotels (SCH). The findings can contribute towards improving hoteliers' strategy in managing the implementation of MFHS in their hotel through Shariah-based quality

management system. This study produced a list of actions to be taken for the hotel to improve MFHS and create a list of the challenges in implementing MFHS according to the Malaysian standards that may affect the customers and hotel.

In addition, the study will give suggestions to the government to create and improve a new standard if the SCH in Malaysia implementing MFHS do not follow the existing standard but the Shariah principles.

## 1.7 Research Scope

This research covered Shariah-compliant hotels (SCH) including Muslim friendly hospitality services (MFHS). Through a qualitative approach of multiple case studies, this study selected three hotels in Malaysia that implement MFHS. For its data collection, an in-depth semi-structured interview was conducted with questions posed in the Malay language. Employees interviewed were from different departments of the hotel such as human resource, customer service, kitchen premise, and departments related to MFHS and Shariah-based quality management system.

## 1.8 Key Terms and Definitions

1. **Case Study:** An in-depth analysis or study of one case or few cases. The analysis used multiple sources or multiple data collection such as observation, interviews, documents and archival records (Yin, 2006).
2. **Interviews:** A method to find data in a research study. There are three types of interview such as focus group, structured, semi-structured, and unstructured (Yin, 2006).
3. **Shariah:** The Islamic laws and regulations as set in the *Quran* through the words of Allah for the sake of good life and well-being of the people to produce a prosperous and peaceful life in this world and in the hereafter (Department of Standards Malaysia, 2015a).
4. **Shariah-Compliant Hotel (SCH):** A hotel that fulfills the needs of Muslim travelers in accordance with the Shariah law (Ahmat et al., 2015).
5. **Muslim Friendly Hospitality Services (MFHS):** Products or services in the travel and tourism industry that comply with the Shariah requirements to provide facilities suitable for Muslim travelers (Department of Standards Malaysia, 2015b).

6. **Halal:** Legitimate and beneficial from the perspective of Islamic law (Nafiq, 2000).
7. **Muslim Travelers:** Muslims who travel (CrescentRating, 2015).
8. **Halal Tourism:** Halal travels for halal tourism and tourism are part of halal travel (CrescentRating, 2015).
9. **JAKIM:** The Department of Islamic Development Malaysia which functions as the central agency in the management planning of Islamic Affairs and community development (JAKIM, 2018).
10. **Standard of Muslim Friendly Hospitality Services-Requirements (MS 2610:2015):** The set of requirements that serves as guidelines in managing tourism facilities, products, services for Muslim travelers in terms of accommodations, tour packages, and tourist guide (Department of Standards Malaysia, 2015b).
11. **Standard of Shariah-based Quality Management Systems-Requirements with Guidance (MS 1900:2015):** Specifies the requirements for quality management system where an organization needs to demonstrate its ability to consistently provide products that meet the requirements of the Shariah principles, the customers', and the applicable regulation (Department of Standards Malaysia, 2015a).

## 1.9 Organization of the Thesis

- **Chapter One** is an introduction to the study that covers the background of the study, problem statement, research questions, research objectives, significance of the study, research scope, key terms and definitions, organization of the thesis, and chapter summary.
- **Chapter Two** is a literature review that consists of introduction, and several sub topic such as Islamic tourism, hotel industry in Malaysia, organization of hotels, Shariah-compliant hotels, Shariah-compliant hotels (SCH) against Muslim friendly hotels, standard of Muslim Friendly Hospitality Services-Requirements, standard of Shariah-based Quality Management System-Requirements with Guidance, challenges to Muslim friendly hotels, theory of study, and chapter summary.
- **Chapter Three** is a methodology that contains an introduction, research methodology, research design, research approach, instrument of study, population, sample, data collection procedure, data analysis procedure, validity and reliability, and chapter summary.
- **Chapter Four** is the findings from a data analysis and the discussion of this study. It starts with the introduction, subjects, general analysis

background of halal standard in hotels, as well as the analysis and discussion of the findings. Apart from data analysis and research findings, this chapter discusses the findings of the study according to research objectives. Next, the overall findings and chapter summary are discussed.

- **Chapter Five** starts by an introduction followed by a discussion on the conclusions of the research objectives, managerial implications, theoretical implications, limitations of the study, recommendations for future study, and chapter summary.

### 1.10 Chapter Summary

This chapter describes the background and objectives of this study, and other general proposal. It provides insights to the readers into this research and describes the focus of the field study. This chapter contributes to the general framework of the study by explaining the significance, scope, and organization of the study. This facilitates in constructing theories of the study, previous literature studies, and data collection.

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## BIODATA OF STUDENT

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## PUBLICATION

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