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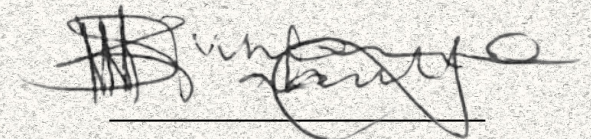
**Dr. Siti Salwa Md
Sawari**

This certificate is being awarded to recognize your participation as a presenter in the International Conference on "Islamic Civilization: Promoting the Philosophy of Co-Existence in the 21st Century," an event organized by the Department of Fundamental and Inter-Disciplinary Studies (FIDS) under the Scholarship Advancement Program (SAP 2023).



Dr Maulana Akbar Shah

Head of Research
Unit



**Assoc Prof Dr Kabuye
Uthman Sulaiman**
HOD of FIDS



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LEADING THE WORLD



AN INTERNATIONAL AWARD-WINNING INSTITUTION FOR SUSTAINABILITY

**DEPARTMENT OF FUNDAMENTAL AND INTERDISCIPLINARY STUDIES,
AHAS KIRKHS**

Dr. Siti Salwa Md Sawari

Assistant Professor

FIDS, AHAS KIRKHS, IIUM

10th August 2023

INVITATION LETTER

السلام عليكم ورحمة هلا وبركاته

Dear Dr,

We would like to invite you to our FIDS, SAP symposium to be held on 17th August 2023 to present your paper. We received your Abstract and Presentation slide for the symposium, and we would appreciate receiving your full paper by the end of November 2023. We have also enclosed the program schedule for your perusal. Please review your time slot for the presentation, and if there is any inconvenience at your end, do not hesitate to contact our committee for possible time adjustment. The symposium venue is Al-Shafie Conference Room, IRK Building, IIUM.

We look forward to seeing you at the symposium.

Dr Maulana Akbar Shah @ U Tun Aung
Head of Research
FIDS, AHAS KIRKHS, IIUM

<p>SCHOLARSHIP ADVANCEMENT PROGRAM (SAP 2023) International Conference on “Islamic Civilization: Fostering the Philosophy of Co-Existence in the 21st Century” August 17, 2023/AI-Shafie’ Conference Room, level 2, IRK Organized by Department of Fundamental and Interdisciplinary Studies, AHAS KIRKHS</p>
<p>SESSION 1 (8.00 AM – 9.00 AM)</p> <p>Moderators: Dr Bachar Bakour & Dr Abdulwahed Jalal Nori</p> <ol style="list-style-type: none"> 1. Welcoming remarks and du’a recitation by Dr Maulana Akbar Shah @ U Tun Ang (Chairman of the Conference) 2. Officiating and keynote speeches by Prof Dr Shukran Abdul Rahman (Dean of AHAS KIRKHS) 3. Special occasion with: <ul style="list-style-type: none"> • Assoc Prof Dr Haslina Ibrahim (Deputy Dean of Postgraduate and Responsible Research) • Dr Ainul Azmin Zamin (Head of Responsible Research and Innovation) 4. Opening remarks by Assoc Prof Dr Kabuye Uthman Sulaiman (HOD, Department of FIDS) 5. Coffee break
<p>SESSION 2 (9.00 AM – 1.00 PM)</p> <p>Moderators: Dr Alizaman D. Gamon</p>
<p>Guest Speaker 1 : Prof Dr Ibrahim Naronggraksakhet Faculty of Islamic Sciences, Prince of Songkla University, Pattani Campus, Thailand</p>
<p>Guest Speaker 2 : Habib Chirzin Country Representative, Indonesia, The International Institute of Islamic Thought (IIIT), Washington DC</p>
<p>Guest Speaker 3 : Mr. Osman Mah Master of Islamic Studies (2023), Graduate Certificate in Islamic Psychology (2002), Master of Administration (MBA) (2015), Master of Management (MTM) (2008), B.E Computer Engineering (2004) University of Technology, Sydney and Torrens University of Australia</p>
<p>Assoc Dr Kabuye Uthman Sulaiman “Inclusivity within and among Civilizations”</p>
<p>Dr Siti Salwa Bte Md Sawari “Conceptual framework for Islamic spiritual tourism development: a proposed research plan”</p>
<p>Prof Dr Abdelaziz Berghout “The Concept of Ta’aruf and Its Civilisational Implications”</p>
<p>Dr Alizaman D. Gamon “Islamic Civilization and Its Knowledge Culture: Fostering the 21st Century Discourse on Peaceful Coexistence”</p>
<p>Dr Maulana Akbar Shah @ U Tun Ang “A Threat of Polarization: Race, Religion, and Reform”</p>
<p>Dr Mohd Abbas Abdul Razak & Dr Dr. Machouche Salah “A Discourse on Islamic Civilization’s Philosophy of Coexistence”</p>
<p>Dr Norbani Ismail “Constructing Modern Muslim Identity in the Twentieth Century Muslim Society: The Roles of the Exegetes”</p>
<p>Assoc Prof Dr Wan Mazwati Wan Yusoff “Developing Cultural Intelligence via Democratic Education for Peaceful Co-existence in a Multicultural Society”</p>
<p>Dr Mai Jianjun “China’s Hui Muslims’ Wisdom of Coexistence”</p>
<p>Dr Abdulwahed Jalal Nori & Dr. Mariwan Hama Darwesh Salih “Foresight Unveiled: Leveraging Scenario Construction to Shape a Desirable Future – A Comprehensive Case Study from Iraq”</p>
<p>Dr Bachar Bakour Mohamad التطور الدلالي لمصطلح الحاكمية عند المودودي وقطب “The Semantic Evolution of the Concept of Al-Hakimiyyah in the discourse of Maududi and Qutb”</p>
<p>Dr Usman Jaffer “Family Presence During Resuscitation: Between Compassion and Interference”</p>
<p>Prof Dr Jamal Ahmed Basheir Badi “The Inquisitive Mindset and The Quranic Ethos”</p>

1.00PM-2.00PM Lunch Break
SESSION 3 (2.00PM – 4.30PM)
Moderators: Dr Mohammad Mohiuddin & Dr Che Razi Jusoh
Guest Speaker 4 : Assoc. Prof. Dr. Md Saidul Islam Associate Professor, School of Social Sciences and Asian School of the Environment, Nanyang Technological University, Singapore Topic: “Islam and neoliberal modernity: From conflict to congruence”
Guest Speaker 5 : Prof. Dr. Kaziba Abdul Mpatta Vice Rector, Islamic University in Uganda Topic: “Harmony in diversity: the ethical implications of coexistence in 21st century”
Guest Speaker 6 : Dr Sukree LANGPUTEH Vice Chairman, Southern Thailand Islamic Higher Education Foundation, Fatoni University, Thailand
Dr Abdul Latif Abdul Razak “Religious Maintenance and Remedy for Mental Health: The Similarities between Islam and Christianity”
Dr Norillah Abdullah “Learning Taxonomy from the Perspectives of Islam : Implications on the Curriculum Instructions and Design”
Dr Che Razi Jusoh “The Need for Islamic Political character in Malaysian Politics: A Preliminary Analysis”
Dr Zuraidah Senik @ Kamaruddin “Women’s Significant Contributions in Islamic Civilization”
Dr Tijani Ahmad Aashimi “Interfaith Dialogue and Peaceful Co-existence: Quranic Perspective”
Dr Az Zahara Binti Haji Abu Jamal “Ontological Discussion on the Dignity of Human Body (DoHB) towards Sustaining Human Existence in the Age of Biomedical Revolution”
Dato’ Hamidon Abd Hamid “Multi Religious Community – Issues in Jurisprudence”
Sr Nazatul Azreen bt Abdul Hayi “Islamic Education: Challenges in the Current Education System”
Dr Homam Altabaa “Promoting Education through Learning Journals: A Case Study of Indonesian Students”
Dr Mohamad Mohiuddin “The Inclusive Prophetic Wisdom Approach in Madinah: A Model Guide for Mitigating Contemporary Societal Discords”
Dr Ahmad Akram Mahmud Robbi “The Concept of Unification in Islam and How It Is Important for Malaysia to Sustain as Multi-Racial Country”

CONCEPTUAL FRAMEWORK FOR ISLAMIC SPIRITUAL TOURISM DEVELOPMENT: A PROPOSED RESEARCH PLAN

ASST. PROF. DR. SITI SALWA MD SAWARI,
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Kulliyah of Languages and Management (KLM),
International Islamic University Malaysia,



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Content of Presentation

- Introduction
- Statement of Problem
- Methodology
- Preliminarily Conceptual Framework
- Implication
- Conclusion
- References

- Spiritual tourism is now becoming a popular trend. The development of spiritual tourism is seen clearly within the past decade in the world, specifically in Asia.
- Spiritual tourism which known as one type of special interest tourism activity based on expectations related with spirituality is now continuously developing and demanded by the tourists.
- Keeping in view the phenomenal growth this research reviews the very high-quality research literature on Islamic spiritual tourism to consolidate its findings and recommendations.

Spiritual tourism is booming in India post-pandemic



The Golden Temple in Amritsar is receiving at least one lakh visitors daily, much higher than pre-pandemic numbers.

Dipak Deva, MD of Travel Corporation of India, India's largest in-bound travel company, visited the [Tirumala Tirupati Devasthanam](#) every year - till the pandemic. Over the long Janmashtami weekend, he visited Tirupati with his family after almost three years. "That weekend, the temple saw at least 1,00,000 to 2,00,000 visitors," he says.

What is the most spiritual place in Vietnam?

Ngoc Son Temple is the most visited temple in the capital of Hanoi and was built since 19th century. This spiritual location is located on a small island in the northern part of Hoan Kiem Lake. The temple is connected with the shore by a graceful bridge called The Huc Bridge built in the traditional style of Vietnam.



Ngoc Son Temple is a popular tourist attraction in Hanoi (Source: Collected)

What is Bali known for spiritually? Why Bali is a Mecca for Healing - A 7- Day Retreat

The population is nearly 90 percent Hindu and religion is deeply rooted at the heart of daily life. Bali is one of the world's most vivid centers for spirituality and self-discovery, and in turn, it tends to draw certain people interested in healing, yoga, meditation, consciousness and transformation.



Purification Tour in Bali – Bali 99 Tour

Christian pilgrimages are the most important form of spiritual tourism in Europe. Many will hike and crawl across biblical sites in acts of dedication to Christianity in places such as Lourdes or the Vatican.





Theorizing Islamic pilgrimage and religious tourism. Pilgrimage, as a movement towards a sacred center aimed at being exposed to God's presence.

The musical aspect of religious tourism is currently amongst the least investigated themes (Ivona & Privitera, 2019). It also gives an indicator of less motivation to support the religious travel. This statement is supported by Ghapar (2021), in which according to the domestic travel Malaysia survey, religious tourism had the least attraction preferred by Malaysian which was only 45.2% compared to Island and Beaches with 76.8%. Thus, by inserting spiritual identifications in this tourism segment, it is expected to contribute towards the **rise of religious spiritual tourism in Malaysia.**

There are an increasing prevalence of mental disorders in Malaysia, with a growing need to improve access to timely and efficient mental healthcare to address this burden (Raah, et, al. 2021). It has been widely reported that according to police statistics, there were 266 cases of suicides and deaths between March 18 and October 30 of 2020 (UNICEF Malaysia, 2021). The proportion of healthcare workers with current suicidal ideation 11% and clinical depression 9.9% (Sahimi, et, al. 2021).

The **increase mental health issues**, spiritual tourism for psychotherapeutic healing post COVID-19 (Bhalla, et, al. 2021).

Hitherto many researchers have tended to use ‘spiritual tourism’ interchangeably with ‘religious tourism’ which creates confusion about the conceptual differences between the two ideas (Sohibab Abdul Halim et, al.2021). In this article, it is argued that, while some researchers have provided insights into the “spirituality puzzle”, most have failed to provide a holistic picture (Wilson 2016).

The term spiritual tourism has often been used interchangeably with other forms of tourism, especially religious tourism, Yoga tourism, and wellness tourism (Balakrishnan & Dileep, 2021)

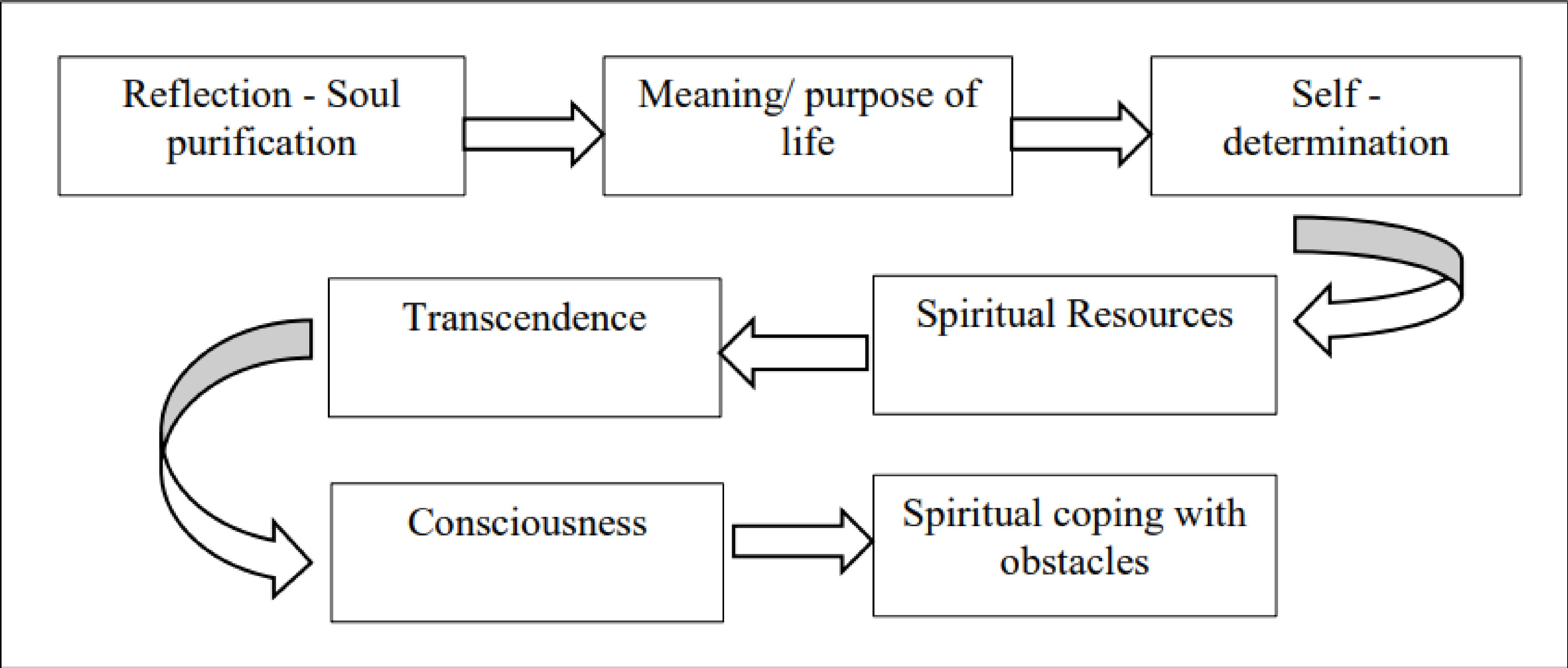
There are considerable differences between spiritual and religious tourism regarding tourist profiles, motivations, behaviours, and activities (Robledo, 2015).



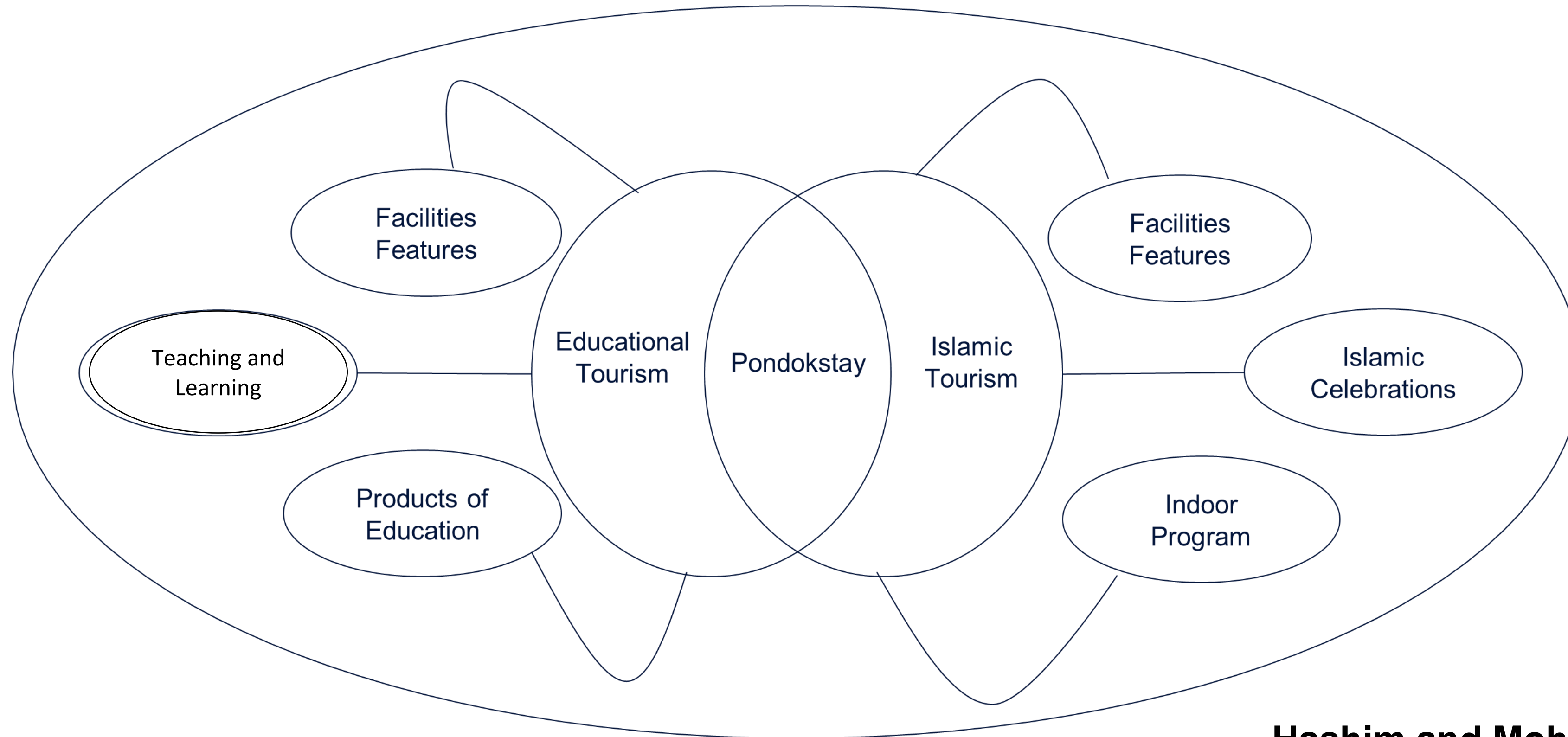
RESEARCH QUESTIONS

Based on the statement of the problem, and the rationale of the study, the research questions for the study will formulated the conceptual framework of Islamic Spiritual Tourism.

This research conducts a thematic review of existing literature on Islamic spiritual tourism, incorporating advancements in study methodologies as suggested by Rasul (2019). The practice of conducting thematic literature reviews, initially rooted in medicine, has been extended to social sciences. Tranfield, Denyer, and Smart (2003) have identified certain features that can guide such studies (cited Ali Shah et. al 2023). This systematic approach aids researchers and professionals in further research, progress, and practical application of knowledge (Shah et al., 2020, 2021; Tranfield et al., 2003 cited Ali Shah et. al 2023).



Mohamad Hanefar, (2015)



Hashim and Mohd Fuzi, (2023)

Spiritual tourists to the Islamic places, gatherings, occasions, and festivals by promoting them as spiritual tourism products.

Islamic Tourism Centre

It is hope that this study will be able to help the Islamic Tourism Centre to use of this model as one of new strategies to market Spiritual product in Malaysia. It will indirectly give opportunities for ITC cater to the needs of Muslim tourists all around the world. Hence, industry player can actively promote Islamic Spiritual Tourism and keep on improving the functions, to ensure the loyalty among tourists is achieved.

Tourism Industry

This will influence the planning activity for the travel operators and organisations, giving them the scope to access a new spiritual tourism segment that could increase the overall number of tourists in the future. Furthermore, this development will lead to better employment opportunities, provide quality experiences to tourists or travellers, respect local communities, preserve Malaysian Tourism Industry, and bring many other benefits. Spiritual tourism requires a new mode as a form of quality tourism development so that it will organise socio-cultural life with varieties of unique customs and become a tool to increase regional income, create job opportunities and indirectly improve Malaysian quality of life. The correct method of commercialisation will stimulate the spiritual tourism economic development.

Researchers

In the view of researchers, this study will added literature in the topic of spiritual tourism. It is also function to assist them to acknowledge the importance of spirituality in Islamic Religious Tourism. Researchers can use this study for their future research, so that the understanding of Islamic spiritual Tourism and centennials generations preferences will be better. The study will contribute to the existing knowledge about values and provide implications for developing spiritual tourism sustainably.

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