



Halal Tourism Trends: An Application on Generations

Helal Turizm Trendleri: Kuşaklar Üzerine Bir Uygulama

Cihan Yılmaz¹, Ebru BAĞÇI²

¹Doğuş Üniversitesi, Meslek
Yüksekokulu, İstanbul

²Beykent Üniversitesi, Meslek
Yüksekokulu, İstanbul

ORCID:

C.Y.: 0000-0002-4270-8854

E.B.: 0000-0002-2763-069X

Corresponding Author:

Ebru BAĞÇI

Email:

ebrubagci@beykent.edu.tr

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Abstract

This study aimed to shed light on the Halal Tourism perceptions regarding the generations, as an important criterion in perceiving people's motivation and needs. In this respect, this research is to reveal the differences and similarities of individuals living in Turkey considering halal tourism trends by the generations they are involved in. The research is based on the results of the survey made on subjects living in Turkey in 2022. The data collected within the scope of the research were evaluated using the package program, and having analyzed the normality, validity and reliability, the hypotheses formed for the research were tested with frequency, ANOVA and T-tests. Based on the 409 questionnaires obtained from the research, a data set possessing strong elements of reliability and validity was formed. As a result of the analysis, the generation group with the highest halal tourism tendency was "Baby Boomers" with an average of 3,9960, followed by the traditionalists with an average of 3.9167, the X generation with an average of 3.6090, the Y generation with an average of 3.1442 and the Z generation with an average of 2.5801. As the finding of the research, the item "It is important that the food waste at the hotel is at a minimum level" received the highest rate of participation, whereas the item "It is important that there are separate recreation areas for men and women in the hotel" received the least ratings.

Keywords: Motivation, Purchase Intent, Tourism

Özet

Bu çalışma, insanların motivasyon ve ihtiyaçlarının algılanmasında önemli bir kriter olan Helal Turizmin nesiller boyu algısına ışık tutmayı amaçlamıştır. Bu doğrultuda bu araştırma Türkiye'de yaşayan bireylerin helal turizm trendlerini dikkate alarak içinde buldukları kuşaklara göre farklılıklarını ve benzerliklerini ortaya koymaktır. Araştırma, 2022 yılında Türkiye'de yaşayan denekler üzerinde yapılan anket sonuçlarına dayanmaktadır. Araştırma kapsamında toplanan veriler paket program kullanılarak değerlendirilmiş, normallik, geçerlilik ve güvenilirlik analizleri yapıldıktan sonra araştırma için oluşturulan hipotezler frekans, ANOVA ve t-testleri ile test edilmiştir. Araştırmadan elde edilen 409 anketten yola çıkılarak, geçerlilik ve güvenilirlik unsurları güçlü olan bir veri seti oluşturulmuştur. Yapılan analizler sonucunda helal turizm eğilimi en yüksek kuşak grubunu ortalama 3.9960 ile "Baby Boomers" kuşağı, bunu ortalama 3.9167 ile gelenekçiler, ortalama 3.6090 ile X kuşağı, Y kuşağı izledi. 3.1442 ortalama ile Z kuşağı ve 2.5801 ortalama ile Z kuşağı. Araştırmanın bulgusu olarak "Otelde yemek israfının minimum düzeyde olması önemlidir" maddesi en yüksek katılım oranını alırken, "Bayanlar ve erkekler için ayrı rekreasyon alanlarının olması önemlidir" maddesi en yüksek katılımı almıştır. Otelde" en az puanı aldı.

Anahtar Kelimeler: Motivasyon, Satın Alma Niyeti, Turizm

1. INTRODUCTION

It is known that the tourism market and industry have a large share of benefits in both developed and developing country economies and have a positive effect on many industries directly or indirectly. It is also known that the tourism industry and market affected by a human having insatiable desires is developing rapidly both in the world market and in Turkey (Durmaz, 2006). Constituting a numerically large mass in the world, Muslims have created a huge tourism market. 772,888 of the tourists visiting Turkey in 2018 were Muslims, which indicates how massive the halal tourism market and its economic volume are (Hacıoğlu et al., 2015). In societies where Muslims and non-Muslims live together, Muslims are more sensitive and conscious of the Halal and Haram concepts compared to Muslims living in societies with a Muslim majority (Akyol and Kılınc, 2014: 173). For individuals who have adopted a religious lifestyle, the rules asserted by their religion appear to be the path to be followed. Therefore, religious rules constitute the structure giving instructions about how individuals will live their lives and regulates them, causing their behavior to be shaped in this direction (Suki et al., 2014). The desire to travel is the one every human being innately possesses. Muslim individuals tend to carry out their travels in line with this motive, within the framework of religious rules. In this respect, the stakeholders in tourism have created concepts capable of drawing the attention of Muslim tourists and appeal to them. In general, these concepts are called "Islamic tourism" in international publications and "Halal tourism" in national publications.

Upon this knowledge, putting together the different and superior aspects of tourism, the companies producing goods and services in the tourism sector try to understand the halal tourism perceptions of consumers and aim to carry out studies according to the changes shown by these perceptions. Through this purpose, tourism supply incorporations aim to get to know their consumers and to identify the factors leading to differences in consumers' perception of halal tourism in order not to be affected by the product variety that has emerged due to the evolution and competition in the market and to find a place in the halal tourism market. In addition, the detection of these perceived differences guides tourism supplies in terms of developing effective marketing techniques for potential consumer markets.

In this research, it is aimed to determine the perceptions of potential consumers towards Halal tourism, the similarities and dissimilarities of such perceptions according to the potential consumers' generations, and the differentiation status by other demographic factors. For this purpose, individuals aged 18 and over living in Turkey constitute the population of the research. In the study, using the convenience sampling method, a face-to-face survey was conducted to potential consumers on a voluntary basis and the result of the collected data is based on 409 participants as the subjects

2. CONCEPTUAL FRAMEWORK

2.1. Halal Tourism

For people, religion can be defined as beholding life as a whole and covering the whole process from the beginning to the end of life through determining the lifestyle within the framework of the rules. From the past to the present, religious beliefs have brought some rules to people's lives along with some concepts such as halal and haram (Bilgin, 2014). There are still many different beliefs in the world and many rules of behavior depending on these beliefs. Islam, which is the religion of Muslims, greatly affects the behavior, consumption preferences, and lifestyles of Muslim individuals within the concepts such as halal and haram (Dinçer and Bayram, 2017). In order to understand Muslim consumers, it is necessary to grasp the halal and haram principles that guide Muslim consumers (Saeed et al., 2001). Therefore, these concepts need to be defined first;

- Halal: a word of Arabic origin derived from the verb "halla" (permissible, free, not allowed and not regarded as private). Halal means "an action that is religiously free." (Encyclopedia of Islam, 2021). In another comprehensive definition, the halal concept appears as an action that is religiously appropriate to do, eat and drink, and includes behaviors and attitudes that are opposite to the concept of haram (Erdem, 1997). In short, halal can be defined as any behavior that Allah allows people to perform (Batman, 2015).
- Haram: It can be defined as anything forbidden to be consumed and adopted by Muslims as a behavior. The concept of haram, which basically and inclusively expresses the opposite of the concept of halal, is all of the factors that harm the human body as well as the fulfillment of belief and the spirit (Özdemir, 2009). In short, the concept of haram can be described as the structure of everything that is forbidden to eat, drink and do (Erdem, 1997).

Shaping individual and social life and creating the internal dynamics of social life, the Islamic belief plays an important role in the individual life. According to the research conducted by sociologists, religious experience in all periods of life influences the life of the individual and the decisions made accordingly. In this respect, the phenomenon of religion, which makes its presence felt in every field, has an important impact on society's world of thought, movements and behaviors (Walter, 2005). This effect is undoubtedly reflected in the individual's decision to travel.

The halal tourism concept, which developed within the Islamic rules framework and gained significance through the years, commenced in the 1970s with the travels made by Muslims with high economic power from regions such as Saudi Arabia and Kuwait (Heyer, 2008). However, the lack of specific standards in practice caused the concept to progress very slowly. Because products lacking certain standards may not be of the desired quality, or they may be perceived as completely poor quality. In recent years, it has been tried to prevent slow progress by developing various systems that examine the infrastructure status of accommodation establishments serving in accordance with the concept of halal tourism and classify these facilities accordingly and provide a specific roadmap (Tekin, 2014: 762).

Since the concept of halal tourism is relatively new, it is not possible to reach many studies on this subject in the literature. A limited number of definitions regarding "halal tourism" have been made. Some of those;

- In its simplest form, Halal tourism can be defined as religious tourism. But in a broader sense, it is a type of tourism that strictly adheres to certain criteria within the framework of Islamic values. Most Islamic values share other religious and non-religious beliefs, including treating local communities concerning the local environment and learning about other cultures (Hassan, 2007).
- The concept of halal tourism includes tourism activities that comply with Islamic rules for Muslim individuals (Doğan and Ahmet, 2008).
- Halal tourism is the activities not obstructed or are allowed by Muslims in terms of Islamic teachings (Battour and İsmail, 2015).

The concept of Halal tourism, which is a rather novel phenomenon in the field of tourism, has created a new market according to the trends. Apart from activities such as accommodation, eating and drinking, this concept enables tourists to perform their prayers during travel and to contemplate holiday opportunities in accordance with Islam (Maksüdünov, 2019)

Halal tourism is one of the new phenomena that emerged along with the growth in the Halal industry. Halal tourism can be understood as the provision of tourism services designed to meet the requirements of Muslim tourists under their religious obligations (Vargas-Sánchez and Moral-Moral, 2019). In tourism, it taking some measures in terms of the distinction between halal and haram is necessary. These can be summarized as follows (Batman, 2017: 23-24);

- Halal Food and Beverage: halal should be observed in the consumed foods and beverages. According to Islam and Judaism, there are thousands of halal beverages. On the other hand, there are a limited number of drinks that are considered haram, the most noticeable of which is alcohol. There is an almost unlimited amount of halal food, but there is a limited amount of haram food, especially pork products.
- Halal Environment: According to Islamic belief, what is meant by the environment is privacy and proper cover. People believing in Islam live within certain limits and boundaries.
- Halal Entertainment: According to Islam, useful activities qualify entertainment as halal rather than senseless activities. The origin of the word "recreation", which defines leisure management, is "being or getting refreshed by useful activities. In terms of entertainment, music is also among the subjects that should be evaluated as according to Islam, even some sounds and voices are considered haram and some are considered halal.

Gaining momentum as an important source of income for the tourism industry, Halal tourism is trying to capture the Muslim tourist market by providing tourism products, facilities and infrastructures to meet the needs of many Muslim and non-Muslim countries. The lack of theoretical publications and research in this field, which is a rapidly developing concept, continues to exist. Concurrently, when it comes to the actual concept of halal tourism and trends, there still seems to be a lack of research in providing and specifying the so-called concept (Samori et al., 2016). Some academic studies have been conducted on customers staying in hotels related to the concept of halal tourism (Sahida vd., 2011; Ahmat vd., 2012; Hamza vd., 2012; Özdemir ve Met, 2012; Samori ve Sabtu, 2012; Razalli vd., 2013; Salleh vd., 2014; Arpacı, 2015; Özdemir, 2015; Tekin, 2016; Sormaz vd., 2017; Eşitti, 2018; Gündüz, 2019; Topsakal, 2019; Yıldız ve Yıldız, 2019; Ercan ve Öztürk, 2022).

2.2. Generation Concept

Since their existence, human beings have been in interaction with living and non-living beings around them. On account of this interaction, both local and global events have played a major role in shaping the attitudes and behaviors of certain communities. However, events, lifestyles and biological factors affecting the behavior of people living in the same period have caused people to give similar reactions to similar events. For these reasons, while people who were born/lived in the same period are expressed with generations, various definitions of the generation concept have been made. It is expressed as a community consisting of people who were born in certain years, affected by various events and have various similar attitudes and behaviors as a result of these influences (Taş and Kaçar, 2019). The definitions created to describe the social group born in the same period and affected by the same economic and social movements are expressed as generation (Adıgüzel et al., 2014).

The social, political, technological and economic changes that societies are exposed to over time bring about changes in the cultural structures. These changes end in a change in lifestyles, perspectives, feelings, thoughts, attitudes and behaviors of the individuals making up the society. The changes in individuals also cause the formation of generations and the belonging dimensions of these individuals to certain generations (Ayhün, 2013, 93; Mücevher, Erdem, 2018, 61). However, even if they are in the same generation, individuals are affected by the region and geography they were born and raised in, and may differ from the general characteristics of the generation they belong to. It needs to be taken into account that individuals may differ by being affected by the economic, social, political and geographical conditions of the country they live in (Kuyucu, 2014, 63). In this sense, irrespective of belonging to the same generation, individuals living in different continents, countries, provinces, districts and even neighborhoods/towns may show dissimilarities.

Mannheim (1952:292) maintains that there must be some criteria for the existence of generations. These criteria include;

- There should be new participants in the cultural process,
- Former participants need to leave the process permanently,
- Members of any generation can only participate in a limited part in the periodical process,
- The ongoing cultural heritage needs to be continuously transferred,
- Experiences should be transmitted from generation to generation

It is not easy to set precise and transparent boundaries regarding the nature of humans as social beings, but such classifications are considered important in terms of giving information about the general structure of a group of people. Thus, in order to recognize human beings correctly, nature should be examined making classifications in which the differences are expressed (İnce, 2018: 18). In this case, some definitions made in the literature for a clearer understanding of the differences between generations;

- In his work titled "Marketing to Leading-edge Baby-Boomers: Perceptions, Principles, Practices, Predictions" which he wrote about the attitudes, principles and expectations of the baby boomers generation for marketing activities, Brent Green (2005:6) classified generations as follows: (The Silent Generation) (1926-1945), The Baby Boom Generation (1946-1964), Generation X (1965-1979), Generation Y (1980-2000).
- Describing the working lives of generations, their values, and demographic characteristics as well as examining the context of thought structures, Ron Zemke, Claire Raines and Bob Filipczak (2000:3) in their work titled "Generations At Work: Managing The Cash Of Veterans, Boomers, Xers and Nexters In your 109 Workplace" classified generations as follows: Traditional Generation (The Veterans) (1922-1943), The Baby Boomers (1943-1960), Generation X (Generation Xers) (1960-1980), Generation Z (Generation Nexters) (1980-2000).
- According to Twenge et al. (2010:1130) the generations include; the Silent Generation (born 1925-1945), Baby Boomers (Boomers; born 1946-1964), Generation X (Gen X; 1965-1980), Generation Y (born 1980-2000), Generation Z (born 2000 or later).

3. METHODOLOGY

Having analyzed the literature review to determine the scale planned to be applied in the study, it was decided to conduct the study with a previously created and tested scale. The questionnaire used in the study consists of 2 parts. In the first part, questions belonging to the scale prepared to measure the halal tourism trend levels were included. In the second part of the questionnaire, there are questions on the demographic characteristics of the participants. The questions in the scales forming the first and second parts of the questionnaire were prepared using a 5-point Likert type scale (1= strongly disagree; 2= disagree; 3= undecided; 4= agree; 5= strongly agree). The subjects of the research consist of people living in Turkey being in the age group within the scope of the study. However, our study which has time and financial restrictions, required to act on one sample. Citizens living in Istanbul and Aydın regions who were decided to best represent the region were used as samples in the study. The sample survey was applied online between 01.05.2022 and 05.06.2022. The convenience sampling method which is a non-random sampling type was chosen in the implementation of the research and in reaching the correct sampling. Analyzes were carried out with the questionnaires responded by 409 people.

In part of the study encompassing data evaluation, there are analyzes made on a relational and descriptive basis. The aim of these analyzes was whether the halal tourism trends of the participants will differ depending on demographic factors. The main content of the study is the changes or non-variant situations that may occur in halal tourism trends, especially depending on the generations. Descriptively, it has aimed for determining the items affecting the halal tourism trend the least and the most, and to determine the halal tourism trend average, which asserts the model of the research.

In this respect, the hypotheses created in order to determine the changes in halal tourism trends according to the demographic characteristics of the participants are as follows:

- H1: There are differences in the halal tourism tendencies of the participants according to the generation status they belong to.
- H1a: There are differences in the halal tourism tendencies of the participants according to the gender they belong to.
- H1b: There are differences in the halal tourism tendencies of the participants according to the educational level they belong to.
- H1c: There are differences in the halal tourism trends of the participants according to their perceptions regarding the economic situation of the country they live in.

4. FINDINGS

Explanatory frequency analysis and interpretation, T-test analysis and interpretation, and ANOVA tests along with interpretations are included in the next section where hypothesis tests are performed and interpreted. The following Table contains demographic information about the research.

Table 1. Demographic Statistics

Gender	Frekans	%
Male	174	42,5
Female	235	57,5
Generations	Frekans	%
Generetion Z	33	8,1
Generetion Y	178	43,5
Generetion X	170	41,6
Babyboomer	24	5,9
Traditional	4	1,0
Educational Level	Frekans	%
Primary School	14	3,4
High School	144	35,2
University	159	38,9
Graduate Degree	66	16,1
Doctorate	26	6,4
Income Rate	Frekans	%
4250 - 10000	229	56,0
10000 - 20000	155	37,9
20000 +	25	6,1

Whether the data on the halal tourism trends scale obtained at the end of the research showed a normal distribution or not was tested. Arising from the fact that the assumptions concerning the normal distribution were fulfilled in the study, parametric tests from statistical analyzes were used to determine the relationship between the motivation scale and the demographic information of the participants.

As for the tables of the reliability coefficients of the main study, the Cronbach α value of the motivation scales was calculated as .964, which is high reliability.

As the original structure of the scale used in the research is examined, it is observed that it consists of 21 items. In the study, the scale used by Dilek and Çakmak (2017) was used to measure halal tourism trends in testing the desired variables. The result for the motivation scale of the Kaiser-Meyer-Olkin and Bartlett's Test used as a basis to measure responsiveness and to check the

suitability of the sample number is 0.975, at the same time sig. value of (000) $p < 0.05$ was significant, indicating that the data set was suitable for the study. The principal components technique was used by applying factor analysis. Varimax (Rotation) method was used in order to make the data sets in which factor analysis was applied more clear and meaningful and to use the factor structures in the best way. After the Varimax method was applied, there were differences in the original structure of the items such as the item distribution of the scale and the collection of items in the dimensions. It is estimated that the main reasons for these differences are the language, culture and emotional differences of the subjects. When the explained variance and eigenvalue coefficients of the scale are examined, it is seen that the validity has a moderate rate. The new dimensions and their validity-reliability values are given in the tables below.

Table 2. Validity and Reliability Analysis of Halal Tourism Tendencies Scale

Items	Factor 1	Factor 2
H.T. - 1 It is important for me that the hotel does not have nightclub-style entertainment.	,682	,169
H.T. - 2. It is important for me that the hotel has floors reserved entirely for single women.	,776	
H.T. - 3. It is important for me that hotel customers have Islamic sensitivities.	,754	
H.T. - 4. Broadcasting conservative television channels in the hotel is important to me.	,785	
H.T. - 5. It is important for me that predominantly Muslim staff work at the hotel.	,825	
H.T. - 6. I need to have separate recreation areas for men and women in the hotel.	,734	
H.T. - 7. It is important for me that the animation service in the hotel complies with Islamic methods.	,772	
H.T. -8. It is important to me that the clothes of the hotel guests are following Islam.	,816	
H.T. -9. In the hotel, the female staff on the floors belong to single women; It is important for me that the male staff take care of the floors belonging to single men	,754	
H.T. -10. It is important to me that hotel staff dress conservatively.	,785	
H.T. -11. The absence of pictures of people from the rooms is important to me.	,791	
H.T. -12. It is important to me that the waste of food is minimal at the hotel.		,789
H.T. -13. It is important for me that there are enough qualified mosques in the hotel.	,469	,652
H.T. -14. It is important for me that the beds and toilets do not face the Qibla.	,623	
H.T. -15. Otelde alkollü içki servisi yapılmaması ve tüketilmemesi benim için önemlidir.	,721	
H.T. -16. I need to offer halal food cut in the name of ALLAH in the hotel.		,682
H.T. -17. The absence of pork and pork products in the hotel is important to me.		,632
H.T. -18. I need to have the QURAN, Skull, and Rosary, arrows pointing to the Qibla in the rooms.	,569	

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H.T. -19. It is important for me that the hotel uses interest-free financing resources.	,679	
H.T. -20. It is important for me that the hotel management pays the employees their salaries properly before their sweat dries.		,808
H.T. -21. It is important for me that the hotel management pays the employees their salaries properly before their sweat dries.	,723	
Cronbach Alpha:		0,964
Kaiser- Mayer- Olkin:		0,75
Total Variance:		65,992

Explanatory frequency analysis and interpretation, T-test analysis and interpretation, and ANOVA tests along with interpretations are included in the next section where hypothesis tests are performed and interpreted.

Table 3. ANOVA Homogeneity Analysis of the Differentiation of Halal Tourism Tendencies by Generation of Participant

Levene Statistics	df1	df2	P
2,703	4	404	,030

Table 4. ANOVA Significance Analysis of the Differences in Halal Tourism Tendencies by Generation of Participants

	Average	df	Square Verages	F	P
Among the groups	49,802	4	12,451	15,732	,000
Inside the groups	319,730	404	,791		
Total	369,532	408			

The tables above are descriptive statistics and variance analysis values of the data. As a resultant of the analysis, it was determined that the data had a non-homogeneous structure ($P=.030$), which did not carry the $P>0.05$ value. Sig ($P=0.000$) value met the required value ($P<0.05$) in the analysis for the detection of significant difference, that is; there is a difference in the halal tourism tendencies of the participants according to the generation status they belong to. H1 hypothesis was accepted. Dunnett's C Post Hoc analysis, which is used in non-homogeneous data, was used to determine in which variables the differences were. After this analysis, it was determined that the tendencies of Z, Y, X and Babyboomar generations to participate in halal tourism differed significantly. As the generation age range decreases, the tendency to participate in halal tourism also decreases significantly.

Table 5. T-Test Analysis of the Differences in Halal Tourism Tendencies by Gender

	Gender	N	Average	Standard deviation	Std. Error Avg.
Tendency to Participate in Halal Tourism	Male	174	3,4403	,93408	,07081
	Female	235	3,2821	,96095	,06269

Table 6. Significance T-Test for Differentiation of Halal Tourism Tendencies by Gender

Tendency to Participate in Halal Tourism	Levene Test for Equality of Variances		T-test for Equality of Averages		
	F	Sig.	t	df	Sig. (2-tailed)
	,644	,423	1,666	407	,096

The tables above depict the descriptive statistics and variance analysis values of the data. The results obtained after the analysis suggest that the significance value (sig.) ($P=0.096$), which has a homogeneous structure ($P=.423$) with the value of $P>0.05$, was found to be higher than the significance value ($P<0.05$) accepted within the framework of social science, i.e. there is no difference in the halal tourism tendencies of the participants according to the gender they belong to, thereby, H1a hypothesis was nullified.

Table 7. ANOVA Homogeneity Analysis of the Differences in Motivation of Halal Tourism Tendencies according to Educational Status

Levene statistics	df1	df2	P
1,023	4	404	,395

Table 8. ANOVA Significance Analysis of the Differences in Halal Tourism Tendencies According to the Educational status

	Average	df	Square average	F	P
Among groups	8,100	4	2,025	2,264	,062
Inside the group	361,431	404	,895		
Total	369,532	408			

The tables above illustrate the descriptive statistics and variance analysis values of the data. The significance value (sig.) ($P=0.062$), which has a homogeneous structure ($P=.395$) with the data having a homogeneous structure ($P>0.05$ value) as a result of the analysis made ($P=0.062$), the significance accepted within the framework of social science ($P<0.05$) was determined to be higher than the value. i.e.; there is no difference in the halal tourism tendencies of the participants according to their educational status. Thence, H1b hypothesis was rejected.

Table 9. ANOVA Homogeneity Analysis of the Differentiation of Halal Tourism Tendencies According to the Income Perceptions of the Participants

Levene statistics	df1	df2	P
3,676	2	406	,026

Table 10. ANOVA Significance Analysis of Differentiation of Participants' Halal Tourism Tendencies by Income Perception

	Average	df	Square averages	F	P
Among the groups	16,293	2	8,147	9,363	,000
Inside the groups	353,239	406	,870		
Total	369,532	408			

The tables above shed light on descriptive statistics and variance analysis values of the data. According to the analysis, it was determined that the data had a non-homogeneous structure

($P=0.0026$, which did not carry the value of $P>0.05$). Sig ($P=0.000$) value met the required value ($P<0.05$) in the analysis for the detection of significant difference, i.e. there is a difference in the halal tourism tendencies of the participants according to their perceptions of the economic situation according to the country they live in. The H1c hypothesis was accepted. Dunnett's C Post Hoc analysis, which is used in non-homogeneous data, was used to determine in which variables the differences were.

RESULTS AND IMPLICATIONS

In this study, it was tried to measure the motivation of individuals living in Turkey to participate in halal tourism. In addition, the motivations of individuals to participate in halal tourism were evaluated according to demographic characteristics. It has been observed that the sample with a high ability to represent the total periphery has a high motivation to participate in halal tourism, which indicates that the halal tourism concept is of high importance for the individuals' traveling inclination.

As the study results suggest, the individuals living in Turkey differ in certain ways in their motivation to participate in halal tourism. Based upon this diversity, suggestions to the sector are as follows:

- Based on our findings, it has been observed that the motivations of individuals to participate in halal tourism varies depending on their income status. Individuals with an income of over 20000 TL and between 10000 and 20000 TL have a higher motivation to participate in halal tourism than individuals with an income of 4250-10000 TL. In this context, it can be inferred that the motivation to participate in halal tourism increases as the income level increases up to a certain level. In other words, halal tourism sector should continue their marketing and service activities focusing on individuals with high income levels. It is seen that the results of the study conducted by Arpacı and Batman (2016) regarding the direction of differentiation according to the demographic characteristics of the study are in the same direction. In the results obtained in the study conducted by Ervançı (2017), it was determined that the high income of tourists in holiday destination preferences was effective in participating in halal tourism, and this result coincides with the result of the relevant study. Based on our analysis, it has been observed that there are differences in the motivations of individuals to participate in halal tourism depending on the generation status they belong to. Individuals belonging to the Babyboomers and traditional generations have a higher motivation to participate in halal tourism than other individuals. In this context, it can be inferred that the motivation to participate in halal tourism increases as the generational status increases up to a certain level. In other words, halal tourism sector should continue its marketing and service activities focusing on studies aimed at older individuals. Boyraz et al. (2017), it was seen that the attitudes of faculty members towards Muslim-friendly accommodation businesses differ according to their demographic characteristics. According to this; As the age of the participants increases, the level of halal tourism attitude also increases. This result coincides with the result of the related study.

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