

WAYS TO PRACTICE ISLAMIC TOURISM IN BANAT

VĂDUVA LOREDANA*¹, PETROMAN CORNELIA¹, PETROMAN IOAN¹

¹*Banat University of Agricultural Sciences and Veterinary Medicine "King Michael I of Romania" from Timisoara, Faculty of Agricultural Management*

*Corresponding author's e-mail: loredana_heber@yahoo.com

Abstract. *Islamic tourism, if are made investments for its specific infrastructure, may be an alternative to business and cultural tourism in the future cultural capital Timisoara2021, but also in Banat, imposing the compliance of halal requirements and avoiding haraam products and services. Practicing Islamic tourism offers opportunities for improving knowledge, learning other meanings of cultural and business tourism, understanding holiday, recreation, pleasure, concepts, because the Quran sustain the journey and, implicitly, the tourism for social purposes. Islamic tourism can be practiced by all those eager of knowledge, it meets the features of sustainable tourism because it is based on explaining the relationship between people, Islamic thinking and environmental protection. The motivations for which people become Islamic tourists are of a physical nature - rest with family, emotional, personal development, cultural motivation - experimenting of new cultures, in addition to those related to Islam.*

Keywords: *cultural tourism, Islamic tourism, ways of practicing*

MATERIAL AND METHOD

In this paper we aim to find opportunities for practicing Islamic tourism in Banat by identifying the locations that are suitable for this form of tourism in the cultural capitals, improving the accommodation, food and transport services so as to fit on the traditions and needs of Islamic tourists.

This study in a future cultural capital has the purpose to highlight the historical traces of the old vilayet of Timisoara, which existed for 164 years in Banat.

INTRODUCTION

Tourism is a distinct field of activity that has known a particular development in the last period of time by diversifying tourism flows, representing an important component of economic and social life.[1,7,9]

Socially, tourism is manifested as a means of education, raising the level of training level, culture and civilization of people also having a special role in using the free time of the population.[2,4,5]

The integration of tourism into the structures of modern economies, the participation in the tourist movement of wider social categories, the diversification of travel motivations that generate demand have led to the diversification of tourism forms.[6,12]

Islamic tourism is a form of religious tourism, and Muslims being motivated to take part in local, regional and international ceremonies, conferences, and religious events, having also connection with holiday tourism and social tourism.[3,14,15]

Islamic tourism is an activity or experience you take part during a journey that conforms to Islam and aims to interact with several of the following elements: history, arts, culture, heritage, way of life, economy, health, education or any element of interest for the people.[8,13]

The establishment of effective Ottoman rule over Banat began by changing the ethnic and religious structure of Timisoara city. These structural changes created in Timisoara the necessary framework for the development of the life and daily activity of the Ottoman inhabitants, ported to the Islamic faith. This was the way in which a different and opposite culture through its religious and political ideology was implanted in the

multicultural environment characteristic to Timisoara before the Ottoman conquest, which makes Banat a place for practicing Islamic tourism.[10]

In Banat, Islam was imposed by the Ottoman troops and authorities along with the improvisation of the first Muslim worship place and the singing of the Ezan, the call to prayer of Allah's faithful peoples. This was the way in which the last monotheistic religion, particularly fundamental, was implanted by all the beliefs and confessions existing in Banat at the time of its incorporation within the boundaries of the Ottoman Empire.[11]

RESULTS AND DISCUSSIONS

Islamic tourism offers opportunities for Islam, learning other meanings of tourism, and improving the knowledge. This type of tourism does not mean only a visit to holy places, mosques, relics, and tombs, it can also include tourist sites like pre-Islamic sites and natural beauty, with the condition that the Islamic prospect on it's to be clear also to potential tourists.

The Holy Book of Islam, the Quran, supports the journey and, implicitly, tourism used to achieve spiritual, physical and social purposes. Because of this, many types of tourism are compatible with Islam and encouraged by its teachings.

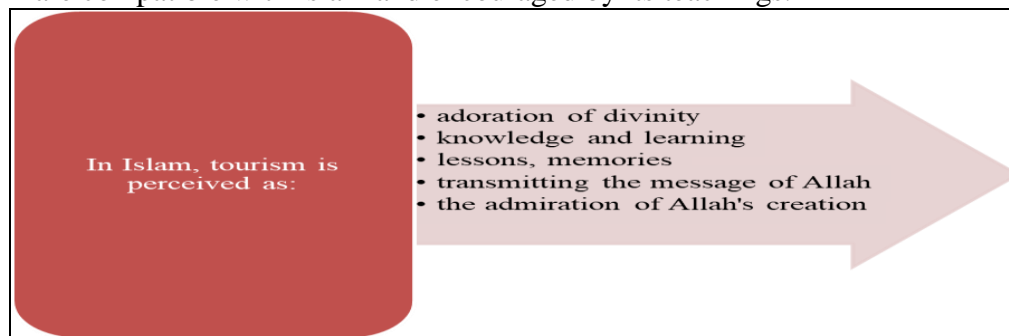


Figure 1. The perception of tourism in Islam

Islamic tourism can be practiced by those who want to explore knowledge related to Islam, such as:

- Sharia;
- the culture;
- the heritage;
- the arts;
- the history;
- spirituality.

It should be noted, however, that the journey to this purpose must always be made from the perspective of Islam, with the intention of receiving the blessing of Allah and changing through prayer. Islamic tourism acquires knowledge and information by meditating on the beauties created by Allah.

Islamic tourism in the Banat area can be combined with forms of cultural tourism, historical tourism (wars with the Turks, the Pashalik of Timisoara), shopping tourism, medical tourism or sports tourism and forms of niche tourism.

We can also say that Islamic tourism meets all the features of sustainable cultural tourism because it is based on the teaching of divine revelation, the knowledge of Islamic places and the explanation of the relationship between people, Islamic thinking and the environment.

The reasons for which we can become Islamic tourists are shown in Figure 2.

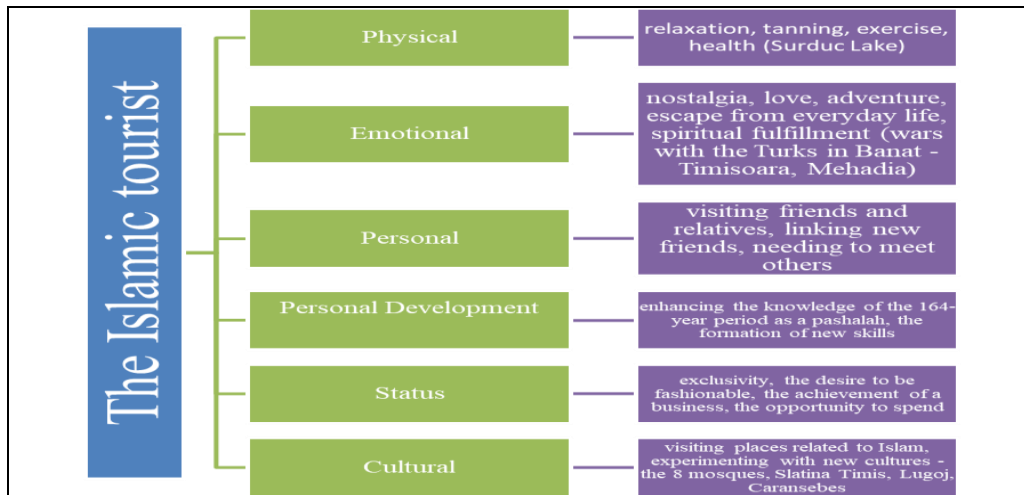


Figure 2. The motivation of Islamic tourists in Banat

However, the practice of Islamic tourism in Banat calls the compliance of halal requirements (hotel products, services, entertainment) and the avoidance of haraam products and services.

We consider that in order to develop halal tourism in Banat area must be developed some elements such as: (Figure 3)

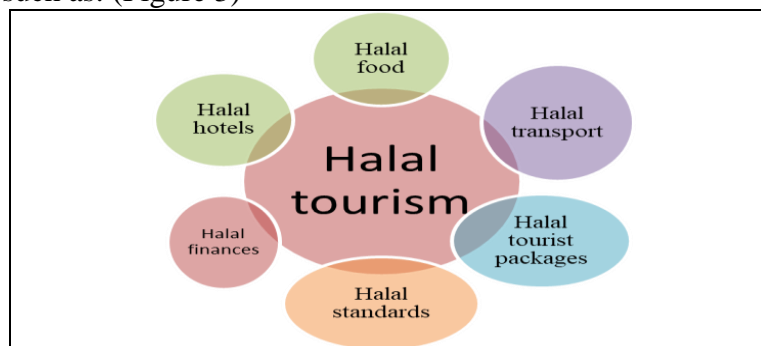


Figure 3. Elements of halal tourism

Halal Tourism, a sub-category of religious tourism oriented towards Muslim families that respect the Sharia Law (the moral code and religious law of Muslims), which addresses general themes such as economy, crime or politics and personal themes such as diet, hygiene, or prayer.

It involves the creation of halal hotels, where alcoholic beverages, pork, poultry, dead animals or animal blood are not served, have separate pools and spa facilities for men and women. In order to attract Muslim tourists to the Banat area, facilities should be provided in accordance with the religious beliefs of Muslim tourists and the implementation of local and national standards for Halal tourism. Also in the tourist offers must be introduced flights where alcohol or pork products are not served and the religious programs are broadcast as part of the entertainment offered on board.

Another goal is to hire people from the Muslim world to provide translation services and other assistance that may be needed by tourists from Muslim countries, thereby creating halal services friendly with Muslims or those who want to experience this type of religious tourism.

Another type of services that can be offered to Muslim guests is offering of prayer rugs. Travel agencies must introduce halal tourism packages that contain the entire services specific to such travel.

The halal finances require fair sharing of the profit, prohibition of interest, payment of the insurances against risk.

There is a Muslim community in Timisoara that counts about 4,000 people, of whom about 1,000 are young people coming to study.

CONCLUSIONS

The implementation of this form of tourism in Banat will help to capitalize the existing natural resources from the period when this area was under Ottoman domination, when there were 8 mosques in Timisoara (cultural tourism), as well as the places where there were battles with the Turks (historical tourism). Combining this form of tourism with other forms of tourism requires compliance with halal requirements. Practicing these forms of tourism in the area of a future cultural capital will contribute to the growth of tourist traffic, economic development by diversifying the tourist offer by visiting places related to Islam, mosques, graves, places of battles, acquiring knowledge, if it is combined with other forms of tourism.

REFERENCES

- [1]. **BENEA M.C., PETROMAN I.**, 2007, Bazele turismului, Editura Eurostampa Timișoara
- [2]. **DABOUR N.**, 2003, Problems and Prospects of Sustainable Tourism Development in the OIC Countries: Ecotourism, *Journal of Economic Cooperation* 24(1)
- [3]. **FAHIM S. T., DOOTY E. N.**, 2014, Islamic Tourism: in the perspective of Bangladesh. *Global Tourism of Management and Business Research* (F)14 (1)
- [4]. **FENEȘAN CRISTINA**, 2014, *Vilayetul Timișoara*, Editura Ariergarda, Timișoara
- [5]. **HILARY DU CROSS, BOB MCKERCHER**, 2015, *Cultural Tourism*, Published Routledge
- [6]. **MARUJO NOÉMI**, 2015, The Academic Study Of Cultural Tourism Turydes, *Revista Turismo y Desarrollo Local*
- [7]. **MOHAMED H.M.H.**, 2013, Promoting Islamic Tourism in Brunei: Though Customersw Understandingb Towards the Syryan Compliant hotel Concepts, Nottingham University Business School
- [8]. **PETROMAN I., PETROMAN CORNELIA, BUZATU C., MARIN DIANA**, 2011, A religious and ethnic tourism profile
- [9]. **PETROMAN I., PETROMAN CORNELIA, MARIN DIANA, CIOLAC RAMONA, VĂDUVA LOREDANA, PANDUR IOANA**, 2013, Types of Cultural Tourism *Scientific Papers: Animal Science and Biotechnologies*, 46 (1), pp. 385-388
- [10]. **PETROMAN I., PETROMAN P.**, 2005, *Turismul cultural*, Editura Eurostampa, Timisoara
- [11]. **PETROMAN I., MARIN DIANA, PETROMAN CORNELIA**, 2015, Bazele turismului, Editura Eurostampa, Timișoara
- [12]. **VAIDA ŠČIGLIENĖ**, 2017, Kultūra, menas ir kultūrinis turizmas: ar savaimė suprantamos jungtys?, *Regional Formation and Development Studies*, No. 3 (23)
- [13]. **WAN ZULFILI, W. S.M, RAHMAN S. A., AWANG K W., CHE MAN Z. B.**, 2011, Developing the Framework for Halal Friendly Tourism in Malaysia, *International Business Management* 5(6)
- [14]. ***http://en.wikipedia.org/wiki/Halal_tourism
- [15]. ***<http://m.evz.ro/turismul-islamic-la-moda-in-turcia-811502.html>