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Emerging Research on Islamic Marketing and Tourism in the Global Economy

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Chapter 11
Islamic Tourism in South Africa:
An Emerging Market Approach

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ABSTRACT

New economic opportunities emerged during the post-apartheid period in South Africa. Tourism was one sector that presented untapped potential to its citizens and the global community. This sector became one of the key generators of economic activity, and "halal tourism," also referred to as Islamic tourism, developed as part of this emerging market. Research in Islamic tourism is still in its infancy, but due to the historical presence of Muslims, Islamic culture has always been regarded as an integral part of the South African cultural heritage. Evidence that Islamic tourism is an emerging sector is the recently convened conference on "halal tourism" in South Africa. Islamic tourism cannot be understood without an appreciation of the history of Muslims in South Africa. Since their arrival as political exiles and slaves beginning in 1652, Muslims struggled against colonialism and oppression, and today, their vibrancy is visible in the cultural, social, and economic landscape of South African society. The critical question that informs this chapter is, What is the potential of Islamic tourism in South Africa? Through a theoretical lens, tourism is viewed from a postmodern perspective that critiques the dominant homogenous views of Islam and Muslims. While Muslim culture evolved over time, it changed into a hybrid of cultural and religious confluences shaped by internal and external forces. Muslim culture consequently forms a significant component of the national heritage and is an integral part of the tourism industry. This chapter locates the manifestation of Islam in the context of tourism, arguing for its viability as a significant component of an emerging global Islamic tourism market.

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INTRODUCTION

Islamic tourism is rapidly developing in many parts of the world despite its under-developed state of research and marketing. Not only has tourism assumed a new cultural role in a post cold - war world but also an economic role which aims to increase competition in the global economy. Muslim and non-Muslim countries are realizing that a lack of research capacity in Islamic tourism needs immediate attention if its full potential is to be realized (Tajzadeh, 2013).

The post -1994 South African state which resorted under the presidency of the late Nelson Mandela, placed the tourism portfolio as part of the Ministry of environmental affairs and tourism. The focus of this ministry was to develop and manage the rich natural resources and cultural heritage of the country. Although Islamic tourism has not been identified as an independent segment of the tourism market, its infrastructure and services rendered far exceed its official recognition. For many years Islamic tourism has been informally practiced by members of the Muslim community mainly inspired by their religious and cultural interests. However, those early efforts became the pioneering moments that gave birth to the current economic driven wave of Islamic tourism that has become the target of national and multi-national tourism agencies.

According to the latest research conducted by Singapore-based marketing research company, South Africa has been listed as the third most 'halal friendly' country in the non-Muslim world (Crescenting, 2013). Given the minority status of Muslims in South Africa, it may be surprising to some that South Africa is also aspiring to hold an international 'halal tourism' conference in the near future. This event may become reality only after the consolidation of a national network which already exists in a quasi-formal structure. A formal organization is earmarked to become the official custodians of Islamic tourism in South Africa. When this conference becomes reality, Islamic tourism in South Africa will formally be launched on a global level. Local interest in Islamic tourism has been triggered by a growth in international Islamic tourism and business opportunities on offer. While the promotion of Islamic tourism may promise new economic prospects it should be guided by ethical principles and practices. It would be a travesty of justice if Islamic tourism should leave behind the founders of Islamic tourism – the Muslim community. As a potential growth point in an emerging market the promotion of Islamic tourism should therefore be inclusive of all role players, without any fear of control and exclusion by dominant players in the industry.

Notwithstanding the lack of research materials on the nature of Islamic tourism, available statistics brought about the realization of its future potential. The global Islamic tourism market is estimated at R126 billion a year and expected to increase to R192 bn or 12% of global tourism spending by 2020 (Travel news, 2013). For

the purpose of conceptual clarity my understanding is that halal tourism focuses on the provision of religious and cultural needs of the tourist who may be Muslim by faith. 'Halal tourism' does not include 'religious tourism' known in Muslim countries where 'halal' is taken for granted as public culture. Islamic tourism is a more holistic concept broadly defined as referring to interest in the intellectual and cultural expressions pertaining to Islam. The content of Islamic tourism includes aspects of the material and spiritual culture associated with the Islamic religion and its followers (Muslims). Islamic tourism may encompass cultural and heritage tourism and be inclusive of religious/cultural, pedagogical and self-confidence-building elements of a community (Al-Hamarneth & Steiner 2004:173). For the purpose of this chapter, Islamic tourism is a strand of tourism that is not confined to Muslims. It should be seen as a brand of tourism with the potential to attract the cultural and heritage tourist.

Muslims constitute 1.5 billion of the world population and are living in more than one hundred countries and inextricably an integral part of human history (Tajzadeh, 2013). The expressions of Islamic culture go beyond Muslim countries in the Middle-East and Africa. Islamic culture is often integrated in multicultural societies and offers opportunities for exploration and experiences that have become contained in the tourism industry. While Islamic tourism may include various material expressions of Islam, in this chapter it implies a dynamic and multicultural kaleidoscope of culture and heritage shaped by local and global contexts.

As mentioned earlier, the potential of Islamic tourism has been recognized but national structures have not as yet been formalized. This chapter provides an overview of the potential of Islamic tourism in South Africa in an emerging global market. To this end, the chapter is divided as follows: a brief historical background of Muslim culture in South Africa; a theoretical tourism lens to frame the perspective adopted; conceptualizing the Islamic tourist; trends and spending in the South Africa tourism sector; Islamic tourism as emerging market; popular tourist destination in South Africa. I concluded this chapter with a summary of the main points raised and some prospects to promote tourism as a community development initiative.

A BRIEF HISTORY OF MUSLIMS IN SOUTH AFRICA

South Africa was known as the last bastion of European colonialism in Southern Africa. Presently the country is better known and associated with the iconic Nelson Mandela, who, along with many others, spent 26 years behind bars as a prisoner of the apartheid, white minority government. Nelson Mandela passed away on 5th December 2013 – an event that received unprecedented media coverage. From a

tourism perspective, the struggle for social justice and particularly the life history of Nelson Mandela added another bouquet of tourist attractions to an already rich heritage agenda which visitors will find thought-provoking and exciting to experience.

Islam dates back to the earliest days of European settlement in Cape Town. Retrospectively, the Muslim community survived years of religious isolation, racial oppression and economic exploitation. Today Muslims are an integral part of the nation, playing a vibrant role as full citizens and occupying positions in business, government and civil society. Culturally Muslims reflect imageries of the classical Eastern and Middle Eastern strands of Islam that converged over a time-spatial frame of 350 years. Remnants of old Malayan/Indonesian, Indian, African and Arabian cultural practices are preserved in the linguistic, mystical, oral and material culture of Muslims. These are only some examples of a rich local culture. On the occasion of the Tercentenary commemoration of Islam in South Africa in 1994, I remember a Malaysian Minister commented that many of their cultural practices of a bygone era, like the 'ratiep and moulood' (Prophet Mohamed's birthday celebrations) which are still religiously being observed at the Cape have long ceased its vibrancy in the land of origin. These practices survived as strong symbols and evidence of the old Cape Muslim culture.

The growth and development of Muslims in South Africa can be explained as three waves of immigration. The first Muslims arrived at the Cape from the Malay Archipelago and the East as political exiles, slaves, labourers and freemen between 1652 and the mid-1800s. These groups are today mostly absorbed by the 'Coloureds' a mixed group that evolved due to intermarriage and miscegenation of early Muslims, Europeans, African and local Khoi people. The first Muslims that arrived at the Cape were the Malays of Batavia who were brought by the Dutch in 1652 and in 1658 the Mardyckers who were free people from Amboyna (an Indonesian island) in the southern Moluccas. The Mardyckers provided labour and served the general needs of the early Cape community (Mahida, 1993:2). These and other immigration of Muslims from the East took place some thirty years before the arrival of Shaykh Yusuf in 1694. Shaykh Yusuf was a banished royal from Goa in the East Indies who came with his family and retinue of 49. Shaykh Yusuf and his compatriots settled in Sandvlei near Cape Town. He died at the Cape after five years and a shrine in his name has been erected in Macassar, a district in the Cape named after the place where Shaykh Yusuf came from. Shaykh Yusuf is generally regarded as the founder of Islam at the Cape – a notion which may be contested given the presence of Muslims thirty years before his arrival and his brief history at the cape of only five years.

From the 1700s to the early 1800s various Muslim groups made their way to the Cape which contributed to the growth of Islam. The shrines of many pioneers, also believed to have been teachers and holy men, lay buried in a half circle around the

Cape Peninsula stretching from Robben Island, to Macassar. There are more than 20 recognizable kramats (Muslim saints) which form part of the Islamic heritage visited by many tourists to the Cape. One of these men was Imam Abdullah Ibn Qadi Abdus Salaam, known as Tuan Guru who traced his lineage to the Sultan of Morocco and to the Prophet Mohamed (Peace be upon him). Tuan Guru and other prisoners were imprisoned on Robben Island where he wrote several copies of the Holy Quran from memory. He also authored several books on Islamic jurisprudence while in prison. Tuan Guru was released after 14 years at the age of 82 and passed away at the age of 95 (Bham, undated essay). A copy of one of these Qurans is on display at the Auwal mosque (first mosque) where Tuan Guru presided as Imam and teacher. He is buried in a nearby cemetery which is also a popular tourist destination. Many Muslim families treasure copies of handwritten Qurans and religious literature as heirlooms as evidence of their identity and faith.

Early Muslim history cannot ignore the influence of Turkish scholar Abu Bakr Effendi who was sent to the Cape by the Turkish government in 1862 to provide religious education and guidance to the Muslim community (Dangor, 2008:129). Abu Bakr Effendi (d.1880) played a major role in the development of Afrikaans as a language. He used the 'Afrikaans-Arabic' script to write his famous 'Bayan al-Din (An explanation of the faith) as a religious text for Muslims in Cape Town. The Bayan al-Din is essentially a text on Islamic law based on the Hanafi madh-hab and was written specifically for learners who attended the Ottoman Theological school in the Cape (Dangor, 2008:129). By writing this text in Arabic script, the Afrikaans language became a written language in Arabic long before its official status as a language! He is credited for adding the Turkish influence to Cape Muslim culture. His literary legacy is often on display and also a popular subject of research in modern linguistic studies.

The second wave of Muslim immigration came from India and Zanzibar, enhancing a vibrant and growing South African Muslim culture. Between 1860 and 1868 and again from 1874 to 1911Muslims from the Indian states of Gujurat and Kathiawar arrived as traders and indentured labourers in Natal and Transvaal (Gauteng). Of the approximately 176,000 Indians who landed in Natal almost 7-10% of the first group were Muslims. In 1873 emancipated slaves from Zanzibar, many who were Muslim were brought to Natal (Mahida, 1993: 27). Indian Muslims settled in Durban and Gauteng and exercised a strong presence in the business and cultural life in those regions. The Zanzibaris are mainly confined to Durban and exist alongside the Indian community. Today, the Muslim community stretches from Cape Town in the South, to Gauteng in the interior, to Kwazulu-Natal on the south coast. Although only 2 million (2.5%) out of a population of 50 million, the impressive public profile of Muslims belies their minority status which forms a recognizable size of the multicultural landscape of the nation.

A third wave of immigration started after 1994 with the establishment of the democratic state. They came mainly for economic reasons and often as refugees. Today strong communities of Muslims from India and Pakistan, African countries such as Egypt, Somali, Nigeria, Ghana, and Malawia have become part of the cosmopolitan face of South African society. These "foreign nationals" are also part of the Muslim community, often marrying local women but also establishing their own cultural communities, thus expanding the existing collage of Muslim culture across the country.

The Muslim community in South Africa is often described as a dynamic expression of a living Islam. They often brand themselves as Muslims with a unique religious identity. Muslims often justify their presence in South Africa as part of a divine plan. The multiplicity of cultures and the ideal of peaceful coexistence they claim to be a manifestation of the Quranic verse that humankind has been created in different tribes and nations for the purpose of identification and not to ridicule differences. They are, arguably, 'from the furthest corners of the world', another Quranic reference when they respond to the annual call to perform the Hajj in Mecca. Muslims also claim that they have the Quranic miracle - the 'coming together of the two oceans – being the Indian and Atlantic oceans, an idyllic experience that inspires faith at the southernmost tip of Africa. These are some of the mythical interpretations that Muslims have conceived to explain their spiritual connection with the Islamic faith. These geo-mythical expressions of faith may whet the appetite of tourist to come to South Africa and experience this unique flavour of Islamic culture.

There are more than 600 mosques and over 400 educational institutions and schools in South Africa. Muslims private schools and madrasahs provide the educational needs of the youth and adults. Not only are Muslim students amongst the top academic performers in the country, but many Muslims also occupy senior educational and professional positions in the private and public sector. They contribute substantially to the social, economic and political development of the country. Organizations such as The Gift of the Givers (Waqful waqifeen) are internationally known for their religious work and service to humanity.

FINDING A THEORETICAL COMPASS: ISLAMIC TOURISM THROUGH A POSTMODERN LENS

In this section I conceptualize Islamic tourism as a postmodern phenomenon that requires a shift from viewing Islam and Muslim identity through stereotypical and dominant discourses. Contrary to popular understandings of a 'local cohesive community', Muslims in South Africa are diverse and increasingly changing the expression of culture and Islam.

At the turn of the 20th century, the 'cold war' era came to an end and new power relations emerged amongst previously antagonistic countries. The fall of the Berlin wall, the collapse of the Soviet Union, Perestroika and in South Africa, the fall of apartheid ushered in a new political dispensation characterized by a redistribution of power that introduced new discourses of identity and nationhood. The collapse of the Soviet Union and the subsequent capitalist crisis in the west revealed an image of an (dis)integrated world in need of closer cooperation and interdependence. The ideological boundaries that previously divided nations are now less important and understanding amongst nations and cultures becomes an international priority. Tourism as an economic activity presents possibilities to build cultural bridges and create a better world with greater tolerance and understanding for each other. Countries like South Africa that were historically isolated and controlled by oppressive regimes assumed new identities and saw in tourism opportunities to reinvent themselves and show the world what they have to offer. While the historical ideological divisions between nations have shifted since the crises of the late 20th century, tourism plays a major role in defining new identities for nations and countries that were previously excluded from world tourism. Tourism in South Africa is inextricably connected to shaping a new identity but her past legacy poses challenges of a historical and intellectual kind.

In the past absurd apartheid laws rendered tourism an unproductive and insular sector of the economy. South Africa's natural beauty and heritage were for the enjoyment of whites and Europeans. Restrictions on movement and discrimination based on racist legislation are now outlawed and a newly founded democratic state has positioned itself to create better living conditions for all. Human rights replaced the apartheid discourse of separation and discrimination. Broad categorization of society based on stereotypes of the past such as black and white, European – African and developed and undeveloped are in a process of transformation. The social discourse is more nuanced and recognizes local complexities and subjectivities. A new ethic is evolving to replace unjust practices of the past. South Africa is now experiencing a moment of self-definition. A defining characteristic of the nation is its multicultural composition. Within the framework of the new Constitution there is no cultural domination. All cultures have the right to exist and to flourish. Because Muslims are part of the multicultural landscape, their culture is regarded as national heritage. Constructions of apartheid identities such as 'Malays', 'Indians' and 'Mohamadans' are being reconstructed on the basis of new subjectivities based on technologies of self and reflexivity. These are some of the emerging discourses that are replacing repressive knowledges that were politically manipulated. Needless to say, Muslim identities became expressions of culture and genealogy – many tracing their origin to their ancestral roots in the East, Far- East, Middle-East, Indigenous-African and colonial-European. An appropriate theoretical lens to understand Muslims and their

culture cannot be grounded on institutionalized discourses. While Muslims are discovering their identity, they are shaping the old to become aligned with a more accurate perception of themselves in the present.

In light of these changes, the contemporary tourist is better viewed as a postmodern person with needs and interests best understood as free of the stereotypical lenses of the past. Stereotypes based on apartheid ideology such as racism provide challenges to the industry which require an approach that would recognize subjectivities as fluid and dynamic. A post-apartheid South Africa breaks from the structural and institutional separation of people based on skin color and race. A post-apartheid approach to tourism would best be informed by a postmodern approach based on the acknowledgment of respect for differences, heterogeneity and multiplicity instead of the stereotypical modernist approach based on grand narratives, homogenization, hierarchal arrangements and assumptions. Islamic tourism could be seen as an emerging expression that recognizes 'different kinds of people that desire different modes of tourist's experiences (Cohen 1979:180). Instead of seeing Islamic tourism as predetermined it is better viewed as a multifaceted expression of diverse interests that can potentially be translated into needs.

By foregrounding differences as a salient feature of tourism the development of various tourism interests become identifiable. In this regard categories such as nature, heritage, environmental and outdoor tourism have become niche markets. While a case can be made for Islamic tourism as multifaceted, for the purpose of this publication Islamic tourism is viewed as a special type of cultural heritage tourism that offers special attractions and experiences to the discreet visitor.

During the post-apartheid period, the economic potential of tourism was quickly realized and subsequently became a significant generator of gross national product (GNP). Positioning tourism as a strategic industry as part of the empowerment of the historically oppressed communities, a different epistemological discourse would be needed. While a Eurocentric cultural perspective dominated the pre-1994 South African tourism discourse, a post-modernist perspective recognizes the inherent complexities in social reality and takes on a democratic and inclusive epistemological position.

An appropriate tourism discourse in the current context would employ a postmodern theoretical lens that rejects the grand theories of modern development with its tendency to conceptualize societies as the progressive unfolding of a natural course (Denzin 1991:27. 151). A post-modern perspective would favor a view of South Africa as being more pluralized and inclusive, accommodating previously neglected knowledges (Bauman 1987). Islamic tourism contributes towards the discourse that recognizes the multiplicity and flexibility of postmodern experiences as a necessary step to change the epistemological foundations of people's understandings.

Tourism is not only about generating GNP or satisfying the visitor. It is also about stimulating inquiry by asking new questions and seeks new answers to old issues. Emanating from a discerned understanding of social reality, in the following section I will describe the nuance tourist types in relation to Islamic tourism in South Africa.

CONCEPTUALIZING THE ISLAMIC TOURIST IN SOUTH AFRICA: INTEGRATIONIST VS. SPECIALIST

In a move away from a modernist and generalized perspective of Muslims as a homogenous cultural group, a nuance approach that recognizes the complexities of Muslim identities would be appropriate. Having conceptualized Islamic tourism as a postmodern, multifaceted and heterogeneous construct, my approach to the Islamic tourist incorporates the complexities of a postmodern identity with specific needs.

In the South African tourism sector it may be possible to analyze Islamic tourism from an 'integrationist' and 'specialist' perspective. Because some of the main tourist attractions in South Africa contain content of a Muslim culture it can be assumed that visitors to South Africa will visit some of the Islamic places as part of the established tourism route. The tourist may integrate these destinations as a regular tourist and the Islamic tourist may display specialist interest in aspects of the Muslim culture. I refer to the tourist to South Africa as potentially an integrationist and a specialist. This distinction will become clear in the following paragraph which provides examples.

It is hardly possible for the ordinary tourist not to integrate experiences of Islamic tourism on regular tours. A visit to Cape Town cannot exclude a visit to the Muslim 'Malay Quarters', an almost exclusive Muslim residential area, where "visitors will be forgiven for thinking that Cape Town is a Muslim city. Before dawn the day begins with the reverential sound of several adhaans (call to prayer) trailing over the rooftops and echoing from the hills and mountains that form a natural amphitheatre to the city" (Islamic Tourism 2003:8). A tourist would also not exclude a visit to the 'Slave lodge' in Adderley which is part of the National cultural history museum, or the 'Bo-Kaap Museum' – a depiction of the lifestyle and home of an early Muslim family or a visit to Robben Island where a visit to the shrine of a Muslim political exile from the East buried on the island. In the same breath, no visit to South Africa can avoid a visit to the second largest Mosque in the Southern Hemisphere in Durban, the city with a strong Indian and African Muslim heritage.

The above mentioned Muslim cultural attractions are integrated with normal tourism in South Africa. However, Islamic tourism can also be seen as a field of specialization for the visitor with interest in the phenomenon of Islam in South Africa. In this regard the specialist tourist will be introduced to experience closer

contact with Muslim culture. A tour to some of the oldest mosques in Cape Town and artifacts such as handwritten Qurans and other literature produced by early Imams to teach and preserve Islamic culture may be of interest. As I will revisit this section later with more detail under the heading: Tourism destinations; suffice to say at this stage is that Islamic tourism can satisfy the needs of the specialist with intellectual or religious interest in Islam. For the ordinary tourist, integration of Islamic tourism is incidental and it becomes an inevitable experience on regular tourism routes.

Conceptually a distinction can be drawn between the integrationist who is the ordinary tourist experiencing Islamic tourism and the specialist who targets Islamic tourism for its specialist or religious interests. The integrationist experiences general knowledge about Muslim destinations and the specialist gains knowledge of a deeper nature. More importantly for the purpose of this publication, Islamic tourism is already established as 'halal friendly' with due attention given to specific needs such as accommodation, dietetic and other religious requirements.

Islamic tourism is a functional segment of local tourism. It seems to be well placed and compatible with the new tourism vision which is also sensitive to the global trends in tourism (Indaba, 2013:1). The industry has a developing infrastructure and is supported by government and corporate sectors. To appreciate the scope of the tourism market, what follows below is a brief summary of current tourism statistics in South Africa.

TOURISM IN SOUTH AFRICA: RECENT TRENDS IN VISITS AND EXPENDITURE

Albeit that Islamic tourism has not been subjected to separate research and analysis due to its integration with tourism in general, it is a recognizable segment in the market. And to appreciate the potential of Islamic tourism as part of the South African tourism market, trends in the latter are critical indicators of what is happening in the sector.

The South African tourism sector shows no lack of vision to increase their market share in the global market. Based on its achievement of 10,2% growth in the international tourism market, this represents more than double the rate of the average global tourism growth (Indaba 2013: 7). The country had recorded a total of 9 188 368 international tourists who visited South Africa in 2012 which is 10,2% more than the 8 339 354 tourists who travelled to the country in 2011 (Indaba 2013: 7). Given the post FIFA 2010 World Cup that introduced South Africa to previously unknown corners of the globe, South Africa is determined to capitalize on its gains and keep developing tourism as a major currency earner. The following table represents tourism figures for the 2011 – 2012 season. These statistics exclude an

Table 1.

Tourists Country of Origin	Number of Visitors	Rate of Tourism Increase
United Kingdom	438 023	4.2% up on 2011
United States of America	326 643	13.6% up on 2011
Germany	266 333	13% up on 2011
China	132 334	55.9% up on 2011
France	122 244	16% up on 2011
India	106 774	18.2% up on 2011
Brazil	78 376	44.7% up on 2011

increase in African tourists who are reaping the fruits of African economies which are amongst the best-performing in the world at the moment. Table 1 provides data of some of the countries that have shown significant growth pertaining to tourism in South Africa.

Foreign tourists spent a total of USD 10 billion (SAR 74.5) in South Africa in 2012, which is an increase of 7,6 percent on the total foreign direct spending in the country in 2011. Direct tourism contribution to GDP went up by five percent to USD 11 billion (SAR84,3). Direct employment in the sector as percentage of employment in the country went up from 4,3 percent to 4,5 percent between 2010 and 2011. This was as a result of the increase of about 31 000 direct jobs in the sector from 2010 to a total direct employment of 598432 in 2011. Domestic tourism expenditure increased from USD 8.6 billion (SAR69) in 2010 to USD 12.6 billion (SAR101) in 2011, which translates to an increase of over USD 3.7 billion (SAR30 billion) (Indaba 2013:7). Needless to say, the growth and improvement in the tourism sector ipso facto includes the Islamic tourism market.

In the following section I will refer to the global Islamic tourism market and its relevance to South Africa. Given the uncoordinated state of the Islamic tourism as a sector in South Africa, exclusive statistics pertaining to this market are not available. However, while it is not possible to extract data for Islamic tourism it can be assumed that these figures are inclusive of Islamic tourism. Having located Islamic tourism as an integrated part with the general tourism sector, the question may now be asked: what potential does Islamic tourism offer as a viable type of tourism. Although I have already argued that tourism in South Africa has already integrated Islamic tourism, to respond to this question more directly, I will refer to the organizational and infrastructural support that exists to develop the potential of Islamic tourism.

A PRAGMATIC APPROACH: ISLAMIC TOURISM AS AN EMERGING MARKET

The Muslim community is an important resource that the tourism sector can utilize. In the absence of a formal Islamic tourism or halal friendly infrastructure, it was the human agency in the Muslim community that led to the provision of the halal friendly services and products. Muslims cannot be left out of the development of Islamic tourism in South Africa. Given the public profile of Muslims and their status as full citizens, major cities across the country are Muslim friendly. The Muslim community has over a long period developed an extensive Muslim dietary service sector which makes easily accessible halal branded facilities such as restaurants, shopping places and household products. A national network of Muslim organizations supervises the provision of halal services and product. The Muslim Judicial Council (Cape) for example provides employment for religious leaders to supervise certified slaughtering and manufacturing operations. Food franchises and outlets may apply for halal certification subjected to rules and regulations. Certified establishments are regularly inspected to ensure compliance. The foreign Muslim tourist enjoys peace of mind from these services which enhance positive tourism experiences. South Africa has a flourishing Islamic banking and Investment sector that is internationally linked. Major cities such as Cape Town, Durban and Johannesburg have local Muslims radios stations that keep the listeners informed about daily news, events, prayer times etc. Muslim tourists will benefit from the established infrastructure of local communities that are well organized to offer services of a high standard. It goes without saying that the Muslim community across South Africa is primarily responsible for the institutionalization of halal and Islamic tourism.

An unprecedented initiative to promote Islamic tourism was recently taken by stakeholders in government and corporate business. The concept of 'halal tourism' became the main focus at the first ever Halal Tourism Conference held in Durban in May 2013. The motivation for this conference was to market South Africa as a 'halal friendly' tourist destination. The value of Islamic tourism has been estimated at USD126 billion in various destinations across the globe. This amount is expected to rise to USD192 billion by 2020. The Durban Chamber of Commerce and Durban Tourism were the main organizers of this event which was attended by local and international representatives. The purpose of the conference was to deliberate how to secure their slice of this lucrative market which can contribute to job creation and foreign currency earnings (Halal focus, 2013). The conference discussed the profile of the Muslim tourist and his/her needs from the perspective of service providers. It emerged from the conference reports that most Muslim tourists hail from Saudi Arabia, Iran, the United Arab Emirates, Indonesia, Kuwait, Turkey, Nigeria, Ma-

laysia, Qatar and Egypt (Halal focus, 2013). These tourists prefer destinations that cater for halal needs. In this regard South Africa has much to offer but its potential has as yet not been exploited and marketed.

A highlight of the conference was the positive affirmation of South Africa as a potential global player in 'halal friendly' tourism. Despite its minority status and fledgling infrastructure the Muslim community has propelled Islamic tourism as a competitor in the tourism sector. South Africa has already been evaluated and ranked as the third most 'halal friendly' non-Muslim country after Singapore and Bosnia-Herzegovina (Halal focus, 2013).

Crescentrating, a Singaporean company ranks holiday destinations in Muslim countries and western nations in terms of their halal-friendliness. It monitors aspects of tourisms such as airport services, hotels, food outlets, mosques and shopping facilities. According to a spokesman for Crescentrating research has been conducted for three years and the results is released in January of each year. South Africa has featured in the top ten halal-friendly destinations category internationally since the survey was instituted (Crescenting, 2013). Durban which is the largest city in South Africa and located in the post populace province – Kwazulu-Natal – endorses the potential of halal tourism. However, Cape Town with her vibrant Muslim community and rich Islamic heritage has been recognized as the model of 'halal tourism' in the country. The organizers of the conference resolved to consolidate the national tourism network and then position South Africa as a possible host country for an international Islamic tourism conference.

It can be gleaned from the reports on the Halal conference that the motivating interest is to develop a 'halal friendly' tourism sector to maximize its economic benefits. The conference did not specifically address the heritage and intellectual components of Islamic tourism in South Africa. I would suggest that an inclusive approach which recognizes the Islamic heritage component would increase the momentum to establish the viability of Islamic tourism. The inclusion of local tourist operations would play a crucial mediating role in forging a closer link between halal friendly and heritage tourism The inclusion of local tourism companies would potentially position Islamic tourism to conform to the notion of 'responsible tourism'.

Responsible tourism provides an ethical framework to protect the industry against abuse. Responsible tourism ensures that the industry is guided by moral principles and practices. All business practices have the potential to become exploitative if not guided by certain principles. Tourism potentially has an environmental, social and economic impact hence the need for a commitment to responsible tourism. Responsible tourism involves a commitment; to protect the environment – its flora, fauna and landscapes; respect local cultures – traditions, religions and built heritage; benefit local communities – both economically and socially; conserve natural resources – from office to destination; minimize pollution – through noise, waste disposal and

congestion (AITO Responsible Tourism Guidelines 2000). Embracing ethical and responsible tourism would protect the industry from potential exploitative practices and insure opportunities and access for all role players. For Islamic tourism to play a meaningful role in social upliftment, the leadership should embrace the responsible tourism framework as a moral imperative.

A pragmatic approach to an emerging Islamic tourism market would therefore recognize the historic role played by Muslims and the small tourist operations as founders of the industry. There should be an acknowledgment of the strengths and interests of all participants who should collectively decide on the way forward to reap the full potential of this segment of the industry.

In the next section I will provide a brief overview of the most important Islamic and general tourist destinations available for the visitor to South Africa. The purpose of this section is to sketch to the reader a comprehensive picture of tourist destinations in the country which strengthens my argument in favour of Islamic tourism as an integral part of an emerging market that offers untapped opportunities locally and globally.

TOURIST DESTINATIONS IN SOUTH AFRICA

I previously alluded to the early days when Muslims arrived in South Africa which marked the genesis of their cultural evolution. Having explained that South Africa is already a recognized 'halal' tourist destination, I referred to future objectives of the tourism authorities to develop Islamic tourism to its full potential.

Established tourist companies are sensitive to the needs of the Muslim tourist and offer services across the country's nine provinces. South Africa is regarded as an Islamic friendly country and in good standing with all nations of the world – a much valued status if compared to some trouble spots in the Muslim world which tourist would rather avoid. South Africa has lots to offer to the tourist. In this section I am discussing some Islamic and natural attractions on offer in South Africa.

ISLAMIC TOURIST DESTINATIONS

Visiting Cape Town which is the 'cradle of Islam' in South Africa, the 'Bo-Kaap' which is situated about ten minutes from the city center, is an inevitable tourist spectacle. Here live the descendants of the early Muslims. The Bo-Kaap is an almost exclusively Muslim residential area surrounded by more than ten mosques that were built by their forefathers. Achmat Davids, local historian on Muslim culture explains the Bo-Kaap as follows:

At the top of Cape Town, embracing the lower slopes of Signal Hill, lies Bo-Kaap. This small enclave is the domain of the Cape Muslim community. It is a place vibrant with life and vitality: a place where over two centuries a culture has developed…Bo-Kaap is the place where East meets West. The steeple of the church, here, co-exists in peaceful harmony with the minaret of the mosque. It is where the artifacts of Western culture are used to their fullest but where the religion of the people has remained essentially Islamic; where religious norms still dictate social behavior and social deviance is controlled by religious retribution and social ostracism (Davids, 1980).

The 'Bo-Kaap Museum' which is located in the area showcases a typical residence of an early Muslim family, displaying artifacts such as mosalahs (prayer mats), tasbighs (rosaries) and Islamic literature such as handwritten Qurans and religious texts. This house museum displays antique furniture dating from the 1800s but the culture of Muslims is a living reality in the 'Bo-Kaap'. The visitor may be fortunate if a visit coincides with prayer time (five times daily) when the multiple calls for prayer are chanted simultaneously – an experience reminiscent of prayer time in an Islamic country. Islamic festivals such as the two Eids, the Prophet Mohamed's birthday and sighting of crescent at the end of Ramadan, are events that transform patches of the city into hubs of celebration – an experience of a living culture.

A visit to Robben Island where Nelson Mandela was imprisoned for 19 of the 27 years will coincide with a visit to the shrine of Sayed Abdurahman Motura, a political prisoner who died on the island. Visitors are given a guided tour of the island which includes a brief history of the early pioneers of Islam. A 'mazaar tour' is on offer for those interested to get a comprehensive history of Sufism in South Africa. This would include a visit to the shrine of Shaykh Yusuf of Macassar on the coast and on the way to Table Mountain which a world heritage site, a stop-over at the shrine of Shaykh Mohamed Hassen Ghaibie Shah, would be en route.

The 'Slave lodge' built in 1679 for 500 Dutch East Indian Company slaves from Madagascar, Ceylon and the East Indies many who were Muslim, contain collections of antiquities, including a diorama of a mosque and many other items of historical value. The Museum establishment is under government management and geared to welcome tourists. A visit to the District Six Museum would be a memorable experience for all tourists interested in the force removals of people from the city center to the Cape Flats. At this museum the visitor will learn about apartheid brutality and the suffering of people under white rule. Muslims constitute a significant percentage of people who were forcibly removed and the museum tells the story of their vibrant past and the role of religion in preserving their identity. Muslims settled in new areas where they had to build new mosques and madrasahs to provide for their religious and educational needs.

A visit to Durban which is South Africa's domestic holiday city has miles of soft, sandy beaches and summer weather the whole year round. Other than the normal tourist places such as uShaka Marine World, Zulu cultural attractions and Hindu attractions and festivals, a visit to the second largest mosque in the southern hemisphere located in the city center is popular amongst most tourist. A special tour on Muslims and Islam is available in conjunction with the Islamic International Propagation Center (IIPC) which is an Islamic institution promoting a better understanding between Islam and other religions. Durban has a vibrant Indian and Muslims community. Indian Muslims and Hindus play a major role in fighting poverty and hunger amongst the indigent and poor. Their projects are public spectacles and an awe-inspiring sight for the visitor. The most famous Muslim saints in Durban are Bhadsha Peer and Soofi Shahib who are buried in the city and Riverside respectively. The shrine of Soofi Shahib is a cultural center where services are offered to the destitute. A visionary of high spirituality, his role as a missionary in Africa makes his story legendary.

Johannesburg, the City of Gold, had its first mosque in Kerk street. This mosque started off in a tent in 1870. The foundation stone was laid in 1888 and the mosque has been renovated several times but traditional artwork and artifacts have been preserved. In Gauteng the tourist will be welcomed to visit the largest mosque in the Southern Hemisphere. The mosque can accommodate 6 000 people. The Nizamiye Turkish mosque and complex was officially opened in 2012 in Midrand, Johannesburg. The brainchild of a Turkish businessman, the mosque is surrounded by a community complex, and includes a school, clinic and shopping complex. The mosque is based on the architectural style of the Selimiye mosque in Edime, Turkey. The mosque's doors are open to all visitors and added another compulsory destination to the long list of attractions in South Africa.

SOME POPULAR TOURIST DESTINATIONS IN SOUTH AFRICA

The tourist attractions mentioned above are all related to Muslims and Islamic culture. The following are some of the most popular tourist attractions in South Africa.

Cape Town and the Cape Peninsula up to Cape Point are famous for its scenic and natural beauty, beaches, Table Mountain, whale-watching and Mediterranean summers. Table Mountain has been declared one of the Natural wonders of the world. South Africa has an impressive agricultural sector and exports fruits and wines which are harvester in green valleys and historic rural towns. These towns are restful and quite places and offer retirement and investment opportunities for artists and business people.

The Garden Route on the south western coast of the country is known as South Africa's 'garden of Eden' which is rich in natural beauty, adventure-seekers and outdoor enthusiasts. It is common for the tourist to hire a car and drive along the Garden Route to experience the greenery and coastal beauties along the way. Johannesburg is the 'City of Gold' where gold was discovered and is still being mined. Johannesburg is the country's economic capital with a cosmopolitan population and world class shopping centers and entertainment spots. The Kruger National Park of nearly 2 million hectares, featuring 16 ecosystems. The 'big five' can be spotted on a 4X4 game drive or walking safari.

Durban beachfront is South Africa's sunshine city and world class marine parks. It is the home of the Zulu Kingdom which is the largest cultural group in South Africa. Durban is where east meets west in a city that beats the pulse of Africa and the home of the busiest African harbor. Durban is also the top domestic destination for South African holiday makers and offers beach weather for most of the year.

Robben Island referred to earlier is the popular prison where Nelson Mandela was incarcerated for many years. Previously a prison which is now converted into a museum that offers tours which include visits to the cell where famous political prisoners were held. Ex-political prisoners act as tour guides and their experiences during apartheid are shared on the tour. Robben Island is also rich in bird and sea life and is accessible daily, weather permits, by boat that takes the visitor across Table Bay to the Island.

Soweto is the largest and most famous township which was the hotbed of the anti-apartheid struggle. The area is rich in political history and offers visits to sites that became part of the freedom struggle legacy of South Africa. The visitor may explore life in a 'township' and view different styles of houses from those of the poor to those of the 'millionaires'. A number of museums are available that depict the history of the struggle against apartheid. In particular the Mandela and Hector Peterson Museums are worthwhile visiting. Hector Peterson was the first victim of the 1976 Soweto uprising that intensified the liberation struggle against apartheid and eventually led to the establishment of democratic South Africa in 1994.

The Blyde River and Canyon Nature Reserve is the famous 'God's Window' to panoramic splendor of the Blyde River Canyon which is popular for its ideal scenic drives and hiking trails. The Canyon is one of the largest on Earth and is the largest green canyon due to its lush subtropical plantation. The Wild Coast near Durban is a rugged and untamed coast line where dolphins, untouched beaches and hiking trails present the tourist with a fulfilling experience. All these destinations are well maintained and ready to guarantee the tourist a memorable experience. The 500 million year old Oribi gorge with its splendid natural beauty and wildlife provides the tourist an opportunity to retreat from the hustle and bustle of a busy urban environment to enjoy the purity of uncontaminated creation.

Given the wide variety of attractions on offering in South Africa, the Islamic tourist will easily incorporate some of the top destinations as part of an Islamic tour. The discreet Muslim may be prefer to be informed about the 'unislamic' tourism attractions such as night clubbing, casinos' etc rather than to be shocked on its discovery. All major cities have casino complexes that offer gambling and entertainment facilities. South Africa is a secular country with a relatively religious and conservative population. A strong media censor board controls and set moral standards in the public broadcasting sector, very unlike what is happening in some liberal countries in the west and the east. South Africa is far from being a country that normalizes explicit sexual practices although it is also tolerant and respectful to diverse sexual orientations.

CONCLUSION

Global Islamic tourism is increasingly being discussed as an untapped market in official and academic circles. This assertion is equally true in South Africa where Islamic tourism has long been part of the industry but only recently been identify for its economic potential. I have shown in this chapter how Islamic tourism is integrated with mainstream tourism but in a nuanced way, offers much more than the economic benefits inherent in the industry. In a post cold – war world the cultural and economic benefits of tourism become strategic marketing and research objectives given the need for global interconnectedness and understanding. In the South African context the role of historically disenfranchised communities who played a pivotal role in establishing community tourism cannot be ignored.

With reference to the Muslim community, I drew a conceptual distinction between the 'ordinary' tourist who integrates Islamic tourism as an inevitable part of his/her tourist route and the 'specialist' tourist who is interested in Islamic tourism for its intellectual or religious content and experience. I have also illustrated how the scope of Islamic tourism as 'halal friendly' and the cultural historical component of Islamic tourism in South Africa hinge around the role of local Muslims.

While official and corporate interest in Islamic tourism should be welcomed, the role of the small and medium size tourist businesses should be incorporated in future marketing strategies. This chapter argues for the rights of the small operators to be included in planning the future of the industry. In this regard 'responsible tourism' principles should protect the rights of local communities in decision-making and empower them to become owners in the tourism industry (Goodwin, 2005). In South Africa the Department of Environmental affairs and tourism promulgated a charter

which binds role-players in the industry to ethical practice. With the renewed interest in Islamic tourism that surfaced in the sector, I hope that the economic benefits of tourism will also be felt at grassroots level.

The proposal by the Durban Chamber of Commerce and Durban tourism to establish a national Islamic tourism (halal focused) structure and to extend its interest globally will launch South Africa as a notable Islamic tourist destination. I have demonstrated in this chapter the resourcefulness of the tourism sector in terms of infrastructure and richness in the variety of tourism products.

A note of caution may be raised not to let Islamic tourism fall prey, on the one hand, to zealous religious missionaries who may abuse the space for narrowly defined ends and on the other, enthusiastic corporates who may want to dominate the sector to the exclusion of local interests. South Africa is a multicultural society and since 1994 its new coat of arms: Diverse People Unite or 'Unity in Diversity' was embraced by all. While 'halal friendly' tourism is an acknowledgement of the right of Muslims to practice their religion, Islamic tourism could potentially promote inter cultural dialogue and tolerance. On a local level Islamic tourism has sufficient potential to be launched as a major component of the tourism industry. Given the global trend, Islamic tourism seems evidently poised to see exciting days ahead.

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KEY TERMS AND DEFINITIONS

Apartheid: The official system of racial discrimination that was practiced in South Africa under the white minority Nationalist government.

Cape Muslim Culture: Refers to the 350 years of evolution of Muslim culture at the Cape since the arrival of the first Muslims in 1652.

Coloureds: The offspring of intermarriages and miscegenation between the original inhabitants at the Cape, the Khoi, slaves, freepersons, European settlers and Muslims.

Halal Tourism: Refers to the provision of goods and services in conformity to Islamic custom.

Indian Muslim: The Muslim immigrant who came to settle in South Africa in the 1860s and thereafter.

Integrationist: The tourist who is visits Islamic destinations as a regular tourist.

Islamic Tourism: Includes cultural and heritage tourism inclusive of religious/cultural, pedagogical and self-confidence building.

Malay: The offspring of the Muslims from the Malay/Indonesian archipelago that came to South Africa as slaves, laborers, political exiles and freepersons during the 17th century and thereafter.

Post-Apartheid South Africa: The period after 1994 when South Africa became a non-racial democracy.

Postmodern Tourism: Views the tourism industry from a multifaceted perspective, beyond narrow economic interest. Postmodern tourism questions established narratives and seeks multiple answers.

Postmodern Tourist: The tourist is viewed as an individual with personal tastes and subjectivities.

Specialist: The tourist who visits South Africa because of a special interest in Islam.

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