



# **MY NOTES FOR YOU**

**MS 2610:2015**

**Muslim Friendly Hospitality  
Services Requirements**



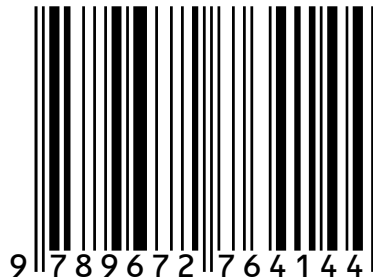
**MY NOTES FOR YOU**  
**MS 2610:2015 Muslim Friendly**  
**Hospitality Services**  
**Requirements**

**Compiled by**  
**Noor Fiteri Abdullah**



MY NOTES FOR YOU MS 2610 : 2015 MUSLIM FRIENDLY HOSPLITALITY SERVICES  
REQUIREMENTS

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## **Foreword**

This book has been compiled and developed based on the Malaysian Standard MS2610:2015, which focuses on the Muslim Friendly Hospitality Services (MFHS) standard, marking Malaysia's inaugural standard dedicated to the Islamic tourism sector. The primary goal of this book is to provide more detailed explanations, enabling students to gain a better understanding of how to implement this standard effectively.

I hope that by doing this, all my dear students will have a broader knowledge of how to explain and interpret the content of the Malaysian Standard MS2610:2015 in a proficient manner.

This book also is dedicated to everyone who loves to read.

Thank you



## **Introduction**

Introduction:

MS 2610:2015 sets the standard for Muslim-friendly hospitality services, ensuring that products and services provided for Muslim travelers adhere to Shariah principles. This standard is crucial for the tourism industry, aiming to create an assurance system that upholds the integrity of offerings for Muslim travelers.

The objectives of this standard are:

- a) to **enhance** the ability of an **organization/individual** to **produce and/or manage Muslim friendly tourism products and services** that **meet the Shariah principles**;
- b) to preserve and protect **the integrity** of Muslim friendly tourism **products and services** through effective application of the standard; and
- c) to enhance **customer satisfaction** by meeting customer **requirements**.



## **Scope**

This standard provides **comprehensive guidelines and requirements for managing tourism facilities, products, and services catering to Muslim travelers**. It covers **accommodation premises, tour packages, and tourist guides**. Notably, it doesn't apply to health and beauty facilities. The scope is broad, aiming to embrace all aspects of Muslim-friendly services in the hospitality sector.

This section of the standard defines the range of applicability and sets the stage for understanding how Muslim-friendly hospitality services are addressed within MS 2610:2015.

1.1 This Malaysian Standard provides guidelines and requirements for **managing tourism facilities, products, and services for Muslim travelers in accommodation premises, tour packages, and tourist guides**.

**Accommodation Premises:** The scope encompasses any establishments providing lodging or sleeping accommodations to tourists for hire, including hotels, inns, boarding houses, hostels, rest houses, homestays, and lodging houses. It emphasizes that these premises should meet specific criteria to cater to the needs of Muslim travelers.

**Tour Packages:** The scope extends to travel agents offering tour packages, covering all aspects of the travel experience for Muslim tourists. This includes accommodations, ground transfers, product selection, itineraries, facilities, food, and beverages, with a focus on ensuring that these components align with Islamic values and meet the needs of Muslim travelers.



**Tourist Guides:** The standard addresses the qualifications and conduct of licensed tourist guides. It ensures that they possess the necessary credentials, adhere to a code of conduct, and provide Muslim-friendly services, making them capable of offering culturally sensitive and informative tours.

1.2 All requirements in this standard are generic and are intended to be applicable to all organizations and individuals managing Muslim-friendly tourism products and services within the three specified areas stipulated in 1.1.

**Generic Requirements:** The standard emphasizes that the requirements laid out in subsequent sections are not specific to a particular organization or individual. They are generic in nature and **intended to be universally applicable to all entities involved in managing Muslim-friendly tourism products and services.** This inclusivity ensures a standardized approach across the industry.

1.3 This standard is not applicable for **health and beauty facilities such as spa and massage or any balneotherapy facilities, products, and services.**

**Exclusion of Health and Beauty Facilities:** The standard explicitly excludes health and beauty facilities, such as spas, massages, or balneotherapy services, from its scope. This means that the specific requirements and guidelines provided in MS 2610:2015 do not pertain to these types of services. The focus remains on **accommodation, tour packages, and tourist guide services.**

## **Assessment I**

1. What is the primary purpose of the Malaysian Standard MS 2610:2015?
2. Describe the specific areas within the tourism industry that this standard addresses.



3. Explain the scope of this standard and the types of establishments it applies to.

#### **Assessment II**

**Role-Play Scenario:** Imagine you are the manager of a hotel. Describe how you would implement the scope of MS 2610:2015 in your establishment, considering the specific areas it covers.



## **Normative References**

### 2. Normative References:

This section lists essential references to other standards and regulations that are necessary for the proper application of MS 2610:2015. These references provide a framework for understanding the industry's compliance requirements.

### 2. Normative References:

This section of the standard specifies the documents and standards that are indispensable for the correct application of MS 2610:2015. Normative references ensure that the requirements of this standard are supported by other established standards or regulations, helping to maintain consistency and alignment with established practices.

The following normative references are indispensable for the application of this standard. For dated references, only the edition cited applies. For undated references, the latest edition of the normative reference (including any amendments) applies.

**MS 1500, Halal Food - Production, Preparation, Handling, and Storage - General Guidelines:** This is a critical reference standard for understanding the requirements for producing, preparing, handling, and storing halal food. It provides general guidelines for ensuring that food meets the halal criteria and aligns with Islamic dietary laws.

**Tourism Industry Act 1992 (Act 482):** This legal document, Act 482, is a key reference for understanding the regulatory framework of the tourism industry in



Malaysia. It sets the legal context for various aspects of tourism, including licensing, compliance, and industry practices.

These normative references are essential for the proper implementation of MS 2610:2015:

MS 1500 provides the foundational guidelines for ensuring that food and beverages offered in Muslim-friendly hospitality services comply with halal requirements. It is particularly crucial for establishments that provide meals to Muslim guests.

Tourism Industry Act 1992 (Act 482) serves as the legal framework guiding various aspects of the tourism industry. It outlines licensing requirements for travel agents, which is particularly relevant to tour packages and tourist guide services.

These normative references help ensure that the requirements and guidelines in MS 2610:2015 are consistent with established industry standards and legal frameworks, enhancing the effectiveness and credibility of Muslim-friendly hospitality services in Malaysia. They play a pivotal role in aligning the standard with industry best practices and legal requirements.

### **Assessment I**

- 1. Why are normative references important in the context of standards like MS 2610:2015?**
- 2. Provide an example of a normative reference mentioned in the standard and explain its significance.**
- 3. How do normative references help in ensuring compliance with established standards?**



## **Assessment II**

**Matching Game:** Match each normative reference mentioned in the standard with its description or importance.

**Research Task:** Choose a specific normative reference, conduct research on it, and explain how it is relevant to the standard.



## **Terms and Definitions**

### **3. Terms and Definitions:**

To facilitate understanding, this section defines key terms used throughout the document. It ensures that all stakeholders have a common understanding of the terminology, avoiding confusion or misinterpretation.

In this section, the standard defines specific terms and concepts that are integral to understanding the requirements and guidelines outlined in MS 2610:2015. These definitions serve as a reference point for interpreting the standard's content accurately.

#### **3.1 Accommodation Premises:**

**Definition:** Any building, including hostels, hotels, inns, boarding houses, rest houses, homestays, and lodging houses, held out by the proprietor, owner, or manager, either wholly or partly, as offering lodging or sleeping accommodation to tourists for hire or any other form of reward, whether or not food or drink is also offered.

**Elaboration:** This term refers to the physical establishments where tourists can stay overnight. It includes a wide range of lodging options, from large hotels to smaller inns and even homestays. These premises are typically operated by individuals, companies, or organizations and provide sleeping accommodations to guests, often in exchange for a fee. Importantly, it's not limited to traditional hotels but encompasses various types of accommodation providers.



### 3.2 Al-Quran:

Definition: Islamic scripture containing the revealed words of Allah to the Prophet Muhammad (pbuh) through the medium of Angel Jibrail in Arabic as the primary source of Islamic law.

Elaboration: Al-Quran is the holy book of Islam, believed by Muslims to be the literal word of God as revealed to the Prophet Muhammad. It serves as the primary source of Islamic law and guidance for Muslims worldwide. The definition specifies that it was communicated through the Angel Jibrail and is in Arabic, emphasizing its central role in Islamic faith and practice.

### 3.3 Fasting:

Definition: The third pillar of the five pillars of Islam. Muslims are prohibited from eating, drinking (including water) and refrained from smoking, sexual activities, and various other desires and encouraged to temper negative emotions such as anger and addiction during fasting hours (from dusk to dawn) in the month of Ramadan.

Elaboration: Fasting is one of the fundamental religious practices in Islam and is considered one of the Five Pillars of Islam. This definition clarifies the rules and expectations associated with fasting during the holy month of Ramadan, which includes refraining from eating, drinking, and other behaviors from dawn until dusk. It emphasizes the spiritual and self-disciplinary aspects of fasting.

#### 3.3.1 Ramadan:

Definition: The holy month in the Hijri calendar when Muslims perform the obligatory practice of fasting from dawn (fajr) to dusk (maghrib).

Elaboration: Ramadan is a significant month in the Islamic calendar, during which Muslims engage in fasting as an obligatory act of worship. The definition



specifies the specific hours during which fasting is observed, from dawn (fajr) until dusk (maghrib), underscoring the importance of this practice.

### 3.4 Halal:

Definition: An act or product that is lawful and permitted in Islam based on the authoritative sources.

Elaboration: The term "halal" refers to what is permissible and lawful in Islamic law. It covers a wide range of aspects, including food, behavior, and practices. In the context of MS 2610:2015, it is particularly relevant to food and beverages, ensuring that they comply with halal requirements.

These definitions help to establish a common understanding of key terms and concepts within MS 2610:2015, ensuring that all stakeholders involved in Muslim-friendly hospitality services in Malaysia interpret the standard consistently and accurately. If you would like more definitions or elaborations on specific terms, please let me know.

### 3.5 Iftar:

Definition: The meal taken by Muslims at dusk to break their fast.

Elaboration: Iftar is the evening meal consumed by Muslims at sunset during the holy month of Ramadan. It is the meal that marks the end of the daily fast, and it is a significant and communal moment for Muslims to break their fast together.

### 3.6 Kiblat:

Definition: Direction of prayer towards the Kaabah in Makkah.

Elaboration: Kiblat is the direction that Muslims face when performing their obligatory prayers. It points towards the Kaabah, a sacred structure located in



the holy city of Makkah (Mecca), Saudi Arabia. Knowing the kiblat direction is essential for Muslims, as it helps them align themselves correctly during prayer.

### 3.7 Licensed Tourist Guide:

Definition: A person who renders service to tourists or any other persons by guiding them on tours for remuneration, and the person shall obtain his license as accordance with Tourism Industry Act 1992 (Act 482).

Elaboration: A licensed tourist guide is an individual who is authorized to provide guided tours to tourists in exchange for payment or remuneration. This definition emphasizes that these guides must be licensed in accordance with the Tourism Industry Act 1992, which regulates and sets the legal framework for tour guides in Malaysia.

### 3.8 Mukallaf:

Definition: An accountable person who has reached puberty, is sane, and has received the message of Islam and is required to comply with the rulings of Shariah.

Elaboration: The term "mukallaf" refers to a person who is considered legally responsible and accountable under Islamic law (Shariah). This definition outlines the criteria for being considered a mukallaf, which includes reaching puberty, being of sound mind, and having received the message of Islam. Mukallaf individuals are obligated to follow the religious and legal requirements of Shariah.

### 3.9 Musalla:

Definition: Place, space, or room that is reserved for solah.

Elaboration: A "musalla" is a designated place, space, or room that is specifically set aside for the performance of solah (prayer) in Islam. Musallas are intended



to provide a clean and suitable area for Muslims to engage in their religious rituals.

### 3.10 MFHS (Muslim Friendly Hospitality Services):

Definition: Muslim friendly hospitality services are products or services in the travel and tourism industry guided by Shariah requirements that cater to or provide facilities suitable for Muslim travelers.

Elaboration: This definition introduces the core concept of the standard, which is "Muslim Friendly Hospitality Services" (MFHS). It emphasizes that these services are designed to meet the needs of Muslim travelers by adhering to Shariah requirements and providing facilities that align with Islamic principles. These additional definitions and elaborations help provide a comprehensive understanding of the key terms and concepts in MS 2610:2015, ensuring clarity and consistency in interpreting the standard.

### 3.11 Sajada:

Definition: A mat generally used by Muslims to perform their solah.

Elaboration: Sajada, often referred to as a prayer rug or mat, is a piece of material that Muslims use to kneel and prostrate on during their solah (prayer). It provides a clean and comfortable surface for prayer.

### 3.12 Recreation:

Definition: Social, cultural, sporting, and other relevant activities undertaken in leisure time.

Elaboration: Recreation refers to various activities that people engage in during their leisure time for enjoyment, relaxation, and entertainment. In the context of hospitality services, providing opportunities for recreation can enhance the overall experience of guests.



### 3.13 Recreational Facilities:

Definition: Public and private facilities provided for recreational activities.

Elaboration: Recreational facilities encompass both public and private spaces and amenities that are designed for recreational activities. These facilities may include sports centers, gyms, swimming pools, and other venues where guests can participate in leisure and physical activities.

### 3.14 Sahur:

Definition: The meal consumed by Muslims before dawn when fasting.

Elaboration: Sahur is the pre-dawn meal consumed by Muslims who are observing fasting during the month of Ramadan. It is taken before the onset of the fasting hours to provide energy for the day ahead.

### 3.15 Solah:

Definition: The ritual worship in Islam, as one of the five pillars of Islam, to be performed five times a day.

Elaboration: Solah, commonly referred to as "salat" or "prayer," is one of the fundamental acts of worship in Islam. It involves specific physical and verbal rituals and is performed five times a day at prescribed times.

### 3.16 Shariah:

Definition: Overall legal and regulation of Allah pertaining to life and welfare of mankind for the prosperity of life in this world and in the hereafter.

Elaboration: Shariah refers to the body of Islamic law and regulations that govern various aspects of a Muslim's life. It encompasses moral, ethical, and legal principles based on the teachings of Islam. Shariah guides not only personal conduct but also societal and economic matters.



### 3.16.1 Shariah Compliance:

Definition: Conformity to Shariah.

Elaboration: Shariah compliance means adhering to the principles and guidelines outlined in Shariah law. This concept is significant in the context of hospitality services to ensure that offerings and practices are in line with Islamic legal and ethical standards.

### 3.16.2 Shariah Law:

Definition: Communication from Allah concerning the conduct of the mukallaf, which consists of a demand (commandments and prohibitions) and option or an enactment.

Elaboration: Shariah law encompasses divine guidance provided by Allah through commandments, prohibitions, and optional practices. It is a comprehensive framework that regulates both religious and worldly matters for the benefit of individuals and society.

## **Assessment I**

**What is the significance of having standardized terms and definitions in a document like MS 2610:2015?**

- 1. Choose one term from the standard's glossary and provide a detailed explanation of its meaning.**
- 2. Explain why it's important for all stakeholders in the tourism industry to understand and use these standardized terms and definitions.**

## **Assessment II**

**Scenario Analysis: Given a scenario involving a Muslim-friendly hospitality service, identify and define key terms that apply to the situation**



## **General Requirements**

### **4. General Requirements:**

This section covers the fundamental requirements for Muslim-friendly hospitality services. It places responsibility on management for leadership, commitment, and integration of these requirements into business processes. It also highlights the importance of resources, effective communication, and the continuous improvement of the system. It's vital to have all relevant roles clearly defined and responsibilities assigned.

This section of MS 2610:2015 outlines the overarching principles and responsibilities that organizations in the hospitality industry must adhere to in providing Muslim-friendly services. It lays the foundation for the effective implementation of the standard and sets the tone for the commitment required at the management level.

#### **4.1 Management Responsibility:**

In this subsection, the standard emphasizes the crucial role that management plays in the success of Muslim-friendly hospitality services. Management is responsible for:

**Establishing the MFHS Policy and Objectives:** This means creating a clear and comprehensive policy that aligns with the purpose of the organization. It should outline a framework for setting objectives related to Muslim-friendly services, demonstrate a commitment to meeting applicable requirements, and show dedication to continuous improvement.

**Integration of MFHS Requirements:** Integrating Muslim-friendly service requirements into the organization's business processes ensures that all



operations align with these principles. This integration is essential for the consistent and effective provision of services.

**Resource Availability:** Ensuring that the necessary resources, whether they be financial, human, or physical, are available to provide Muslim-friendly services. Adequate resources are vital for the successful implementation of these services.

**Communication of Importance:** Management should communicate the significance of effective MFHS management and the importance of conforming to the MFHS requirements throughout the organization. This includes making sure that all employees understand the cultural and religious sensitivities involved.

**Achieving Intended Outcomes:** The MFHS management system should be designed to achieve its intended outcomes, such as providing high-quality services that meet the requirements of Muslim travelers. This ensures that the system is not just a formality but a tool for genuine improvement.

**Support and Leadership:** Management should provide support and guidance to all personnel, encouraging their active participation in the effectiveness of the MFHS management system. This support fosters a culture of compliance and sensitivity to the needs of Muslim travelers.

**Promoting Continual Improvement:** Management is responsible for driving continuous improvement in the delivery of Muslim-friendly services. This could involve seeking feedback, analyzing performance data, and making necessary adjustments to enhance services continually.

**Supporting Other Relevant Management Roles:** Beyond their own roles, management should support other relevant roles within the organization to



demonstrate leadership in their specific areas of responsibility, thus ensuring a holistic approach to Muslim-friendly services.

#### 4.2 Personnel and Responsibility:

This subsection addresses the importance of personnel within the organization and their responsibilities:

**Competence Determination:** Organizations must assess the competence required for personnel engaged in tasks affecting the performance of Muslim-friendly services. This includes ensuring that employees have the necessary knowledge and skills to meet the specific needs of Muslim travelers.

**Competence Development:** Where necessary, actions should be taken to enhance personnel competence. This may include training, mentoring, or reassignment. The effectiveness of these actions should be periodically evaluated to ensure personnel are adequately prepared.

**Non-discrimination:** Organizations should provide a work environment that is non-discriminatory, ensuring that employees are not required to compromise their religious obligations while performing their duties. This emphasizes cultural and religious sensitivity.

#### 4.3 MFHS Management System:

This subsection underlines the importance of establishing, implementing, maintaining, and continually improving the MFHS management system. The system should encompass all processes and interactions necessary for the provision of Muslim-friendly services.



#### 4.4 Training:

Here, the standard requires organizations to provide training to all personnel whose work affects the performance of Muslim-friendly services. This training ensures that employees understand the cultural and religious aspects involved in catering to Muslim travelers.

#### 4.5 Documentation and Storage:

The organization should establish documented procedures that define the controls needed for the identification, storage, protection, retrieval, retention time, and disposition of records related to Muslim-friendly services. This is essential for record-keeping, compliance, and quality assurance.

#### 4.6 Communication:

Effective communication is crucial for the successful implementation of Muslim-friendly services. The management must ensure that appropriate communication processes are established within the organization. This includes communicating compliance with Shariah requirements and the effectiveness of the MFHS system. Additionally, the organization should determine the need for internal and external communications relevant to the MFHS management system, specifying what to communicate, when to communicate, and with whom to communicate.

This section of MS 2610:2015 underscores the importance of management commitment, personnel competence, and the effective implementation of the MFHS management system. It sets the stage for successful compliance with



the standard's requirements and the provision of Muslim-friendly services in the hospitality industry.

#### **Assessment I**

- 1. Why is it essential for management to demonstrate leadership and commitment in the context of Muslim-friendly hospitality services?**
- 2. Describe the components of a Muslim-friendly hospitality services (MFHS) policy and their importance.**
- 3. Explain the role of a trained Muslim officer in ensuring effective implementation of MFHS.**

#### **Assessment II**

**Role-Playing:** Assume the role of a manager of a hospitality establishment. Develop a fictional MFHS policy that aligns with the requirements in the standard.

**Case Study:** Analyze a real-world case where a business failed to demonstrate leadership and commitment to MFHS. Identify the consequences and suggest improvements.



## **Specific Requirement**

### **5. Specific Requirements:**

This is the core of the standard, outlining specific requirements for different facets of the hospitality industry catering to Muslim travelers.

#### **5.1 General:**

Under the general requirements for Muslim-friendly services, the standard addresses the following key aspects:

**Accommodation:** This part of the standard emphasizes the importance of providing clean and well-maintained rooms that meet the specific needs of Muslim guests. It includes requirements for prayer space (qibla direction), washroom amenities, and more. Ensuring the comfort and compliance of Muslim guests is the primary goal in the accommodation segment.

**Tour Package:** The requirements for tour packages focus on the complete travel experience for Muslim travelers. This includes safe ground transfers, the selection of products and services that align with Islamic values, itineraries that include time for prayers and meals during Ramadan, and the provision of halal food. Additionally, it mandates the inclusion of a Shariah-compliant travel protection plan.

**Tourist Guide:** For tourist guides, the standard sets requirements for credentials, conduct, and appearance. It also emphasizes the need for guides to be well-versed in the specific requirements of Muslim travelers. This includes providing information on prayer times, facilitating prayer sessions, and ensuring that



restaurants and eateries are halal-certified. The role of the tourist guide is to enhance the travel experience for Muslim guests by providing guidance and cultural sensitivity.

## 5.2 Accommodation:

This subsection delves deeper into the specific requirements for accommodation facilities in the context of Muslim-friendly services. It covers aspects such as room conditions, facilities, and services:

**Rooms:** The standard requires that rooms are not only clean and well-maintained but also suitable for Muslim guests. This includes having a clearly marked qibla direction verified by a competent authority, adequate floor space for prayers, and appropriate washroom amenities. It also mandates that alcoholic beverages and intoxicants should not be stored in room refrigerators.

**Recommended Provisions:** The standard encourages the inclusion of additional provisions for Muslim guests, such as sajjada (prayer rugs), clean female prayer garments, information on prayer times, and translated copies of the Quran.

## 5.3 Tour Package:

This section is dedicated to the specific requirements for tour packages, ensuring that every aspect of the travel experience is in compliance with Islamic values:

**Accommodation:** The travel agent must ensure that accommodations included in the tour package meet the standards specified in section 5.2. This extends the responsibility to ensure the overall quality and adherence of accommodation services to Islamic principles.



**Ground Transfers:** Transportation used for ground transfers must comply with safety and regulatory requirements. The travel agent is responsible for ensuring that the suppliers and subcontractors involved in transportation meet the relevant standards of the standard.

**Product Selection:** The selection of tourism products included in the package should reflect Islamic values and exclude activities deemed non-permissible according to Shariah, such as gambling, non-Muslim worship places, and more.

**Itinerary:** The itinerary should incorporate scheduled times for prayers, sahur, and iftar during Ramadan, ensuring that the travel experience aligns with the religious practices and requirements of Muslim travelers.

**Facilities:** The travel agent should ensure that selected tourism products have the appropriate facilities, such as musalla and washrooms, or provide easy access to these facilities. Cleanliness and good maintenance of these facilities are also important.

**Food and Beverages:** All food and beverages included in the package must be certified halal by a competent authority. If the package does not include food and beverages, the travel agent should provide a list of halal-certified restaurants in the vicinity.

#### 5.4 Tourist Guide:

This subsection addresses the specific requirements for licensed tourist guides:

**Credentials:** Tourist guides must possess a valid license, the necessary skills, language competence, and meet all legal requirements to give tours in their area. This ensures that guides are qualified to provide informative and culturally sensitive tours.



**Code of Conduct:** Licensed tourist guides should follow a code of conduct and ethics imposed by relevant authorities. This sets the standards for professionalism, behavior, and cultural sensitivity.

**Appearance:** Guides must dress modestly and professionally, and for female Muslim personnel, wearing a headscarf is highly recommended. This emphasizes the need for guides to present themselves respectfully and in accordance with Islamic values.

**Muslim-Friendly Services:** Tourist guides providing Muslim-friendly services should have basic knowledge of the requirements for Muslim travelers. They should keep guests informed about prayer times, facilitate prayer sessions, ensure that restaurants are halal-certified, and provide guests with a list of halal-certified eateries in the absence of halal food.

This detailed elaboration of the "5. Specific Requirements" section underscores the specific expectations and guidelines for accommodation, tour packages, and tourist guide services in the context of Muslim-friendly hospitality. It highlights the importance of catering to the cultural and religious needs of Muslim travelers and ensuring a high standard of service that aligns with Shariah principles.

## **Assessment II**

- 1. What specific requirements does the standard outline for accommodations, as mentioned in section 5.2?**
- 2. Why is it important for travel agents to ensure that their packages adhere to the requirements of the standard?**
- 3. Describe the key responsibilities and conduct expected from licensed tourist guides providing Muslim-friendly services.**

## **Assessment II**



**Design a Brochure:** Create a brochure for a travel agency promoting a Muslim-friendly tour package. Ensure it includes all the specific requirements outlined in the standard.

**Interactive Map:** Design an interactive map of a hotel room, highlighting areas that meet the specific requirements for accommodations.



## **Legal Requirement**

In the context of Muslim-friendly hospitality services, it's crucial to consider the legal framework and requirements that govern various aspects of the industry. These legal requirements help ensure that services comply with established standards and regulations. Here are some key legal aspects to consider:

**Halal Certification:** In many countries, including Malaysia, there are legal requirements related to halal certification for food and beverage establishments. These regulations specify the process for obtaining and displaying halal certification. Compliance with these regulations is essential for serving halal food to Muslim guests.

**Tourism Industry Regulations:** The Tourism Industry Act, such as Act 482 in Malaysia, is a legal framework that governs the operations of travel agents, tour operators, and other tourism-related businesses. Compliance with this act is mandatory for businesses operating in the tourism sector.

**Food Safety Regulations:** Food safety regulations are applicable to all food service establishments, including those offering Muslim-friendly services. Compliance with these regulations ensures the safety and quality of the food served to guests.

**Consumer Protection Laws:** These laws protect the rights and interests of consumers, including travelers. Compliance with consumer protection laws is important in ensuring fair and transparent business practices in the hospitality industry.

**Local Health and Safety Regulations:** Compliance with local health and safety regulations is crucial to maintaining a safe and healthy environment for guests.



This includes regulations related to sanitation, fire safety, and emergency preparedness.

**Trade and Business Licensing:** Businesses in the hospitality industry must obtain the necessary licenses and permits to operate legally. This includes licenses for operating accommodations, restaurants, and travel agencies.

**Labor Laws:** Labor laws govern employment practices within the hospitality industry, including regulations related to wages, working conditions, and employee rights. Compliance with labor laws is essential to ensure fair treatment of employees.

**Intellectual Property and Trademark Laws:** These laws protect the intellectual property and branding of businesses within the hospitality industry. Compliance ensures that businesses respect trademark rights and avoid copyright infringement.

**Privacy and Data Protection Laws:** In an era of digital services, it's important to consider privacy and data protection laws, especially when handling customer information and reservations.

**Accessibility and Inclusivity Laws:** Ensuring accessibility for all guests, including those with disabilities, is often mandated by law. Compliance with accessibility regulations is important to provide equal access to services.

These legal requirements vary from one jurisdiction to another, so businesses offering Muslim-friendly hospitality services must be aware of and adhere to the specific laws and regulations applicable in their region. Compliance with these legal requirements is essential to operate legally and maintain the trust of customers and regulatory authorities.



## **Assessment II**

- 1. How do legal requirements, such as halal certification and tourism industry regulations, impact the operation of Muslim-friendly hospitality services?**
- 2. Discuss the importance of compliance with food safety regulations for establishments serving Muslim travelers.**
- 3. Provide an example of a legal requirement that applies to businesses operating in the hospitality industry.**

## **Assessment II**

**Legal Case Study: Analyze a legal case related to the operation of a Muslim-friendly hospitality service. Discuss the implications and lessons learned**



## **Compliance**

### 7. Compliance:

This section clarifies how compliance with the standard is assessed. Depending on the type of service provided (accommodation, tour packages, or tourist guide services), there are specific requirements that must be met to demonstrate compliance. This section provides a framework for organizations to ensure they align with MS 2610:2015.

This detailed elaboration of MS 2610:2015 highlights the importance of Muslim-friendly hospitality services and the various requirements necessary for compliance. It covers accommodation, tour packages, and tourist guides, ensuring that the needs and expectations of Muslim travelers are met, while also promoting cultural sensitivity and adherence to Shariah principles.

Compliance is a critical aspect of ensuring that Muslim-friendly hospitality services meet the standards and expectations outlined in MS 2610:2015. It involves adhering to specific requirements and regulations to provide a consistent and high-quality experience for Muslim travelers. Here are key points related to compliance:

**Regulatory Alignment:** Compliance with MS 2610:2015 means aligning the practices and services of Muslim-friendly hospitality establishments with the requirements set forth in the standard. These requirements encompass various aspects, including halal food preparation, prayer facilities, and cultural sensitivity.



**Consistency and Quality:** Compliance ensures that services are delivered consistently and of high quality. This is crucial for meeting the expectations of Muslim guests and maintaining their trust.

**Halal Certification:** Compliance involves obtaining and maintaining halal certification for food and beverage services. This certification is a legal and religious requirement for serving halal food to Muslim travelers.

**Documentation and Record-Keeping:** Establishments must maintain documentation and records to demonstrate compliance with the standard. This includes records related to halal certification, staff training, and customer feedback.

**Customer Satisfaction:** Compliance with MS 2610:2015 aims to enhance customer satisfaction by meeting the specific needs and preferences of Muslim travelers. Satisfied customers are more likely to return and recommend the establishment to others.

**Continuous Improvement:** Compliance is an ongoing process that involves continual improvement. Establishments should regularly review their practices and seek ways to enhance their Muslim-friendly services.

**Training and Awareness:** Ensuring that all staff members are aware of and trained in compliance with the standard is essential. This includes training on cultural sensitivity, food preparation, and accommodating the needs of Muslim guests.

**Auditing and Certification Bodies:** Compliance may involve working with auditing and certification bodies that assess and verify adherence to the standard. Establishments may undergo audits to confirm their compliance status.



**Local and International Regulations:** Compliance extends beyond the standard to local and international regulations. Establishments must ensure that they meet all legal requirements related to halal food, tourism, health and safety, and more.

**Cultural Sensitivity:** Compliance with the standard includes demonstrating cultural sensitivity and understanding of the religious and cultural practices of Muslim guests. This includes respecting prayer times, offering prayer facilities, and providing information on local halal services.

**Communication:** Clear communication with guests regarding the establishment's compliance with MS 2610:2015 is essential. This includes providing information about halal food options, prayer facilities, and other relevant services.

**Customer Feedback:** Feedback from Muslim travelers is valuable for assessing compliance and making improvements. Establishments should actively seek and respond to customer feedback to enhance their services.

**Public Image:** Compliance contributes to a positive public image. Establishments that are known for their commitment to providing Muslim-friendly services can attract a larger share of the Muslim travel market.

In summary, compliance with MS 2610:2015 is integral to providing Muslim-friendly hospitality services that meet the requirements of Muslim travelers. It encompasses regulatory alignment, quality assurance, documentation, customer satisfaction, training, and continuous improvement. Establishments that prioritize compliance can build a strong reputation and cater effectively to the needs of their Muslim guests.



### **Assessment I**

- 1. Explain how compliance contributes to maintaining consistent and high-quality Muslim-friendly hospitality services.**
- 2. Describe the steps involved in ensuring that staff members are aware of and trained in compliance with the standard.**
- 3. How can feedback from Muslim travelers be used as a valuable tool for assessing compliance and making improvements?**

### **Assessment II**

**Mystery Challenge:** Develop a mystery challenge where you need to identify compliance issues within a fictional hospitality establishment. Propose solutions.

**Compliance Checklist:** Create a checklist for ensuring compliance with MS 2610:2015 in a step-by-step format.



## **Bibliography**

*MS 2610:2015 - Muslim Friendly Hospitality Services Requirements*

*MS 1500: Halal food - Production, preparation, handling, and storage - General guidelines.*

*Tourism Industry Act 1992 (Act 482): Legislation related to the tourism industry in Malaysia.*

*MS 2393:2013: Malaysian Standard for definitions related to the tourism and hospitality industry.*

*MS 1900:2014: Malaysian Standard for terminology and definitions related to Shariah and Halal concepts.*

*Islamic Law and Shariah: Relevant Islamic legal and regulatory texts pertaining to hospitality and tourism.*

*Relevant International Standards: Any international standards adopted or referenced within MS 2610:2015.*

*Industry Best Practices: Documents and sources outlining best practices in Muslim-friendly hospitality services.*



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