

## Study on Muslim Friendly Spa: A Conceptual Framework

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### Abstract

Increasing awareness toward healthy lifestyles and pleasant personality attracts people to visit a spa and wellness center, particularly to the career and working women. It is a place that caters to the need for beauty treatment that can restore, refresh and rejuvenate their body conditions. Spa and wellness center, which offer the products and services according to Shariah principles are often branded as Muslim Friendly spa. It is gaining popularity with the emergence of great numbers of Muslim Friendly spa in certain countries such as Malaysia. However, there is limited study focused on Muslim Friendly Spa since spa and wellness is a new field to be segmented in Muslim Friendly Tourism hospitality and services. Hence, this paper aims to propose a general framework in conceptualizing the characteristics of Muslim Friendly spa and differentiate it with conventional spa. The success of developing Muslim Friendly Spa must be guided by the adoption of Shariah principles, Islamic teaching and values in all aspects of spa operations. From the proposed framework, it will provide an understanding pertaining to the Muslim Friendly spa by exploring the concept together with the elements which enact the industry. In accomplishing this paper, the library research method approach will be employed to evaluate the available resources related to the topic to meet the objective and provide the deliverables. The significance of this paper lies in the fact that it will bring a new dimension to the spa industry, particularly the spa industry players, individuals and business communities to create innovative services for Muslim users. The outcome of this paper will contribute to the body of knowledge and may provide for the expansion studies of implementation Muslim Friendly spa concept.

**Keywords:** Spa and Wellness, Muslim Friendly Spa, Hospitality Services, Shariah Principles, Conceptual Framework, Malaysia.

## Introduction

Spa is a place that caters to the need for health and beauty treatment that can restore, refresh and rejuvenate their body conditions. As for the definition, no "official" or definite meaning has been agreed (Tawil, 2011). The word of "SPA" based on the Latin phrase "Solus per aqua" means "health by water" as stated in the Oxford English dictionary while Loverseed (1998) as cited in (Tawil, 2011) described as "a place with mineral springs considered to have health-giving properties". The Global Wellness Institute (GWI) presents a more flexible meaning which is "establishment that promotes wellness through the provision of therapeutic and other professional services aimed at renewing the body, mind and spirit (Halim & Mohd Hatta, 2017). Meanwhile, World Health Organization (WHO) stated the increase awareness and the need for a state of wellness including physical, mental and social well-being is a reason of increasing demand for spa products and services (Halim & Mohd Hatta, 2017) couple with safe and trusted products in wellness packages with the soothing and relaxing environment (Halim & Mohd Hatta, 2017; Yaman, Alias, & Ishak, 2012).

In Malaysia, this industry has been gaining its popularity since 2002 with the growth over 200% since 2002 as reported in the Intelligent Spa (Yaman et al., 2012). Its popularity is gradually rising, and its growth becomes more expanding year by year, while in 2014 wellness segment in Malaysia also shows a positive growth up to 10% (OxfordBusinessGroup, 2016). Because of this reason, the government had granted various plans to kick off this industry to be one of the income generators in the national economy. Apart from that, the government also segmented spa industry as one of tourism products to be marketed through various prospect areas in the tourism industry such as spa and wellness tourism, health tourism and medical tourism. It regards as a wise approach since travel and tourism are highly important as a one of the largest contributors to the Malaysian economy.

As Muslims are the majority populations in Malaysia, a spa and wellness center with Muslim friendly concept is becoming one of the new spa products that bring a huge potential to tap on this lucrative market. Increasing understanding of Islamic teachings and preference of Islamic-based products are the key factors in the emergence of this type of spa (Halim & Mohd Hatta, 2017; Othman, Halim, Hashim, Baharuddin, & Mahamod, 2015; Yaman et al., 2012). While the nation faces fierce competition from Balinese and Thailand spa (OxfordBusinessGroup, 2016; Yaman et al., 2012) combined with negative perception towards this industry (HealthInvestorAsia, 2016; OxfordBusinessGroup, 2016), Muslim Friendly spa is an innovative product to dispel bad perceptions and boost positive awareness towards industry. Therefore, there is a significant to capture this market and develop this niche spa product to be more marketable with the increasing number of Muslim populations worldwide along with the arise trend of Muslim friendly tourism and destination in the world. Hamman (public bath) or Islamic spa is not new in Islamic civilization where it is a place for performing deep cleansing and purification of body. However, the usage of hammam has been debated among Muslim scholars where the major concern among them is the openness of *aurah* which is in the worst case could incite the indecent thought and behavior. At the age of the Prophet (PBUH), women were being warned to not entering the public bath as recorded by At-Tirmidhi;

The Prophet (PBUH) said: "Whoever believes in Allah and the Last Day, then he is not to let his wife enter the Hammam, and whoever believes in Allah and the Last Day, then he is not to enter the Hammam without an *Izar* (lower garment). (Hadith At-Tirmidhi, Vol. 5, Book 41, Hadith no. 280)

Nevertheless, since hot baths have healing benefits, later Muslim women are allowed to go to the *Hamman* for treating illnesses and after giving childbirth as narrated by 'Abdullah Ibn Amr;

The Prophet (PBUH) said: After some time, the lands of the non-Arabs will be conquered for you, and there you will find houses called *hammam* (hot baths). so, men should not enter them (to wash) except in lower garments, and forbid the women to enter them except a sick or one who is in a child-bed (Sunan Abi Dawud, *Book 33, No.4011*)

Although, Muslim scholars have drawn some rules concerning the *hamman*, the improvement is needed to ensure it is relevant and updated with the current situation. An official model or framework portrayed the concept of *hamman* or spa which in line with the Shariah principles is highly essential. Otherwise, it becomes one of the issues resulted in misunderstanding among industry players as well as the self-proclaiming issue. For this reason, this paper aims to discuss the important elements in conceptualizing the framework of Muslim Friendly spa and differentiate it with conventional spa.

### Overview of the Global Spa Market

Spa is becoming one of revenues in the national economy as the rising consciousness of healthy lifestyle along with the trend of including spa and wellness services in tourism packages activities as an added value to attract tourists. The spa and wellness travel sector will show a significant growth in the future due to several factors such as lengthening a good health among baby boomer's generation, increasing of individuality awareness toward health and longevity, availability of wellness products and globalization spreads out the wellness lifestyle philosophies (Centers & Zasa, 2010; Dimon, 2013).

Malaysia Healthcare Travel Council also emphasizes this sector as one of the fastest growing trends in medical tourism nowadays (MHTC, 2016). The GWI released an industry report showed the global wellness tourism industry includes spas and more health-orientated treatment centers has generated revenues of \$494bn in 2013 while \$94bn represented the global spa industry with 7.7% of growth rate and European nations as dominance (OxfordBusinessGroup, 2016). Halim & Mohd Hatta, (2017) said GWI also expected the growing demand for the wellness industry worldwide as it showed an increase of 10.6% of growth rate compared to the year 2013. In addition, Asia-Pacific is the fastest-growing region for wellness tourism, with 151.9m wellness-related tourism trips in 2013 (OxfordBusinessGroup, 2016). Meanwhile GWI illustrated Morocco as a key role in the Middle East-North Africa (MENA) region in booming up their spa sector with USD1.7 billion of total revenues in 2013 at a growth rate of 134% from 2007 and to be projected USD16.6 billion in 2017 (The Spa Association, n.d.).

Another report released by Technavio expected that the global destination spa market is projected to pull off USD 15 billion, growing at a CAGR of almost 9%. Increasing world economic situations is contributing to the growth of the destination spa in upcoming five (5) years where the primary customer is wellness tourists with 15% of them visiting this spa while having their vacation (MHTC, 2016).

In fact, the spa and wellness industry are a marketable with promising future where economic development, globalization, urbanization, health concerns and religions (Othman et al., 2015) as driving factors. This industry has been diversified with a range of interests and trends such as the *Onsen*/hot spring in Japan, Thai and Balinese massage, Middle Eastern and African with their *hammams*, *Rasul*/mud and sand bathing, Indian Ayurveda and yoga,

Traditional Chinese Medicine as well Malay healing ritual known as Malaysian massage. In addition, there is a rising trend of Islamic tradition ingredients from the Middle East, Africa and Malaysia such as Turmeric, Freekeh, Fenugreek, Teff, Turmeric, Boabab fruit and oil, Black Seed oil, Harissa and Frankincense (Othman et al., 2015; Spafinder Wellness 365, 2015).

### **Spa Industry in Malaysian**

**Overview of the spa industry:** In Malaysia, this industry had shown a good development and progression compared to 20 years ago since it is able to attract the attention of tourists. According to (Othman et al., 2015) stated that the spa industry in Malaysia has huge potential since the industry had shown excellent progress in the past ten years. Malaysia government has focused the attention to boost up this industry through the National Key Economic Areas (NKEAs) under Tourism sector. By including spa industry into one of Entry Point Projects (EPPs), it has been targeted to contribute about RM374.1 million into national gross national income with 3540 projected jobs by 2020 (PEMANDU, 2013). Malaysians are thus encouraged to engage in the spa industry due to its potential in generating high income.

The government aims to develop local expertise and improve the regulation of the spa industry through two (2) core projects which are Spa Therapy Training Program and Centre of Excellences (COEs) (PEMANDU, 2013). Currently, seven (7) COEs get a mandate from the government to lead spa therapist training program, namely Energy Academy, Stella-In Beauty Academy, Langkawi International Spa Academy, Jari Jari Academy, Beaubelle Academy, YTL International College Management and Karisma Merdu (OxfordBusinessGroup, 2016). The projects aim to improve the quality of spa, develop local spa therapy experts and reduce the dependency towards foreign spa therapists. Since the COEs started the spa therapist training in 2015, around 350 graduations have successfully completed this training (OxfordBusinessGroup, 2016).

The National Spa Council as well has been established in 2011 to regulate and address issues concerning spa industry. They officially developed the Star Spa Rating System and currently used by the Ministry of Tourism and Culture. Rating and accreditation of spas in Malaysia are the national initiative aimed to uplift and regulate the burgeoning spa industry (PEMANDU, 2013). Based on the statistic spa classification until November 2016, the number is increasing from 226 in 2014 to 247 spas with 99 of four and five stars (Ministry of Tourism and Culture Malaysia, 2016; PEMANDU, 2013) This initiatives are designed and implemented in order to clean up the spa industry in Malaysia.

### **The Development of Muslim Friendly Concept in Malaysian Spa Industry**

Recently, there has been growing interest in the Malaysia spa industry about the Muslim Friendly spa concept or more familiar with the term of Muslimah spa. According to report 2015 of Spafinder Wellness 365, this concept was predicted to become more popular as it is listed as the Top 10 Spa and Wellness Trends for 2015 (Othman et al., 2015). As for the development of Malaysian spa industry, this concept has been well known in public as many spas are practicing it. They aim to cater the needs of Muslim women toward spa, beauty and health treatments since Muslim must take into consideration of Shariah requirement in fulfilling their needs. Religion thus (Othman et al., 2015) is the major influence in the establishment of Muslim Friendly spas because religion determines the ways to do things, practices and social behaviour (Delener, 1994).

The Muslim Friendly spa concept as well was developed as one of the business practices to compete against the conventional spas and distinguish from Balinese or Thailand

spa concept since these concepts have been monopolizing the spa industry in Malaysia. The label of Muslim Friendly makes spa more feasible to appeal Muslim spa goers since Shariah compliant elements are being implemented. The use of Halal product, gender segregations in treatments and procedures, Shariah compliance in treatments & procedures and physical construct elements are the elements in the Muslim Friendly spa. As for industry practices, one Muslim Friendly spa known as Nu'della Malaysian Holistic Spa are developed its own Islamic spa practices (ISP) which is recognized by JAKIM (Othman et al., 2015; Yaman et al., 2012). However, the usage of this ISP is limited for the franchiser and its franchisee. No spas other than them are entitled to use the ISP guidelines due to private and confidential. Yaman et al., (2012) have mentioned some of the Shariah Compliant elements practiced by ISP included:

- Beauty therapist segregation by sex
- Separate rooms and services among women and men
- Concept and internal decoration that compatible with religion of Islam
- Using beauty products from halal sources
- Design of space planning is closed and hidden from non-*muhrim's* view
- Provide *musollah*/ praying area
- Begin a treatment with the reading of verses from Al-Quran
- Hiring Muslim women or men employees and they must cover their *aurah*
- Neglecting prayers until overpass prayer times
- No hair dye with black colour and shaves the eyebrow.

In addition, for ensuring spa products and services to be complied with Shariah requirements, Halim & Mohd Hatta, (2017) has recommended several suggestions including:

- Ingredients of spa products must be from halal sources, halal-certified products are recommended.
- Unsafe and harmful ingredients for the short or long-term usage are forbidden. Spa products must be validated and safely proven by authority bodies.
- The spa product is produced in a hygienic condition.
- No contamination with haram materials during storage, transportation and application of the spa product, such as using bristle from pig to apply a mask or essential oil from haram sources.
- The space inside the spa should be designed according to the Islamic teaching.
- Muslim workers and therapist and same gender as the customer.
- Prohibited practices and treatments in Islam must not be offered such as change the creation of Allah.

Muslim Friendly spa concept is thus more particular than a conventional spa to fulfil the unique needs of Muslim consumers. Taking care of the body and maintaining health while adheres to Shariah are the purpose of fulfilling the *Maqasid al-Shari'ah* in terms of healthcare and beautification.

However, this niche spa product is still at infancy stage. Currently no unified standard, guidelines or regulations to govern the Muslim Friendly spa in Malaysia (Halim & Mohd Hatta, 2017; Jaswir & Ramli, 2017; Othman et al., 2015; Yaman et al., 2012). The result of having no trusted standard, the spa operation of Muslim-friendly spas will be different among each other. Since they established Muslim Friendly spa concept based on the interpretations and judgments, the differences in attributes and elements of the spa will likely to happen. Hence,

resulted to the unstable and unstandardized elements among Muslim friendly spa in Malaysia (Othman et al., 2015).

### Healthy Lifestyle, Beauty and Wellness from the Islamic Perspective

Beauty is the divine nature (*fitrah*) created and given to human as a trial. Those who make use of it in accordance of Islamic teachings will gain protection from Allah. Otherwise, they will hold accountable for the wrongdoings. As beauty is *fitrah*, Islam is not against the idea of beautification and even encourages us to be in a beautiful state. In the book titled “The Lawful and Prohibited in Islam”, Yusuf al-Qardhawi has clearly explained upon the matter of beautification that Islam has permitted and required a Muslim to be careful about his appearance, dress decently, maintain his dignity and enjoy what Allah has created for the purpose of clothing and adornment (Halim & Mohd Hatta, 2017). While Islam never averts the efforts of Muslims in having beautiful appearance, they also must uphold the divine teachings which emphasize the concept of modesty and be cautious of *Tabarruj* (unlawful exposure of beauty) as mentioned in (Quran: 33:33):

{And abide in your houses and do not display yourself as (was) the display of the former times of ignorance}.

Islam also commands Muslims to pay attention to their intention (*niyah*) in regards of beautification, they must have good intention to be regarded as *ibadah* and be vigilant from sin of *ujub* (vanity) and *al-fitnah* (afflictions).

As the beauty is subjective, Islam describes beauty that comes with physical (*jasmaniyyah*) and spiritual (*ruhiyyah*) elements. Beauty should not be seen merely on attractive physical and appearance, but nice personality, kindness, good conducts and habits must be accentuated as well. Islamic teachings also highlighted the concept of cleanliness which the Prophet reminds us the cleanliness is part of *iman*. The reason is to underline its importance as a root cause of being healthy. Since health is a blessing and trust from Allah, taking a proper care of health either mind, body or soul is a religious duty of Muslims as corresponds with hadith of the Prophet (PBUH): “Every one of you is a guardian and is responsible for his charges” (Muslim, book 33, hadith 24), and “Your body has a right over you, your eyes have a right over you” (An-Nasai, Vol. 3, Book 22, Hadith 2393; Al-Bukhari, Vol. 7, Book 62, Hadith 127). Therefore, protection of *nafs*/soul has been underlined in *Maqasid Al-Shariah* which incorporates the importance of maintaining a healthy lifestyle to preserve the health and wellness either physically, mentally or spiritually.

Meanwhile, the meaningful hadith of The Prophet (PBUH): “There shall be no inflicting of harm on oneself (Ibn Majah, book 13, hadith 33)” also can be applied to the concept of a healthy lifestyle. Muslims should not associate and expose them with any form of harm that can endanger their health since causing harm to oneself is forbidden as Allah says: “Do not expose yourself to ruin (Al-Qur’an, 2:195). In addition, they also must take necessary precautions to prevent any form of harm, illness or injury from happened. Islam thus encourages and provides us with the essential directives to evade harm or illness from inflicting our health:

- Be dedicated in doing whatever is beneficial to his health
- Taking all preventive measures to protect against illness for prevention leads to health protection
- Take every care and be cautious to prevent injury
- Get appropriate medicine when ill

Muslims are encouraged to care for their personal health and appearance as well. Beauty and health products such as skincare, cosmetics, spa products, healthy drinks, shaping suits and pants are now commonly used to have a nice appearance and good health (Othman et al., 2015). Nowadays, spa and wellness centres are also frequently visited by Muslim women for body treatments and cures. However, they must be aware and not abandon Islamic teaching while visiting a spa which puts emphasis on covering *aurah*, getting treatment from the same gender, using halal and safe spa products. Spa owners also must offer services and products which are suited to the current situation of customer needs and provide the best advice to avoid money wastages by using unnecessary services or products.

### **Segmenting Spa into Muslim Friendly Tourism Hospitality Services**

Muslim friendly tourism is becoming one of the significant and lucrative tourism products along with the growth of the Halal industry worldwide. The rise of Muslim travelers year by year along with the demand in tourism with Muslim friendly services contributed to the expansion of this industry. Global Muslim Travel Index (GMTI) estimated that Muslim international travelers are projected to rise to 156 million by 2020 with the travel expenditure estimated to reach USD 220 billion and USD 300 billion by 2026 (Mastercard & CrescentRating, 2017).

Therefore, many countries either Muslim or non-Muslim are competing in promoting this lucrative product by improving the availability of Muslim friendly services in their countries. In addition, numerous numbers of research and journals have been carried out to enhance this niche product by finding out the needs and demands of Muslim travelers. A research done by COMCEC (2016) reported that Crescent Rating has portrayed the three (3) main components of Muslim Friendly Tourism where one of them is known as supply side key themes which refer to travel, hospitality and services, and facilities. Based on this component, the demand for Muslim friendly facilities and services has been pinned down, which includes Muslim friendly spa & wellness centers, Muslim friendly accommodation (hotels, resorts, etc.), Terminal & transportation services (airlines, train, cruises, etc.), attractions/theme parks and Muslim friendly tour & travel packages (COMCEC, 2016). Segmenting Muslim friendly spa adds value since Muslim travelers need to maintain their body conditions while on their trips.

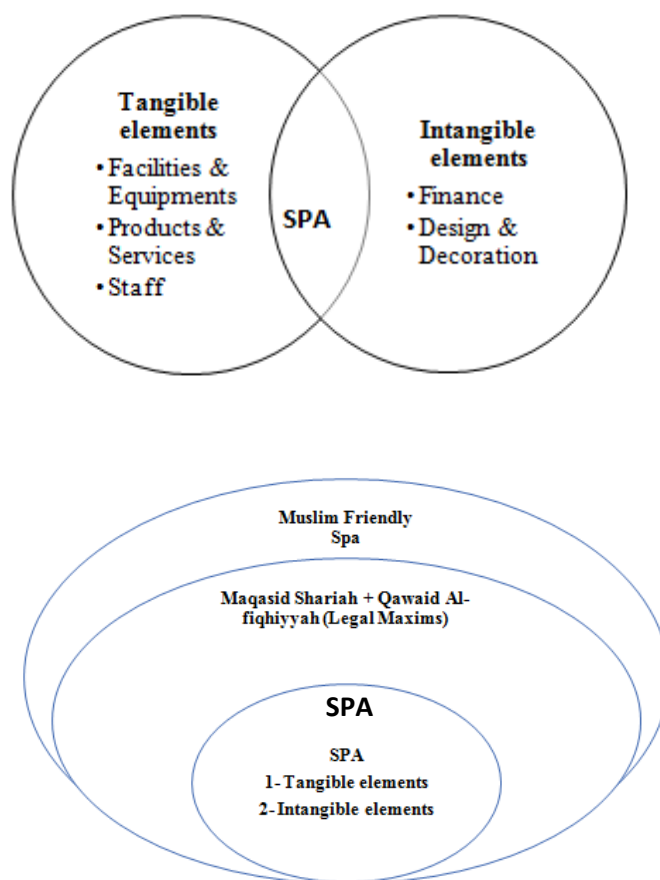
### **The Proposed Framework for Muslim Friendly Spa**

After discussion regarding the need of a Muslim friendly spa to cater the unique needs for Muslim consumers and segmenting into Muslim friendly tourism, hospitality and services, there is a need for the industries to develop a framework for Muslim friendly spa. This is in regard to the increasing number of this type of spa couple with the rising trend of Islamic tradition ingredients from the Middle East, Africa and Malaysia.

Therefore, the elements of the spa must be identified which include tangible and intangible aspects to ensure the entire operation is Shariah Compliant to accommodate the Muslim market. Capturing this new segment of Muslim friendly Tourism products and services, the initiative should be instigated by government and industry players by developing a framework in conceptualizing the fundamental elements of Muslim friendly spa.

All spa elements must incorporate with Shariah principles and values. Spa elements can be divided into two aspects which are tangible consists of facilities and equipment, products and services, staff. While intangible elements are focusing on design and decoration as well as finance matter (**Error! Reference source not found.**). Both aspects need t

o be integrated and complied with *Maqasid Al-Shari'ah* and *Qawaid Fiqhiyyah*, they will be set as a fundamental and guidelines for entire services offered.



### Maqasid Al-Shariah and Qawaid Al-Fiqhiyyah:

The word '*maqasid*' in the Islamic law means the objectives/purposes/intents/ends/principles behind the Islamic ruling (Jasser Auda, 2008) while '*al-Shariah*' denotes all commands revealed from Allah (Divine law) in beliefs and actions matter (Ahmad, 1998). Shariah principles can be explained as the principle of *Maqasid Al-Shariah*. Al-Juwaini proposes the purpose of Islamic law (Shariah) is the protection or the inviolability (*al-'Ismah*) for people's faith, souls, private parts, and money (Jasser Auda, 2008). Al-Qarafi incorporates purpose (*maqasid*) and good (*maslahah*) together and stated "*maqasid* is not valid unless it lead to fulfilment of some *maslahah* or avoidance of some mischief (*mafsadah*)" (Jasser Auda, 2008).

Muslim scholars have classified the entire range of *Maqasid al-Shariah* into three (3) level of classification based on its level of necessities, namely essential (*daruriyyat*), complementary benefits (*hajiyyat*) and the embellishment (*tahsiniyyat*) (Kamali, 2008). Al-Ghazali further classified essential (*daruriyyat*) into the 'preservation' (*al-hifz*) of the five (5) fundamental values, namely preservation of faith (*deen*), soul (*nafs*), mind (*'aql*), progeny (*nasl*), wealth (*mal*) (Jasser Auda, 2008; Kamali, 2008). As for the spa and beauty care matters, it falls onto the embellishment (*tahsiniyyat*) aspect which refers to the nature of desirability as seeking to attain refinement and perfection in the customs and conduct of people (Kamali, 2008)..

Adopting Shariah as guiding principles in healthcare and beautification matters is obligatory to ensure we are not going beyond the limitation. Any obsessions to become healthy and beautiful to the extent of neglecting Shariah must be restrained for instance intentionally change the creation of Allah. Hence, *Maqasid Al-Shariah* must be maintained in healthcare and beautification matters to avoid arbitrary acts also it should be supported with the *Qawaid al-Fiqhiyyah* (Legal Maxim) to make a firm decision and reliable to practice in the fields (Kasule, 2011). The examples of *Qawaid al-Fiqhiyyah* that can be practiced in this area are:

- a. الأصل في الأشياء إباحة : (It is a fundamental principle that a thing shall remain as it was : originally)
- b. الأمور بمقاصدها - (Matters are determined according to intention)
- c. لا ضرر ولا ضرار - (Injury may not be met by injury)
- d. جلب المصالح ودرء المفاسد - (Bring interest and ward off evil)
- e. لا مسأغ للاجتهاد في مورد النص - (Where there is a text there is no room for interpretation)

The importance of preserving *Maqasid Al-Shariah* has been described clearly in the Quran as a custodian of human welfare by creating benefits to them and avoiding harm as Allah SWT says in (Quran 2:185):

*Meaning: "(With this decree), Allah desires your wellbeing, not your discomfort"*

**Muslim Friendly Spa:** It is one of the spa that offers professional spa services in accordance with Islamic or Shariah Law in terms of services, management and products (Halim & Mohd Hatta, 2017). This type of spa is not merely limited to provide halal products and segregation services between men and women, but the operation throughout the spa need to be managed based on Shariah principles and values. Tangible and intangible elements of Muslim Friendly spa must act in accordance with Shariah principles including;

**Facilities & Equipment:** Assurance of guest safety and security while staying in the spa, the area of the spa is a non-smoking zone. Providing *musolla* (prayer room) for customers to perform their *solah* and equipped with sufficient of the ventilation system.

**Products & Services:** The materials used in the treatment are safe and halal, no product used is from non-halal sources, no services & treatment which change the creation of Allah (e.g. shave the eyebrow, wig treatment). No hair dye with black color and no following services allowed to be performed at the spa such as gambling, karaoke, snooker, dancing, entertainment shows and so on.

**Staff:** Beauty therapist segregation by sex, uncover *aurah*, neglecting prayers until overpass prayer times, the Muslims dress code/attire should be imposed, and providence of the gender specific changing room as well as employed Muslim & women employees. The management should hire a certain number of Muslim staff and provide suitable resources for them to perform their right as a Muslim, maintaining the safety and well-being of spa workers and provide preventive measures to protect spa workers from being violated by spa customers, providence of the prayer room for staff, provision of training to staff to be friendly and helpful.

**Finance:** Should pay the *zakah* (if it is owned by a Muslim) or sponsors a social responsibility program (for a non-Muslim) each year. Islamic finance also prohibits interest (*riba*) since it derives to unfair economic. In addition, Islamic insurance (*Takaful*) to the workers is much recommended.

**Design & Decoration:** Islamic design & decoration should be used in the property (for example, no picture/ sculpture of living beings). The design of the space planning which is

closed and hidden from non-*mahram* view with appropriate lighting must take into consideration. The Muslim Friendly spa must separate the use of rooms and the different services to clients both men and women.

### Conclusion

Muslim Friendly spa is an innovative business initiated with the aim to cater Muslim needs while they are visiting spa for treatments that can refresh, restore, recharge and rejuvenate their body conditions. The initiative of developing the framework for Muslim Friendly spa in Malaysia is essential because the industry players aware and recognize the huge potential and market comes from the Muslims today who are conscious about healthy lifestyle while upholding Shariah and Islamic teachings. The framework for Muslim Friendly spa is essential to be applied by the government to improve and upgrade the current practices to fulfill the unique needs of Muslims. It also reduces the confusion and misunderstanding towards the concept among industry players which later resulted to non-standardization and unstable pattern.

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