Muslim Loyalty in Halal Digital Recreation: The Role of Experience Quality and Value

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Abstract. This research delves into the loyalty of Muslims towards Halal Digital Recreation (HDR), encompassing the assessment of experience quality and the role of perceived value in cultivating loyalty. Data was gathered by distributing self-administered questionnaires to Muslim communities that had engaged in halal digital recreation. A total of 345 valid questionnaires were collected, and the hypotheses were assessed using the partial least squares method. The study's outcomes underscore the significance of perceived experiential value as a pivotal determinant of loyalty. Concurrently, the research demonstrated that perceived value played a pivotal role in influencing consumer loyalty. Lastly, it elucidated that, among the determinants of loyalty, experiential quality exerted the most substantial influence on user loyalty. These findings hold practical implications, suggesting that businesses can leverage these factors to develop halal digital recreation, thereby enhancing the loyalty of Muslim users. Furthermore, this study contributes to the existing body of knowledge by shedding light on the factors that impact Muslim loyalty within the realm of halal digital recreation.

Keywords: Digital Media Recreation, Experience Quality, Halal, Loyalty, Perceived Value.

1 INTRODUCTION

Rapidly evolving technology has had a significant impact on human life, including how people communicate, live, and spend their time. With the help of technologies like the internet, smartphones, messaging apps, digital entertainment apps, and social media platforms, it is now faster, easier, and more convenient to communicate. Nowadays, people can have real-time communication with anyone, anywhere in the world, and access an endless stream of information and entertainment.

Technology has also altered how people spend their leisure time. People now have access to a variety of forms of entertainment, such as video games, streaming services, and online communities as a result of the advancement of digital technologies. This has resulted in a shift in how people engage in leisure activities, with an increasing number of people preferring digital recreation to traditional forms of recreation such as reading books or participating in outdoor sports, particularly during the COVID pandemic era

in Indonesia, which has limited the range of physical and social activities, causing society to spend more time at home for daily activities such as working, studying, socializing, and doing recreation virtually. This has resulted in an increase in internet use in Indonesia, with as many as 204 million people, or 73.7% of the total population using the Internet [1].

The Internet has a lot of benefits, such as making things easier and giving people more access to information and entertainment. However, it has also raised several concerns such as screen addiction and how social media affects mental health. Poor mental health is caused by stress, which causes individuals to feel tired easily, be unable to balance themselves in life, work, or the home, and be unable to respond to new stress [2].

For decades, researchers in communication and media psychology have focused on the idea that media can help people cope with stress through affective self-regulation [3]. The use of media as a temporary escape can provide an opportunity to escape the constraints and negative influences of daily life and enter a more enjoyable world of media entertainment. Overall, technological advancements have created both opportunities and challenges in how people communicate and spend their leisure time.

The idea of free time is time spent for having fun, relaxing, making friends, and growing as a person [4, 5]. People tend to feel good about themselves when they do things in their free time. Furthermore, leisure activities are those that people engage in for their own benefit. Shopping, for example, can be a necessity or a hobby for someone. Shopping as a hobby is a leisure activity that gives someone pleasure [6]. Short periods of free time in the midst of busy activities such as work are referred to as recreation [4].

The increased use of mobile platforms is causing consumers all over the world to access more media and engage in more recreation. According to PricewaterhouseCoopers (PwC), the global media and recreation industry revenue in 2018 was $2.2 trillion. This figure is higher than the previous year's figure of US$ 1.7 trillion [7]. This represents a 29% increase in just 5 years, and it can be concluded that the media and recreation industries are currently an important catalyst for global economic growth.

Halal digital recreations are activities that are performed voluntarily to fill free time in between activities such as work in order to replenish energy, spirituality, and mood by using internet media or online applications whose use is adapted to Islamic law. Some forms of halal digital recreation (HDR) are prayer time reminder applications, Al-Qur'an applications, Hadith and prayer readings, E-commerce, Islamic games, Islamic fitness, Islamic meditation, Ta'aruf, podcasts, movie streaming, and many more [8, 9].

The growth of the halal media recreation industry market is in line with the rise in the number of people who use media and play games. In 2025, the market for halal media and entertainment is expected to reach US$ 308 billion. Moreover, Indonesia has one of the largest consumer markets for recreational media and is one of the industries that did not suffer a decline when the COVID-19 pandemic struck [10].

The literature on tourism and recreation identifies several determinants of attraction loyalty, including the quality of the experience and perceived value [11-13]. Identified research gaps, such as a lack of references on the quality of experience and perceived

value of halal digital recreation, prompted this study to investigate the development of Muslim community loyalty to halal digital recreation, including the mediation of value. This study specifically tested the loyalty of Muslim communities, specifically through the quality of experience and assessing the role of perceived values in developing the loyalty of digital recreational halal users. The following hypotheses were investigated:

— H1: The quality of experience directly impacts the loyalty of Muslims participating in halal digital recreation.
— H2: The quality of experience directly affects the perceived value.
— H3: The quality of experience influences the loyalty of Muslim users in halal digital recreation through perceived value.
— H4: The Perceived Value has a direct effect on the Muslim loyalty of halal digital recreation.

2   METHODS

This study aimed to quantify constructs based on elements reported in the literature. The constructs and supporting literature sources are detailed in Table 1.

Table 1. Measurement scale and literature sources.

Construct	Reference
Experience Quality	
participation	[1, 3-5, 14]
education	[3, 5, 7, 14]
entertainment	[1, 3, 7]
sense of escape	[4, 5, 7]
Perceived Value	
quality	
price	
emotional	
social	
Islamic physical characteristics Islamic non physical characteristics.	[15]
Loyalty	
cognitive	
affective	
conative	[11, 13, 16]

This study's data collection instrument was a questionnaire. It consists of 16 items to measure the experience quality construct consisting of participation, education, entertainment, peace of mind, and a sense of escape. Meanwhile, the perceived value was

based on MTPV dimensions of quality, price, emotional, social, and Islamic physical characteristics. The following model proposed for Muslim loyalty to halal digital recreation is shown in Figure 1.
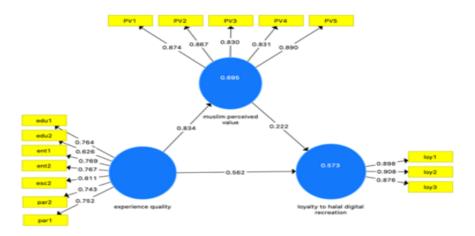

Fig. 1 The Muslim Loyalty Model

To ensure that the questionnaire was suitable for data collection, from February to March of 2023, research assistants personally distributed questionnaires to members of the Muslim community. Due to the difficulty in defining the sampling frame, this study employed purposive sampling with self-administered questionnaires distributed to willing participants who are Muslim and have experienced Halal Digital Recreation (HDR). This study employed SEM, with a minimum sample size of at least 10 times the number of construct indices to be measured and a minimum of 100-400 is necessary when utilizing the maximum likelihood estimate (MLE) estimation method [17]. As a result, the questionnaire requires at least 160 responses and 345 participants out of 399 who were willing to participate submitted a complete and usable questionnaire. Due to its capacity to evaluate the coefficient paths in structural models, variance-based structural equation modeling and PLS were used for data analysis [17].

3   RESULTS AND DISCUSSION

The study began with an examination of the demographics of the respondents, as indicated in Table 2. As it can be seen in Table 2, the majority of respondents are under the age of 35, women with a bachelor's degree, repeat users, and used HDR applications kinds related to Islamic education such as prayer time reminders, reading the Al-Quran, Hadith, and Prayer.

Table 2. Demographic Respondents

Variable	Description	Frequency	%
Age	17-25	242	70
	26-35	45	13
	36-45	33	10
	> 45	25	7
Gender	Male	130	38
	Female	215	62
Education	Middle School	6	2
	High School	83	24
	Diploma	49	14
	Bachelor	144	42
	Post Graduate	63	18
Type of User	First Time	39	11
	Repeat user	306	89
Type of HDR	Islamic Education	148	43
	Islamic Podcast	75	22
	Online Shopping	71	21
	Crowfunding	20	6
	Game	16	5
	Culinary	7	2
	Fitnes	5	1
	Ta'aruf (dating)	3	1

3.1   Measurement Model

To analyze the suggested model, a two-stage examination was used. The first stage of evaluation is a measurement model check to evaluate the constructs' reliability and validity by checking outer loading, composite reliability (CR), Cronbach's Alpha, and average variance extracted (AVE). The results, shown in Table 3, reveal that the discriminant validity requirements are met because all of the indicator loading factors surpass 0.6, the CR values are greater than 0.7, and the AVE is greater than 0.5 [17]. Thus, the construct is valid and reliable.

Table 3. Loading, composite reliability (CR), and AVE

Construct	Item	loading	CR	AVE
Experience Quality			0,899	0,561
Participation	Get New Experience	0,755		
	Can choose an activity that is suitable	0,738		
	Made me understand something new	0,756		
Education	Increase new knowledge about halal industry	0,632		
Sense of escape	Feel can escape from stressful daily activities	0,809		
Entertainment	Feel Happy after using HDR	0,769		
	Feel Amuse after using HDR	0,759		
Perceived Value			0,923	0,799
Quality	Quality of app content	0,874		
Price	The fee aps is reasonable	0,866		
Emotional	Using HDR apps bring me some peace	0,83		
Social	HDR makes me feel accepted	0,831		
Islamic physical characteristics	The apps have Islamic Content	0,89		
Loyalty			0,933	0,737
cognitive	revisit the apps	0,898		
affective	Recommend intention	0,908		
conative	Subscribe for premium	0,876		

3.2 Structural Model

The structural model describes the causal relationship between latent variables that have been constructed based on the theory's substance, following the evaluation of the construct/variable measurement model [17]

Table 4. Full Structural Model

Endogen		eksogen/ endogen	Path Coef	T-STAT	P Value	sig, 5%	R2	Q2
Perceived Value	<--	experience Quality	0,834	37.004	0.000	significant		2.283
Loyalty	<--	experience Quality	0,222	5.834	0.000	significant	0,573	0,226
Loyalty	<--	Perceived Value	0,562	2.188	0.029	significant	0,695	0,035

Table 4 presents the results of the full structural model used in this inquiry, providing answers to hypothetical problems. The model's findings can be evaluated using the Rule

of Thumb model, calculating path coefficient value, P value (<0.05), R2, and Q2. The results show that the quality of experience has a direct positive effect on loyalty growth and perceived value, with perceived value having a direct effect on loyalty of 56%. The measurement model is strong for perceived value (0,695) and modest for experience quality (0,573).

3.3   Discussion

First and foremost, this study has successfully revealed the critical importance of experience quality in shaping user loyalty in halal digital media recreation. This discovery also adds to the existing literature on experience quality. More specifically, this study showed that perceived value not only had a direct influence on loyalty but also worked as a mediator in the relationship between experience quality and the attainment of loyalty in HDR users. These findings are consistent with previous study [2, 6, 18-20] albeit with an emphasis on halal digital recreation apps, which is a significant difference from previous studies that mostly focused on the tourism business. Second, from a theoretical sense, these findings are significant because they expand our knowledge of how HDR user loyalty works.

4   CONCLUSIONS

This study uncovers findings that propose the development of a loyalty model among Muslims using HDR (Halal Digital Recreation). This model is believed to be shaped by both the perceived value and the quality of experience that users derive from their HDR interactions, with perceived value acting as an effective mediating factor within this loyalty model. However, it's important to acknowledge certain limitations within these significant findings.

Firstly, the research data collection was confined to four specific HDR apps available in app stores, which inherently restricts the applicability of the findings. Given that perceptions and experiences can vary significantly across different applications, this generalizability challenge could be mitigated by replicating the study across a diverse range of applications, not exclusively HDR apps. Furthermore, replicated studies could target distinct user groups, including both Muslim and non-Muslim users, as well as individuals from various geographical regions.

Secondly, in addition to the quality of experience, several other factors come into play, such as trust, motivation, perceived ease of use, aesthetic appeal of the application, and socio-demographic characteristics, all of which can influence user value and loyalty. To enhance the comprehensiveness of the user loyalty model, future research endeavors might consider incorporating these constructs into their analyses.

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