Muslim Tourist Perspective: The Role of Religiosity on The Relationship Between Halal Tourism and Satisfaction

Rivaldi Arissaputra[1] , Ratih Hurriyati[2] , Bambang
Widjajanta[3] , Mokh Adib Sultan[4] , and Vanessa Gaffar[5]

[12345] Universitas Pendidikan Indonesia, West Java, Indonesia
[1] Universitas 'Aisyiyah Bandung, West Java, Indonesia
rivaldiarissaputra@upi.edu

Abstract. This study examined the influence of Halal Tourism on Tourist Satisfaction in the West Java region from the perspective of Muslim tourists, with religiosity acting as a moderating variable. Using purposive sampling, 390 respondents were selected for the study. Data were collected through the distribution of questionnaires and analyzed using path analysis techniques to determine the direct effect of Halal Tourism on Tourist Satisfaction. This study also aimed to investigate the moderating effect of religiosity on the relationship between Halal Tourism and Tourist Satisfaction. The results demonstrate that Halal Tourism has a significant positive impact on Muslim tourist satisfaction and that religiosity does not moderate this relationship.

Keywords: Halal Tourism, Marketing Tourism, Religiosity, Tourist Satisfaction.

1   Introduction

1.1   Halal Tourism

Religiosity is recognized as a major cultural force and a significant factor that shapes behaviour [1]. In recent years, religiosity has become an increasingly important aspect of tourism, particularly that of halal tourism. Halal tourism refers to travel activities that comply with Islamic beliefs and practices, including providing halal food, prayer facilities, and other services that cater to the needs of Muslim travellers [2]. This highlights the importance of understanding the relationship between religiosity, halal tourism, and satisfaction, as it can provide valuable insights for tourism practitioners catering to the needs of Muslim travellers [3;4;5]. According to the World Tourism Organization report of 2023, the number of tourists visiting various destinations worldwide has been consistently increasing over the years, resulting in a total of 917 million tourists in 2022. This trend has also been observed in Indonesia, one of the most popular tourist destinations in the world [6]. The Central Bureau of Statistics of

Indonesia (BPS) reported that the number of foreign tourists visiting the country in 2022 was 5.47 million, indicating a significant increase in the country's tourism industry [7].

Indonesia offers a wide range of tourism products, including cultural and historical sites and halal food tourism, catering to the needs and preferences of Muslim travellers. Indonesia must be proactive in preparing itself to cater to the needs of Muslim travellers, who are more likely to enjoy visiting a Muslim country where they can experience the same level of hospitality that they would receive in a non-Muslim country. Fortunately, both the government and private sectors in Indonesia are starting to take notice of this trend and are working to make necessary adjustments [8]. Halal tourism refers to the travel activities and services that follow Islamic principles and practices. It encompasses a range of aspects, such as food and drink, prayer facilities, modest clothing, gender-segregated accommodation, and entertainment that aligns with Islamic values. Several factors contribute to the growth of halal tourism, including increasing disposable income among Muslim consumers, the emergence of halal-certified products and services, and the rise of Muslim-friendly destinations and accommodations [9]. Halal tourism is not limited to Muslim travellers only, as non-Muslim travellers also show interest in it due to their unique experiences and cultural immersion [10].

1.2   Tourist Satisfaction

Tourist satisfaction can be categorized into two main types: transaction-specific satisfaction and overall satisfaction. Transaction-specific satisfaction pertains to tourists' satisfaction with specific aspects or dimensions of their travel experience such as the quality of accommodation, food, or transportation. On the other hand, overall satisfaction refers to the overall evaluation of the entire package of services provided, and reflects the tourist's holistic and comprehensive judgment of their experience. Tourist satisfaction distinguishes these two types of satisfaction crucial to understanding the nuances of tourist satisfaction and the need to focus on transaction-specific and overall satisfaction to provide a genuinely satisfying travel experience[8;11]. Creating satisfaction is key to the long-term success and sustainability of the tourism industry [12].

1.3   Religionsity

Religiosity is a powerful cultural force that significantly affects human behavior. It encompasses various aspects of an individual's religious beliefs, practices, and experiences that shape their attitudes, values, and behaviors. Scholars have long recognized the profound role of religiosity in shaping human behavior and have studied its effects across various domains, including the social, political, economic, and psychological realms. Indeed, religiosity has been found to influence a wide range of behaviors, including consumer behavior, political affiliation, charitable giving, health-related decisions, and even criminal activity [8;10]. Recognizing the importance of religiosity as a cultural force, scholars and practitioners can develop more nuanced and context-

specific approaches to understanding and engaging with diverse communities and individuals, ultimately leading to greater social cohesion and understanding [13].

1.4 The Relationship Between Halal Tourism, Tourist Satisfaction, and Religiosity
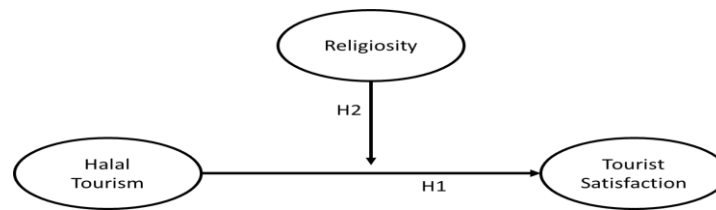
Research model shown in Fig 1.

Fig. 1. Research Model

Based on figure 1, the research hypothesis is as follows: H1: The Halal Tourism will have a positive impact on Muslim tourist satisfaction, and H2: The Religiosity of Muslim tourists moderates the effects of Halal Tourism on Muslim tourist satisfaction.

2   Method

The study was carried out within the geographical confines of Indonesia, a Southeast Asian country. The target population for the research comprised individuals who were identified as Muslim tourists and had visited West Java, one of Indonesia's provinces known for its natural and cultural attraction. This indicates that West Java is a representative location of the study area. This research used a questionnaire-based approach to gather data on individuals' Muslim travel patterns within the West Java region. To ensure the statistical validity of the research findings, it is essential to have an appropriate sample size to capture the variability within the target population.
 As per standard research practices, the minimum sample size must be at least five times the number of research indicator items included in the study, and a more acceptable sample size would be ten times. In the present study, which featured 22 research indicator items, the minimum number of respondents required to achieve an adequate sample size was 220 individuals. Therefore, obtaining responses from a minimum of 220 participants is crucial to ensure the reliability and generalizability of research outcomes [14]. Data analysis in this study used partial least squares (PLS) analysis tools, and 390 respondents provided their inputs. Further analysis of the responses revealed that five cities and regencies within West Java were the most frequently visited destinations among the respondents. These locales included Bandung City, Bandung Regency, Garut Regency, West Regency, and Pangandaran Regency, all of which had received significant visitors based on their responses.

3   Result and Discussion

3.1   Outer and Inner Model

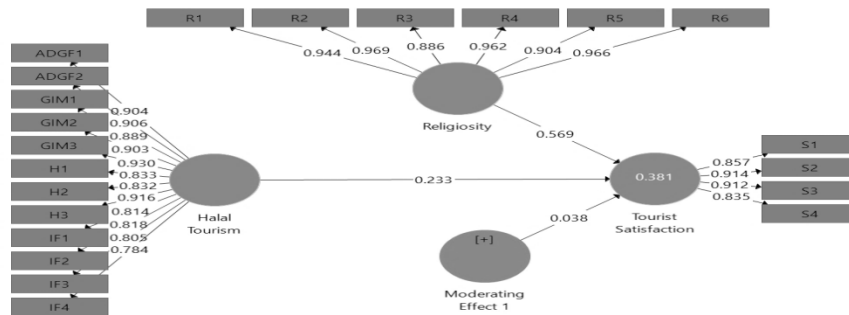Outer and inner model result of this research shown in Fig 2.

Fig. 2. Outer Model

Based on the above, all indicators have an outer loading value of > 0.7. Based on the above, all indicators have an outer loading value of > 0.7, which means that these indicators meet convergent validity requirements [15]. For discriminant validity, the Forner–Larcker criterion is used. The AVE root value of each variable was greater than the AVE root correlation with other variables so that discriminant validity was fulfilled, and Cronbach's alpha, composite reliability, and rho-A values fulfilled the requirements to be considered reliable. The inner models showed an R-square adjusted value of 0.376. This indicates that the Halal Tourism variable can explain the Muslim Tourist Satisfaction variable by 37.6%. The R-square value in this study shows that the research model is moderate because both R-square values are at a value of 0.375, so they are included in the weak category.

3.2   Hypothesis Testing

The results of the hypothesis testing provide valuable insights into the relationship between halal tourism and Muslim tourist satisfaction, as well as the potential moderating role of religiosity. First, the findings indicate a positive and statistically significant impact of halal tourism on Muslim tourist satisfaction, as evidenced by a p-value less than 0.05. However, it is equally noteworthy that the religiosity of Muslim tourists did not appear to moderate the effect of halal tourism on their satisfaction, as indicated by a p-value greater than 0.05.

4   Conclusion

The results of the hypothesis testing shed valuable light on the intricate relationship between halal tourism and satisfaction of Muslim tourists, with a particular focus on the potential moderating role of religiosity. It is evident from these findings that halal tourism has a significantly positive impact on the satisfaction of Muslim tourists. The highest impact measurements, including the banning of sex channels in hotel entertainment systems, prohibition of prostitution by authorities, restriction of indecent displays of affection between sexes in public places, and censorship of adult scenes in televised movies by authorities, all contribute positively to Muslim tourist satisfaction. This suggests that implementing strict halal tourism practices aligns with the values and preferences of Muslim travellers, enhancing their overall satisfaction. This study also revealed an exciting facet of this relationship. Despite the overall positive impact, the religiosity of Muslim tourists does not appear to significantly moderate the effect of halal tourism on their satisfaction. Factors such as increasing religious knowledge and performing prayer daily were the lowest, and were often associated with higher levels of religiosity. They do not substantially influence the relationship between halal tourism and satisfaction. This suggests that halal tourism has a consistent and generally positive impact on Muslim tourists' satisfaction irrespective of their level of religiosity.

These findings emphasize the importance of halal tourism in enhancing Muslim tourists' satisfaction as it aligns with their values and preferences. Although religiosity is a vital aspect of Muslim identity, it does not seem to significantly alter the overall positive impact of halal tourism on satisfaction. Therefore, the tourism industry can focus on implementing and promoting halal tourism practices to cater to the needs of Muslim travellers, knowing that it contributes positively to their satisfaction, regardless of their varying degrees of religiosity. This insight is invaluable for destination management and marketing strategies to attract and retain Muslim tourists in the increasingly competitive global tourism landscape.

Limitation and Future Research

This research was conducted only among Muslim tourists in West Java, Indonesia, which may limit the generalizability of the findings to other locations in different countries. This study suggests that future research should be conducted in different locations, with a larger sample size, to explore Muslim Tourist satisfaction of Halal Tourism associated with religiosity. The assertion that the religiosity of Muslim tourists does not moderate the effect of halal tourism on their satisfaction opens up an intriguing avenue for future research in the domain of halal tourism. This finding prompts a deeper investigation into the complex dynamics of play. Future research should delve into the nuances of the relationship between religiosity and tourist satisfaction in halal tourism. This could involve exploring alternative dimensions of religiosity, such as religious practices and beliefs, and their potential impact on satisfaction. Examining variations across cultural contexts and destinations may provide val-

uable insights. Future research can focus on specific aspects of halal tourism, such as halal food, prayer facilities, or accommodation, to ascertain whether religiosity moderates satisfaction differently for each component. By undertaking these avenues of inquiry, future research can shed more light on the intricate interplay between religiosity and halal tourism satisfaction, ultimately contributing to a deeper understanding of Muslim tourists' needs and preferences in the global tourism landscape.

References

1. Eid, R. & El-Gohary, H. Muslim Tourist Perceived Value in the Hospitality and Tourism Industry. *J. Travel Res.* **54**, 774–787 (2015).
2. Wardi, Y., Abror, A. & Trinanda, O. Halal tourism: antecedent of tourist's satisfaction and word of mouth (WOM). *Asia Pacific J. Tour. Res.* **23**, 463–472 (2018).
3. Sudarsono, H., Shidiqie, J. S. A. & Tumewang, Y. K. The impact of religiosity and knowledge on the intention of young Muslim generation toward Halal tourism in Indonesia. *Tour. Hosp. Manag.* **27**, 255–272 (2021).
4. Abror, A., Wardi, Y., Trinanda, O. & Patrisia, D. The impact of Halal tourism, customer engagement on satisfaction: moderating effect of religiosity. *Asia Pacific J. Tour. Res.* **24**, 633–643 (2019).
5. Suhartanto, D., Dean, D., Wibisono, N., Lu, C. Y. & Amin, H. Millennial loyalty in Halal tourism: a destination-based analysis. *Curr. Issues Tour.* **25**, 1467–1480 (2022).
6. Tourism Organization, W. International tourism recovered 63% of pre-pandemic levels in 2022, with Europe and Middle East in the lead. **21**, 1–6 (2022).
7. Badan Pusat Statistik. Perkembangan Pariwisata dan Transportasi Nasional Desember 2021. *Badan Pus. Stat.* 25 (2022).
8. Eid, R. & El-Gohary, H. The role of Islamic religiosity on the relationship between perceived value and tourist satisfaction. *Tour. Manag.* **46**, 477–488 (2015).
9. Battour, M. & Ismail, M. N. Halal tourism: Concepts, practises, challenges and future. *Tour. Manag. Perspect.* **19**, 150–154 (2016).
10. 10. El-Gohary, H. Halal tourism, is it really Halal? *Tour. Manag. Perspect.* **19**, 124–130 (2016).
11. Grissemann, U. S. & Stokburger-Sauer, N. E. Customer co-creation of travel services: The role of company support and customer satisfaction with the co-creation performance. *Tour. Manag.* **33**, 1483–1492 (2012).
12. Prebensen, N. K. & Xie, J. Efficacy of co-creation and mastering on perceived value and satisfaction in tourists' consumption. *Tour. Manag.* **60**, 166–176 (2017).
13. Zamani-Farahani, H. & Musa, G. The relationship between Islamic religiosity and residents' perceptions of socio-cultural impacts of tourism in Iran: Case studies of Sare'in and Masooleh. *Tour. Manag.* **33**, 802–814 (2012).
14. Jr, J. F. H. *et al. Multivariate Data Analysis*. (Annabel Ainscow, 2018). doi:10.1002/9781119409137.ch4
15. Jr, J. F. H. & Black, G.Tomas M. Hult, Christian M. Ringle, M. S. rstedt. *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*. *SAGE Publications* **46**, (2013).