

The Effect of Muslim-Friendly Tourism on Muslim Tourist Satisfaction in Ciwidey District, Bandung Regency

Widya Sari*, Nur'aeni

Faculty of Islamic Economics and Business, Universitas Ma'soem, Sumedang, Indonesia

Research article

Received 03 July 2023; Accepted 06 September 2023

How to cite: Widya Sari & Nur'aeni. (2023). The Effect of Muslim-Friendly Tourism on Muslim Tourist Satisfaction in Ciwidey District, Bandung Regency. *Indonesian Journal of Economics and Management*, 4(1), 108-116.

***Corresponding author:** widya.sari.sy@gmail.com

Abstract: Halal tourism is a type of tourism that follows the teachings of the Islamic religion and has become popular in recent decades. It includes food, accommodation, and activities that comply with Sharia principles and aims to provide a more comfortable and safe travel experience for Muslim travelers. Halal tourism can also cater to the needs and preferences of Muslim travelers, thus increasing their travel satisfaction. In Bandung Regency, there are many potential objects to be used as halal tourism objects, especially since Bandung Regency has won an award as a Featured Halal Tourism Destination from the Ministry of Tourism. It is hoped that the halal market in Bandung Regency, generally Indonesia, will grow and develop, with local consumers becoming the main drivers of the halal tourism industry. The data used is primary data obtained from distributing questionnaires to respondents who visited the object of research. Data analysis was carried out through hypothesis testing in structural equation modeling (SEM) with the help of the WarpPLS application..

Keywords: Muslim-friendly tourism; Muslim travelers; Ciwidey.

1. Introduction

Recently, halal tourism has become a popular social phenomenon with certain restrictions based on Islamic dogma and practices. In the late 1980s, it started to become a public concern (Gabbrakhmanov et al., 2016). Halal tourism itself is a type of tourism that refers to adherence to Islamic religious teachings in all aspects of travel, including food and beverages, accommodation, and tourist activities (Abdullah et al., 2020). Halal tourism provides services for Muslim travelers who want to travel according to Sharia principles. In this case, Muslim tourists feel more comfortable and safer during the trip, while being able to carry out their obligations as a Muslim. In general, halal tourism can make Muslim tourists feel more satisfied with their trip because halal tourism aims to meet the needs and preferences of Muslim tourists.

By 2026, it is estimated that the number of Muslim travelers will reach 230 million both locally and internationally, with a global economic impact of \$300 billion (GMTI, 2022). This is seen as a promising market and will continue to expand in line with the growth of the Muslim population worldwide (Battour et al., 2021). It is estimated that by 2030, the number of Muslims will reach 26.4% of the total world population estimated at 8.3 billion people (Babaoğlu, 2019). This will have a positive impact on the development of halal tourism in Indonesia, which has the largest Muslim population in the world, with more than 231 million

out of a total population of approximately 277 million (World Population Review, 2021b) (World Population Review, 2021a). As a result, the halal market in Indonesia will continue to grow and develop, with local consumers being the main driver of the halal tourism industry in Indonesia.

Halal tourism in Indonesia has been ranked as the 2nd best in the Global Muslim Travel Index rankings (GMTI, 2022). One of the best halal tourism destinations in Indonesia is Bandung Regency, which has even won an award as a Featured Halal Tourism Destination from the Ministry of Tourism (Ayo Bandung, 2019). Bandung Regency has various alternative natural, cultural, and artificial tourist attractions. With the existence of various and alluring attractions, as well as support in development and marketing, tourists have many options for visiting attractions and enjoying tourism in Bandung Regency (Bs et al., 2021). It is hoped that the visit of these tourists can increase their satisfaction so that it is possible to return or introduce it to others.

On the other hand, there is still resistance to the concept of halal tourism, such as what happened in Toba region (Tarigan & Basit, 2020). Halal tourism is considered only for Muslims or seems too conservative, some even consider it only as branding to attract Muslim tourists. So it needs to be studied empirically, whether the concept of halal tourism can increase the number of tourist visits to an area. In this study, further research will be conducted to explore the effect of Muslim-friendly tourism on Muslim tourist satisfaction.

2. Literature Review

Tourism is one of the sectors that continues to grow and contribute significantly to the economic growth of a country. One type of tourism that is increasingly in demand is Muslim-friendly tourism. Muslim-friendly tourism is related to tourism that follows Islamic law. In simple terms, some researchers define it as halal tourism (Battour & Ismail, 2016). Halal is a term in Islam about something that is allowed or prohibited (Al-Qaradawi, 2013). So, halal tourism refers to tourism management that follows the role of Islam (Battour et al., 2018). Muslim-friendly tourism has four attributes, including Islamic facilities, general Islamic morality, halalness, and gambling and alcohol prohibition (Battour & Ismail, 2016).

Several studies have been conducted to determine the effect of Muslim-friendly tourism on traveler satisfaction. According to a study conducted by Basendwah and Rahman (2021), Muslim tourists feel more satisfied when they travel to destinations that consider their needs as Muslims. The study shows that Muslim tourists prefer destinations that provide halal food, prayer facilities, and a safe and comfortable environment for them as Muslims. The results of another study conducted by Hamidon et al. (2021). Hamidon et al., (2021) also show that Muslim tourists prefer Muslim-friendly destinations and feel more satisfied with their travel experience when their needs as Muslims are met. Muslim travelers feel comfortable when they can find places to pray, halal food, and a clean and safe environment.

In addition, another study conducted by Rahman et al., (2023) showed that Muslim travelers tend to recommend Muslim-friendly destinations to their friends and family. The study also found that Muslim travelers who are satisfied with their travel experience are likely to return to the same destination in the future.

Overall, these studies show that halal tourism can increase Muslim travelers' satisfaction by taking into account their needs and preferences. Therefore, tourist destinations that provide Muslim-friendly facilities and services can provide a more positive experience for Muslim travelers and influence their decision to return to the destination or recommend it to others.

Previous studies have focused on the influence of Muslim-friendly tourism in general. This study will examine more deeply the dimensions of Muslim-friendly tourism according to the

concept presented by Battour and Ismail (2016). They state that Muslim-friendly tourism consists of Islamic facilities, halalness, general Islamic morality, and alcohol and gambling free. Thus, in this study, these dimensions will be sought for their influence on Muslim tourist satisfaction.

3. Research Methods

3.1. Research Approach

This study uses a quantitative method with an associative approach to analyze the effect of several independent variables on the dependent variable (Sugiyono, 2019). The quantitative approach was chosen because the data used is related to the numbers resulting from data collection, so this method is considered more suitable for quantitative data analysis.

In this study, primary data was used which was obtained directly from respondents through a questionnaire containing questions with Likert Scale answer options which have a value range of 1 to 5 (Sugiyono, 2019). The Likert scale is used to measure people's perceptions of specific situations under the variables determined by the researcher. Each statement on the questionnaire has only five answer options presented in a Likert-type format, namely: Strongly Disagree (SD) = 1, Disagree (D) = 2, Neutral (N) = 3, Agree (A) = 4, and Strongly Agree (SA) = 5. This method was chosen because it can provide a clear picture of the respondent's perception of the situation at hand so that it can be used to obtain valid and reliable data.

3.2. Research Location, Population, and Sample

This research was conducted in the Ciwidey sub-district, Bandung Regency, West Java Province. The sub-district is located 35 km south of Bandung City, or about 15 km from Soreang, the capital of Bandung Regency. Ciwidey before the division of the Rancabali sub-district had a large area up to the border of the Cianjur district and had many tourist attractions. After its division, the Ciwidey sub-district now acts as a supporting area for tourist attractions located in the Rancabali sub-district. ("Ciwidey, Bandung," 2023).

The population in this study includes all tourists who visit tourist attractions in the Ciwidey area. The number of attractions in Ciwidey is quite a lot and almost all of them meet the criteria of being Muslim-friendly, so some attractions will be selected for research, namely: Kawah Putih, Situ Patengan, and Barusen Hills. The incidental sampling method is used for sample drawing, where the sample is determined based on respondents who can be met when making observations and searching for data (Sugiyono, 2018). Tourists are defined as any tourist who is visiting the area who happens to meet and is willing to become a respondent. This technique allows researchers to collect data at a lower cost because it does not require a large amount of time and money to determine a random sample. A minimum of 200 respondents will be taken as samples in this study.

3.3. Variable Operationalization

This study consists of independent and dependent variables. The independent variable is Muslim-friendly tourism which consists of Islamic facilities, halalness, general Islamic morality, and alcohol and gambling-free. The dependent variable is tourist satisfaction. The explanation of each variable is as follows:

1. **Tourist satisfaction.** Tourist satisfaction refers to tourists' perceptions of service quality when they compare service expectations and service performance. (Abror et al., 2020; Battour et al., 2014; Hapsari et al., 2017). The question indicators for this variable were

developed by Hapsari et al. (2017) and Abror et al. (2020). The symbol Y is used for this variable.

2. **Islamic facility.** Islamic facilities refer to worship facilities for tourism businesses, such as prayer rooms and qibla for praying in hotel rooms (Battour et al., 2018). The question indicators for this variable were developed from Battour's research (2014). The symbol X1 is used for this variable.
3. **Halalness.** The problem with the halal concept is related to the availability of halal food, halal kitchens, and halal facilities in tourist accommodations (Battour et al., 2014). The question indicators for this variable were developed from Battour's research (2014). The symbol X2 is used for this variable.
4. **General Islamic morality.** Islamic culture or general morality refers to tourists' adherence to general Islamic values, such as the prohibition of prostitution in tourist attractions (Abror et al., 2020). The question indicators for this variable were developed from Battour's research (Abror et al., 2020; Battour et al., 2014). The symbol X3 is used for this variable.
5. **Alcohol and gambling free.** Prohibition of gambling and alcohol means alcohol and gambling are free in tourist sites (Abror et al., 2020). The question indicator for this variable was developed from Battour's research (Abror et al., 2020; Battour et al., 2014). The symbol X4 is used for this variable.

3.4. Research Model

This study connects the variables of Islamic facility (X1), halalness (X2), general Islamic morality (X3), and alcohol and gambling-free (X4) to Muslim tourist satisfaction (Y). The relationship between each variable of this study can be described as follows:

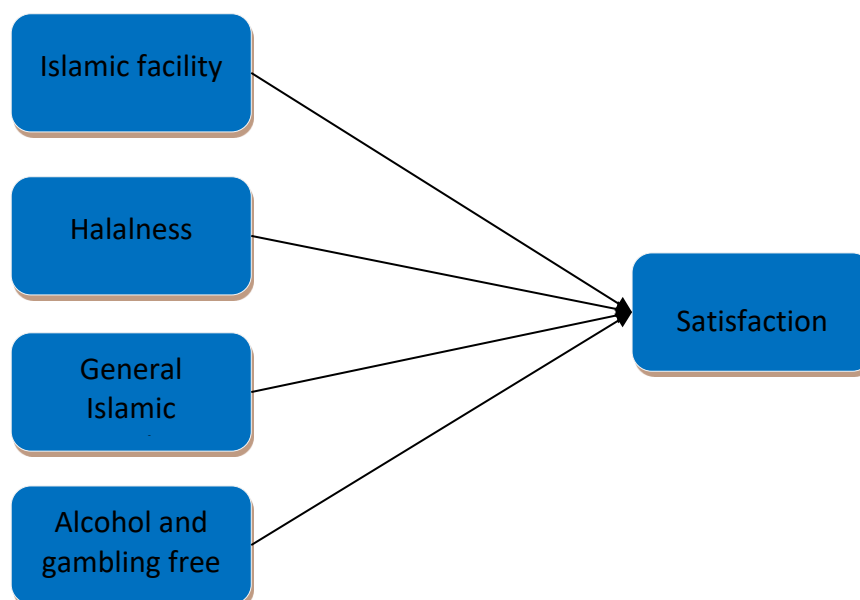


Figure 3. Research Model

3.5. Data Analysis

Before carrying out the research, it is necessary to check the validity and reliability of the questionnaire instrument through the instrument test (validity test and reliability test). The validity test aims to determine how accurate the data collected is with the actual picture in the

study. Meanwhile, the reliability test shows how reliable the questionnaire is and the consistency of the respondents' answers. From the validity test results, all instruments can be considered valid because they have a value greater than the table value. Furthermore, the reliability test results show that all instruments can be considered reliable because they have a Cronbach alpha value greater than 0.70. (Ghozali & Latan, 2014).

Data analysis was conducted through hypothesis testing in structural equation modeling (SEM), which was designed in advance. PLS-SEM is a well-established technique used in various studies to estimate path coefficients and investigate the complexity of the relationships built in structural models (Ali et al., 2018). The analysis tool used is the WarPLS program (Ghozali & Latan, 2014).

4. Results and Discussion

4.1. Respondent Demographics

The following presents the demographics of the respondents:

Table 1. Respondent Demographics

Component	Description	Frequency	Percentage
Gender	Male	100	58.82%
	Female	70	41.18%
Age	< 25 years	50	29.41%
	25-34 Years old	60	35.29%
	35- 44 years old	40	23.53%
	> 45 years	20	11.76%
Education	< High school/Equivalent	18	10.59%
	High school/Equivalent	51	30.00%
	Diploma/Undergraduate	79	46.47%
	Postgraduate	22	12.94%

Based on Table 1, it can be seen that male respondents were 58.82% and females 41.18%. While the age of respondents under 25 years was 29.41%, the age of respondents between 25 and 34 was 35.29%, the age of respondents 35 to 44 was 23.53, and the rest were over 45 years old as much as 11.76%. The last education of the respondents is below high school as much as 10.59%, high school as much as 30%, diploma or undergraduate as much as 46.47%, and the remaining postgraduate as much as 12.94%.

4.2. Validity and Reliability Test

The following presents the results of validity and reliability testing in Table 2.

Table 2. Validity and Reliability Test Results

Construct/Item	Loading	Cron-bach a	CR	AVE
Islamic Facility		0.800	0.883	0.847
Key1	0.736			
Key2	0.889			
Key3	0.907			
Halalness		0.778	0.871	0.832
Key1	0.824			
Key2	0.844			
Key3	0.829			

Construct/Item	Loading	Cron-bach a	CR	AVE
General Islamic Morality		0.793	0.623	0.674
Key1	0.737			
Key2	0.949			
Key3	0.952			
Alcohol and Gambling Free		0.743	0.762	0.752
Key1	0.631			
Key2	0.917			
Key3	0.896			
Tourist Satisfaction		0.732	0.850	0.810
Key1	0.690			
Key2	0.879			
Key3	0.847			

In the test results in Table 2, it is known that all indicator items of each variable are above 0.5, which means that the convergent validity criteria are met. Likewise, in the review of convergent validity through the AVE value which shows all variables above 0.50. The Cronbach's alpha value as a composite reliability assessment, shows a value above 0.70, as well as the Cronbach's alpha value which is above 0.50. Thus all variables are said to be valid and reliable.

4.3. Model Fit Analysis

The following model fit analysis is presented in Table 3 below.

Table 3. Model Fit Analysis

Description	Cut Value	Result	Evaluation
Average path coefficient	P=0.002	0.242	Model Fit
Average R-squared	P<0.001	0.517	Model Fit
Average adjusted R-squared	P<0.001	0.505	Model Fit
Average block VIF	acceptable if ≤ 5 , ideally ≤ 3.3	1.433	Ideal
Average full collinearity VIF	acceptable if ≤ 5 , ideally ≤ 3.3	1.676	Ideal
Tenenhaus GoF	small ≥ 0.1 , medium ≥ 0.25 , large ≥ 0.36	0.565	Besar
Sympson's paradox ratio	acceptable if ≥ 0.7 , ideally = 1	0.750	Ideal
R-squared contribution ratio	acceptable if ≥ 0.9 , ideally = 1	0.977	Ideal
Statistical suppression ratio	acceptable if ≥ 0.7	1.000	Accepted
Nonlinear bivariate causality direction ratio	acceptable if ≥ 0.7	1.000	Accepted

In Table 3 above are the results of the model fit test which consists of 10 criteria. Based on the threshold, it can be said that all model criteria are well met.

4.4. Model Fit Analysis

The following presents the results of structural model testing in Table 4.

Table 4. Structural Model

Relationship Path	Coefficient	P-value	Description
Islamic Facility => Visit Satisfaction	0.306	<0.001	Significant
Halalness => Visit Satisfaction	0.264	<0.001	Significant
General Islamic Morality => Visit Satisfaction	-0.071	0.176	Not Significant
Alcohol and Gambling Free => Visit Satisfaction	0.326	<0.001	Significant

The results showed that an Islamic facility with a coefficient of 0.306 has a positive and significant effect on the satisfaction of visiting Muslim tourists to Ciwidey. Likewise halalness, with a coefficient of 0.264 can have a positive and significant effect on the satisfaction of visiting Muslim tourists to Ciwidey. While general Islamic morality with a coefficient of -0.071 has no significant effect on the satisfaction of visiting Muslim tourists to Ciwidey. Then alcohol and gambling with a coefficient of 0.326 have a positive and significant effect on the satisfaction of visiting Muslim tourists to Ciwidey.

4.5. Discussion

First. Destinations that understand the specific needs of Muslim travelers, such as the need for a halal diet, prayer times, and adequate ablution facilities, will create a more comfortable and positive experience for them. This will increase their satisfaction during the trip. In addition, Muslim tourists will feel more satisfied if they have a tour guide who understands the Islamic religion and can provide accurate information about the places they visit and how best to respect Islamic traditions and values.

Second. When tourism destinations provide food and beverages that are guaranteed halal, Muslim travelers can feel comfortable and confident that they can observe their diet under Islamic principles. This will increase their satisfaction during the trip. Destinations that offer diversity in halal food menus will provide a more interesting culinary experience for Muslim travelers. It also allows them to try local foods that are delicious and follow their religious principles. When tourism destinations pay attention to the need for halal food and take measures to ensure its availability, it will create a more positive experience for Muslim travelers. It is not just about food, but also about respecting their beliefs and culture. This can help the destination enhance its reputation as a welcoming destination for Muslim travelers and can have a positive impact on the tourism industry as a whole.

Third. Destinations that are free from alcohol and gambling tend to have better levels of safety and order. Muslim travelers will feel safer and more comfortable vacationing in these more controlled environments, which can increase their satisfaction. Muslim tourists will feel more satisfied when they vacation in destinations that understand and respect their religious values. The absence of alcohol and gambling creates an environment that conforms to Islamic moral and ethical principles, which can increase spiritual feelings and personal satisfaction.

5. Conclusion

The results show that the presence of Islamic facilities has a positive and significant impact on the level of satisfaction of Muslim tourists visiting Ciwidey, with a coefficient of 0.306. The same applies to the provision of halal food and beverages (halalness), which also contributes positively and significantly to the satisfaction of Muslim tourists in Ciwidey, with a coefficient

of 0.264. Meanwhile, Islamic morality in general, with a coefficient of -0.071, has no significant influence on the satisfaction of visiting Muslim tourists in Ciwidey. In addition, the absence of alcohol and gambling (alcohol and gambling-free) has a positive and significant impact on the satisfaction of Muslim tourists in Ciwidey, with a coefficient of 0.326.

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