

# Halal Food, Religiosity, and Attitudes Toward Intention to Use Products and Services of Sharia-Compliant Hotels in Lombok, West Nusa Tenggara

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<b>Abstract</b>	This study was motivated by the limited research on tourist behavior towards Sharia-compliant hotels. Lombok Island was selected for this study due to its recognition as the premier halal tourism destination in Indonesia, showcasing significant advancements and attractions that cater to the needs of Muslim travelers. Its objective is to predict how halal food, religiosity, and the attitudes of Muslim tourists influence their intention to utilize products and services offered by Sharia-compliant hotels. Structural equation modeling was employed with a sample of 154 visitors to Sharia-compliant hotels on Lombok Island, namely Grand Legi Hotel, Lombok Plaza Hotel, Lombok Raya Hotel, Pratama Hotel, and Santika Hotel. The findings reveal that both halal food and religiosity exert positive influences on attitudes, subsequently enhancing the intention of Muslim tourists to use the products and services provided by Sharia-compliant hotels. We recommend that future research explore other variables influencing tourists' attitudes and intentions to use Sharia-compliant hotel products and services. Additionally, tourism policymakers should pay attention to the importance of halal food and beverages and the religiosity of tourists to enhance the overall quality of halal tourism.	
<b>Keywords</b>	Halal Food; Religiosity; Attitude; Sharia-Compliant Hotel; Lombok Island	
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## 1. INTRODUCTION

The global Muslim population has experienced significant growth. In 2020, there were 1.9 billion Muslims worldwide, and projections indicate this number will rise to 2.2 billion by 2030 and reach 3 billion by 2060, making Muslims the majority population (Diamant, 2019). This demographic trend presents a substantial opportunity for the halal tourism market. Indonesia, home to the largest Muslim population, is well-positioned to lead the halal tourism industry, as demonstrated by its achievement of the best halal tourism destination award in 2023 (GMTI, 2023).

The Global Muslim Travel Index predicts that by 2028, the number of Muslim travelers will reach



230 million, with an economic projection of 225 billion USD (GMTI, 2023). A study by Wibawa et al. (2023) indicates that most Indonesian Muslim travelers visit China, South Korea, Japan, Thailand, Malaysia, and Singapore. This demonstrates that Indonesian Muslim travelers frequently visit predominantly non-Muslim countries.

The increasing number of Muslim travelers to countries with minority Muslim populations has spurred the provision of halal attributes and Muslim-friendly tourism options, including Sharia-compliant hotels, prayer facilities, halal food and beverages, and efforts to combat Islamophobia (M. Battour & Ismail, 2016). Sharia-compliant hotels, a relatively new concept aimed at the Muslim traveler market, offer a sense of safety and comfort, addressing physical and spiritual needs (Rofiqo & Yulianti, 2019).

Several studies have investigated halal tourism in various countries and contexts, including Abror et al., (2020); Battour et al., (2010); Dabphet, (2021); El-gohary, (2016); Jia & Chaozhi, (2020); Rachmiatie et al., (2022); Said et al., (2022); Shafaei, (2017); Shakona, (2013); Sulhaini et al., (2017). However, research focusing on Sharia-compliant hotels, halal food, religiosity, and attitude toward intention still needs to be completed in the Indonesian context. The impact of the tourism sector in 2023 has become a key pillar of the national economy, contributing USD 14 billion in foreign exchange. Halal tourism, included within this sector, has added a value of IDR 1,414.77 trillion, or 3.9% of the National GDP (Parekraf RI, 2023).

Previous studies on Sharia-compliant halal hotels have extensively covered topics such as the concept of halal hotels (Boğan & Sarıışık, 2019), the quality and emotional value of halal hotels (Rachmiatie et al., 2022), and halal attributes in Sharia-compliant hotels (Papastathopoulos et al., 2021; Shnyrkova & Predvoditeleva, 2022; Wibawa et al., 2023). However, research on visitor attitudes, religiosity, and the availability of halal food and beverages has been comparatively limited. This study comprehensively explores the intention to visit halal hotels on Lombok Island, renowned as Indonesia's foremost halal tourism destination (IMTI, 2023). Lombok's recognition as a halal tourism destination is underpinned by accessibility, communication, environment, and service quality (IMTI, 2023).

### **Sharia-compliant Hotel**

According to Sulaiman et al. (2022), Sharia-compliant hotels are defined as establishments that cater to the needs of Muslim travelers based on Sharia law, typically adhering to specific standards or regulations to ensure Sharia compliance. These hotels acknowledge Islamic principles within the hospitality industry and emphasize (Rachmiatie et al., 2022). The operation of Sharia-compliant hotels revolves around meeting the requirements of Muslim guests, including provisions for religious practices such as prayer spaces, Qur'ans, qibla direction, gender-segregated rooms, and avoiding elements that might imply polytheism, alongside television channels that promote Islam (Rofiqo, 2022).

Moreover, Sharia-compliant hotels consider environmental, safety, health, and economic aspects beneficial for all humankind, regardless of culture, religion, or race (Salleh et al., 2014). Suci & Hardi (2020) underscore that all operations of Sharia-compliant hotels must strictly adhere to Islamic principles or Sharia guidelines (Sulaiman et al., 2022).

### **Halal Food and Attitude**

Food symbolizes culture, reflecting individual and collective identities (Wright & Annes, 2013). The principles of Sharia-compliant food preparation emphasize that food sources and processes must align with Islamic teachings (Abror et al., 2020; Sulaiman et al., 2022), encompassing various aspects such as preparation, storage, slaughter, maintenance, sanitation, hygiene, and presentation (Sulaiman et al., 2022; Zailani et al., 2011). Equipment, machinery, and utensils should adhere to Islamic cleaning standards and remain free from stains caused by contact with prohibited substances (Henderson, 2010). Actions and objects deemed permissible are classified as halal, while those considered unacceptable are labeled haram (Wright & Annes, 2013). The availability of halal cuisine is pivotal for Muslim travelers (Abror et al., 2020; Salleh et al., 2014; Sulaiman et al., 2022). Halal food is a fundamental requirement for the Muslim tourist market (Eid & El-Gohary, 2014; El-gohary, 2016). Halal food and alcohol-free beverages are key characteristics of Sharia-compliant hotels, providing competitive advantages for hotels adhering to Sharia principles in attracting and retaining local and international Muslim tourists (Alserhan et al., 2018; Dabphet, 2021; Henderson, 2010; Jeaheng et al., 2020; Zailani et al., 2011).

Halimi et al. (2022) found that restaurants with non-halal certifications positively impact Muslim tourists. In Malaysia, a predominantly Muslim country, the non-halal label is required due to the predominance of halal food and beverages. Their study highlights the influence of food quality on consumer attitudes towards restaurants. Usman et al. (2024) assert that halal food and beverages significantly affect consumer attitudes towards halal restaurants. Aslan (2023) suggests halal awareness notably enhances Muslim attitudes towards halal restaurants. Based on these prior studies, we propose the following hypothesis:

H1: The provision of halal food significantly influences the attitudes of Muslim visitors towards Sharia-compliant hotels in Lombok, NTB.

### **Religiosity and Attitude**

According to Eid & El-Gohary (2014), religion plays a central role in individuals' lives within society. Religious beliefs can influence individuals' perceptions, attitudes, and consumption behaviors (Aji et al., 2020). For Muslims, religion constitutes a way of life where devout adherence prohibits the consumption of forbidden foods and beverages like alcohol and pork, as well as engagement in usurious transactions, which are forbidden in Islam (Aji et al., 2020; Aji & Dharmmesta, 2019; Shakona, 2013). In this study, the religiosity variable is adapted from McDaniel & Burnett (1990), defined as "the level of

commitment an individual has towards their religion." Aji et al. (2020) assert that religiosity shapes individuals' values and social attitudes, encouraging ethical behavior through religious teachings.

Several previous studies have demonstrated that religiosity is closely linked to the attitudes of Muslims. Aji et al. (2020) discovered that religiosity significantly influences Muslims' attitudes towards halal tourism in non-Muslim countries. Akhtar et al. (2020) mention that religiosity moderates the conflict between halal practices and consumer attitudes in halal restaurants. Aslan (2023) suggests that religiosity positively impacts Muslim consumers' attitudes towards halal restaurants in Turkey. Hanafiah and Hamdan (2020) affirm that religiosity positively influences the attitudes of Muslim tourists. Based on these studies, we propose the following hypothesis:

H2: Religiosity significantly influences the attitudes of Muslim visitors towards Sharia-compliant hotels in Lombok, NTB.

### **Attitude and Behavior Intention**

Intentions refer to the desires and actions of individuals in the future to engage, consume, and utilize specific services or products (Han et al., 2019). The intention to revisit is a recognized tool crucial for predicting future tourist behavior (Han & Hyun, 2017; Sulaiman et al., 2022). In this study, behavioral intention is assessed through the plans of Muslim tourists to visit and stay at Sharia-compliant hotels. Therefore, the research investigates the factors influencing intentions to revisit stays at Sharia-compliant hotels (Aslan, 2023).

Individual intentions towards a particular product are shaped by attitudes, where positive attitudes often correlate with specific behaviors. Behavioral experiences, personal beliefs, individual evaluations, and purchasing inclinations influence attitudes. Previous studies suggest that Muslim attitudes significantly impact intentions to consume halal products. Research by Amalia et al. (2020), Aslan (2023), Bashir (2019), and Tuhin et al. (2022) underscores the influence of Muslim consumer attitudes on the consumption of halal products. Building on this prior research, we propose the following hypothesis:

H3: Muslim visitor attitudes significantly influence intentions to visit Sharia-compliant hotels on Lombok Island, NTB.

## **2. METHODS**

To evaluate the hypothesis, a questionnaire was utilized for data collection. The following steps were undertaken to develop and assess the validity and reliability of the questionnaire. Based on previous research, a draft version of the questionnaire was created in English. Subsequently, the developed questionnaire underwent pilot testing with three experts and was revised based on their feedback. Thirdly, the questionnaire was translated into Indonesian. Fourthly, two academicians

proficient in both Indonesian and English languages reviewed the translation and compared it with the original version. Finally, pilot data were gathered from guests of Sharia-compliant hotels on Lombok Island. The pilot study involved 30 tourists, and the Cronbach's alpha for all constructs exceeded the threshold of 0.7; the construct values of Cronbach's alpha as follows: religiosity 0.75, halal food 0.83, attitude 0.78, and intention 0.83 (Nunnally, 1967). Our questionnaire employed a Likert scale ranging from 1 to 5: Strongly Disagree – Strongly Agree (Likert, 1932).

Our survey indicators were adapted from several scholarly articles: the measurement of halal food indicators was drawn from Abror et al. (2019) and Sulaiman et al. (2022), incorporating three question items: (HalalFood1: provision of halal food and beverages; HalalFood2: strict adherence to halal regulations in food safety, hygiene, and sanitation; HalalFood3: availability of directions to halal restaurants around the hotel). Our measurement of religiosity was adapted from Aji et al. (2020), comprising three question items: (Rel1: religion influences life choices; Rel2: the importance of religion; Rel3: understanding the concept of halal). The measurement of attitude was adopted from Aslan (2023), encompassing four dimensions: (Attd1: positive perception of choosing Sharia-compliant hotels; Attd2: comfort in staying at Sharia-compliant hotels; Attd3: satisfaction with Sharia-compliant hotel services; Attd4: the perception that Sharia-compliant hotels are welcoming to Muslim travelers). Finally, our indicators of intention to visit Sharia-compliant hotels were adapted from Sulaiman et al. (2022), consisting of four question items: (Int1: preference for Sharia-compliant hotel restaurant facilities for breakfast; Int2: prioritization of Sharia-compliant hotels over conventional ones; Int3: intention to revisit Sharia-compliant hotels).

This study employs SEM-PLS to predict the model, which differs from CB-SEM, where the analysis focuses on model testing (Sholihin & Ratmono, 2013). We employed accidental sampling because the exact population size is unknown. The Gpower approach was used to determine the sample size, with an effect size of 5%, a standard error probability of 0.005, and a Gpower of 0.9, resulting in a minimum required sample size of 101 (Cohen, 1992).

Data were collected through direct surveys from guests staying at five Sharia-compliant hotels on Lombok Island, West Nusa Tenggara: Grand Legi Hotel, Lombok Plaza Hotel, Lombok Raya Hotel, Pratama Hotel, and Santika Hotel. A total of 154 respondents willingly participated, and all responses were deemed valid and included in the SEM analysis. The respondent profile comprised 93 males (60%) and 61 females (40%); 95 were married (62%), and 59 were single (38%). Age groups were distributed as follows: 16-26 years old, 30 respondents (19%); 27-37 years old, 46 respondents (30%); 38-48 years old, 46 respondents (30%); and 49-59 years old, 32 respondents (21%). Educational attainment included 34 respondents with secondary education (22%), 95 with a diploma (62%), 16 with post-graduate education (10%), and 9 others (6%). Regarding monthly income, 8 respondents earned between 1.5 - 3 million IDR

(5%), 15 respondents between 3 - 10 million IDR (10%), 95 respondents between 10 - 25 million IDR (62%), and 36 respondents earned over 25 million IDR (23%).

The current study utilizes Partial Least Squares (PLS) path modeling to assess the proposed research model and test hypotheses. PLS was selected due to the predictive focus of this research, aimed at evaluating the ability of exogenous constructs to predict endogenous variables. Following the guidelines of Joseph F. Hair et al. (2021), this study follows a two-stage approach: measurement model and structural model.

### 3. FINDINGS AND DISCUSSION

#### 3.1. Measurement Model

Both convergent and discriminant validity were examined to evaluate the measurement model. Convergent validity was assessed based on item loadings, composite reliability (CR), and Average Variance Extracted (AVE). Recommended thresholds for item loadings, AVE, and CR are  $> 0.7$ ,  $> 0.5$ , and  $> 0.7$ , respectively (Joseph F. Hair et al., 2021). As presented in Table 1, all item loadings exceeded 0.7. Furthermore, CR values for all constructs exceeded the recommended threshold of 0.7, and AVE values surpassed the threshold of 0.5, indicating satisfactory convergent validity (Joseph F. Hair et al., 2021). Discriminant validity was assessed using the Heterotrait-Monotrait Ratio of Correlations (HTMT) (Henseler, 2021). The results demonstrated that HTMT values were below 0.85 (Table 2), confirming discriminant validity among all constructs examined (Kline, 2016).

**Table 1. Convergent Validity**

Variable	Indicat	Loading	C $\alpha$	CR	AVE	VIF
Halal Food	HF1	0,82	0,75	0,85	0,66	1,49
	HF2	0,77				1,47
	HF3	0,85				1,56
Attitude	ATD1	0,71	0,71	0,82	0,53	1,38
	ATD2	0,75				1,39
	ATD3	0,71				1,40
	ATD4	0,75				1,33
Religiosity	Relg1	0,77	0,74	0,85	0,65	1,28
	Relg2	0,81				1,69
	Relg3	0,84				1,74
Intention	Int1	0,73	0,75	0,84	0,57	1,46
	Int2	0,71				1,33
	Int3	0,75				1,44
	Int4	0,82				1,62

Source: Authors 2024

**Table 2.** Discriminant Validity (HTMT)

Variable	ATD	HF	Int	Rel
<b>ATD</b>				
<b>HF</b>	0,735			
<b>Int</b>	0,812	0,639		
<b>Rel</b>	0,823	0,677	0,546	

Source: Authors 2024

### 3.2. Assessment of Structural Model

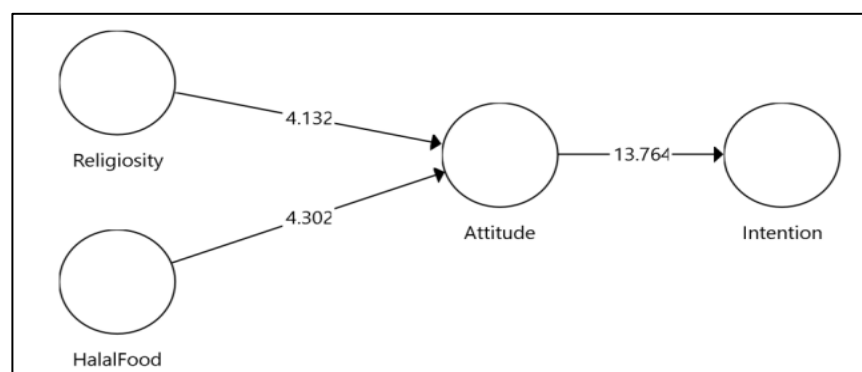
Joseph F. Hair et al. (2021) recommended that the proportion of explained variance be utilized to demonstrate the predictive accuracy of the research model. In this study, halal food and religiosity collectively explain 44.9% of attitude ( $R^2 = 0.449$ ), while attitude accounts for 37.7% of intention ( $R^2 = 0.377$ ). Predictive relevance is assessed using  $Q^2$  values derived from the blindfolding procedure in PLS. Chin (2010) states that models exhibit acceptable predictive relevance when  $Q^2$  values exceed zero. Our findings indicate  $Q^2$  values of 0.215 for attitude and 0.211 for intention, confirming the predictive relevance of the endogenous constructs in this study.

The structural model was evaluated using bootstrapping (see Table 3 and Figure 1.). Results indicate significant paths: halal food  $\rightarrow$  attitude  $\beta = 0.345$ ;  $T = 4.54$ ;  $P < 0.01$  (CI 95%: 0.189; 0.492), religiosity  $\rightarrow$  attitude  $\beta = 0.437$ ;  $T = 4.19$ ;  $P < 0.01$  (CI 95%: 0.229; 0.610), and attitude  $\rightarrow$  intention  $\beta = 0.614$ ;  $T = 14.44$ ;  $P < 0.01$  (CI 95%: 0.544; 0.705).

**Table 3.** Hypothesis Test

Hypno	$\beta$	T-Stat	CI 95%	P-V	Concl
HF->Atd (H1)	0,34	4,54	0,18    0,49	0,00	Support
Rel-> Atd (H2)	0,42	4,19	0,22    0,61	0,00	Support
Atd-> Int (H3)	0,61	14,44	0,54    0,70	0,00	Support

Source: Authors 2024



**Figure 1.** Structural Model

### **3.3. Discussion**

The analysis results underscore that facilities offered by Sharia-compliant hotels, specifically the provision of halal food and beverages, significantly influence the attitudes of Muslim tourists utilizing Sharia-compliant hotel services. This finding empirically supports Usman et al. (2022) research, which highlights how halal certification of food shapes the attitudes of Muslim tourists towards consumption. It corroborates Aslan's (2023) findings, affirming that halal certification positively impacts the attitudes of Muslim consumers in Turkey. This study contributes theoretically by illustrating that amenities such as halal food and beverages provided by Sharia-compliant hotels profoundly influence the attitudes of Muslim tourists during their stays.

Furthermore, the study indicates that religiosity significantly and positively influences the attitudes of Muslim tourists staying in Sharia-compliant hotels. This finding aligns with Aslan's (2023) research, which emphasizes the significant role of religiosity in shaping Muslim consumers' attitudes toward halal food and beverages in Turkey. It also supports the findings of Hanafiah and Hamdan (2020), suggesting that religiosity positively affects the attitudes of Muslim tourists towards engaging in halal tourism services. This study advances current research by demonstrating that higher religiosity among Muslim tourists enhances their attitudes toward utilizing Sharia-compliant hotel services.

Additionally, the study reveals that attitudes positively impact intentions, a finding consistently validated across various studies. This finding aligns with the Theory of Planned Behavior (Ajzen, 1991), which posits that attitude variables influence behavioral intentions. The results of this study are consistent with research conducted by Aslan (2023), Bashir (2019), and Tuhin et al. (2022), indicating that the attitudes of Muslim individuals positively influence their intentions to consume halal products. The attitudes of Muslim tourists play a crucial role in the marketing of Sharia-compliant hotels, as favorable attitudes can enhance their intentions to utilize hotel facilities, including accommodation, restaurant visits, meeting room usage, and more.

Although this study differs from existing research, there are some similarities. Notably, the religiosity of Muslim tourists influences their intention toward Sharia-compliant hotels. Additionally, halal food plays a crucial role in the selection of Sharia-compliant hotels, as it affects the attitudes of Muslim tourists.

This research has practical implications, particularly for managers of Sharia-compliant hotels. Managers need to ensure the quality of halal food and beverages produced, as this will attract tourists to visit Sharia-compliant hotels (Akhtar et al., 2020; Hanafiah & Hamdan, 2020). Additionally, hotel managers should consider the growing awareness of Islamic teachings among the public, as this will increase the number of visitors to these hotels (Aslan, 2023; Usman et al., 2024).



In conclusion, this discussion comprehensively analyzes the research findings, effectively linking them to existing literature and theoretical frameworks. This contribution enhances the understanding of factors influencing the behaviors and intentions of Muslim tourists in Sharia-compliant hotel contexts, thereby contributing to the scholarly discourse in this field.

#### 4. CONCLUSION

This study demonstrates that religiosity and the provision of halal food in Sharia-compliant hotels significantly enhance the attitudes of Muslim tourists, thereby positively influencing their intention to use Sharia-compliant hotel products and services. These findings underscore the theoretical importance for Sharia-compliant hotels to target the growing Muslim market segment, where heightened religiosity among tourists fosters favorable attitudes that drive their intent to engage with Sharia-compliant hospitality offerings. Moreover, the study provides actionable insights for Sharia-compliant hotel managers and marketers, emphasizing that the halal status of products and services, encompassing cleanliness, safety, and hygiene, plays a pivotal role in augmenting the market appeal of such establishments.

The research is circumscribed by its relatively modest sample size, focused exclusively on Lombok Island, West Nusa Tenggara. Future investigations could enhance generalizability by encompassing diverse regions and countries with varying cultural contexts, particularly minority Muslim populations. Furthermore, this study is delimited by its focus on religiosity, halal food, attitude, and intention, with  $R^2$  values falling below 50%. Future research avenues could include additional variables such as Sharia-compliant hotel attributes, customer loyalty, satisfaction levels, etc.

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