

RELIGIUSITY MODERATED HALAL TOURISM AS THE ANTECEDENT OF TOURIST SATISFACTION IN BANDUNG

¹Astri Wulandari

²Dandy Marcelino

³Edwin Baharta

⁴Riza Taufiq

¹astriwulandari@telkomuniversity.ac.id

^{1,3,4}Telkom University

Jl. Telekomunikasi 1, Terusan Buahbatu, Dayeuhkolot, Bandung, Jawa Barat 40257

²Universitas Katolik Parahyangan

Jl. Ciumbuleuit 94, Hegarmanah, Cidadap, Bandung, Jawa Barat 40141

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Abstract

Halal Tourism is a segment of the tourism business that focuses on muslim visitors in terms of service and, of course, halal items that are safe for consumption by muslim tourists. The goal of this research is to look at how the factor of halal tourism may enhance visitor satisfaction and how this connection can be increased when controlled by the component of religiosity in Bandung. This study is part of a descriptive study with a causal link that employs explanatory statistics. SEM-PLS analysis was utilized to analyze the data from a sample of 400 respondents. This study adds to previous research that has shown that religiosity has a major moderating impact on halal tourism and tourist satisfaction. Tourist satisfaction would boost national revenue from the tourism industry while also assisting tourism resort managers in maintaining tourist contentment and getting new insights into recruiting muslim tourists with strong religious values.

Keywords: *halal tourism; religiosity; tourist satisfaction; tourism marketing; halal tourism destinations in Bandung*

INTRODUCTION

Indonesia's economic growth is currently experiencing instability, while the economy is a very influential thing for the Indonesian people. Economic instability is also influenced by one sector, namely the tourism sector, which can be seen based on the number of foreign tourist visits by nationality in 2019 to 2020, which has decreased, quoted from the Central Statistics Agency (Murniati et al., 2021). Tourism is one of the largest and most prospective branches of the world economy (Suryawardani et al., 2021). According to data from the Indonesian Ministry of Tourism, recorded foreign tourist visits to Indonesia in January-July 2018 amounted to 9,062,465 and an increase of 12.92 percent compared to 2017 which was 8,025,699 (Hardiwinoto et al., 2021). Based on these data, it shows that the high growth of the tourism sector and the large number of foreign tourists and domestic tourists who come to visit Indonesia will have an impact on industries in Indonesia, especially the tourism industry namely hospitality which has considerable potential to play a role in the tourism sector. From the data on the number of Bandung City Tourists obtained from (Komaladewi et al., 2017), it can be seen that the number of tourists who come to the city of Bandung always increases from 2010 to 2015. In 2016 there were 6.9 million tourists and in 2017 there were 6.9 million tourists. It can be seen that in next year, tourists who come to the city of Bandung can be predicted to be relatively stable at 6 million to 8 million tourists. It can be concluded that Bandung from year to year has become a tourist destination (Wahyudin et al., 2021).

Halal tourism is a segment of the tourism business that focuses on muslim visitors in terms of service and, of course, halal items that are safe for consumption by muslim tourists (Said et al., 2020). Indeed, non-muslim travelers may benefit from this notion; if halal tourism is part of da'wah for Muslim tourists, halal tourism with halal products is a guarantee of health for non-muslims (Dulkiah, 2020). Bandung received an award from the Ministry of Tourism at the Wonderful Indonesia Halal Tourism Meeting and Conference, so that Bandung had been able to

develop halal tourism (Wahyudin et al., 2021). In addition to receiving the award, at the event the City Government also signed a Memorandum of Understanding with the Ministry of Tourism regarding increasing the development of halal tourism in the Bandung (Parhan et al., 2021). For this award, the deputy mayor of Bandung ensured that the Bandung Government would continue to develop halal tourism in the Bandung. Moreover, on behalf of the Bandung Government which has signed an MoU with the Ministry of Tourism to develop halal tourism (Gaffar et al., 2021). Hopefully with halal tourism, tourist visits to the city of Bandung will increase. For this reason, Bandung Government must be committed to preparing a number of facilities required so that Bandung becomes a halal tourist destination, so that muslim tourists will be more confident to come to the Bandung.

Meanwhile, (Nurjaya et al., 2021) also stated that halal tourism is a lifestyle that makes it easier for muslim tourists to visit a tourist destination. With halal tourism, muslim tourists will find it easy to reach everything they believe in. Starting from the ease of obtaining halal food and drinks, as well as others especially the trend of halal tourism has begun to develop since the last 10 years (Yan et al., 2017). However, as a city that is predominantly muslim, halal tourism is a must. With this halal tourism, Bandung is optimistic that foreign tourist visits will increase, especially from Malaysia, Singapore, the Middle East and other countries (Asih, 2015). If currently Malaysian tourists come to Bandung City about 300,000-500,000 people, then by strengthening halal tourism it can increase by around 10 percent. However, this definitely requires collaboration with regional apparatus organizations and other stakeholders to be able to further develop halal tourism in Bandung.

Halal tourism is undeniably a trend that is widely discussed in the world from year to year and its development has been very rapid in both muslim and non-muslim countries (Aziz, 2018). This is due to the large demand for halal products around the world. According to the global Islamic economic report in 2015 the economic value of the halal industry reached 1.8 trillion US dollars (Azam & Abdullah, 2020). Based on the SICTA-WTO (standard international classification of tourism activities-world trade organization), tourism has a very large economic impact and includes Indonesia itself, which is a muslim-majority country, the halal industry has not yet 185 business activities, most of which are within the reach of SMEs (Ainin et al., 2020). According to (Rasul, 2019) research from the crescent rating, the world's halal tourism market since 2019 is expected to develop aggressively. Halal tourism is also a dynamic industry area that is fast expanding, by 2020 the halal tourist market is expected to reach 220 billion US dollars, an increase of 36 percent (Pamukçu & Arpacı, 2016), and this is a huge tourist potential for Indonesia as the country having the world's greatest muslim population. Indonesia has the world's highest per capita use of halal food items with an economic value of 197 billion US dollars (Peristiwo, 2020). According to (Jaelani, 2017) Indonesia was ranked 1st as the top place for halal tourism in the world, Indonesia has also experienced a gradual increase.

Building the halal tourism area, is actually very sensitive and can trigger conflict in the Bandung's people, who are used to living in the midst of differences (Perbawasari et al., 2020). It is feared that this will actually be a trigger for other cities and there are also problems related to customer satisfaction in the Bandung, namely about how there is still a lack of tourism management because if tourists who are pleased with the benefits of halal tourism will suggest it to others, particularly muslims. (So et al., 2014) claim that tourist pleasure is related to visitor involvement in developing a halal tourism strategy. (Harrigan et al., 2017) remark that tourist involvement will have an effect on behavioral intentions for loyalty in relation to visitor satisfaction. In response to this, (Rahman, 2014) further mentioned that visitor satisfaction is a key aspect in tourism, and that tourist satisfaction would offer vital information to tourism authorities such as the government and tourism organizations.

Because until now Indonesia still does not have a clear standard in this halal tourism issue (Nurjaya et al., 2021). Quoted from the official website of the Ministry of Home Affairs, Indonesia currently doesn't feel the need to include halal labels in restaurants (Adinugraha et al., 2021). This is in stark contrast to abroad, where many restaurants are now wearing the halal label. Like in South Korea, restaurants have a halal label and the name of the animal slaughterer, so they believe it (Handani, 2021). If you are here, because the majority are Muslims, so there is no halal sign, it makes foreign tourists confused and a little doubtful. For countries with a non-Muslim majority population, halal labels in tourist attractions and in restaurants are important to help Muslim tourists feel comfortable (Wibawa et al., 2021). This kind of label is important considering the number of muslim tourists is among the highest in Indonesia. So that the availability of places for worship is also taken into account, with the construction of mosques, as well as the release of halal tourism maps (Maryanti et al., 2020). This special attention is very helpful and certainly provides comfort for muslim tourists. If tourists are provided with halal tourism and feel comfortable during the trip, of course this will increase the number of tourists who come to Bandung.

In response to these desires, the Bandung Government said that the concept of a halal tourism area that Bandung would execute, one of which was connected to the labeling of halal tourism and goods, was tied to the growth of halal tourism, according to him needs to be done, because the potential for tourists from Muslim countries is quite large (Wahyudin et al., 2021). Based on GMTI (Global Muslim Travel Index) data in 2019, the number of Muslim tourists worldwide reached 230 million (Lahny, 2019). Moreover, according to the Ministry of Tourism, Bandung was appointed as one of the national priority halal tourist destinations in 2019 (Parhan et al.,

2021). And especially if Bandung is designated as the center of halal tourism in Indonesia, it will be interesting and there will certainly be many who will provide support, especially the majority population in Bandung is muslim (Gaffar et al., 2021). It become create a satisfaction and can also be a relationship between tourists and the people of Bandung. Moreover, it has often been discovered that religiosity modifies the association between the perceived value of halal tourism and visitor satisfaction (Eid & El-Gohary, 2015).

Halal tourism, which has a beneficial influence on visitor satisfaction, is one of the characteristics that encourage satisfaction, and this association will be reinforced when tempered by religiosity factors (Ahmed & Akbaba, 2018). Tourist satisfaction also provides fresh insights into the influence of halal tourism on tourist satisfaction, with religiosity acting as a moderator (Abror et al., 2019). After that we can understand that halal tourism is influenced by the religiosity of tourists which is shown by the understanding of the community (Putra et al., 2016). Therefore, tourists who visit Bandung or other countries as halal tourism destinations will have a good experience and moral values from their experiences that lead to intention revisit where they will come again and recommend the place to others (Amalia et al., 2019). In this case, as part of the national tourist business, halal tourism in Bandung offers promising economic potential (Suhartanto et al., 2021). The tourism sector seeks not just to boost visitor morale but also to contribute to increased government income (Pung et al., 2020). The core of halal tourism is stressing sharia principles in tourism management and services that are respectful of all guests and the surrounding environment (Zaenuri et al., 2021). To make Indonesia, particularly Bandung, as the center of global halal tourism, we must develop developments aimed at meeting the tourism competitiveness index as the main indicator, such as infrastructure improvement, promotion, human resource training, and, most importantly, increasing the capacity of the tourism business (Jaelani, 2017).

As explained above, this study discusses the problems that exist along with the development of halal tourism in a muslim or non-muslim country. Research has shown that religiosity has a calming effect on the link between halal tourism and consumer satisfaction. People's religiosity has a substantial impact on the link between halal tourism and consumer satisfaction (Eid & El-Gohary, 2015). Other studies have shown a correlation between religiosity and the socio-cultural influence of Iranian people. If consumers have high or low levels of islamic religiosity (beliefs and practices), this will have an effect on their level of customer satisfaction. Customers with a high level of religious belief are more likely to be satisfied since they are better able to handle these situations (Zamani-Farahani & Musa, 2012). The author will investigate whether Bandung will be a suitable and acceptable city if it is utilized as a halal tourist center, as well as if the designation of Bandung as a halal tourism center can be really accepted by certain people, particularly Bandung's minorities. Given that certain minorities in Bandung have yet to accept that Bandung has been designated as the hub of halal tourism in Indonesia. Figure 1 is an overview of the research framework model.

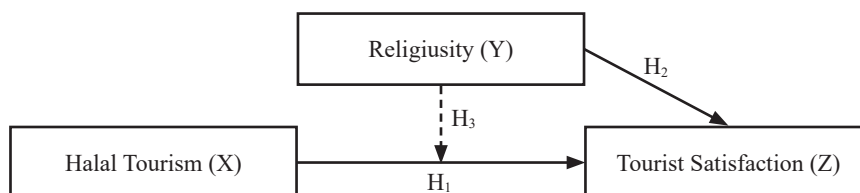


Figure 1. Model of Research Framework

METHODS

Data collection method is the procedure or technique used to collect research data (Snyder, 2019). In this study, data were collected from various places, sources, and methods. The ones commonly used are primary and secondary sources. The primary data used in this study is a questionnaire distributed to respondents by online, namely people who know about halal tourism products in the Bandung, with the consideration that the person is muslim. In addition, secondary data were gathered from scientific journals/publications, past research, book references, and other written works that were judged relevant to this investigation.

It is impossible to establish a minimum sample size table based on the number of populations since samples must be collected to reflect the population of respondents being studied. The percentage of samples utilized may thus be calculated as follows: In the Bernoulli model (Babin & Zikmund, 2016). This research establishes a 5% error rate for the normal distribution. In the meanwhile, there is a 0.5 percent chance that the questionnaire will be approved or refused based on whether it is filled out properly (q). Then the study's sample consisted of 400 participants who had visited halal tourism in the city of Bandung. The approach utilized in this study is purposive sampling, which the author employs since not all samples meet the criteria that the author has established. As a result, the author's sample was purposefully picked based on certain criteria in order to get a representative sample.

In order to conduct research using a questionnaire, researchers hand out a list of questions or written statements to participants. The first section discusses screening questions. The purpose of this part is to see whether the people who filled out the survey were representative of the general population and the sample that was selected. Therefore, only respondents who fit within the demographics of the population and the sample will be able to submit their questionnaires for processing. In the second section of the survey, respondents are asked about their personal traits, such as their age, gender, and race, which are used to determine who they are. Afterwards, in the third section, you'll get statements that are tailored to the study's variables and other relevant indicators.

Explanatory statistics were used in this investigation. The goal of explanatory study is to describe a generalization or link between two variables. The data analysis technique used in this study is SEM (Structural Equation Modeling). This is because this research model consists of independent variables and dependent variables, and when a moderating variable is added to the model, the problem becomes more complicated because you must solve several regression equations, so a more comprehensive SEM (structural equation model) analysis technique is required to answer this question. Partial Least Squares (PLS) is the data analysis technique used in this study. Small sample sizes, data missing values, and multicollinearity are some of the issues that might arise in the data while using the SEM statistical approach of PLS (Ghozali, 2021). Because it relies on so few assumptions, PLS is a potent tool for data analysis. A multivariate normal distribution is not required for the data (indicators with categorical, ordinal or interval scales may be utilized in the same model), nor does the number of samples need to be big. Distribution-free: PLS does not presume that the data are distributed in a specific way (Ghozali & Latan, 2015). Partial Least Square is a factor of indeterminacy, while the PLS method is better for making predictions.

RESULTS

The analysis in this study was performed using structural equation modeling with SmartPLS 3.2.9 software. PLS-SEM analysis is divided into outer as measurement scale model and inner as structural model. The measuring model demonstrates how the manifest variable corresponds to the latent variable to be assessed. The structural model, on the other hand, demonstrates the strength of estimate between latent variables or constructs. This study's outer model is as Figure 2.

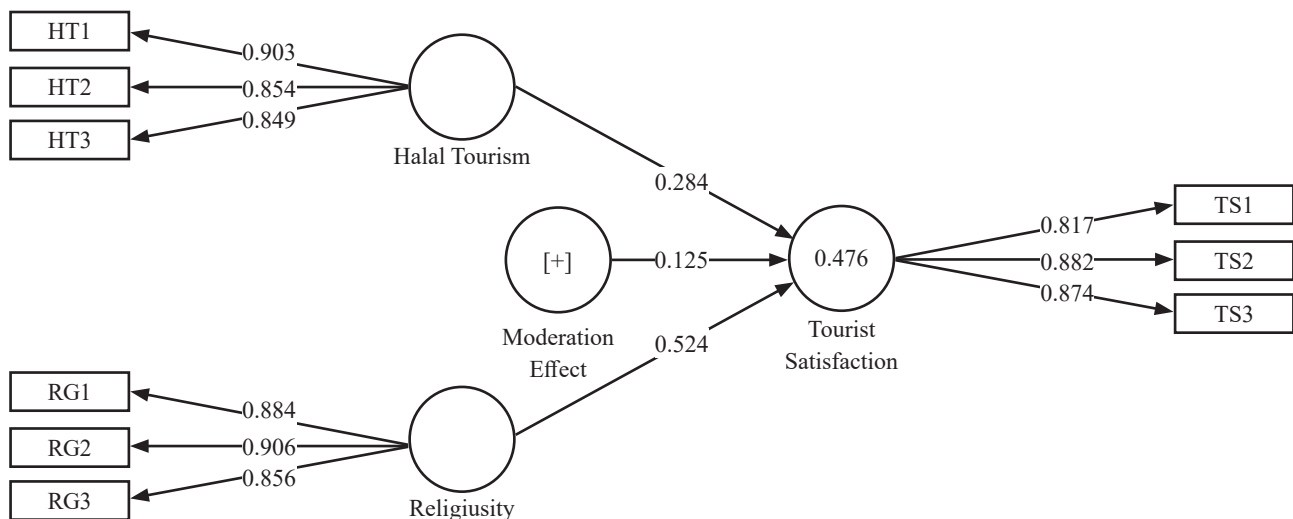


Figure 2. SEM Outer Model

PLS's outer model is made up of validity and reliability tests. Validating test is connected to how high the correlation of a measuring instrument is, and it is evaluated based on the loading factor values. If the indicator has a correlation value greater than 0.70, it is deemed valid. average variance extracted (AVE) is the average variance score extracted from a collection of latent variables assessed using loading standardization indicators in the PLS algorithm iteration phase, where the output or acceptable value must be greater than 0.5. The consistency of the measurement device is measured by reliability test. The outputs of reliability test demonstrate the precision, consistency, and accuracy of a measuring device when performing measurements. PLS's reliability test employs cronbach's alpha and composite reliability. Cronbach's alpha is used to calculate the lower limit of a construct's value when the suggested value is more than 0.6, whereas composite reliability calculates the genuine value of a variable's dependability when the recommended value is greater than 0.6 (Table 1).

Table 1. SEM Outer Model Evaluation

Variable and Indicator		Outer Loading	AVE	Cronbach Alpha	Composite Reliability
Halal Tourism (HT)			0.755	0.838	0.902
1	HT1: Halal tourism made strong impression on my hearing sense.	0.903			
2	HT2: I find this tourism interesting from an Islamic point of view.	0.854			
3	HT3: Halal tourism is interesting to me.	0.849			
Religiosity (RG)			0.778	0.857	0.913
4	RG1: From a spiritual point of view, I think halal tourism has very good prospects.	0.884			
5	RG2: I will still use this halal tour if I want to vacation somewhere.	0.906			
6	RG3: I will still use halal tourism even though it has the same price as regular tourism.	0.856			
Tourist Satisfaction (TS)			0.736	0.820	0.893
7	TS1: Overall, I am very satisfied with this halal tourism.	0.817			
8	TS2: Halal tourism is very helpful for me if I want to travel.	0.882			
9	TS3: My expectations for halal tourism have met hope or criteria.	0.874			

The acceptable communality value was determined to be > 0.5 based on the convergent validity test, which suggests that the items evaluated for all variables had communality values larger than 0.5. As a result, the current items for this variable have a high degree of convergent validity. The items investigated may be deemed fairly genuine and capable of measuring quantifiable factors. The derived average variance extracted (AVE) values show a propensity to be greater than 0.5, according to the average variance extracted (AVE) test. Thus, it was discovered that the three variables tested had matched the stipulated conditions for the average variance extracted (AVE) test. Based on the table above, it is derived for cronbach's alpha values larger than or equal to 0.6. Thus, the factors evaluated, Halal Tourism, Religiosity, and Tourist Satisfaction, may be regarded dependable. Similarly, the composite reliability value shows that all three variables have a value greater than 0.6. This lends credence to the findings that the factors under consideration are dependable.

In this study, logical statistical analysis was measured using SmartPLS software, starting with the measurement model (external model), model structure (internal model), and hypothesis testing. Partial Least Squares (PLS) uses principal component analysis methods in measurement models, specifically strain extractors, to calculate total variance, specific variance, and error. Dispersion. The basic internal model of this study is as Figure 3.

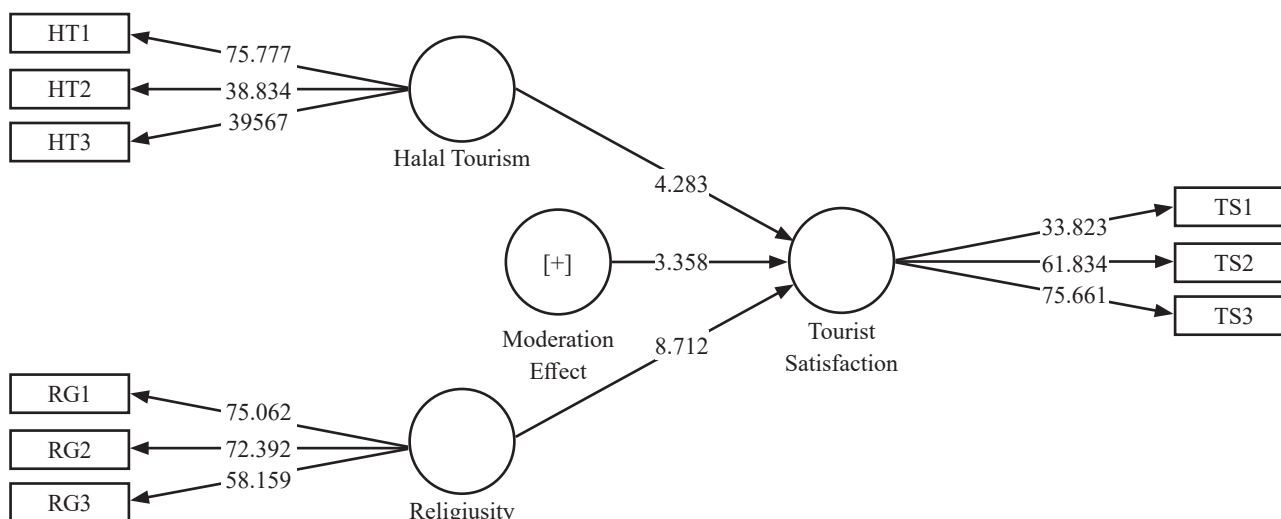


Figure 3. SEM Inner Model

To compare the values of the t-table and t-statistics, use the magnitude of the significance of the hypothesis support. If the t-statistic exceeds the t-table value, the hypothesis is supported or accepted. The degree of confidence (alpha) in this study was 95 percent. The SmartPLS version 3.2.9 software was utilized to perform the PLS (Partial Least Square) analysis in this study. The t-table result is 1.96 with a 95% confidence level and

a precision or inaccuracy limit of (α) = 5%. As a result, if the value of t-statistics is less than the value of t-table (t-statistics < 1.96), H0 is approved. And if the t-statistics value is bigger than the t-table value (t-statistics > 1.96), H0 is rejected. In hypothesis testing, the path coefficient values show the level of significance. The t-statistic value indicating the route coefficients score must be more than 1.96. Also, because the hypothesis employed in this study is two-tailed, which suggests that the independent variable has a positive and significant influence on the dependent variable, the findings can exceed 1.96 (Table 2).

Table 2. SEM Inner Model Evaluation

	Hypothesis or Path Relationship	Path Coefficient	t-Statistics	P Values	Decision
H1	Halal Tourism to Tourist Satisfaction	28,4%	4.283	0.000	H1 Accepted
H2	Religiosity to Tourist Satisfaction	52,4%	8.712	0.000	H2 Accepted
H3	Religiosity Moderation in Halal Tourism to Tourist Satisfaction	+12,5%	3.358	0.001	H3 Accepted

Based on the data processing findings in the table above, it was determined that all presented hypotheses were accepted. Whereas both halal tourism and religiosity have a favorable and substantial influence on visitor satisfaction, religiosity also works as a positive mediator between the two. The computed t value in the table above is bigger than the t table value (1.96). Furthermore, the p-value (estimated significance) is less than 5%, which is less than the threshold value of 0.05. The existent impact is positive, which implies that the higher the predictor variable of halal tourism, the higher the tourism satisfaction experienced by the respondents investigated, tempered by the respondents' religiosity. According to Table 2, halal tourism has a favorable and statistically significant influence on visitor satisfaction by 28.4 percent. Then, by 52.4 percent, religiosity has a favorable and substantial influence on visitor satisfaction. While halal tourism has a favorable and substantial effect on visitor satisfaction when moderated by religiosity, its direct effect without a moderator increases by 12.5 percent, to 40.9 percent.

DISCUSSIONS

Halal tourism has a strong and favorable effect on visitor satisfaction. The present influence is a positive influence, which implies that the more halal tourism there is, the more tourist satisfaction the respondents analyzed experience. According to the philosophy of halal tourism, there is a tight link between visitor satisfaction and halal tourism (Battour et al., 2014; Zailani et al., 2016). (Battour et al., 2014) In their study, they discovered that the aim features of Islam had a substantial association with contentment. In addition, it refers to the characteristics of halal tourism in tourist sites. Muslim visitors will be concerned about aspects of halal tourism such as the availability of Islamic facilities (prayer mats and qibla direction in Indonesia) and assurances of halal food coming from tourist sites' restaurants. Muslim visitors would be happy if they can readily obtain halal certification at tourism resorts, implying that halal tourism has a large and favorable influence on tourist satisfaction. Then, (Abror et al., 2019) claimed that halal tourism qualities have a substantial influence on tourist satisfaction. (Zailani et al., 2016) have demonstrated that tourists will be satisfied by the perceived value of a halal product or service. According to (Yeo et al., 2016), tourist pleasure will be influenced by halal value, which relates to the conditional value in consumer theory. It is presumed that the goods or service has matched the tourist's perceived worth; nonetheless, this may impact his pleasure.

The existing influence is a positive influence, which means that the greater the level of religiosity, the greater the tourist satisfaction of the respondents studied. Intense religiosity relationship between customers and companies can affect tourist satisfaction, based on the level of emotional and relationship interaction felt by customers (Ariffin et al., 2016). Consumers strive to expand their knowledge and social engagement with the brand (business) or other customers to learn more about the brand when the religiosity process occurs (company) related to values (Nurhayati & Hendar, 2020). Tourist satisfaction has a relationship with religiosity (Abror et al., 2019; Haque & Momen, 2017; Shah et al., 2020) . (Eid & El-Gohary, 2015) said that religiosity leads to tourist satisfaction. Furthermore, (Elaziz & Kurt, 2017) assert that consumer religiosity has a variety of effects, including contentment, devotion, dedication, and loyalty. Meanwhile, (Kim et al., 2020) carried out study into the relationship between customer religiosity and value creation Customers' religiosity was discovered to be an intermediary variable in the link between consumer religiosity and value generation. (Abror et al., 2019) illustrates how visitor satisfaction is influenced by religiosity. If the visitor exhibits religious behavior, the perceived worth of the goods will be tied to tourist satisfaction. It is obvious that it implies tourist religiosity is a predictor of visitor contentment.

It was determined that religiosity had a substantial and somewhat beneficial impact on the link between halal tourism and visitor satisfaction. The present impact is positive, which implies that the more the halal tourism, the better the tourist satisfaction experienced by the respondents investigated, regulated by the respondents' religiosity. This conclusion is consistent with the findings of earlier investigations (Eid & El-Gohary, 2015; El-Gohary, 2016; Zamani-Farahani & Musa, 2012). If a visitor is religious, the link between halal tourism and consumer happiness will be strengthened. According to the study's findings, greater religiosity will moderate halal tourism and its association with visitor satisfaction. As a result, while dealing with customers who are more religious, the management of tourism sites should prioritize halal tourism in order to increase visitor satisfaction. This discovery backs with multiple prior investigations, including (Abror et al., 2020; Ahn & Back, 2018; Eid & El-Gohary, 2015; Wardi et al., 2018). As a result, tourism site management must pay attention to the halal tourism strategy in order to maximize visitor satisfaction. (Abror et al., 2021), it was shown that religiosity has a moderating influence on the relationship between visitors' perceived pleasure with halal tourism. Regrettably, they did not investigate the direct impact of consumer interaction on satisfaction. The researchers discovered that religiosity had a strong moderating influence on the connection between perceived value and customer happiness. (Zamani-Farahani & Musa, 2012) also highlight how religiosity affects the socio-cultural influence of customers. In other words, one of the socio-cultural consequences is customer happiness; consequently, whether consumers have high or low Islamic religiosity (beliefs and practices), their contentment would be affected. Customers with a high level of religiosity will be more satisfied since they will be able to deal with these difficulties more readily.

CONCLUSIONS

In contrast to earlier studies, this study has added to our understanding of this link. This study includes various theoretical and practical contributions. This study adds to previous research that has shown that religiosity has a major moderating impact on halal tourism and tourist satisfaction. Previous research has only looked at a small portion of this connection. As a result, this research contributes to the advancement of tourist literature. This study also has a practical use for governments and managers. Tourist satisfaction would boost national revenue from the tourism industry while also assisting tourism resort managers in maintaining tourist contentment and getting new insights into recruiting muslim tourists with strong religious values. On the other hand, the findings of this poll demonstrate the significance of the value of halal tourism in the desire of Muslim customers to choose tourism products that are generally considered functional and emotionally oriented. This has far-reaching ramifications for the development of tourist and hospitality marketing tactics. For example, tourism and hospitality organizations can construct hospitality and tourist facilities markets that accept syariah compliant tourism products. These initiatives highlight opportunities for tourism to build and promote hospitality and forms of tourism, based on concepts and codes of conduct that represent the civilization and culture of each country. If so, tourism and hospitality companies can increase the likelihood of becoming a Muslim favorite option through recognizing and promoting their capacity to satisfy their requirements.

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