



## Exploring Muslim Tourist Intention on Shariah Tourism to Madura

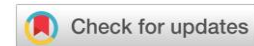
Elfira Maya Adiba<sup>1, a, \*</sup>, Nasrullah<sup>2, b</sup>

<sup>1,2</sup> Department of Sharia Economics, Faculty of Islamic Studies,  
Universitas Trunojoyo Madura, Indonesia  
Jl. Raya Telang, Perumahan Telang Inda, Telang, Kamal, Kabupaten Bangkalan, Jawa Timur  
69162

Email: <sup>a</sup> [elfira.madiba@trunojoyo.ac.id](mailto:elfira.madiba@trunojoyo.ac.id), <sup>b</sup> [nasrullah@trunojoyo.ac.id](mailto:nasrullah@trunojoyo.ac.id)

\*Corresponding Author

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### ABSTRACT

**Keywords:**

*Shariah  
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Halal industry has experienced an increase in its supporter. Moreover, halal products have also become more preferable due to the guarantee of hygiene and safety in their usage. Halal products do not only consist of finance but also include halal food, halal cosmetic, shariah tourism, or also known as halal tourism, etc. The purpose of this research is to discover the factors that can influence Muslim tourists' intention of traveling for shariah tourism. Primary data of this research were collected through questionnaires on 98 respondents. Thereafter, the collected data were analysed using SEM-PLS. The result found there are six factors that influence the intention of Muslim tourist to travel for shariah tourism at Madura Island, which are: personal societal perception, religious belief, infrastructure, halal marketing, halal awareness, and destination image, respectively. The personal societal perception factor was found to be the most dominant of Muslim tourist to travel.

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## INTRODUCTION

Islam teaches to all Muslims that everything that is consumed or used must be included in the halal category (Battour, et. al., 2018; Shahid, et. al., 2018; Ali, et. al., 2018; Rasul, 2019; Rodrigo & Turnbull, 2019). Halal means everything that is allowed or in accordance with sharia compliance (Omar et. al., 2012; Ab, N., Supian & Bojei, 2018; Vargas-Sánchez & Moral-Moral, 2019; Boğan & Saruşik, 2019; Junaidi, 2020). The Prophet Muhammad also prohibited muslims from using anything that was not clear as halal or haram (Aisyah, 2016; Asa, et. al., 2018; Benzertiha, et. al., 2018; Al-Teinaz, 2020; Benussi, 2021).

The halal economic industry is currently developing globally, especially in Indonesia (Adiba, 2019). Halal market has emerged as a sector of new development and creating market potential in the global economy (Rachman, 2019). The halal industry has recently become a global trend. Halal products possess the proven advantages of good quality that are cleaner, hygienic, safe, original, and more nutritious (Mahbubi, et. al., 2019; Randeree, 2019; Lim, et. al., 2020; Nordin, et. al., 2020; Han, et. al., 2021; Han, et. al., 2021). The halal industry is divided into three parts, namely the food, non-food, and service sectors. One part of the service sector is the halal tourism sector (Pahim, et. al., 2012).

Globally, shariah tourism has become a promising part of the halal industry (Ahmed, et. al., 2018; Syarifuddin, et. al., 2020; Battour, et. al., 2021; Paramarta, et. al., 2021). The meaning of shariah tourism itself is not only limited to the availability of prayers vicinity but also signifies the existence of tourism in which all aspects do not contradict the shariah-compliant system (Jaelani, 2017). The Indonesian government develops halal tourism through developing main facilities, planning areas that become tourist destination areas (Millatina, et. al., 2019).

Indonesia succeeded in the top ranks of the popular tourist destinations in the world halal. This is listed in the Global Muslim Travel Index (GMTI) study conducted by Mastercard-CrescentRating (Subarkah, et. al., 2020). The development of halal tourism in Indonesia can apply the elements of family-friendly destinations, Muslim-friendly services and facilities (Ferdiansyah, 2020). Goods and services offered at shariah tourism are the same as general tourism as long as they do not contradict the shariah law (Jaelani, 2017). Ratnasari (2020) stated that halal tourism basically is the same as tourism in general, but it avoids all the prohibited in Islam, hence it is complied the Sharia.

The studies of the halal industry have been more concentrated on halal food and halal supply chain as well as focused on the purchasing intention. The research of Aziz & Chok (2013) on non-Muslim consumers' intention of purchasing halal products has shown that the factor of product quality has not influenced the intention to buy those

products. In line, [Awan et. al., \(2015\)](#) also found that the consumers' intention of purchasing halal food in Pakistan has been affected by halal marketing, personal societal perception, and halal certification.

[Liu et. al. \(2018\)](#) found that there have been several things considered by tourists in traveling for shariah tourism, such as whether or not the place is Muslim-friendly, the destination image, and the tourists' attitude itself. [Devi & Firmansyah \(2019\)](#) found that shariah marketing has become the tourists' main considerable factor in traveling to West Java for shariah tourism. While [Wingett and Turnbull \(2020\)](#) found that factors such as halal food, women-only facilities and dress codes were identified as services and facilities that are expected, whereas no alcohol was seen to be an important factor for Muslim tourists.

Further [Ramadhani et. al., \(2020\)](#) found that destination image and subjective norms had a significant influence on intention to visit halal destination in Lombok Island. While [Nurcahyo & Hudrasyah \(2017\)](#) found that halal awareness does not have a significant effect on purchase intention. [Elseidi \(2018\)](#) found that consumers with high and low Islamic religiosity, subjective norms are the most influential determinants of their intention to purchase halal-labelled food products. [Nurhasanah & Hariyani \(2018\)](#) also found that halal awareness, health reason, and perceived value have a significant and positive direct effect on purchasing intention. [Hassani & Moghaveemi \(2019\)](#) found that Muslims who are motivated by generic and non-Islamic motivation avoid traveling to destinations that have a presence of Islamic services and products.

A prior study on the analysis of factors that form the tourists' intention of traveling for shariah tourism in West Java was conducted by [Devi & Firmansyah \(2019\)](#). However, the research did not include the variable of destination image. Therefore, this study adds that variable. The research has also shown that halal marketing has been the most influential variable in elaborating the tourists' intention of traveling for shariah tourism in West Java.

The development of halal tourism in East Java is one strategy in making the tourism sector a driver of economic growth in East Java. East Java has the potential to develop halal tourism because it has local wisdom that is developed and influenced by Islam, the existence of religious, natural and artificial tourism objects as well as accessibility and other supporting facilities ([Priyono, 2018](#)). One of the potential tourism destination in East Java is Madura island, with its potential of shariah tourism that is not only limited to its religious travel, Islamic arts, and Islamic cultural sites but also on its natural tourism, such as beaches, mountains, hills, caves, amusement rides, etc. The most significant part is that both the management and the visitors must behave according to the norms of Islamic teachings.

Compared to the prior research, this study is different in terms of the research object, research area, and the variables that are utilized. Therefore, a primary factor that determines this intention can be found. The results of this research are expected to provide inputs for the government, whether through the Ministry of Tourism and Creative Economy or other related parties, in developing shariah tourism in Madura. The growth of shariah travel in Madura can gradually give its contribution to the economy of the Madurese population and increase the welfare of its society. This study aims to analyze which factors have the ability to shape the intentions of Muslim tourists to travel to Madura for shariah tourism.

## RESEARCH METHOD

The purpose of this study is to analyze the factors that can determine the intentions of Muslim tourists on shariah tourism at Madura Island. [Ratnasari \(2020\)](#) stated that halal tourism basically is the same as tourism in general, but it avoids all the prohibited in Islam, hence it is complied the Sharia.

This research is a quantitative. The method of collecting data was conducted through simple random sampling by giving equal chance or opportunity for every aspect of population member to be chosen as the sample. The number of respondents in this research is 113 respondents, whereby 98 of them fulfilled the prerequisites.

The data in this study are primary data that were directly obtained through the distribution of online questionnaire through google form. The collected data were then processed using SEM-PLS. According to [Hair et al. \(2017\)](#), PLS is a variance-based SEM statistical method that can simultaneously perform measurement model testing as well as structural model testing and is designed to solve SEM problems when specific things occur in data, such as small research sample sizes, missing values, and illegibility of the assumptions.

PLS possess two fundamental components, which are (1) measurement model (outer model) and (2) structural method (inner model). The outer model allows the researcher to assess the contribution of each indicator in measuring the construct (validity) and how reliable the measurement scale is in measuring the construct (reliability). Meanwhile, the inner model allows the researcher to analyze the influence path of the independent construct (exogeneous) against the dependent construct (endogenous) ([Hair et al., 2017](#)).

There are six variables in this study which are analyzed as factors that determine the intention of Muslim tourists to travel to sharia tourism. They are halal awereness, religious belief, personal societal perception, halal marketing, destination image, and infrastructure. According to [Ajzen \(1985\)](#), purchase intention refers to individual's readiness and willingness to purchase a certain product or service ([Latiff, Bashir, Bayat,](#)

Olutuase, & Ariff, 2018). Purchase intention is one of the most interesting topics for researchers as a stage for improving marketing strategies (Fanny, Perdana, Jan, & Altunişik, 2019).

The respondents in this study are Muslim tourists with a minimum of high school education or equivalent, domiciled in Surabaya, Madura, Sidoarjo, and Gresik, who have travelled for tourism in the last two years and have heard of the term “Shariah Tourism”. The respondents’ characteristics in this research are described based on gender, domicile, age, religion, education, occupation, and monthly income. The description of the respondents’ characteristics can be seen in the following table 1,

**Table 1.** Respondent’s Profile

No	Content	Frequency	Percentage
1	<i>Gender</i>		
	Male	21	21.4%
	Female	77	78.6%
2	<i>Occupation</i>		
	Private employee	20	20.4%
	PNS/BUMN/BUMD	12	12.2%
	Entrepreneur	27	27.6%
	Professional (Doctor/Lawyer/etc.)	28	28.6%
	Housewife	11	11.2%
3	<i>Domicile</i>		
	Madura	24	24.5%
	Outside of Madura	74	75.5%
4	<i>Age</i>		
	18-22 years old	63	64.3%
	23-27 years old	12	12.2%
	28-32 years old	10	10.2%
	>32 years old	13	13.3%
5	<i>Minimum Education</i>		
	SMA/SMK/MA/equivalent	57	58.2%
	Diploma	5	5.1%
	Bachelor	26	26.5%
	Master	10	10.2%
6	<i>Monthly Income</i>		
	≤ 5.000.000	82	83.7%
	5.000.001 – 10.000.000	12	12.2%
	> 10.000.000	4	4.1%
7	<i>Religion</i>		
	Islam	98	100.0%

The description of Muslim tourist respondents in this study mostly consists of women (78,6%), aged 18-22 years old (64,3%), all of whom are Muslim (100%), having a minimum of high school education or equivalent (58,2%), working as

professionals and entrepreneurs (56,1%), and having a monthly income of less than Rp5.000.000.

## RESULT AND DISCUSSION

This study aims to analyze the factors that can form the tourists' intention to travel to Madura for shariah tourism. The primary data of this research was processed using PLS with the existence of assessments for the outer model and inner model. The outer model test was conducted to assess the validity and reliability. Instruments of this study are valid with an outer loading value of  $\geq 0,50$  and the AVE of  $\geq 0,50$ .

The convergent validity test results on the reflective indicator showed that all indicators on the research variable had an outer loading value that was bigger than 0,50, and the AVE value was also bigger than 0,50. Therefore, all indicators are concluded as valid in measuring the calculated variables and meet the convergent validity, capable of being used for further analysis. The following table 2 shows the convergent validity test results,

**Table 2.** Convergent Validity Test Results

Factors	Measurement Items	AVE	Outer Loadings	Description
I Halal Awareness	HA.1	0.734	0.866	Valid
	HA.2		0.876	Valid
	HA.3		0.828	Valid
II Religious Belief	RB.1	0.521	0.762	Valid
	RB.2		0.756	Valid
	RB.3		0.741	Valid
	RB.4		0.610	Valid
	RB.5		0.728	Valid
III Personal Societal Perception	PSP.1	0.703	0.767	Valid
	PSP.2		0.823	Valid
	PSP.3		0.855	Valid
	PSP.4		0.901	Valid
	PSP.5		0.841	Valid
IV Halal Marketing	HM.1	0.639	0.675	Valid
	HM.2		0.793	Valid
	HM.3		0.783	Valid
	HM.4		0.883	Valid
	HM.5		0.848	Valid
V Destination Image	DI.1	0.720	0.864	Valid
	DI.2		0.883	Valid
	DI.3		0.833	Valid
	DI.4		0.884	Valid
	DI.5		0.872	Valid
	DI.6		0.814	Valid
	DI.7		0.890	Valid

	DI.8		0.834	Valid
	DI.9		0.829	Valid
	DI.10		0.837	Valid
	DI.11		0.789	Valid
VI Infrastructure	INF.1	0.652	0.796	Valid
	INF.2		0.877	Valid
	INF.3		0.873	Valid
	INF.4		0.805	Valid
	INF.5		0.645	Valid
	INF.6		0.850	Valid
	INF.7		0.780	Valid

The next evaluation on the analysis of the outer model was internal consistency. Internal consistency assesses the consistency of the indicators in measuring a construct. The internal consistency in PLS can use two measurements, namely Cronbach's alpha and composite reliability. The rule of thumb of Cronbach's alpha is 0,60 bigger, while the rule of thumb of composite reliability must be bigger than 0,70 although the 0,60 value is still acceptable. The following table 3 is the calculation results of Cronbach's alpha and composite reliability on the internal consistency assessment,

**Table 3.** Reliability Test Result

Variable	<i>Cronbach's Alpha</i>	<i>Composite Reliability</i>	Description
Halal Awareness	0.819	0.892	Reliable
Religious Belief	0.770	0.844	Reliable
Personal Societal Perception	0.894	0.922	Reliable
Halal Marketing	0.857	0.898	Reliable
Destination Image	0.961	0.966	Reliable
Infrastructure	0.909	0.929	Reliable

Table 3 above shows that the internal consistency value of every research variable has a Cronbach's alpha value of over 0,60, and the value of composite reliability was over 0,70. Therefore, each variable of halal awareness, religious belief, personal societal perception, halal marketing, destination image, and infrastructure fulfills the good reliability.

The subsequent stage was the inner model testing that consisted of the model fit test, significance test, and determination coefficient (R<sup>2</sup>). The model fit evaluation was conducted to see whether the model that was used in this research was suitable or not. In measuring the model fit, the Standardized Root Mean Square Residual (SRMR) value was used. The SRMR value of less than 0,08 signifies that the model is a fit or good fit, and if the SRMR value is over 0,08 but still smaller than 0,12, it signifies that the model

was still acceptable (marginal fit). However, if the SRMR value is bigger than 0,12, it signifies that the model is not fit (lack of fit or poor fit).

**Table 4.** Model Fit Test Result

	<i>Saturated Model</i>	<i>Estimated Model</i>
SRMR	0,043	0,049

The model fit evaluation result in the PLS model on the table 4 shows an SRMR value of 0,049. As this number is smaller than 0,08, means that the model of this study has a good fit. The analysis of the significance of factors that form the travel intentions by using the PLS analysis was conducted with 2-tailed testing. The hypothesis of the study is acceptable if the t-value (t-statistic) is  $\geq 1.96$  or if the p-value is smaller than the error rate ( $\alpha$ ) of 5%. The following table 5 is describe the path coefficient value (original sample estimate), calculated t value (t-statistic), and p-value in the PLS inner model,

**Table 5.** Analysis of the Significance of Travel Intention Factors

Factors of Travel Intention	Original Sample	T-Stat	P-Values	Description
Halal Awareness	0.802	16.513	0.000	Significant
Religious Belief	0.834	19.688	0.000	Significant
Personal Societal Perception	0.905	37.248	0.000	Significant
Halal Marketing	0.813	24.571	0.000	Significant
Destination Image	0.758	10.705	0.000	Significant
Infrastructure	0.820	13.908	0.000	Significant

The testing results of factors that form the travel intention by using the results of PLS bootstrapping can be in accordance with table 5 describes as follows: *first*, the coefficient value of halal awareness as a factor of travel intention is 0,802 (positive) with the t-statistics of 16,513 (bigger than the t table value of 1,96) and the p-value of 0,000 (smaller than  $\alpha=5\%$ ). This result shows that halal awareness contributes significantly to form the tourists' intention of traveling for shariah tourism.

The coefficient value of religious belief as a factor of travel intention is 0,834 (positive) with the t-statistics of 19,688 (bigger than the t table value of 1,96) and the p-value of 0,000 (smaller than  $\alpha=5\%$ ). This result shows that religious belief also contributes significantly to form the tourists' intention of traveling for sharia tourism.

The coefficient value of personal societal perception as a factor of travel intention is 0,905 (positive) with t-statistics of 37,248 (bigger than the t table value of 1,96) and the p-value of 0,000 (smaller than  $\alpha=5\%$ ). This result shows that personal



societal perception also contributes significantly to form the tourists' intention of traveling for sharia tourism.

On the other hand, the coefficient value of halal marketing as a factor of travel intention is 0,813 (positive) with the t-statistics of 24,571 (bigger than the t table value of 1,96) and the p-value of 0,000 (smaller than  $\alpha=5\%$ ). This result shows that halal marketing also contributes significantly to form the tourists' intention of traveling for sharia tourism. While the coefficient value of destination image as a factor of travel intention is 0,758 (positive) with the t-statistics of 10,705 (bigger than the t table value of 1,96) and the p-value of 0,000 (smaller than  $\alpha=5\%$ ). This result shows that destination image also contributes significantly to form the tourists' intention of traveling for sharia tourism. The coefficient value of infrastructure as a factor of travel intention is 0,820 (positive) with the t-statistics of 13,908 (bigger than the t table value of 1,96) and the p-value of 0,000 (smaller than  $\alpha=5\%$ ). This result shows that infrastructure also contributes significantly to form the tourists' intention of traveling sharia tourism. Factors that form the travel intention of shariah tourism is sequentially elaborated in the table 6,

**Tabel 6.** The Dominant Factors of Travel Intention and the Relationship between Tourists' Characteristic and Travel Intention

Factors of Travel Intention	Original Sample	R Square	Rank
Halal Awareness	0.802	0.644	5
Religious Belief	0.834	0.695	2
Personal Societal Perception	0.905	0.819	1
Halal Marketing	0.813	0.661	4
Destination Image	0.758	0.574	6
Infrastructure	0.820	0.673	3

Relation	Sig. Chi-Square	Description
Gender * travel intention	0.965	Insignificant
Domicile * travel intention	0.326	Insignificant
Age * travel intention	0.044	Significant
Education * travel intention	0.041	Significant
Occupation * travel intention	0.984	Insignificant
Income * travel intention	0.046	Significant

The inner model evaluation is seen on every R-Square value or the coefficient of determination. The  $R^2$  value above shows the contribution percentage of every variable that forms the tourists' intention of traveling for shariah tourism. The  $R^2$  value has a range of 0 until 1. The above table shows that the most dominant factor that can form the tourists' intention of traveling for shariah tourism is personal societal perception,

consecutively followed by religious belief, infrastructure, halal marketing, halal awareness, and destination image.

Based on the SEM-PLS test results of this study, it is discovered that the most influential factor in shaping travel intention is personal societal perception (Usman, et. al., 2019) Subsequently, other influential factors are religious belief, infrastructure, halal marketing, halal awareness, and destination image. The results of this research bear different results from previous studies, where the most determining factor of travel intention has been halal marketing (Awan & Nabeel, 2015; Battour, 2018; (Devi & Firmansyah, 2019; Ramadhani et. al., (2020).

The result of this study is in line with Hamzah et. al., (2012), which found that the highest preference of tourist destinations is according to what complies with their respective beliefs. This is also inline with the result stated by (Machali, 2013; Latiff et. al., 2018; (Liu et. al., 2018; Mutmainah, 2018; Wijaya & Sholeh, 2020).

This study also found the relationship between the tourists' characteristics and the rate of travel intention of shariah tourism. The study found that out of 63 tourists aged 18-22 years old, 74.6% of them have a high travel intention of shariah tourism. On the other hand, out of 57 tourists who possess a minimum of high school education or equivalent, 73.7% of them have a high travel intention of traveling for shariah tourism. While out of 22 tourists with a monthly income of more than Rp5.000.000 have a much bigger percentage in which 95.5% of them have a high intention of traveling for shariah tourism. It is means that market segment for shariah tourism in Madura are middle income Millenials.

## CONCLUSION

This research aims to discover the most dominant factor that forms the tourists' intention of traveling for shariah tourism. There are six factors that influence the tourists' intention of shariah tourism in which personal societal perception is found to be the most dominant factor. Subsequent factors that shape the tourists' intention of shariah tourism in Madura are religious belief, infrastructure, halal marketing, halal awareness, and destination image, respectively.

Further studies are expected to add the number of respondents from various generational backgrounds, such as Generation X, Generation Y, and Generation Z. Therefore, a more comprehensive result will be achieved and can be compared. This will also affect the marketing strategy to increase the visits of shariah tourism to Madura. The government is expected to make suitable regulations in managing shariah travel to create an interesting perception of shariah tourism in Madura.

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