

## The Influence of Service Attributes on Customer Intention to Revisit Sharia Hotel with Halal Awareness as a Moderating Variable

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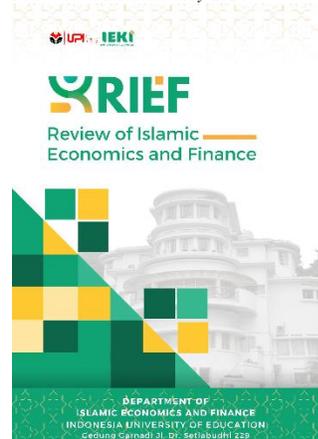
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### Abstract

**Purpose** – This research aims to analyze the effect of service attributes, including halal food and beverages, sharia-compliant hotel facilities, sharia-compliant hotel operations, and Sharia-compliant hotel design, to revisit Sharia hotels in Jakarta, Bogor, Depok, Bekasi (Jabodetabek) areas with halal awareness as a moderating variable.

**Methodology** – The data utilized consisted of 150 respondents who are Muslim consumers who have previously stayed and revisited Sharia hotels in the Jabodetabek area. Sampling technique used was purposive sampling. The data were analyzed using structural equation modeling (SEM) and processed through partial least squares (PLS) analysis.

**Findings** – This research found that Sharia-compliant hotel operations and design significantly and positively influence consumers' intention to revisit Sharia hotels in Jabodetabek. However, halal food and beverages, as well as Sharia-compliant hotel facilities, did not have a significant impact on repeat visits. Halal awareness, as a moderating variable, has not been able to strengthen the influence of Sharia hotel service attributes on repeat visits.

**Keywords:** Service Attributes; Repeat Visits; Sharia Hotel; Halal Awareness.

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## 1. INTRODUCTION

The tourism sector is a priority for economic growth in Indonesia, driving the creation of new job opportunities, infrastructure development, and government revenue (Suhud et al., 2024; Juliana et al., 2024). According to data from BPS (2022), the number of international tourist visits in 2020 was 4,052,923, but it declined to 1,557,530 in 2021 due to the Covid-19 pandemic. Meanwhile, domestic tourists in 2021 numbered 603.2, showing an increase from 524.6 in 2020. Among these tourists are Muslim travelers, with the Ministry of Tourism and Creative Economy (Kemenparekraf) (2022) stating that approximately 14.92 million foreign Muslim tourists visited Indonesia. Additionally, according to the Global Muslim Travel Index in 2022, Indonesia secured the second position.

This situation presents an opportunity for tourism businesses to develop halal tourism in Indonesia. According to data from GMTI, the number of Muslim tourists worldwide is expected to reach 230 million by 2030. The report on the development of Muslim-friendly tourism in 2019-2020 indicates that Muslim tourism has been steadily increasing over the past 5 years, aligning with the overall tourism growth (Juliana et al., 2023a). The rise in the number of Muslim tourists globally has prompted the government to implement policies related to halal tourism. The government has identified 10 priority national halal destinations, including Aceh, Riau, Riau Islands, West Sumatra, DKI Jakarta, West Java, Central Java, Yogyakarta, East Java, Lombok, and South Sulawesi.

One essential support for the development of tourism in Indonesia is accommodation. Considering the potential of Muslim tourists, there is a need for accommodations that adhere to Sharia principles. Sharia hotels provide a solution to the accommodation needs of Muslim travelers (Juliana et al., 2023b). According to data from BPS in 2021, the recorded number of starred hotels was 3,521 with a total of 718,898 rooms. This reflects a decrease from 2020, where the number of starred hotels was 3,644, showing a decline of 3.38%. This decline is attributed to the impact of the Covid-19 pandemic during that year. Based on 2016 data from the Ministry of Tourism's Halal Tourism Acceleration Team, Sharia accommodations accounted for 2.82% of the total accommodations. The Chairman of the Indonesian Hotel and Restaurant Association stated that the growth of Sharia hotels in Indonesia is approximately 10%.

The differences between Sharia-compliant and non-Sharia hotels refer to the guidelines outlined in the Fatwa of the National Sharia Board of the Indonesian Ulema Council (DSN-MUI) number 108/DSN-MUI 108/2016 regarding the principles of organizing tourism based on Sharia principles. Sharia-compliant hotels are required to adhere to the following provisions: 1) no provision of facilities for access to pornography and indecent acts, 2) no provision of entertainment facilities leading to polytheism, immorality, pornography/indecent acts, 3) halal food and beverage, 4) facilities for worship, 5) appropriate attire by sharia, 6) guidelines for service procedures and 7) use of sharia financial institutions.

The emergence of Sharia-compliant hotels must be able to compete with non-Sharia hotels to remain viable. One form of competition in the hotel business is how to satisfy customers staying at the hotel through the services provided. Sharia-compliant hotels must provide services to Islamic Sharia principles, which contain specific regulations. The guidelines for implementing Sharia-compliant hotels are Sharia compliance, which is a specific need for Muslim travelers that must be addressed to ensure satisfaction during their stay at Sharia-compliant hotels, encouraging them to return for future stays.

Based on the ratings provided by online travel agents (OTA) such as Agoda, Traveloka, Booking.com, and others, the ratings for consumers staying in Shariah hotels in Jabodetabek range from 3.8 to 4.7 (on a scale of 5). The failure to reach a score of 5 indicates that there is still dissatisfaction among consumers with their hotel stay experience. Most of the dissatisfaction expressed by hotel consumers relates to the service and general facilities of the hotel, such as the responsiveness of hotel staff, cleanliness, and others. Dissatisfaction related to sharia compliance includes the small and cramped size of the mushala facilities.

Results of the research conducted by Syuaibi & Swandono (2021), consistent with Sobari et al. (2017), indicate that Sharia compliance indeed has a significant influence on revisiting Sharia hotels. The better the Sharia compliance, the higher the likelihood of consumers revisiting Sharia hotels. A similar trend is observed in a study in a different industry (Islamic Commercial Banks), where a higher level of Sharia compliance is associated with higher performance (Nurjannah, 2020).

The research on the impact of hotel attributes compliant with Sharia on repeat visits by Muslim tourists with the moderating variable of religiosity, conducted by Sulaiman et al. (2021), indicates that halal food and beverages, as well as facilities by Sharia compliance, influence the repeat visits of Muslim tourists. The moderating variable of religiosity affects the facilities and interior design in the repeat visits of Muslim tourists. Therefore, hotels targeting tourists with high levels of religiosity should pay more attention to facilities and interior design that align with Sharia compliance.

Indonesia, with a majority Muslim population, according to Kurniawati & Savitri (2020), has consumers with a very high level of halal awareness. According to Haque et al. (2019), the level of halal awareness among consumers influences the intentions of Muslim consumers to visit Sharia hotels.

Based on the above references, there hasn't been research on the influence of hotel service attributes, including halal food and beverages, hotel facilities, operational aspects, and hotel design, on repeat visits (revisit intention) to Sharia hotels. This study aims to use the moderation variable of halal awareness to examine how the halal awareness of consumers can contribute to strengthening or weakening the impact of Sharia hotel service attributes on consumers' intention to revisit the Sharia hotel.

## **2. LITERATURE REVIEW**

### **2.1 Push and Pull Theory**

The push and pull theory were developed by Dann (1981). This theory is frequently utilized in literature to explain the motivations influencing tourist behavior (Kraftchick et al., 2014). The theory has demonstrated significant explanatory power in the context of halal tourism (Battour et al., 2012). According to this theory, there are two main forces influencing tourist choices. First, there are the needs and desires of tourists, and second, there is what the travel destination offers to meet those needs and desires. Push motivation is an internal force that emphasizes the desire to travel, while pull motivation is more related to external forces attracting people to specific destinations (Dann, 1981).

Potential drivers of the intention to revisit Sharia-compliant hotels are selected in a two-step process. First, Sharia-compliant hotel attributes are identified from the literature. Second, based on expert opinions, the most important factors, namely halal food and beverages (Zailani et al., 2011; Samori & Rahman, 2013; Han et al., 2019), Sharia-compliant facilities (Mohsin et al., 2016;

Battour & Ismail, 2016), Sharia-compliant operations (Samori & Sabtu, 2014; Karim et al., 2017), and Sharia-compliant interior design (Yousaf & Xiucheng, 2018; Han et al., 2019), are selected. Sharia-compliant hotel service attributes act as pull factors because they play a role in attracting customers to the hotel.

## 2.2 Revisit Intention

Behavioral intention focuses on an individual's future desire and actions to participate, consume, and use or not use a specific service or product (Han & Hyun, 2017). The consequences of behavioral intentions have been established in previous marketing research. Oliver (1999) defines behavioral intention as an individual's willingness or interest to engage in a particular behavior, while recommendations and repurchase intentions, as well as intentions, are primary components of individual behavioral intentions. Some studies refer to behavioral intention as a functional construct related to individual loyalty, including revisit intention (Choo et al., 2016).

According to Han & Ryu (2007), revisit intention is an acceptable and important tool for measuring a traveler's future behavior. Hsiu-Jung Chou (2013) states that revisit intention refers to tourists' interest in revisiting the same place. Meanwhile, Lin (2014) explains that revisit intention is an opportunity for tourists to repeat an activity or revisit/return to a destination. Similarly, Liang et al. (2021) state that revisits intention indicates customers' desire to reuse a particular product or service if the feelings they experience after using it are positive. Revisit Intention represents the future desires/plans of Muslim tourists regarding the intention to revisit Sharia-compliant hotels (Sulaiman et al., 2022; Juliana et al., 2022a).

## 2.3 Sharia-Compliant Hotel Attributes

Sharia is characterized as a principle or way of life originating from Allah for humanity through Prophet Muhammad, consisting of three main parts: Aqidah (belief), Fiqh (individual actions and speech, as well as relations with others), and Akhlak (morality and ethics). Deliana (2022) defines Sharia-compliant hotels as those that meet the needs of Muslim travelers based on Sharia rules, typically using specific standards or regulations to ensure compliance with Sharia requirements. A Sharia-compliant hotel acknowledges Islamic attributes in the hospitality industry (Stephenson, 2014) and emphasizes meeting religious needs, focusing on the environment, safety, health, and economic well-being of all human beings, regardless of culture, beliefs, and race (Salleh et al., 2014). The implementation of Sharia practices by hotel management involves showcasing facilities, interior design, food and beverages, and operational activities applying Sharia principles (Anggareini et al., 2023).

Sharia-compliant hotels pay broader attention to the conditions and needs of Muslim travelers, aiming to fulfill their religious obligations (Battour, 2016). Suci et al. (2020) underscore that the entire operation of Sharia-compliant hotels should be based on Islamic rules or Sharia guidance. Sharia-compliant hotels differ from others in terms of room concepts, offered facilities, kitchen, food and beverages, housekeeping, and staff attire (Jeaheng et al., 2020). Some characteristics of 'Muslim-friendly hotels' are highlighted by Samori & Sabtu (2014), such as not serving prohibited food or drinks in hotel rooms, having separate rooms for men and women, and providing qibla (direction for prayer), prayer mats, and Qur'an translations in each room.

Antoni & Dwita (2020) state that ease of access to places of worship, halal food, and beverages is essential regarding halal tourism attributes that can enhance repeat visits. Halal tourism attributes directly or significantly influence satisfaction. Yaakop et al. (2017) mention that

tourist satisfaction is positively influenced by halal attributes. According to Antoni & Dwita (2020), halal tourism attributes significantly influence tourist loyalty. Sukmara et al. (2022) found in their research that Sharia compliance and religiosity partially influence loyalty. Loyalty is a tourist's desire to make a return visit.

Rahman (2014) states that there is a significant relationship between Islamic attributes, the satisfaction of Muslim tourists, and loyalty to return to the destination. Bazazo et al. (2017) show that Islamic attributes have a direct positive significant effect on tourist loyalty. Additionally, it is shown that Islamic attributes have a direct positive effect on tourist satisfaction. Wardi et al. (2018) indicate that Islamic facilities have a significant relationship with tourist satisfaction. Their research shows that improving Sharia facilities should be done to enhance satisfaction.

## 2.4 Halal Food and Beverages

Food and eating habits have become well-established as representative cultural symbols, shaping individual and collective identities (Wright & Annes, 2013). The principles of preparing food based on Sharia emphasize that the sources and processes must align with the principles of the Islamic faith (Samori & Sabtu, 2014; Zailani et al., 2019). This includes various segments such as preparation, storage, slaughter, maintenance, sanitation, cleanliness, and presentation (Lau et al., 2016; Zailani et al., 2019). Utensils, machines, and equipment should be cleaned according to Islamic rules and not contaminated by contact with prohibited substances (Henderson, 2016). Actions and objects allowed are classified as halal, while haram indicates what is considered unacceptable (Wright & Annes, 2013). The availability of halal cuisine is a crucial aspect of travel for Muslims (Iranmanesh et al., 2019; Yousaf & Xiucheng, 2018), and halal food is recognized as a primary unique need in the Islamic tourism market (El-Gohary, 2016).

Muslims pay significant attention to halal food and beverages due to safety, cleanliness, hygiene, and animal welfare (Marzuki et al., 2012). Sharia-compliant food and beverage practices involve serving halal food, providing non-alcoholic beverages, and directing guests to the nearest halal restaurants. Halal food and alcohol-free beverages are some characteristics of Muslim-friendly hotels (Henderson, 2016; Samori & Rahman, 2013; Zailani et al., 2011), providing an additional competitive advantage for Sharia-compliant hotels to retain local and international Muslim tourists. Research conducted by Han et al. (2019) indicates that food and beverages are crucial elements in shaping recommendations and revisiting intentions of Muslim tourists to specific destinations.

H1: The presentation of halal food and beverages in Sharia-compliant hotels has a positive influence on revisits to Sharia-compliant hotels in Jabodetabek, Indonesia.

## 2.5 Sharia Compliant Hotel Facilities

Sharia-compliant hotel facilities must be operated based on Sharia principles. Sharia-compliant facilities include separate floors for single men, single women, and families, segregated facilities, providing a prayer room and religious information, having a Quran, providing prayer rugs, and indicating the qibla direction in rooms. They should not have discotheques or gambling facilities and should sell halal products. For Sharia-compliant hotels, facilities such as lounges, multipurpose rooms, swimming pools, fitness centers, spas, and floors should be separated for men and women. These factors should be considered in the design or development phase of Sharia-compliant hotel plans (Jafari & Scott, 2014). Since Muslim tourists are obligated to perform five

daily prayers, the availability and accessibility of prayer rooms in hotels are crucial (Battour & Ismail, 2016; Mohsin et al., 2016). Providing prayer amenities and ablution facilities is a minimum requirement for Sharia-compliant hotels for Muslim guests (Suci et al., 2020).

Previous research supports the availability of small prayer rooms/ablution facilities (Henderson, 2010) and rooms with Sharia-compliant facilities (such as sacred texts, prayer rugs, qibla indicators, etc.) as crucial for Muslim travelers (Batour & Ismail, 2016). The individual decision-making process is influenced by religious issues (Esoo & Dibb, 2004).

H2: Sharia-compliant hotel facilities have a positive effect on revisiting Sharia-compliant hotels in Jabodetabek, Indonesia.

## 2.6 Sharia Compliant Hotel Operations

All activities in all sections of Sharia-compliant hotels must receive approval from the manager, who is positioned to oversee all operations and standards by Sharia, ensuring that no prohibited activities take place in the hotel. The operational aspects of Sharia-compliant hotels measure practices in line with Sharia, including greetings, proper staff attire, and the prohibition of unmarried couples from entering the hotel. As a service provider, human interaction between hotel staff and tourists is crucial in satisfying customers and motivating them to revisit the hotel (Wu & Gao, 2019). Therefore, the role of the receptionist in the front office is crucial, and greetings can positively influence the revisit intention of tourists. Islam requires both men and women to dress modestly, as a way to maintain good social demand and ensure the honor of men. Muslim staff working in Sharia-compliant hotels are required to dress appropriately according to Islamic law. For women, their uniforms should not be transparent or open. Additionally, they should cover their hair, arms, and legs. For male staff, their work attire should cover their upper body and legs (Karim et al., 2017).

The prohibition of unmarried couples from staying is a religious obligation that must be enforced by Sharia-compliant hotels. Jaffar & Musa (2016) identified religious obligations as one of the most important drivers of Muslim behavior. Considering the significance of Islamic rules in the operations of Muslims, it is expected that the implementation of halal rules in the operational aspects of Sharia-compliant hotels affects the intention of Muslim tourists to revisit.

H3: Sharia-compliant hotel facilities have a positive effect on revisiting Sharia-compliant hotels in Jabodetabek, Indonesia.

## 2.7 Sharia Compliant Hotel Design

Research findings by Stephenson et al. (2010) state that art should not display the human body. Han et al. (2019) add that a halal-friendly atmosphere should not contain pornography in decorations, designs, and paintings. Viewing naked decorations, designs, and paintings placed in hotels is not considered appropriate for Muslim tourists, especially those traveling with their children.

It is emphasized that beds and toilets should not face Mecca (Yousaf & Xiucheng, 2018). Jaffar & Musa (2016) highlight that religious obligations are the most important factor playing a role in behavior, especially in halal awareness and decisions of Muslims. Therefore, tourists who

have a positive perception of the interior design in Sharia-compliant hotels are expected to have the intention to revisit the hotel in the future.

H4: Sharia-compliant interior design has a positive effect on revisiting Sharia-compliant hotels in Jabodetabek-Indonesia.

## 2.8 Halal Awareness

Halal awareness is the ability of an individual to consciously interpret and sense an event, leading to an interest in choosing halal products (Aziz & Chok, 2013). According to Yunus et al. (2014) and Nurcahyo & Hudrasyah (2017), halal awareness is a measure of Muslim understanding of the concept of halal. Kertajaya & Ridwansyah (2014) mention that halal awareness refers to the level of awareness of using halal products according to Islamic principles. For Muslims, halal awareness involves using the Quranic and Sunnah rules as a basis for consumption (Ahmad et al., 2013; Ambali et al., 2014).

Halal awareness is one of the factors influencing consumer attraction to meet the needs of halal products (Mutmainah, 2018; Monoarfa et al., 2023). The Islamic perspective of halal covers all aspects of life, not just focusing on food and beverages (Mohsin et al., 2016; Juliana et al., 2022b). Muslims consider halal services that comply with Islamic Sharia in using tourism services (Eid & El-Gohary, 2015). Based on the research by Martiasari et al. (2022), the decision to stay in a Sharia-compliant hotel is partially influenced by halal awareness. Saputra & Ratih (2020) state that the decision-making process for visiting halal tourism tourists can be enhanced by halal awareness.

Azam's study (2016) suggests that halal awareness influences the choices of Muslim consumers when purchasing goods, especially food and beverage products. One of the attributes of a halal-friendly hotel, such as the availability of halal food and beverages, is a crucial factor in influencing tourists in determining the hotel to visit (Putit et al., 2016). Emir & Kozak's research (2011) states that hotel attributes, specifically food and beverage services, significantly and positively affect consumers' interest in revisiting the hotel.

H5: Halal awareness strengthens the influence of halal food and beverages served in Sharia-compliant hotels on revisits to Sharia-compliant hotels in Jabodetabek-Indonesia.

Consumers who have a high awareness of halal services and products are more likely to choose Sharia-compliant hotels as their accommodation (Haque et al., 2019). If consumers have a high level of halal awareness when staying at Sharia-compliant hotels, they will feel secure due to the assurance of facilities, services, and products (Martiasari et al., 2022).

H6: Halal awareness strengthens the influence of Sharia-compliant hotel facilities on revisiting Sharia-compliant hotels in Jabodetabek-Indonesia.

The role of religiosity in mediating Islamic attributes can influence tourists' preferences for Sharia-compliant hotels (Huber & Huber, 2012). Non-physical Islamic attributes, such as hotel operations, significantly impact tourists' preferences for Sharia-compliant hotels (Rahmiati & Fajarsari, 2020).

H7: Halal awareness strengthens the influence of Sharia-compliant hotel operations on revisiting Sharia-compliant hotels in Jabodetabek-Indonesia.

Research by Saputra & Tresnati (2020) states that awareness of halal can influence consumer choices for purchases in halal tourism. Non-physical Islamic attributes, such as hotel design, significantly impact tourists' preferences for Sharia-compliant hotels (Rahmiati & Fajarsari, 2020).

H8: Halal awareness strengthens the influence of Sharia-compliant hotel design on revisiting Sharia-compliant hotels in Jabodetabek-Indonesia.

### 3. METHODOLOGY

#### 3.1 Research Type

The research conducted utilizes the type of explanatory research, where this study employs theories to examine phenomena occurring in the real world (Cooper & Schindler, 2003). It also aims to restrict research problems, making the study both investigable and applicable (Zigmond, 2000). This type of research analyzes cause-and-effect relationships of observed phenomena (Sekaran, 1992).

The upcoming study will analyze how the attributes of services in Sharia-compliant hotels, including halal food and beverages, Sharia-compliant hotel facilities, Sharia-compliant hotel operations, and Sharia-compliant hotel design, influence the intention to revisit and stay again in such hotels. In this upcoming research, halal awareness will be introduced as a moderating variable, which will have an impact on the attributes of hotel services.

#### 3.2 Population and Research Sample

The population used in this study is all Muslim consumers of productive age who have stayed and revisited Sharia-compliant hotels in the Jabodetabek area. The exact number of consumers for this population cannot be determined because there is no available data on it, so it can be concluded that this type of population is indeterminate. The determination of the sample size for a population with an unknown exact number can use Roscoe's theory (1975), which states that a suitable sample size for research is between 30 and 500 samples. Hair et al. (2014), based on the number of variables used in the study, mention that if there are  $\leq 7$  variables, a minimum of 150 respondents is needed. Additionally, based on the number of indicators used, the required sample size is 5-10 times the number of indicators. In this study, a sample size of 150 respondents is used.

The sampling technique employed is purposive sampling, where the selection of samples is based on specific considerations to obtain samples with desired characteristics (Neuman, 2014). The considerations in the sampling are as follows:

1. Muslim consumers of Sharia-compliant hotels of productive age, based on the Central Statistics Agency (Badan Pusat Statistik) defining productive age as between 15 to 64 years old.
2. According to Chang & Lu (2013), consumers who wish to revisit are those who have experienced a previous visit. Therefore, the selected samples are consumers who have stayed once and intend to stay again at the Sharia-compliant hotel.
3. For Consumers who have made payments for hotel bills, as Kotler & Armstrong (2018), price is an indicator of the alignment between money spent and benefits received. Consumers will feel satisfied if the expenditure aligns with the benefits received.

### 3.5 Data Analysis Techniques

Data collected through the questionnaire will be analyzed using the Structural Equation Modeling (SEM) model, which is a method for analyzing conceptual relationships, especially when dealing with latent structures in the model. SEM allows for examining the relationships between variables simultaneously and taking into account both direct and indirect effects between variables. This enables us to observe the influence of moderating variables on the relationship between independent and dependent variables. In this study, the latent variables used are halal food and beverage variables (MH), sharia-compliant hotel facilities (FH), sharia-compliant hotel operations (OH), sharia-compliant hotel design (DH), halal awareness (KH), and repeat visits (KU). PLS assumes homogeneity between individuals or assumes that individual effects remain constant or general across entities (Indra & Ascarya, 2022). Stages of Structural Equation Modeling (SEM) - Partial Least Square (PLS) Modeling (Indra, 2020): 1) measurement model evaluation includes convergent validity, discriminant validity, and construct reliability, 2) structural model evaluation includes the inner model and path coefficient and 3) model fit evaluation includes coefficient of determination ( $R^2$ ), standardized root mean square residual (SRMR), predictive relevance ( $Q^2$ ), and PLS predict.

## 4. RESULTS AND DISCUSSION

### 4.1. Analysis of Respondents' Characteristics

In this study, we will describe the data of respondents based on gender, age, marital status, highest level of education, occupation, monthly expenditure, and purpose of staying in Shariah hotels. The characteristics of the respondents are as follows:

1. Male respondents account for 52.6%, while female respondents account for 47.33%.
2. Respondents aged over 40 years old constitute the largest group at 48%.
3. A total of 93.33% of respondents are married.
4. Respondents education level comprises 60.67% bachelor's degree (S1) and 34.67% postgraduate degree (S2 and S3).
5. Respondents occupations consist of private employees (38.00%), entrepreneurs (18.00%), civil servants (16.67%), and professionals (4.67%).
6. The majority of respondents' monthly expenditure falls within the range of 5-10 million, accounting for 55.33%.

## 4.2. Evaluation of PLS-SEM Measurement Model

The convergent validity test is a measurement model that assesses the relative indicators based on the correlation between item scores and construct scores. The results of the convergent validity test can be seen in Table 1.

Table 1. Convergent Validity Testing Results

Code	Indicator	Outer Loading	Interpretation
MH2	The hotel provides food from animals slaughtered with the reading of "Bismillahirrohmanirrohim"	0.923	Valid
MH4	Storage, processing, and transportation places for food provided by the Hotel are not used or combined with pigs	0.806	Valid
MH5	The Hotel does not provide food and drinks containing alcohol	0.705	Valid
FH1	The Hotel does not provide access to Pornography	0.797	Valid
FH2	The Hotel does not provide entertainment facilities leading to polytheism, immorality, pornography, and obscenity	0.779	Valid
FH3	The Hotel provides adequate facilities, equipment, and facilities for worship, including cleansing facilities	0.791	Valid
FH4	The Hotel provides equipment for worship in the room	0.704	Valid
OH1	Hotel staff wears clothing by Sharia	0.845	Valid
OH2	Hotel staff greets with Salam	0.776	Valid
OH3	The Hotel has regulations prohibiting unmarried couples from staying in the same room	0.625	Valid
OH4	The Hotel uses Sharia financial services for transactions	0.840	Valid
DH1	There is no decoration, design, and paintings of humans and animals in the hotel	0.774	Valid
DH2	The Hotel provides a separate waiting or meeting place for men and women	0.899	Valid
DH3	Hotel beds do not face the direction of the qibla	0.886	Valid
DH4	Toilets in the hotel do not face the direction of the qibla	0.825	Valid
KH1	I consume and use halal products/services as an obedience to Islam	0.763	Valid

KH2	I will check all contents of instant food that can be seen from the food composition	0.781	Valid
KH3	The food I consume must have a halal label	0.841	Valid
KH4	I only eat, drink, and use goods/services that are by Islamic teachings	0.823	Valid

Code	Indicator	Outer Loading	Interpretation
KU1	I have the intention to revisit the Shariah Hotel where I stayed before	0.886	Valid
KU2	I will recommend the Shariah Hotel where I stayed to colleagues	0.943	Valid
KU3	I will recommend the Shariah Hotel where I stayed with relatives and family	0.968	Valid
KU4	I will promote and introduce the hotel where I stayed to many people	0.888	Valid

The results of convergent validity testing can be seen in Table 1, all measurement indicators measuring their variables show valid measurement results. The outer loading values are in the range of 0.625-0.968, indicating that the measurement indicators for each variable have a strong correlation in explaining the measured variable.

Table 2. Test of HTMT, Cross Loading, Composite Reliability, and Cronbach's Alpha

No	Test	Overall Value
1	Validity Heterotrait-Monotrait Ratio (HTMT)	<0.90
2	Composite Reliability	>0.70
3	Cronbach's Alpha	>0.70

The test results show that the HTMT values are below 0.9 for variable pairs, indicating that discriminant validity is satisfied. This indicates that the variables share the variation of measurement indicators with the indicators that measure them more strongly than they share variance with indicators of other variables. The composite reliability and Cronbach's alpha values for all research variables above 0.7 were obtained. This means that all variables in the study have a high level of reliability.

### 4.3. Evaluation of PLS-SEM Structural Model

Multicollinearity tests are conducted to examine the absence of multicollinearity between variables, and this test is observed through the inner VIF values. The overall inner VIF values for the variables are less than 5, indicating the absence of multicollinearity between variables or a low level of multicollinearity. This result supports that the parameter estimation in PLS-SEM is unbiased.

The hypothesis testing involves examining the influence of halal food and beverages (MH), Sharia-compliant hotel facilities (FH), Sharia-compliant hotel operations (OH), and Sharia-compliant hotel design (DH) on the revisit intention to Sharia hotels in Jabodetabek (KU) with the moderating variable of halal awareness (KH). This relationship is illustrated in Figure 1.

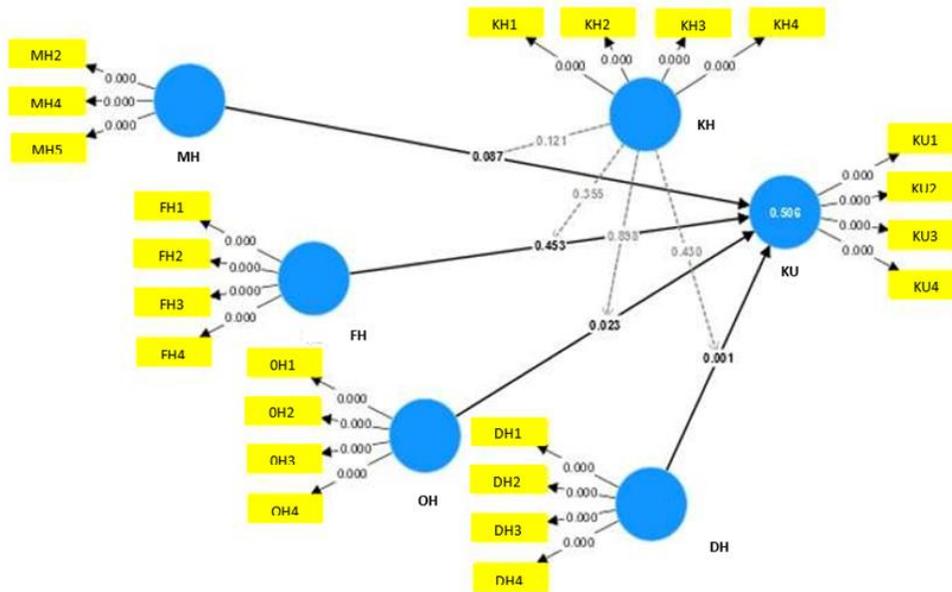


Figure 1. PLS-SEM Model of the Study

Hypothesis testing in this research is conducted by examining the values of the partial coefficient and p-values. A research hypothesis is considered accepted if the sign of the partial coefficient aligns with the formulated hypothesis, and the p-value is less than 0.05. Among all the hypotheses formulated in this study, hypotheses H1 to H8 indicate positive influences, thus the research hypotheses are accepted when the part coefficient has a positive sign.

Table 4. Hypothesis Testing

H	Influence	Partial Coefficient	P Values Analysis	Results
H1	Halal food and beverages on revisit	-0.150	0.087	Rejected
H2	Sharia-compliant hotel facilities on revisit	-0.073	0.453	Rejected
H3	Sharia-compliant hotel operations on revisit	0.294	0.023	Accepted
H4	Sharia-compliant hotel design on revisit	0.394	0.001	Accepted
H5	Halal food and beverages on revisit with moderation halal awareness	-0.136	0.121	Rejected
H6	Sharia-compliant hotel facilities on revisit	0.104	0.355	Rejected
H7	with moderation halal awareness	-0.103	0.898	Rejected

H	Influence	Partial Coefficient	P Values Analysis	Results
H8	Sharia-compliant hotel operations on revisit with moderation halal awareness Sharia-compliant hotel design on revisit with moderation halal awareness	0.085	0.430	Rejected

Based on the analysis results showing H1 is rejected, the hypothesis that halal food and beverages do not affect repeat visits is proven. This finding differs from Sulaiman et al. (2021), who stated that halal food and beverages, categorized as halal, have a significant influence compared to the intention of repeat visits by Muslim tourists. However, it aligns with the research findings by Rahmiati et al. (2020), explaining that Islamic physical attributes such as halal food and beverages provided by Sharia-compliant hotels, described by statements such as not providing food containing forbidden ingredients and not serving alcoholic drinks, do not significantly affect tourist preferences because most Sharia-compliant hotels in Indonesia already meet the criteria. The criteria include the prohibition of providing haram food and not selling alcoholic beverages.

Based on interviews with several respondents regarding halal food and beverages, they mentioned that Sharia-compliant hotels will undoubtedly provide halal food and beverages to their guests. Consumers visiting Sharia-compliant hotels already have a strong belief that the food and beverages served are halal. This condition makes the variable of halal food and beverages provided by Sharia-compliant hotels not a consideration in the decision to revisit.

Based on the analysis results showing H2 is rejected, from a more in-depth observation of some respondents regarding Sharia-compliant hotel facilities, they stated that Sharia-compliant hotels will certainly provide facilities for worship and will also restrict access to immoral activities that do not comply with Islamic Sharia. This condition makes Sharia-compliant hotel facilities not a consideration in the decision to revisit the hotel.

The hypothesis that Sharia-compliant hotel facilities do not affect repeat visits is proven. This research finding aligns with the study by Rahmiati et al. (2020), explaining that Islamic physical attributes, such as facilities provided by Sharia-compliant hotels, described by statements such as providing equipment for worship in rooms and having rules prohibiting unmarried couples from staying in the same room, do not significantly influence tourist preferences. The reason for the lack of influence between facilities and repeat visits to Sharia-compliant hotels is that most Sharia-compliant hotels in Indonesia already meet the criteria, such as providing worship facilities and having adequate worship facilities.

Based on the analysis results showing that H3 is accepted, sharia-compliant hotel operations have proven to have a positive and significant influence on repeat visits to Sharia-compliant hotels. This finding is in line with the research conducted by Shafa (2020), stating that Sharia-compliant hotel operations with indicators such as guest selection for couples, greetings from hotel staff, and appropriately covering uniforms (by Sharia) can increase consumer preferences for staying in halal-friendly hotels in Jakarta and Bandung. The research by Rahmiati et al. (2020) also found that non-physical Islamic attributes, such as dress code rules for staff by Sharia, have a significant influence on tourist preferences for Sharia-compliant hotels. Another study explains that the perceived higher level of hotel operational implementation is associated with a higher level of repeat visits by consumers to Sharia-compliant hotels (Karim et al., 2017).

The research results affirm that well-implemented hotel operations, including staff wearing Sharia-compliant clothing, staff greeting visitors with Islamic greetings, enforcing rules prohibiting unmarried couples from staying in the same room and using Sharia-compliant financial services in payment transactions, will increase repeat visits to Sharia-compliant hotels in Jabodetabek, Indonesia. This means that the better the implementation of Sharia-compliant hotel operations, the higher the interest in repeat visits by consumers to these Sharia-compliant hotels (Henderson, 2010 & Stephenson, 2014).

Based on the analysis results showing that H4 is accepted, sharia-compliant hotel design has proven to have a positive and significant influence on repeat visits to Sharia-compliant hotels. This finding aligns with the research by Rahmiati et al. (2020), stating that non-physical Islamic attributes, such as hotel design with indicators such as separate waiting or meeting places for men and women, have a significant influence on tourist preferences for Sharia-compliant hotels in Indonesia. Another study explains that Sharia-compliant product attributes with indicators such as rooms divided by gender (separate for men and women), beds not facing the Qibla, toilets not facing the Qibla, art and design, and paintings not displaying human bodies, have a significant influence on consumer decisions to stay at Nusantara Sharia hotels in Bandar Lampung (Saodin et al., 2021). Sharia-compliant hotels that implement Sharia-compliant design will increase repeat visits by consumers to Sharia-compliant hotels (Karim et al., 2017).

The research results confirm that well-designed and implemented hotel design, including the absence of decorations, designs, and paintings shaped like statues or living beings; the availability of separate meeting places for men and women; hotel beds and toilets not facing the Qibla, will increase repeat visits by customers to Sharia-compliant hotels in Jabodetabek, Indonesia. This means that the better the implementation of Sharia-compliant hotel design, the higher the interest in repeat visits by consumers to these Sharia-compliant hotels (Henderson, 2010 & Stephenson, 2014). If we look at the Sharia-compliant hotels currently available, most hotels have not implemented Non-Physical Islamic Attributes (such as dress code rules for staff by Sharia and separate floors for men and women). Therefore, Non-Physical Islamic Attributes need to be implemented (Rahmiati et al., 2020). Supported by Battour & Ismail (2011), the implementation of non-physical Islamic attributes is still limited to certain countries.

In Table 4, the impact of the halal awareness variable moderating the influence of Sharia-compliant hotel service attributes on revisits to Sharia hotels in Jabodetabek can be observed. The impact of the moderation variable can be determined from hypotheses H5-H8. The results show that the moderation variable does not strengthen the impact of Sharia hotel services on revisits. These hypotheses are rejected because the p-value is greater than 0.05. The discussion of hypothesis testing is as follows:

According to Simamora (2002), consumer behavior or characteristics can be reflected in personal, social, psychological, and cultural factors. Halal awareness cannot moderate or strengthen the influence of hotel attributes on revisits due to the characteristics of the respondents sampled. Respondents depicted fall into the upper-middle-class, highly educated, and mature age categories. In general, the characteristics of respondents can be described as follows: 48.00% of respondents are over 40 years old, 93.33% are married, 60.67% have a bachelor's degree, and 34.67% have a postgraduate degree. Moreover, 38.00% work in the private sector and 82.00% have a monthly expenditure exceeding 5 million rupiahs.

Research on consumer characteristics conducted by Engel et al. (1995) mentions that consumers with limited abilities may feel unable to analyze strict information searches. Charlebois et al. (2016) state that consumers with higher education will affect consumer precision in food

label reading. Simanjuntak & Dewantara (2014) argue that age influences knowledge of halal labels. Saputri (2018) suggests that higher income leads to a higher willingness to pay for halal-certified products. Referring to several studies, it can be concluded that respondents in this study have a high level of halal awareness. Ambali & Bakar (2016), Saputri (2018), and Putri & Firmansyah (2021) state that consumer knowledge about halal can influence the desire to buy halal-certified products.

#### 4.4. Evaluation of the Goodness and Fit of PLS-SEM Model

R-square and RMSR represent the extent of variation in the endogenous variable that can be explained by other exogenous variables in the model. The results of the R-square and RMSR measurement for this study can be seen in Table 5.

Table 5. Test of R-square and RMSR

No	Test	Value	Standard
1	R-square	0.506	-
2	RMSR	0.084	<0.100

Based on the results of the data processing, an R-square value of 0.506 was obtained. This value indicates that 50.6% of the repeat visits to Sharia-compliant hotels in Jabodetabek can be explained by the variables of halal food and beverages, Sharia-compliant hotel facilities, Sharia-compliant hotel operations, Sharia-compliant hotel design, and the moderating variable of halal awareness. The remaining 39.4% is explained by other variables outside the researched model. The influence of the variables of halal food and beverages, Sharia-compliant hotel facilities, Sharia-compliant hotel operations, Sharia-compliant hotel design, and the moderating variable of halal awareness on repeat visits to Sharia-compliant hotels in Jabodetabek is considered moderate at 50.6%. The RMSR value obtained from the research, which is 0.084, according to Schemmelleh et al. (2003), is still acceptable as it is below 0.10. The proposed model is close to empirical data, where the estimated correlation matrix of the model closely aligns with the correlation matrix of the empirical data.

To assess Predictive Relevance, it can be done by examining the Q2 value of the endogenous variable. Based on Table 6, it can be concluded that the predictive capacity of each variable forming the repeat visit variable as the endogenous variable is moderate, as it falls between 0.25 and 0.50.

Table 6. Model Fit RMSR

	Q2	PLS-RMSE	PLS-MAE	LM-RMSE	LM-MAE
KU1	0.319	0.539	0.386	0.538	0.410
KU2	0.335	0.465	0.335	0.481	0.343
KU3	0.353	0.480	0.339	0.534	0.374
KU4	0.314	0.635	0.435	0.685	0.439

The test results indicate that the RMSE and MAE values for the PLS-SEM model are smaller than the RMSE and MAE values for the linear regression model. This suggests that the PLS-SEM model has better predictive strength than the linear regression model.

## 5. CONCLUSION

Based on the research findings, halal food and beverages, and Sharia-compliant hotel facilities do not have a significant influence on repeat visits to Sharia-compliant hotels in Jabodetabek, Indonesia. Therefore, any changes to these two variables will not affect repeat visits to Sharia-compliant hotels. Sharia-compliant hotel operations and design have a positive and significant impact on repeat visits to Sharia-compliant hotels in Jabodetabek, Indonesia. This implies that any improvement in these variables will contribute to an increase in repeat visits to the hotel. Halal awareness does not moderate the effect of Sharia-compliant hotel service attributes on repeat visits. This can be interpreted as the interaction between halal awareness and Sharia-compliant hotel attributes not being able to strengthen the influence of Sharia-compliant hotel service attributes on repeat visits. This condition may arise due to a lack of a strong connection between halal awareness and hotel service attributes. Consumers of Sharia-compliant hotels in Jabodetabek, with higher levels of halal awareness, consider Sharia-compliant hotel service attributes as requirements that must be met by Sharia-compliant hotel operators in Jabodetabek.

Recommendations that can be given to Shariah hotel managers in Jabodetabek to increase repeat visits to Shariah hotels are as follows: 1) The reception staff must ensure that couples staying at the Shariah hotel are married couples or mahrams. This is to maintain the spiritual peace of visitors regarding the sins that may befall them if adultery occurs around the place of stay. 2) Hotel staff, both male and female, are required to wear clothing or uniforms that comply with Shariah regulations. This is to maintain the gaze of hotel visitors, so that they feel calm and peaceful. 3) Cultivate a culture of greeting and praying for visitors, creating a different atmosphere in Shariah hotels compared to conventional hotels. Additionally, this creates blessings for both visitors and hotel staff. 4) Financial transactions that occur in Shariah hotels must use Shariah-compliant banking to avoid transactions containing usury.

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