

Muslim Friendly Tourism Sustainability Analysis in Indonesia

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Abstract: This study aims to analyze and examine the factors for increasing Muslim tourists coming to Indonesia as a destination for Muslim Friendly Tourism. This study used a quantitative approach; data were collected using a survey of 274 respondents. Respondents were taken from tourists who had visited at least one visit to four leading Muslim Friendly destinations in Indonesia, such as provinces; (i) West Nusa Tenggara; (ii) West Java; (iii) West Sumatera; (iv) Jakarta Capital. Analysis techniques, using a Structured Equation Model, with Smart PLS software as a tool for processing data. This study's novelty is Obedience Value to Muslim tourists visiting Muslim Friendly Tourist destinations in Indonesia. It turns out that hypotheses are accepted from nine hypotheses and six hypotheses are accepted. The limitation of this study is that the study only discusses the variables of ICT, Obedience Value, Service Quality, Culture Capital, Behavior to visit, and Sustainability of Muslim Friendly Tourism. The study results show several actions that the Indonesian government immediately takes tourism industry executant and tourists to synergistically contribute to creating a decent impression of the sustainability of Muslim Friendly Tourism in Indonesia.

Keywords: Behavior to Visit, Culture Capital, ICT, Obedience Value, Service Quality, Sustainability of Muslim Friendly Tourism.

Introduction

Indonesia, as a country with the largest Muslim population (World Population, 2021) is a challenge for the development and management of Muslim Friendly Tourism destinations, as well as making the potential to dredge up the global market for Muslims. Various points of view from the marketing mix are trying to innovate each other to seize the tourist market originating from the Islamic community (Adinugraha et al., 2021). Despite the turmoil of world politics in the last decade and many of which involved Muslim-populated countries, this did not discourage the population or the decline in the prosperity of Muslims, but for prospective Muslim tourists, who want to make tourist visits, safety and security issues, remain their priority (Cetin & Dincer, 2016; Mohsin et al., 2016). The positive value of the perception of the quality of Muslim-friendly-based product services needs to be designed following Syariah principles; this is due to the trust of Muslims to continue to carry out activities as Muslims, even though they are traveling (Zamani-Farahani & Henderson, 2010), all of this can be interpreted as the value of obedience to God.

The opportunity and development of the Muslim tourist market, whether it is a member of the union of Islamic states, known as the Organization of Islamic Cooperation (OIC) or not, seeks to develop tourism management in each country, to attract as many Muslim tourism market niches as possible. Accessibility, communication, services, and a conducive environment, become the actions that are put forward (Sujarinphong, 2021). The use of technology has positively impacted the tourism industry. The combination of tourist areas and technology in the digital world today is the key to the growth and spread of tourism marketing (Beed, 2020). This massive wave of innovation became a preference for the choice and destination of the destination to be visited, especially the ways to get to the

destination safely and pleasantly (Zhang et al., 2020). To be successful in the tourism industry, it is necessary to present superior Service Quality, carried out continuously and efficiently. Tourism industry players can become Service Quality to increase tourist visits (Abdelkader & Eid, 2017) Muslims while still considering the Syariah law adopted by tourists.

Through the mechanism of the Muslim tourist market, the role of cultural capital becomes important; many reasons tourists visit are because of the cultural capital they want to enjoy. Culture Capital is used to find the social origins of the products presented; this concept is used to encourage tourists' interest in participating in the culture and arts that exist in the Muslim Friendly Tourism area (Goßmann, 2018; Lareau & Weininger, 2003; Muazaroh & Subaidi, 2019). In this study, Culture Capital was used as a moderation variable, which is expected to strengthen the influence of independent variables on dependent variables. This research model is based on the postulate Theory of Reason Action to investigate the attitudes of Muslims towards their intentions (Mukhtar & Butt, 2012) in choosing Muslim Friendly destinations. Through the formation of attitudes, it is a fact that taking into account the subjective influence of religion on society allows the existence of norms to influence attitudes and intentions to select (Mukhtar & Butt, 2012).

Furthermore, this study examines the behavior of Muslim Friendly Tourism in predicting the intention to visit Muslim-friendly destinations in Indonesia. Furthermore, a positive and robust attitude from the Muslim community plays a role in developing and managing the environment as a resource to improve the quality of community well-being in the Muslim Friendly Tourism neighborhood (Rachman & Mardiana, 2018). Finally, the role of technology, obedience value, services, cultural capital, and predicting tourists' behavior intentions can answer the sustainability of Muslim Friendly Tourism. Based on these developments, this study aims to: (i) To analyze and examine the influence of Informative and Communicative Technology on Behavior to Visit Muslim Friendly Tourism; (ii) To analyze the influence and examine Obedience Value on Behavior to Visit Muslim Friendly Tourism; (iii) To analyze and examine the effect of Service Quality on Behavior to Visit Muslim Friendly Tourism; (iv) To analyze and examine the influence of Informative and Communicative Technology on Behavior to Visit Muslim Friendly Tourism with Moderation Culture Capital; (v) To analyze and examine the effect of Obedience Value on Behavior to Visit Muslim Friendly Tourism with Culture Capital moderation; (vi) To analyze and examine the effect of Service Quality on Behavior to Visit Muslim Friendly Tourism with Culture Capital moderation; (vii) To analyze and examine the influence of Informative and Communicative Technology on Sustainability Muslim Friendly Tourism; (viii) To analyze and examine the effect of Service Quality on the Sustainability of Muslim Friendly Tourism; and (ix) To analyze the influence and study behavior to visit Muslim Friendly Tourism on the Sustainability of Muslim Friendly Tourism.

Literature Review

Concept of Muslim-Friendly Tourism

Tourist destinations that obey Syariah law will be considered Muslim Friendly Tourism, then refer to non-strict regulations, through various adjustments in meeting most of the needs of Muslims. In urgent needs, it can provide services and standards for destinations that aim to exploit the Muslim tourist market (Cetin & Dincer, 2016; Hasanah & Harun, 2018). The term travel content for Muslims is often confused, so the implementation of the concept of Muslim Friendly is often adjusted to the value of understanding, also the portfolio of the destination to be presented (Vargas-Sánchez & Moral-Moral, 2019).

Informative and Communicative Technology (ICT)

Informative and Communicative Technology has positively impacted the tourism industry; by focusing on marketing and promoting destinations, the role of ICT can be an alternative that prospective tourists widely prefer. Through tourism applications, they can easily find information, make reservations and arrange tour schedules (Beed, 2020). The concept of ICT is very comprehensive; in digital times as it is today, ICT is an opportunity to reach the global market more effectively and efficiently. Developing tourism service applications and adopting service models improve international tourism integrated with the global ecosystem (Koz et al., 2021). The use of ICT is the principal capital in facing very fierce destination competition, such as during this time (Aramendia-Muneta & Ollo-Lopez, 2015).

Since the emergence of the internet, many tourism industry have changed their organizational structure; this has been taken to streamline a series of obstacles that often occurred before the existence of the internet network. Various restorations were carried out, including product efficiency, cost optimization, acceleration of the reservation process carried out by visiting tourists, the development of ICT, and making way for cooperation (Navío-marco et al., 2021) and becoming a Muslim Friendly destination business is growing. From previous research, there is the contention that

the influence of digital on tourists has a positive impact, through an easily accessible and understandable application, tourists who easily recommend the use of ICT to other prospective tourists (Law et al., 2014).

Meanwhile, in the behavior of visiting modern Muslim Friendly Tourism, the process of determining intentions can be influenced by several factors, such as the occurrence of good communication with destination employees, previous tourism experiences, interactions with fellow tourist groups, attitudes, motives, and lifestyle. Coupled with the difference in age generations, determining significant purchasing behaviors and travel choices, and making different entities in travel destinations for tourists themselves (Slivar et al., 2019). The objectives mentioned above become the model for the development of hypotheses:

H₁ : Informative and Communicative Technology significantly influences Behavior Visit Muslim Friendly Tourism.

H₇ : Informative and Communicative Technology significantly influences to Sustainability of Muslim-Friendly Tourism.

Obedience Value

The concept of Muslim Friendly Tourism led to the creation of special needs, which Muslim tourists need even though they are traveling. Providing facilities for these special needs of Islamic tourists requires expanding services (Usman et al., 2020). In destinations that pursue the Muslim tourist market, implementing the Syariah law, the tourism sector requires several stages. However, the tourism industry must maintain a non-Muslim market to remain an attractive tourist destination (Battour et al., 2010). Religious values, such as religious orientation, become a benchmark for a person to live up to his religious values. A person's religious motivation is very different and diverse; several factors influence this, making it a reflection that affects daily attitudes and behaviors (Arli & Tjiptono, 2018). A Muslim must define each action of the way and ensure that the whole is following the level of obedience under Syariah law (Duman, 2011).

It is a mechanism for achieving goodness as a human being, the divine that governs humanity, and all that interacts with each other. Muslim theologians consider that Syariah is a fusion, which regulates the way of worship, determines halal and haram food and drink, the way of dressing, the entertainment enjoyed, and the way of life and behavior (Jafari & Scott, 2014; Rasul, 2019), even though he is on a tourist visit. The perspective of Obedience Value is very voluntary and normative, so its relation to behavior gives to the harmony of Muslim tourists. Therefore, rational positioning is necessary. The tourism industry must carry out a strategy to provide for the unique needs of Muslim tourists to travel while not harming the non-Muslim market. The provision of attributes of Muslim tourists, such as places of worship, and signs of worship direction in room spaces, does not provide minibars with alcohol, gambling, and casino entertainment (Hsu et al., 2020; Maity et al., 2019; Melo & Farias, 2018). Previous researchers have repeatedly conducted studies on whether there is a strong influence between religion and tourist behavior, so it has been found that there is an influence of tourists on the choice determined by the image of the destination (Bukhari et al., 2019). The objectives mentioned above become the model for the development of hypotheses:

H₂ : Obedience Value significantly influences Behavior to Visit Muslim Friendly Tourism.

Service Quality

Service Quality is not a new topic, but it is still to maintain a competitive market to pursue long-term, in the potential customer segment (Rahahleh et al., 2020). Service Quality is also a fundamental concept in understanding tourist behavior because there are some dilemmas in the study results. However, the previous researchers still discussed that the Behavior Visit of Muslim Friendly Tourism needs to focus on the quality and value of Service Quality because it can influence the behavior of determining the interest of tourists visiting (Golan et al., 2020). The fasten influence between Service Quality and tourism, through several stages and specific, because it is considered a determinant of tourist visiting decision making (Abdelkader & Eid, 2017; Jafar, 2002). On the other hand, Service Quality can be a promotional flagship and must be done continuously and efficiently. The Service Quality Model offers a diversity of service dimensions, marketing updates, and a positive influence on the market response (Abdelkader & Eid, 2017; Kadirov, 2020). Tourist satisfaction, considered as the achievement of the final success of the Service Quality, the existence of diversity, social, cultural and environmental, as something that needs to be considered by the tourism industry because it will produce a comprehensive evaluation of the principles of sustainable tourism. Focusing on the existing differences, from environmental conditions, the perception of

performance towards Muslim tourists, requiring services in their tourists (Abdelkader & Eid, 2017; Tanner et al., 2018; Timur, 2018). The things mentioned above become the basis for the development of hypotheses as follows:

H₃ : *Service Quality* significantly influences Behavior to Visit Muslim Friendly Tourism.

H₈ : *Service Quality* significantly influences to Sustainability of Muslim Friendly Tourism.

Culture Capital

In the Muslim Friendly Tourism market, there are many reasons for tourists to choose a destination to travel, ranging from social, cultural, and economic reasons. In Piere Bourdieu's theory, it is explained that several things influence society as a basis for deciding the actions to be carried out, namely capital, not only about the material but also about the culture that influences it (Muazaroh & Subaidi, 2019). In other situations, Culture Capital is used as an impetus to interpret certain groups to explain the origin of a product resulting from existing social reproduction (Goßmann, 2018). According to Soini and Dessein (2016), when UNWTO explicitly applied culture to analyze social values, it found a subjection between behavior and cultural values. In turn, cultural order can be the capital to make the destination, exploration, and produce a valuable tourist area (Soini & Dessein, 2016). In this study, the culture capital variable acts as a moderation variability between the independent variable to the dependent variable. The things mentioned above become the basis for the development of hypotheses as follows:

H₄ : Culture Capital moderates the significant influence of Informative and communicative Technology on Behavior to Visit Muslim Friendly Tourism.

H₅ : Culture Capital moderates the significant influence between Obedience Value to Behavior to Visit Muslim Friendly Tourism.

H₆ : Culture Capital moderates the significant influence between Service Quality to Behavior to Visit Muslim Friendly Tourism.

Behavior to Visit Muslim Friendly Tourism

Knowledge of Consumer Behavior, generated based on contributions from many disciplines, such as sociology and economics, is used to understand how tourists behave. There are five stages in decision-making in Consumer Behavior, namely: (i) Recognition; (ii) Necessary information; (iii) Alternative evaluation, involving the choice of preferences and the formation of the offender's interests; (iv) Actual purchasing and consumption decisions; and (v) Post-purchase behavior (Sriprasert et al., 2014). The Theory of Planned Behavior, an established and tested psychological theory, became an extension of stages after The Theory of Reasoned Action (Memon et al., 2019). Religious values can positively affect the satisfaction of individual tourists; this matter could be used as a social force that encourages the behavior of tourists (Aji et al., 2020) Muslims. The Muslim population is significant, making it a large niche in the large market of the tourism industry. Number of terms in the tourist market of Muslim communities, there are allegations that there is a religious value as a basis in building Muslim-friendly destinations, which are under Syariah, even though they are on vacation (Han et al., 2019). The things mentioned above become the basis for the development of hypotheses as follows:

H₉ : Behavior to Visit Muslim Friendly Tourism significantly influences to Sustainability of Muslim Friendly Tourism.

Sustainability of Muslim-Friendly Tourism

Tourism is highly dependent on natural resources, accelerating the achievement of the Sustainable National Development Goals, and requires structuring the destination of tourist sites and habitats; these two elements are the reasons for tourist visits (Md Siddique E Azam et al., 2019). Muslim tourism destination. The development of tourism destinations in Indonesia itself requires the support of many parties, including the Indonesian Ulama Council, the National Syariah Council, and the Certification of Halal brought by the Ministry of Religion of the Republic of Indonesia (Ferdiansyah et al., 2020). Sustainability of Muslim Friendly Tourism is the goal of every tourism industry; despite the many debates on maintaining the built environment's originality and sustainable development, implementing Muslim friendly requires a commensurate concept, integrity, and securing existing environmental conditions.

Some previous researchers widely used the concept of growth, a sign of an additional burden on the environment. So that the thought of sustainability degrowth becomes a formula in the order of preservation of destinations (Gomis-

López & González-Reverté, 2020; Joo et al., 2020). According to Amerta (2018), there are several principles of sustainable tourism development; namely: (i) Maintaining environmental quality; (ii) Benefiting local communities and tourists; (iii) Maintaining the influence between tourism and the environment; (iv) Maintaining harmony between local communities and the environment; (v) Create dynamic conditions adapted to the carrying capacity; and (vi) Stakeholders should work together on the same mission (Amerta et al., 2018). Although in the process, the tourism industry is always required to innovate within the scope of the Sustainability of Muslim Friendly Tourism, this innovation is not only from the line of infrastructure. However, it can also be through management innovation, communication, marketing, and other basic dimensions of sustainability (Liu et al., 2018).

Methodology

This research is a descriptive quantitative hypotheses testing, which describes the phenomenon of Sustainability Muslim Friendly Tourism in Indonesia, which is currently being transformed into an economic revival. Quantitative methods are selected to test the influence between variables. Data collection was carried out through a questionnaire-based survey. The questionnaire online is spread through several media platforms, such as Facebook and WhatsApp. The online questionnaire was designed using the Google-form online formula. Respondents were asked to choose one tourist destination that had been visited from 4 provinces designated as Muslim Friendly in Indonesia. All questions were graded using five Likert scales, starting at 1 = strongly disagree; 2 = disagree; 3 = neutral; 4 = agree and 5 = strongly agree.

Items measurement

The sustainability analysis of Muslim Friendly Tourism in Indonesia, in this study, is operationally defined as the phenomenon of the need for some Islamic attributes, which are built specifically to make it easier for Muslims to worship while traveling without imposing excess value—measured in 53 indicators from 6 variables, namely: (Table 1).

Data collection and sampling techniques

Data collection was carried out at one time (cross-section), using the purposive sampling method. The number of respondents is determined following specific rules developed by previous researchers. Following the objectives of this study, respondents were limited to focusing more on Muslims. However, some respondents enthusiastically participated in this questionnaire, and other religious people solely supported the revival of the Indonesian economy after the pandemic. Data collection is carried out by distributing surveys online to Muslim travelers. Researchers sent this survey online to the Moslem Council, which then shared it with its members, whose territories include Indonesia, Australia, Singapore, and Turkey.

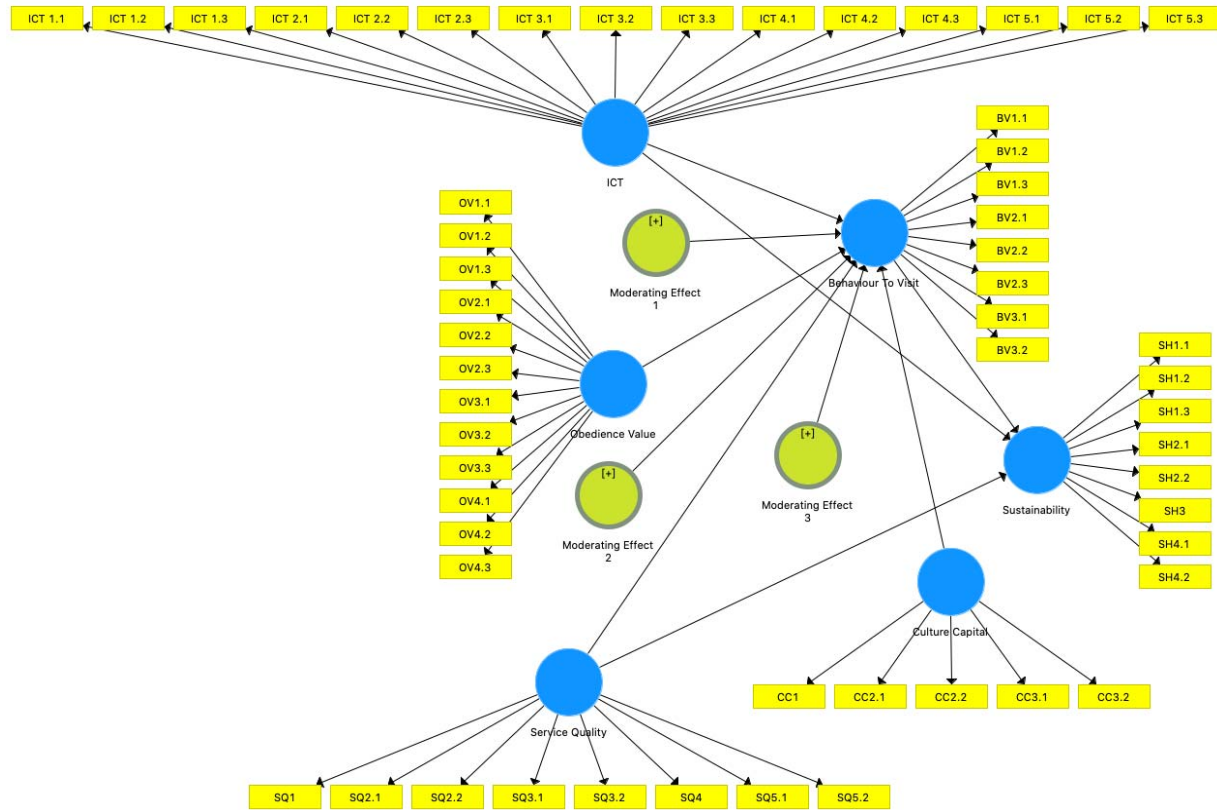
In modeling using Structural Equation Model (SEM), there is no consensus about how much the minimum requirement for the sample size is. The structural Equation Model (SEM) can run models of very minimum size (Hoyle & Kenny, 1999: 195-222). SEM-PLS is a solution with a small sample size when the model has a large number of statements. Technically, the SEM-PLS algorithm allows for measuring and calculating a model of influence; however, using a small sample, SEM-PLS, with a specified population trait is acceptable (Hair, Risher, et al., 2018). According to Hair, the sample amount is at least five times the estimated parameters (Hair, Black, et al., 2018) in this study used 53 indicators multiplied by 5, to 265 minimal samples, as the object of study. The study collected 274 samples of online respondents from various backgrounds interested in traveling.

Table 1. Items Measurement

No	Variable	Measurement
1	IT (Jeong & Shin, 2020; Pai et al., 2020)	Provides information concerning tourist destination Provides a solution for choosing a tourist trip Makes a planned tourist trip Available to be used anytime and anywhere. It makes it simple for tourists. Assist with reservations through travel apps Is very responsive Attain to interact Provides information as needed Could separate the required information Provides easy-to-understand application links Gain to be used for personal travel reasons Maintains confidentiality Maintains security for users Ensures the security of user data
2	Obedience Value (Han et al., 2019; Jeaheng et al., 2019)	The existence of Halal food and drinks Local Halal culinary become a unique attraction for tourists. Halal certification is required. Hotel room attributes are adjusted to Syariah. Availability of Syariah-compliant toilets. There are not any pictures of humans in hotel rooms. Worship facilities such as prayer rooms in the tourist destination Worship equipment on request Availability of copies of the Qur'an in hotel rooms and qibla signs Existing entertainment, following syariah Tourist destinations do not provide casinos and gambling. Entertainment and tourist facilities can give tourists faith
3	Service Quality (Akroush et al., 2016)	Services provided as promised Staff is responsive to responding and understands travelers' wishes. Staff provides the necessary information. The staff is highly trained and tourist-oriented Staff provide safety The destinations presented represent a good tour. The existence of modern technological facilities in the destination Food available according to travelers' expectations
4	Behavior to Visit (Al-Ansi & Han, 2019; Nugraha & Sudirman, 2019; Penelas-legu & Guti, 2021)	Muslim Friendly Tourism design is reflected in destinations. Delighting tourists Providing enjoyment and comfort of traveling The existence of Halal culinary facilities Local Halal culinary of international quality Courteous and good service Tourists appreciate his vacation. Travelers achieve pleasant levels of satisfaction
5	Sustainability (Njoroge et al., 2019; Panse et al., 2021; Rodriguez et al., 2021)	Committed to building destinations toward sustainability Biological and cultural layouts are maintained. Striving to achieve sustainability well Resources are valued Local communities maintain local culture as a cultural heritage. A quality of facilities and infrastructure that suits tourists Tourists provide economic benefits to the destination and the surrounding community.
6	Culture Capital (Goßmann, 2018)	Enjoy Muslim-friendly destinations socially, economically, and environmentally. Understanding Muslim-friendly destinations through the literature read. Tourists understand the culture and art of the intended Muslim-friendly destination. Tourists attend art performances at the destination. Tourists tend to visit cultural relics in Muslim-friendly destinations.

Result and Discussion

Research Model



Source: Smart-PLS (2022).

Respondent demographic characteristics:

As shown in table 2, it can be seen that the characteristics of the Respondent Descriptions Highest Frequency, most liked visits to the province of West Nusa Tenggara (42.3%), most of those who visited were men (53%), with the most age between the ages of 31-40 years (29.2%). Most of them were Muslims (95.2%), following the research objectives that led to the value of adherence to their beliefs, even in seeking vacation pleasure. The education of the respondents who traveled, mainly from the S1 group (70%), considering that the research and distribution of google-forms were carried out to the winning team of members of the House of Representatives of the Republic of Indonesia in 4 (four) provinces, then most of the distribution was filled by other groups (48.4%) outside the description included in the respondent's demographics. Although the google-form was presented to the Islamic community in several neighboring countries such as Australia, Singapore, and Turkey, the domestic respondents are the most (92%), while most tourists like the application *Traveloka. Co*, arguing that this application is more accessible and better known to the broader community.

Table 2. Respondent Descriptions Highest Frequency

Demographics Variable	N	(%)
Tourism Destination		
West Nusa Tenggara	116	42,3
Gender		
Male	146	53
Female	128	47
Age		
31-40	80	29,2
Religion		
Moslem	261	95,2
Background of Education		
Bachelor	198	70
Occupation		
Others	133	48,4
Origin of the respondent		
Domestic	253	92
Respondent App		
Traveloka.co	142	52,2

Source: processed (2022).

Hypothesis testing

The following is an estimate of the value of each influence between research variables:

Based on the results of hypothesis testing:

- see that the coefficient value directly affects Informative and Communicative Technology on Behaviour to Visit Muslim Friendly Tourism, amounting to 0.036; acceptable. While in the t-statistical test of $2.139 > 1.65$ (t-table) proved that there was an influence that strengthened the direct influence of Informative and Communicative Technology on Behaviour to Visit Muslim Friendly Tourism. The P-value test results were $0.033 < 0.10$, the results of this study proved a significant influence between Informative and Communicative Technology on Behaviour Visit Muslim Friendly Tourism. It can be concluded that H1 is accepted, so in this study, Informative and Communicative Technology has a significant positive effect on Behaviour visiting Muslim Friendly Tourism.

Table 3. The estimated variable coefficient value

	Relation	Original Sample	t-statistic	P-Value	Hypothesis accept
H1	Informative and Communicative Technology > Behaviour to Visit Muslim Friendly Tourism	0,036	2,139	0,033	Accepted
H2	Obedience Value > Behaviour to Visit Muslim Friendly Tourism	0,042	3,666	0,000	Accepted
H3	Service Quality > Behaviour to Visit Muslim Friendly Tourism.	0,054	10,212	0,000	Accepted
H4	Culture Capital > Informative and Communicative Technology > Behaviour to Visit Muslim Friendly Tourism	0,026	1,175	0,241	Rejected
H5	Culture Capital > Obedience Value > Behavior to Visit Muslim Friendly Tourism	0,043	0,551	0,582	Rejected
H6	Culture Capital > Obedience Value > Behavior to Visit Muslim Friendly Tourism	0,043	0,551	0,582	Rejected
H7	Informative and Communicative Technology > Sustainability of Muslim Friendly Tourism.	0,049	2,573	0,011	Accepted
H8	Service Quality > Sustainability of Muslim Friendly Tourism	0,113	1,810	0,071	Accepted

	Sustainability of Muslim Friendly Tourism.				
H9	Behavior to Visit Halal Tourism > Sustainability of Muslim Friendly Tourism.	0,054	6,315	0,000	Accepted

Source: processed (2022).

- seen the value of the direct effect coefficient of the Obedience Value to Behaviour to Visit Muslim Friendly Tourism, 0.042; acceptable. While in the t-statistical test $3,666 > 1.65$ (t-table); then this test proves an influence that strengthens the direct influence of Obedience Value on Behaviour to Visit Muslim Friendly Tourism. In the P-value test results of $0.00 < 0.10$, the results of this study prove a significant relationship between Obedience Value to Behaviour to Visit Muslim Friendly Tourism. It can be concluded that H2 is accepted, so in this study, the Obedience Value significantly affects Behaviour visiting Muslim Friendly Tourism.

- see that the coefficient value directly affects Service Quality significantly on Behaviour to Visit Muslim Friendly Tourism by 0.054; acceptable. While in the t-statistical test $10.212 > 1.65$ (table); then this test proves the influence that strengthens the influence of Service Quality on Behaviour to Visit Muslim Friendly Tourism. In the results of the P-value test of $0.000 < 0.10$, the results of this study prove a significant relationship between Service Quality and Behaviour to Visit Muslim Friendly Tourism. It can be concluded that H3 is accepted, so in this study, Service Quality significantly influenced the Behaviour of visiting Muslim Friendly Tourism.

- the value coefficient directly affects Culture Capital as moderation to Informative and Communicative Technology of 0.026; acceptable. While in the t-statistical test of $1.175 < 1.65$ (t-table), this result proved the existence of an influence that weakened the influence between Culture Capital as moderation on Informative and Communicative Technology. In the P-value test results of $0.241 > 0.10$, the absence of a significant influence between Culture Capital moderated the influence of Informative and Communicative Technology on Behaviour to Visit Muslim Friendly Tourism. It can be concluded that H4 was rejected.

- see that the coefficient value of the direct influence of Culture Capital as moderation significantly affects the Obedience Value, amounting to 0.043; acceptable. While in the t-statistical test $0.551 < 1.65$ (t-table), this result proves that there is an influence that weakens the influence between Culture Capital as moderation on Obedience Value. In the P-value test results of $0.582 > 0.10$, there was no significant influence between Culture Capital moderating the influence of Obedience Value on Behaviour to Visit Muslim Friendly Tourism. It can be concluded that H5 is rejected.

- the coefficient value of the direct influence of Culture Capital as moderation significantly affects Service Quality, amounting to 0.043; acceptable. While in the t-statistical test $0.615 < 1.65$ (t-table), this result proves that there is an influence that weakens the influence between Culture Capital as moderation on Service Quality. In the P-value test results of $0.539 > 0.10$, there was no significant influence between Culture Capital moderating the influence of Service Quality on Behaviour to Visit Muslim Friendly Tourism, and it was concluded that H6 was rejected.

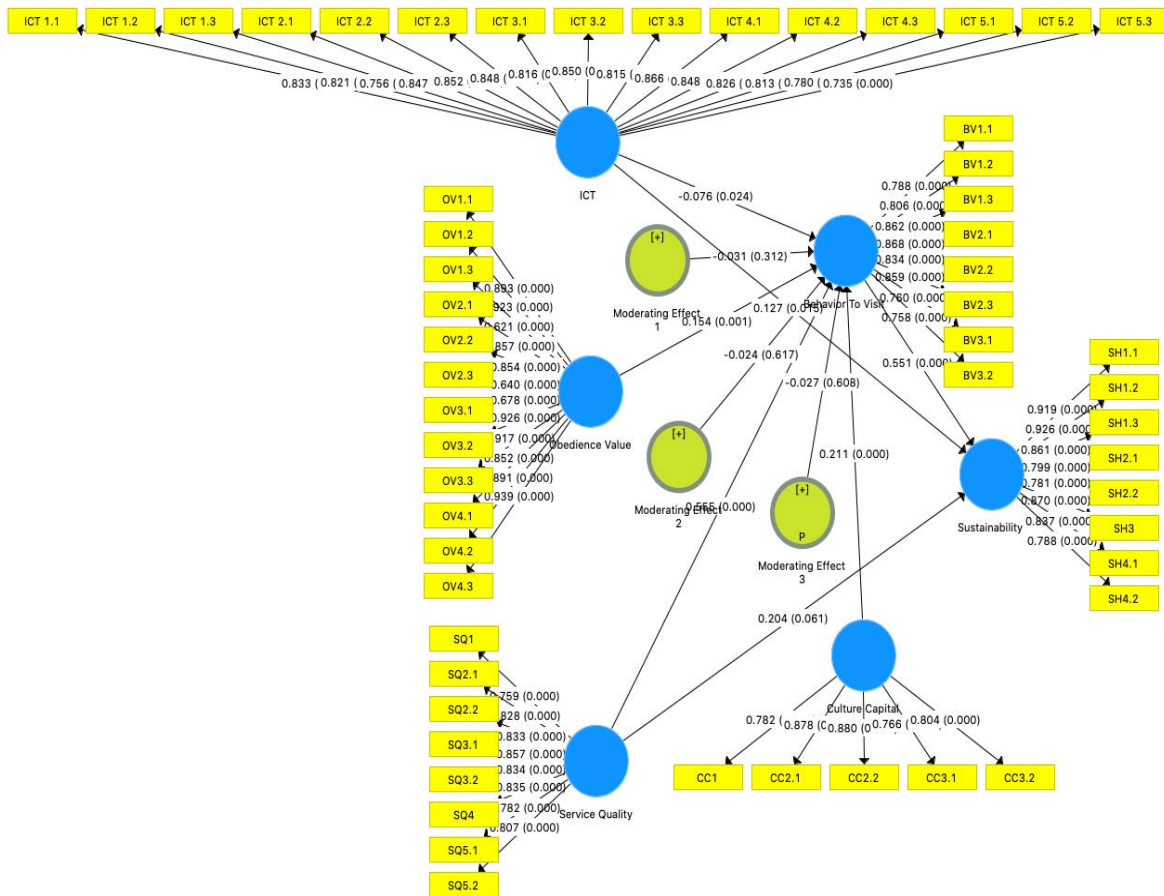
- the value of the coefficient of direct influence of Informative and Communicative Technology has a significant effect on the Sustainability of Muslim Friendly Tourism, amounting to 0.049; acceptable. While in the t-statistical test $2,573 > 1.65$ (t-table); then this test proves and significantly strengthens the direct influence of Informative and Communicative Technology on the Sustainability of Muslim Friendly Tourism. In the P-value test results of $0.011 < 0.05$, the results of this study prove the significance of the influence of Informative and Communicative Technology on Behaviour to Visit Muslim Friendly Tourism. It can be concluded that H7 is accepted, so in this study, Informative and Communicative Technology significantly affects the Sustainability of Muslim Friendly Tourism.

- the coefficient value of the direct influence of Service Quality significantly affects the Sustainability of Muslim Friendly Tourism, amounting to 0.113; the meaning is acceptable. While in the t-statistical test $1,810 > 1.65$ (t-table); then this test proves and strengthens the direct influence of Service Quality affects the Sustainability of Muslim Friendly Tourism. The test results P-value of $0.071 < 0.010$; this proves the significant influence of Service Quality on the Sustainability of Muslim Friendly Tourism. It can be concluded that H8 is accepted, so in this study, it can be concluded that Service Quality significantly affects the Sustainability of Muslim Friendly Tourism.

- the coefficient value directly affects the Behaviour to Visit Muslim Friendly Tourism and significantly affects the Sustainability of Muslim Friendly Tourism by 0.087, meaning that the influence between the two variables is acceptable. While in the t-statistical test of $6,315 > 1.65$, this test proves and strengthens the influence of Behaviour

to Visit Muslim Friendly Tourism on the Sustainability of Muslim Friendly Tourism. In the results of the P-value test of $0.000 < 0.05$, the results of this study proved that the significant influence on Behaviour to Visit Muslim Friendly Tourism had a significant effect on the Sustainability of Muslim Friendly Tourism. It can be concluded that H9 is accepted, so in this study, the variable Behaviour to Visit Muslim Friendly Tourism significantly affects the Sustainability of Muslim Friendly Tourism.

Figure 2. Loading Factor Model



Source: Smart-PLS (2022).

Testing the Goodness of Fit

all constructs meet the reliable criteria; this is indicated by the Composite Reliability value of 0.70, Cronbach's Alpha 0.60 according to the recommended criteria (Table 4).

Table 4. Composite Reliability and Cronbach's Alpha Test Results

Variable	Composite Reliability	Cronbach's Alpha
Informative and Communicative Technology	0,969	0,966
Obedience Value	0,966	0,960
Service Quality	0,942	0,929
Behavior to Visit Muslim-Friendly Tourism	0,942	0,929
Sustainability of Muslim-Friendly Tourism	0,954	0,944
Culture Capital	0,913	0,880

Source: processed (2022).

R-Square value (Table 5) on the endogenous variable Behaviour to Visit Muslim Friendly Tourism, amounting to 0.747 or 74.7%, which means that the variables Informative and Communicative Technology, Obedience Value, Service Quality have a positive influence simultaneously on Behaviour to Visit Muslim Friendly Tourism, the remaining 25.3% comes from others, which are not included in this research model. The R-Square value on the endogenous variable Sustainability of Muslim Friendly Tourism, of 0.524 or 52.4%, means the R-Square value of Behaviour to Visit Muslim Friendly Tourism. Where this illustrates the influence of Behaviour to Visit Muslim Friendly Tourism on the Sustainability of Muslim Friendly Tourism by 52.4%, the remaining 47.6% is explained by others.

Table 5. R Square Test Value

Variable	R Square	R Square Adjusted
Behaviour to Visit Muslim Friendly Tourism	0,747	0,741
Sustainability of Muslim Friendly Tourism	0,524	0,519

Source: processed (2022).

The F-Square category (Table 6) is divided into three: 0.02 is a weak influence, 0.15 is a medium influence, and 0.35 (Ghozali,2021) is a strong influence; table 4.29, it is known that all variables have diverse influences in the structural model.

Table 6. F-Square Effect Size

Variable	F -Square	Category
Behaviour to Visit – Sustainability	0,208	Medium effect
ICT – Behaviour to Visit	0,023	Small effect
Obedience Value – Behaviour to visit	0,051	Small effect
Service Quality – Behaviour to Visit	0,598	Strong effect
ICT – Sustainability	0,033	Small effect
Service Quality – Sustainability	0,029	Small effect
Moderating Effect 1	0,004	Small effect
Moderating Effect 2	0,001	Small effect
Moderating Effect 2	0,002	Small effect

Source: processed (2022).

Discussion

This study aims to analyze and examine the factors that increase Muslim tourists coming to destinations in Indonesia as Muslim Friendly Tourism. The results of the SEM test showed that there was no influence of moderation variables in strengthening the influence of ICT, Obedience Value, and Service Quality on Behaviour to Visit, which occurred in the research area, so the statements H4, H5, and H6, Culture capital as moderation strengthened the influence of ICT, Obedience Value, Service Quality, on Behaviour to Visit, were not supported. The results of this study show that tourists who visit the study area do not take into account the cultural capital in tourist destinations. This could be because of its natural beauty, which has dominated the tourism products favored by Muslim tourists. Moreover, tourists who came to visit the four tourist destination provinces after the post-Covid-19 pandemic were

visited by domestic tourists, and only in the first month of 2022 did international tourists begin to come to visit, along with the lifting of lock-down policies by several countries, to allow their citizens to make holiday visits.

The H1 analysis test states that there is a positive and significant influence between the variables of ICT on Behaviour to Visit Muslim Friendly Tourism; with the acceptance of this hypothesis, then through Informative and Communicative Technology, tourists can easily, quickly, and in detail make reservations, only with their smartphone, then download it through the preferred travel applications.

The H2 analysis test, which states that there is a positive and significant influence between the variable Obedience Value on Behaviour to Visit Muslim Friendly Tourism, with the acceptance of this hypothesis, then Obedience Value in Islamic community groups, can be used as a basis for their thinking in seeking pleasure, but still performing their obligations as Muslims, by carrying out prayers all day, in the five sets of times and consuming Halal food and drink which is allowed. In addition, enjoying pleasant entertainment in the atmosphere of tourist destinations by not organizing activities that are prohibited by Sharia law is something they think about in deciding which tourist destination they will visit. The availability of worship facilities at the destination and the absence of ornaments that are not allowed in the accommodation facilities they stay in are considered by Muslim tourists.

The H3 analysis test states that there is a positive and significant influence between the Service Quality variable on Behaviour to Visit Muslim Friendly Tourism; with the acceptance of this hypothesis, then the role of Service Quality on Behaviour to Visit Muslim Friendly Tourism becomes a priority variable in determining tourist decisions in visiting Muslim Friendly Tourism destinations.

The H7 analysis test states that there is a positive and significant influence between the variables ICT has a significant effect on the Sustainability of Muslim Friendly Tourism; with the acceptance of this hypothesis, the role of applications on smart mobile phones that the Indonesian people widely use, explained, Informative and Communicative Technology can have a significant effect on the Sustainability of Muslim Friendly Tourism. Some notes from previous ecosystem researchers, the concept of sustainability quality for society is closely related to the principles of cultural life, especially those that affect new things considered important in life. When the vision of society changes, the priority is influenced, and the process is carried out in a series of stages, then transferred through the digitization process; the application of technology supports this.

The H8 analysis test states that there is a positive and significant influence between the Service Quality variables that affect the Sustainability of Muslim Friendly Tourism. With the acceptance of this hypothesis, it is explained that Service Quality significantly affects the Sustainability of Muslim Friendly Tourism. The researcher found that the Service Quality variable is acceptable and influential, and significant, where many respondents support the province of West Nusa Tenggara, causing the need further to study the Service Quality Variable with Muslim Friendly nuances. This is due to various reasons, so it can be stated that the dimensions of the Service Quality variable significantly affect the Sustainability of Muslim Friendly Tourism in this study.

The H9 analysis test, which stated that there was a positive and significant influence on the Behaviour to visit Muslim Friendly Tourism variables, had a significant effect on the Sustainability of Muslim Friendly Tourism. With the acceptance of this hypothesis, it is explained that the variable Behaviour to Visit Muslim Friendly Tourism in the Sustainability of Muslim Friendly Tourism has the power of integrity between all environmental, socio-cultural, and economic systems. In Indonesia, anticipatory steps are needed to solve problems in the future through the QualityQuality of tourist destinations, which is very worrying for the next generation. For various reasons, including the importance of improving the community's welfare and improving the economy in the Muslim Friendly Tourism destination area, it can be one of decreasing the QualityQuality of tourist destinations. So, it becomes very contradictory between the Behaviour and demands for the sustainability of Muslim Friendly Tourism destinations. Harmonizing government policies should be the antidote to this problem through coordination at the relevant ministry level so that the instruments used are suitable for the sustainability of the development of Muslim Friendly Tourism destinations. This study found that Behaviour to Visit Muslim Friendly Tourism has a significant effect on the Sustainability of Muslim Friendly Tourism.

Conclusion, Implication, And Recommendation

The findings in this study can expand the parameters of knowledge about the relationship between the government, the tourism industry, and the involvement of Muslim tourists by linking the link in the characteristics of respondents with the value of their adherence to Syariah understood by Muslims. The application of Muslim Friendly Tourism cannot be separated from the Obedience Value adopted by the respondents, although further research is still needed as confirmation. Although there is speculation about the influence of cultural capital on the interest in visiting Muslim tourists, this is refuted by rejecting the moderation variable as an element that strengthens the influence

between the Independent variable and the dependent variable. On the other hand, there is very little research on religious aspects in tourism and hospitality in Indonesia. However, most Indonesians are Muslims; this needs to be researched and developed in subsequent research to increase tourism destinations' success sustainably. This research gives an atmosphere of renewal by observing part of the religious aspect, namely Obedience Value, to be openly placed on a commitment to build Muslim-friendly destinations in a more integrated manner, as well as having a Muslim-Friendly feasibility frame internationally. This shows a sincere commitment to carry out Syariah even during vacations. This research has theoretical and managerial implications, where the findings prove the existence of a level of understanding of the importance of Service Quality in tourism. In addition, the positive influence of respondents on the importance of tourism sustainability adds economic value to the local community. The many new Indonesian Muslim-friendly destinations in rural areas require a preliminary formulation in tourism for the Indonesian government. Building a master plan for rural tourism development, which is national, will help the overall development of Muslim-Friendly Tourism and the preservation of artistic, cultural, and biological values as the first step in sustainable Muslim-friendly tourism.

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