

Sharia hotel preferences among tourists in Bogor City: Factors and insights

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Abstract

Purpose: The objective of this study is to examine the factors influencing consumer demand for Sharia hotel services in Bogor City and their characteristics to provide invaluable guidance for related parties.

Research Methodology: This study employs descriptive and multiple regression analyses using data collected from Sharia hotel consumers in Bogor City using a convenience sampling technique with 59 samples.

Results: The results show that consumers of Sharia hotels in Bogor City use conventional hotel services more often than Sharia hotels. The factors influencing tourists' use of Sharia hotel services in Bogor City are the relative prices of Sharia hotels to conventional hotels, knowledge, religiosity, service quality, and facilities owned by Sharia hotels.

Limitations: The study is geographically confined to three specific Sharia hotels in Bogor City: Sahira Hotel, Sahira Butik Hotel Bogor, and Sahira Butik Hotel Pakuan, which may not be representative of sharia hotels in other regions.

Contributions: Offers insights into consumer behavior in Bogor City's Sharia hotel sector, aiding future business and policy decisions in halal tourism.

Keywords: demand frequency, sharia hotel, multiple linear regression

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1. Introduction

Indonesia's tourism sector has an enormous potential. Indonesia includes over 16 thousand islands, 300 ethnic groups, nine world heritage sites, and the world's third highest bio-diversity. This may be a reason why tourists come here. Indonesia's tourism sector has received many international awards. Indonesia received 15 awards at the 2018 ASEAN Tourism Award in 2018. Indonesia's tourist competitiveness was ranked 40th in 2019, two places from the previous year (Calderwood & Soshkin, 2019; Yahya & Hendri, 2021).

Tourism is an important sector in the Indonesian economy. All tourist, shareholder, and government investment spending have an economic influence in Indonesia by boosting output, adding value, revenue, and providing job possibilities. Tourism has the potential to be the primary driver of Indonesia's economic growth (Kemenparekraf, 2018).

Table 1 shows that the number of visitors visiting Indonesia has grown each year. Increased tourism has been shown to have a multiplier impact on national economic growth. The Gross Domestic Product (GDP) of the tourism sector was 4.5% in 2018. The tourist industry also has a favorable impact on foreign exchange inflows, with foreign exchange totalling US\$19.29 billion. In the first quarter of 2019, investment in the tourist industry reached IDR 195.1 trillion, with the tourism sector employing 235 thousand people.

Table 1. The number of tourist visits to Indonesia

Years	The Number of Visits by International Tourists (Millions)	The Number of Visits by Domestic Tourists (Millions)
2014	9.44	251.24
2015	10.23	256.42
2016	11.52	264.34
2017	14.04	270.00
2018	15.81	303.40

Source: BPS (processed)

The rating organization Mastercard-Crescent Rating named Indonesia and Malaysia as the top halal tourism destinations in the world in 2019, giving them a score of 78. This evaluation is based on the Global Muslim Travel Index (GMTI) criteria, which includes accessibility, communication, environment, and service. Indonesia excels in communication because it can provide halal tourism information in several languages and there is a halal travel handbook for travellers. Indonesia also thrives in the service industry because it can meet the essential demands of Muslim travellers, such as halal restaurants, sharia hotels, and Muslim-friendly airports.

In 2018, Indonesian halal tourism grew by 18%, with 2.8 million international Muslim visitors visiting Indonesia's top halal tourist locations, and foreign exchange totaling more than 40 trillion rupiahs. The global expenditure of Muslim visitors was 189 billion USD in 2018. This spending will continue to increase as the number of Muslim visitors increases. According to the Mastercard-Crescent Rating, there will be 230 million Muslim visitors by 2026, contributing \$300 billion USD to the global economy.

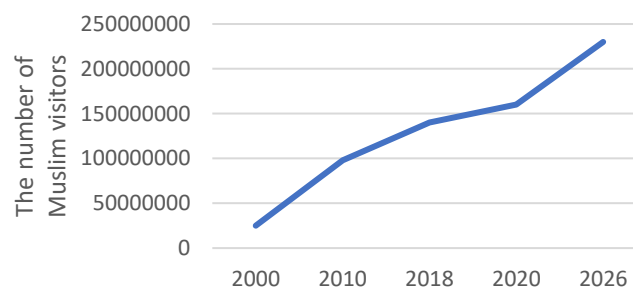


Figure 1. The number of Muslim visitors
Source: Crescent-Mastercard (processed)

It is critical to develop facilities that meet the demands of Muslim visitors to Indonesia. CrescentRating (2012) investigated travel habits of Muslim visitors. According to the findings of the study, Muslim tourists prefer holidays in destinations that offer halal cuisine, reasonable amenities, and a Muslim-friendly environment. The anticipated large number of Muslim travelers, as well as the conduct of Muslim tourists while on vacation, presents an opportunity for Indonesia to expand halal tourism.

According to Khoiriati, Krisnajaya, and Dinarto (2018), Halal tourism is a tourism concept that places its products and services focused on forming a production chain that follows Sharia principles. Halal tourism provides a new potential for the tourism sector to grow more broadly. The background to the formation of halal tourism is that Muslims must obey the rules of Islamic law based on the Koran and hadith (Halim, Marzuki, Hilmi, Ali, & Ishak, 2015; Pramono & Nopritama, 2020).

Halal tourism includes a variety of businesses, from recreation to restaurants to accommodation. Muslim visitors, particularly those from West Asia, are concerned about halal accommodations and food (Samori & Sabtu, 2014). In 2016, the Organization of the Islam Conference's Standing Committee for Economic and Trade Cooperation (COMCEC, 2016) examined the requirements of Muslim tourists. According to the findings of the study, hotels should provide halal cuisine, a space for ablution in the

toilet room, no alcohol and food for sahoors, and break the fast during the fasting month. Sharia hotels can meet these requirements.

According to data from the Central Statistics Agency (BPS), the number of accommodation businesses in Indonesia in 2018 was 28.230 businesses, of which 730 were sharia hotels. West Java is one of the provinces designated by the Ministry of Tourism to become a leading halal tourist destination. The West Java government has committed to halal tourism by increasing the number of halal-certified restaurants and kitchens. In 2019, West Java had 12 hotels with halal certificates at their restaurants.

Bogor City has the second-largest number of hotels in West Java. Since 2016, Bogor City has been among the top three cities with the highest occupancy rate of star-rated hotel rooms in West Java. In 2017, the occupancy rate of star hotel rooms in Bogor City was 89.09%. The percentage ratio of the number of rooms occupied to the number of rooms available is known as room occupancy rate. The high level of room occupancy suggests that hotels in Bogor are in high demand.

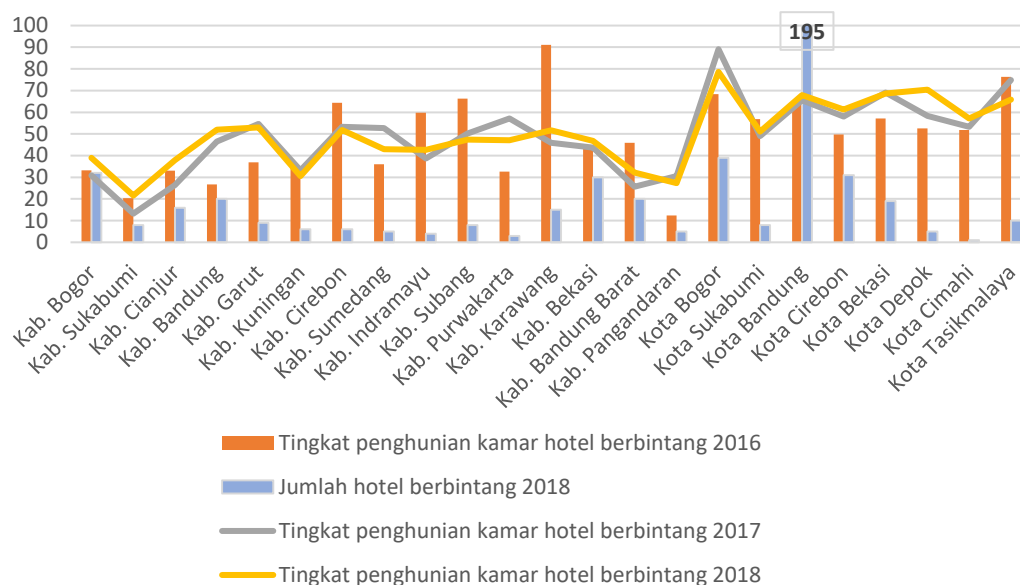


Figure 2. Accommodation statistics in West Java
Source: BPS (2020b) (processed)

According to the Bogor City Tourism Office, 90% of visitors to Bogor City are Muslim. Bogor has 97 hotels, three of which are Sharia compliant. The lack of sharia hotels is due to various challenges, such as confusion surrounding the term, compliance with halal certification standards, varied practices of sharia-compliant hotels, and capacity management during peak seasons. With the increasing number of Muslim visitors visiting Bogor, expected number of Muslim tourists, and halal lifestyle trends, Sharia hotels may demand and perform better than regular hotels. Based on this context, this study examines customer demand for Sharia hotel services.

The Global Muslim Travel Index (GMTI) awarded Indonesia the world's top halal tourism destination in 2019. Consequently, the growth of Indonesian halal tourism has become a priority. It is important to consider the availability of suitable accommodation, places of worship, halal cuisine, recreational facilities, transportation, and demands of Muslim visitors in the halal tourism industry. According to an IMTI (2019)poll, hotels are the top priority for locations that must include religious facilities.

According to data on the number of visitors visiting accommodation in West Java, Bogor City has the second highest number of international and domestic tourists (BPS, 2020b). In 2019, Bogor was also

the location with the second highest number of tourist visits to tourism items in West Java, with 3.956.432 visits.

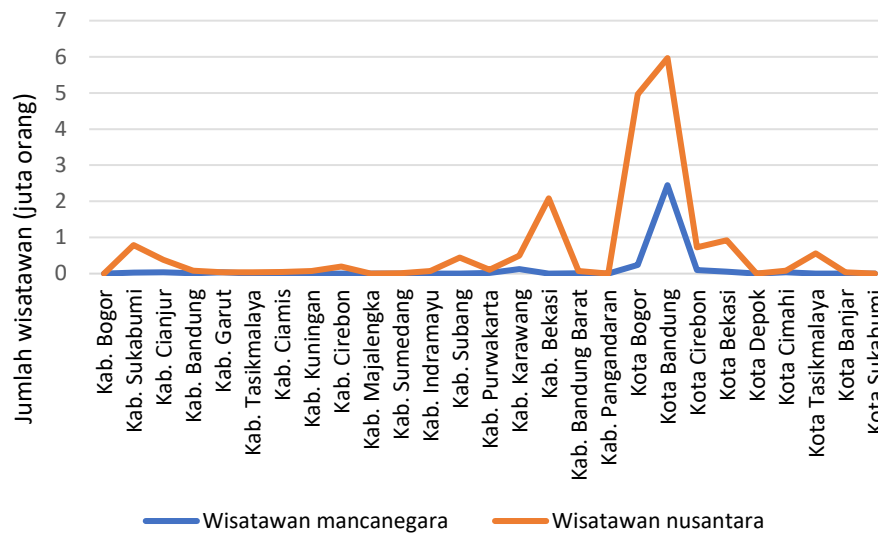


Figure 3. The number of tourists visiting areas in West Java
Source: BPS (2020a)

Bogor City has been designated as one of the locations for halal tourism by the West Java Tourism and Culture Office (Disparbud). Bogors have 78-star hotels, three of which are Sharia hotels (Disparbud, 2019). There is a disparity in the number of Sharia hotels compared to conventional hotels. This disparity raises the question of whether the low number of Sharia hotels is due to lack of customer demand. As stated by Bappenas (2019), Sharia hotels are assumed to have a low market share and even less than the ideal turnover.

Based on this background, the research objectives are as follows: First, we analyze the characteristics of consumers who use Sharia hotel services in Bogors. Second, we compare the frequency of consumer visits to conventional and Sharia hotels. Third, we analyze the factors that influence the demand for Sharia hotel services in Bogors.

The results of this study are likely to benefit many stakeholders. Academics may help generate information about the halal industrial sector, particularly Sharia hotels, which can be used as a reference for future studies. This might provide feedback or recommendations to the government in defining Sharia hotel development policies. It can provide practitioners with information on prospective demand and the variables driving demand for Sharia hotel services.

The scope of this research includes case studies at Sharia Hotels in Bogor, including Sahira Hotel, Sahira Butik Hotel Bogor, and Sahira Butik Hotel Pakuan. This study examines the characteristics of Sharia hotel consumers in Bogor City and compares the frequency with which consumers choose Sharia hotel services and conventional hotels. The analysis was also conducted on the factors influencing consumers' use of Sharia hotel services. The analyzed data will be collected through a questionnaire filled out by consumers who stay at Sharia hotels in Bogor City. Data were analyzed using multiple linear regression and descriptive analysis.

2. Literature Review

According to Muljawan et al. (2020), consumption in the Islamic economy involves meeting bodily and spiritual requirements to optimize their human roles as servants of Allah SWT. In Islam, the goal of consumption is to acquire prosperity (maslahah) in this world and the next. As a result, Muslim customers' wants are divided into two categories: short- and long-term (Medias, 2018). Short-term

requirements are those required to fulfill the world's daily demands, whereas long-term needs are those required to prepare for life beyond death. Therefore, Muslims use all their income for consumption and pay zakat, infaq, and alms.

Consumption activities must increase moral and spiritual values. A Muslim is taught to recite the name of Allah before eating and to express gratitude after eating to feel the presence of the divine at all times, fulfilling his musical needs. This is important, because Islam requires a combination of material and spiritual values.

Muslims must make Islamic principles the foundation of their daily existence. Halal tourism is an endeavor to address the demands of Muslim visitors by offering Sharia-compliant products and services such as halal food and beverage services, prayer facilities, clean restrooms with ample water, and Islamophobia-free zones (GMTI, 2019; Pramono & Pratama, 2020). According to Trust (1997), Islamophobia is the fear and hate of Islam and most Muslims. Muslims have been blamed for all their difficulties since the World Trade Center incident in 2001 (Moordiningsih, 2015). As a result, Muslim tourists choose to go to Muslim-friendly nations.

The largest expenditure of Muslim tourists on vacation was for accommodation. Muslim tourists prefer to stay in hotels with clean rooms and environments, friendly services, halal food, strategic locations, prayer facilities, alcohol-free environments, varied food, swimming pools, complete facilities, valet parking, and separate service recreation for men and women (CrescentRating, 2012). These characteristics follow those of Sharia hotels. This shows that Sharia hotels must be developed to support the development of halal tourism in Indonesia.

Sharia hotels have Sharia-compliant business operations and services (Mujahidin, 2018). Sharia hotels are not just for Muslims; they also highlight halal items that are safe for consumption and create a welcoming environment for families. Consequently, the benefits provided by Sharia hotels are applicable to everyone. As the number of Muslim travelers increases, so does the demand for and supply of Sharia hotels. According to Zafir (2015), various variables impact the rise of Sharia hotels, including the following:

1. Increasing the efforts of member countries of the Islamic Cooperation Organization (OIC) in developing the tourism industry
2. The high expenditure of tourists from the Middle East is a profitable attraction for hotels that provide Sharia hotel services because they can meet the needs of tourists from the Middle East.
3. Tight security and the difficulty of obtaining a VISA in the West have caused Middle Eastern tourists to travel to the East, thereby increasing the demand for Sharia services in the tourism industry.
4. The halal revolution increases the concern of Muslims in fulfilling their need to create opportunities to serve the needs of Muslim tourists that have not been exploited before.
5. The growth of Islamic banks and finance has increased investor interest in investing in the halal sector, including in Sharia hotels.
6. The rapid growth of the Muslim market is estimated to be up to 500 billion US dollars per year, with a halal market value of 2.1 trillion USD, thereby increasing the popularity of Sharia hotels.

Sharia hotels were developed in Indonesia before the emergence of halal tourism. The Indonesian Ulama Council (MUI) inaugurated the Sofyan Hotel as a Sharia commercial enterprise in 2003, marking the establishment of Indonesia's first Sharia Hotel. Sharia hotels are similar to normal hotels in practice; however, their services and activities are based on Sharia rules. Sharia hotels must conform to Sharia in all aspects of their operations, including the provision, procurement, and usage of products and facilities, as well as financial transactions (Alandri & Verinita, 2019).

Regulations related to Sharia hotels are listed in the Fatwa of the National Sharia Council of the Indonesian Ulama Council (DSN-MUI) number 108/DSN-MUI/X/2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles. DSN-MUI classifies the criteria for Sharia hotels, including product, service, and management, as follows:

1. Sharia hotels may not be able to provide access to pornography or immoral acts.
2. Sharia hotels may not provide entertainment facilities that lead to polytheism, immorality, pornography, or immoral acts.
3. The food and drinks provided by Sharia hotels must have obtained a halal certificate from the MUI.
4. Providing adequate facilities, equipment, and facilities for the implementation of worship, including washing facilities.
5. Hotel managers and employees are required to wear Sharia-compliant clothing.
6. Sharia hotels are required to have guidelines and guidelines regarding hotel service procedures to ensure the implementation of hotel services following Sharia principles
7. Sharia hotels are required to use Islamic financial institutions to provide services.

2.1. Factors influencing demand for sharia hotels

Idris and Razali (2016) demonstrate that customer decisions to employ Sharia hotel services are impacted by knowledge and religion. Awareness and comprehension of halal requirements will drive demand for Sharia hotels. The conclusions of this study are inversely proportional to the findings of Basri and Kurniawati (2019), who declared that religiosity and awareness of halal goods do not significantly impact decisions to purchase halal items.

Albattat, Ahmad Pitra, Mahendran, and Azmi (2018) examine the relationship between service quality in hotels, restaurants, and Muslim consumers. According to the findings of this study, quality of service has an impact on Muslim customers. Because of the facilities offered, Muslim consumers are delighted by the services provided in Sharia hotels and feel comfortable staying there. Muslim customers are pleased with the hotel restaurant's cuisine and beverages; they feel secure ingesting them because they are halal-certified. Haque, Chowdhury, Yasmin, and Tarofder (2018) investigated the elements that influence the intensity with which Malaysians purchase Sharia hotel services. The findings reveal that the intensity with which consumers use Sharia hotel services is unaffected by the service quality.

Widyarini and Kartini (2014) explain that consumer perceptions of products, prices, and processes do not influence decisions to choose Sharia hotel services. The factors that influence this decision are the location of the Sharia Hotel, the services provided, and the hotel's physical facilities. Different conclusions were expressed by Sobari, Usman, and Wathani (2017), where their research results show a significant relationship between Sharia principles, products, prices, processes, and hotel physical facilities on customer satisfaction. When consumers are satisfied with Sharia hotels, they return to them.

The factors considered in this study were set apart from those in previous studies. The factors in this study were adopted from various earlier studies, although they have not been studied before. In this study, two new factors were added: income and the relative pricing of Sharia hotels versus normal hotels. These variables are drawn from the demand theory and consumer behavior theory. The dependent variable employed in this study was the frequency of consumers choosing Sharia hotel services, not their comprehension or desire for Sharia hotels, which is a key divergence from past studies. This study was conducted at Sharia hotels in Bogor. The variables suspected to influence consumer demand for Sharia hotel services in Bogor City are defined as follows:

1. Price

Price is defined as the value that individuals pay for the services available at both Sharia and traditional hotels. The relative pricing of Sharia hotels versus conventional hotels is a key focus, as elucidated by Friedman (2007), Nicholson and Snyder (2012), and Azar (2011). The concept of the equilibrium price, which represents the balance between demand and supply, is central to understanding consumer choice. Additionally, the substitution effect, which explores shifts in consumption patterns based on price changes, is integral to analyzing how price variations between Sharia and conventional hotels affect consumer preferences. The relative pricing equation employed in this study is as follows.

$$Relative\ Price = \frac{Log\ room\ prices\ per\ night\ in\ sharia\ hotels}{Log\ room\ prices\ per\ night\ in\ conventional\ hotels}$$

H1: The relative price of Sharia hotels to conventional hotels has a negative effect on the demand for Sharia hotel services

2. **Income**

Income is categorized based on the amount individuals earn monthly for the services they provide, with the amount denoted in rupiah units. The concept of income in this study is grounded in the theories posited by Browning and Zupan (2020), who delineated income into nominal and real categories. As explained by Frank (2008), the income effect elucidates the impact of changes in purchasing power on product consumption levels. Additionally, the Marginal Propensity to Consume (MPC) hypothesis, as highlighted by Mankiw (2018), delineates how increments in net income influence consumption. The Average Propensity to Consume (APC) compares consumption income to net income at various levels, illustrating short-term and long-term consumption behaviors. H2: Consumer income positively affects the demand for Sharia hotel services

3. **Consumer Knowledge:**

The level of consumer knowledge regarding Sharia hotels is gauged based on the features outlined in DSN MUI fatwa number 108/DSN-MUI/X/2016. This variable seeks to ascertain the extent to which consumers are acquainted with Sharia hotels and how this knowledge influences their decision to use Sharia hotel services.

H3: Consumer knowledge positively affects the demand for Sharia hotel services

4. **Religiosity**

Grounded in the works of Mokhlis (2009), Delener (1990), and Vitell, Paolillo, and Singh (2005), religiosity is examined in terms of adherence and belief in religion, specifically Islam and how it shapes consumption choices. The level of intrinsic religiosity, in which individuals internalize religious values in their daily actions, is a focal point in understanding consumer behavior towards Sharia-compliant services.

H4: Consumer religiosity positively affects the demand for Sharia hotel services

5. **Service Quality**

Service quality in hotels is dissected through five main dimensions as identified by Lewis and Booms (1983) and Parasuraman, Zeithaml, and Berry (1985): Tangible evidence (physical appearance of the facility and personnel), Reliability (ability to provide services as expected), Responsiveness (clarity and ease of service delivery), Assurance (politeness, good communication, and knowledge of staff), and Empathy (sincere attention to consumers). The cumulative score from the questionnaire responses regarding these dimensions was employed to analyze the impact of service quality on the frequency of requests for Sharia hotels.

H5: Service quality positively affects the demand for Sharia hotel services

6. **Facilities**

The analysis of facilities is anchored in the guidelines stipulated in the DSN MUI fatwa number 108/DSN-MUI/X/2016 concerning Sharia-compliant tourism. The facilities in Sharia hotels were evaluated based on adherence to these guidelines, and consumer scores regarding the facilities were utilized to understand their influence on consumer choice.

H6: The facilities available at Sharia hotels positively affect the demand for Sharia hotel services

3. **Research Methodology**

This research will be conducted at Sharia Hotels in Bogor City, namely The Sahira Hotel, Sahira Butik Hotel Bogor, and Sahira Butik Hotel Pakuan. The selection of research locations was carried out considering that West Java is one of the areas being developed as a halal tourist destination and has the second-largest number of accommodation businesses in Indonesia. Since 2016, Bogor has performed quite high occupancy rates and has always been included in the top three cities with the highest occupancy rates for star-rated hotels in West Java.

The types of data used in this research were primary and secondary. Primary data were obtained by filling out questionnaires with consumers who use the services of Syariah Hotels in Bogor City. Secondary data were in the form of supporting data obtained from the Central Bureau of Statistics (BPS), journals, books, and other literature to support the need for thesis writing.

The sampling method used in this study was a non-probability sampling technique, namely, convenience sampling. The number of samples was determined by the statistical power method. The significance level used refers to Cohen (1988), where the medium significance level is 0.15, and the probability of error used to determine this sample is 5% and 90% statistical power. On the basis of these results, 59 samples were used in this study. Samples were taken proportionally considering the number of rooms owned by each Sharia hotel in Bogor City.

Table 2. The proportion of the number of samples in each hotel

Name of Hotel	Number of rooms	Sample Percentage	Number of Samples (Orang)
The Sahira Hotel	122	52%	30
Sahira Butik Hotel	83	36%	21
Sahira Butik Hotel Pakuan	27	12%	8
Total	232	100%	59

Source: Secondary Data (processed)

The methods used in this study were qualitative and quantitative. The qualitative method uses a descriptive approach, whereas the quantitative method uses multiple linear regression. A descriptive analysis was used to explain consumer characteristics based on the answers given in the questionnaire. Descriptive analysis can be used to present the data in the form of tables, graphs, and diagrams. In this study, a descriptive analysis was used to explain the characteristics of Sharia hotel consumers in Bogor City and to compare the frequency of consumers using Sharia hotel services and conventional hotels.

Multiple linear regression was used to explain the relationship between the dependent variable and several independent variables (Hair, Black, Babin, Anderson, & Tatham, 2010). This study used multiple linear regression because the dependent variable is a metric. The independent variables in this study were metric and non-metric variables.

$$Y = \beta_0 + \beta_1 INC + \beta_2 PRC + \beta_3 KNW + \beta_4 RLG + \beta_5 SVQ + \beta_6 FCL + \varepsilon$$

Keterangan:

- Y : Frequency of consumer requests for Sharia hotel services (Frequency of staying at Sharia hotels)
- β_0 : Constant
- β_n : Regression Coefficient
- INC : Income (*Category*)
- PRC : The relative price of sharia hotels to conventional hotels (log)
- KNW : Knowledge (score)
- RLG : Religiosity (cores)
- SVQ : Service Quality (score)
- FCL : Facility (score)
- ε : Error

4. Results and Discussions

Respondents in this study had the characteristics of customers who chose Sharia hotel services in Bogor, were Muslim, and had income from both work and entrepreneurship. This survey included 59 respondents from three Sharia hotels in Bogor. The number of respondents for each hotel is proportionally divided depending on the number of rooms, including information from 30 customers of The Sahira Hotel, 21 customers of Sahira Butik Hotel Bogor, and eight customers of Sahira Butik Hotel Pakuan.

According to field statistics, women account for 54.24% or 32 people who prefer Sharia hotel services, whereas male customers account for 45.76% or 27 people. According to the %, Sahira Hotel Bogor has the most female customers. Sahira Butik Bogor, on the other hand, has more male customers than female customers.

Table 3. Characteristics of respondents based on gender

	Hotel			Total	Percentage
	The Sahira Hotel Bogor	Sahira Butik Bogor	Sahira Butik Pakuan		
Female	19	9	4	32	54.24%
Male	12	11	4	27	45.76%

Source: Primary data 2020 (processed)

The respondents' ages were divided into five categories according to age categories issued by the Department of Health (2009). This category also considers the productive age category released by the BPS, namely in the age range of 15-64 years, considering that the criteria for respondents in this study are people with income. An identification card (KTP) was also required to stay at the hotel. The minimum age of respondents in this study was 17 years.

The age range of respondents in this study was 24 – 58 years. The majority of the respondents in this study were in the range of 26-35 years, namely 31. The average age of respondents in this study was 36 years. There was one respondent in the age range of 17-25 years and one respondent in the age range of 56-65 people.

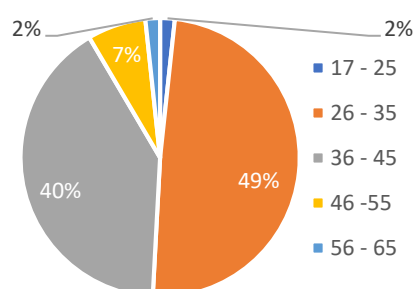


Figure 4. Characteristic respondent's age
Source: Primary data 2020 (processed)

The marital status of the respondents was examined in this study, as one of the distinctions between Sharia hotels and other public hotels is the marital status of the hotel patrons. Two of the 59 respondents were unmarried, and the remaining 57 were married. This outcome may occur because Sharia hotels prohibit unmarried couples from staying there; however, this does not imply that Sharia hotels exclusively accept married customers. Unmarried customers are welcomed to remain, but men and women must have separate rooms.

Table 4. Characteristics of respondents based on marital status

	Hotel			Total
	The Sahira Hotel Bogor	Sahira Butik Bogor	Sahira Butik Pakuan	
Unmarried	2	-	-	2
Married	29	20	8	57

Source: Data primer 2020 (diolah)

The respondents in the study had four educational levels: high school or equivalent, diploma, bachelor's degree, and postgraduate. This study's educational level group began with high school because Indonesia has established 12 years of compulsory education since 2015. Customers who are 17 years

old or the equivalent of a high school graduate must have an ID card or other personal identifiers to stay at a hotel.

Respondents in this survey had varying levels of education, including four with a high school education or equivalent, eight with a diploma education, 36 with undergraduate education, and 11 with postgraduate education. Figure 5 shows that the majority of respondents in this study came from the undergraduate education level.

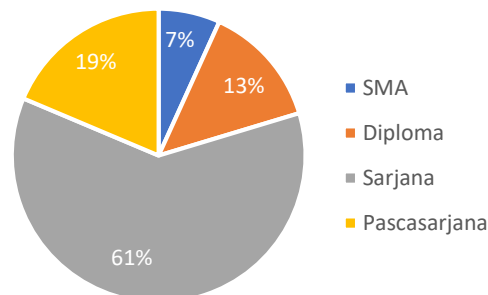


Figure 5. Characteristics of respondents based on educational level
Source: Primary data 2020 (processed)

Most consumers who choose Sharia hotel services come from Jabodetabek. This condition is shown in Figure 8, where only 8% came from areas other than the Jabodetabek. From the Jabodetabek area, most of the respondents in this study came from Jakarta (26 people), while the least came from Depok (four people). Respondents from other regions were from Cilacap, Sukabumi, Cianjur, and Makassar.

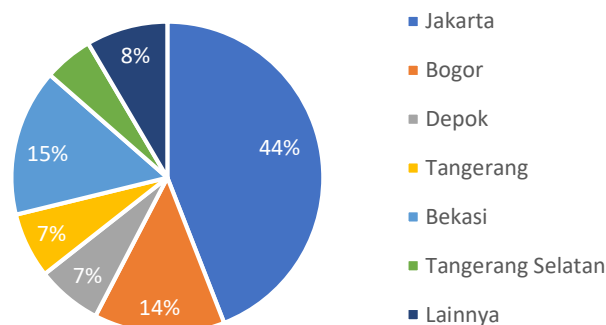


Figure 6. Characteristics of respondent's domiciles
Source: Primary data 2020 (processed)

The job characteristics of the respondents were divided into four categories: Civil Servants (PNS)/ state-owned enterprises (BUMN) employees, private employees, entrepreneurs, and others. Of the 59 respondents, 29 were private employees, 15 worked as PNS/BUMN employees and seven were entrepreneurs. Other jobs carried out by the respondents in this study were sailors, doctors, teachers, lecturers, consultants, and notaries.

Table 5. Characteristics of respondents based on jobs

		Jobs				Total
		Entrepreneur	Private Employees	PNS / BUMN	Others	
Length of work (years)	≤ 5	5	9	-	2	16
	6 - 10	1	9	7	3	20
	11 - 15	-	7	6	3	16
	≥ 16	1	4	2	-	7

Position	Business owner	7	-	-	1	8
	Manager	-	4	-	-	4
	Head of Division	-	4	-	1	5
	Head of Sub Division	-	4	1	-	5
	Functional	-	-	2	-	2
	Staff	-	2	3	1	6
	Others	-	15	9	5	29
	Total	7	29	15	8	59

Source: Primary data 2020 (processed)

The category used in the income variable considered the value of the Regional Minimum Wage (UMR) in Jakarta, Bogor, Depok, Tangerang, and Bekasi, considering that the majority of respondents in this study came from these areas. Based on the data obtained, the income of the respondents in this study was in the range of IDR 3,000,000. to IDR 50,000,000. The average total income of the respondents was IDR 10 047 458. The majority of the respondents' income was in the range of IDR 4,000,000 to IDR 11,999,999.

Table 6. Characteristics of respondents based on income

Income (Rupiah)	Hotel			Total
	Sahira Butik Hotel Pakuan	The Sahira Hotel	Sahira Butik Hotel Paledang	
≤ 3 999 999	-	3	-	3
4 000 000 - 7 999 999	2	10	9	21
8 000 000 - 11 999 999	5	10	6	21
12 000 000 - 15 999 999	1	7	3	11
≥ 15 999 999	-	1	2	3
Total	7	31	20	59

Source: Primary data 2020 (processed)

4.1. Comparison of Consumer Frequency in Using Conventional Hotel Services and Sharia Hotels

The frequency of respondents using Sharia and conventional hotel services, as well as the price paid for each room per night, was analyzed in this study to determine whether it is true that consumer demand and market share for Sharia hotels are low and even turnover is less than optimal. The respondents of this study stayed at least once in a Sharia hotel or a conventional hotel.

Based on the collected data, the average respondent used conventional hotel services 17 times. The range of prices respondents pay to use conventional hotel services is IDR 300,000 to IDR 1,200,000, with an average of IDR 647,457.

The data presented in Table 8 show that 22 people use conventional hotel services one to five times, with an average price of IDR 601,136. By contrast, respondents who use conventional hotel services six to ten times usually pay an average price. Room IDR 711,363 per night. The respondents used conventional hotel services more than ten times, namely, 35 people.

Table 7. Frequency and price paid by respondents using conventional hotel services

Price	Frequency					Total
	≤ 5	6 - 10	11 - 15	16 - 20	≥ 21	
0 - 399.999	-	-	-	-	-	-
400.000 - 499.999	3	-	2	-	2	7

500.000 - 599.999	5	1	1	4	4	15
600.000 - 699.999	4	6	-	2	1	13
700.000 - 799.999	2	2	-	2	2	8
800.000 - 899.999	-	-	2	-	1	3
900.000 - 999.999	1	1	-	-	1	3
≥ 1.000.000	3	3	1	2	1	10
Total	18	13	6	10	12	59

Source: Primary data 2020 (processed)

Table 9 illustrates the distribution of visit frequencies and prices paid by respondents when choosing Sharia Hotel services as a place to stay. The average frequency of respondents visiting Sharia hotels was three times. The frequency of most respondents visiting Sharia hotels was ten times that of the two respondents. Of all respondents, 88% visited Sharia hotels one to five times with an average price paid for one room per night, namely, IDR 649,038, while for respondents who visited six to ten times, the average price paid was IDR 514,285.

Table 8. Frequency and price paid by respondents using Sharia hotel services

Price	Frequency		Total
	≤ 5	6 - 10	
0 – 399 999	2	2	4
400 000 – 499 999	5	1	6
500 000 – 599 999	10	2	12
600 000 – 699 999	10	1	11
700 000 – 799 999	16	1	17
800 000 – 899 999	4	-	4
900 000 – 999 999	2	-	2
≥ 1.000.000	3	-	3
Total	52	7	59

Source: Primary data 2020 (processed)

These two datasets show an imbalance in the frequency of respondents visiting Sharia hotels and conventional hotels. The frequency of respondents visiting conventional hotels can reach 100 times, while visits to Sharia hotels are only ten times the maximum. This might be because of the limited number of Sharia hotels in Indonesia compared to conventional hotels, where not all regions have Sharia hotels. The prices paid when staying at a Sharia hotel and a conventional hotel, even in terms of the average price, are similar.

The reasons respondents chose Sharia hotel services were also examined. According to the findings, the majority of respondents chose Sharia hotel services because of the value they received, particularly security, comfort, facilities, and ease of worship. Because Sharia hotels do not allow unmarried couples to remain, respondents feel more comfortable staying there, especially if they are with their families;

also, respondents believe that Sharia hotels are cleaner and have an Islamic environment. Respondents used Sharia hotel services because they felt safer consuming meals and drinks offered by halal cuisine. Respondents also stated that Sharia hotels met their worship demands, because each room had prayer equipment and a prayer schedule. Service quality, especially reviews from previous guests, is also a consideration for respondents staying at Sharia hotels; respondents also feel that services at Sharia hotels are polite.

Another reason respondents chose Sharia hotel services was to obtain new experiences. The strategic location of the hotel is another reason why people stay there, since it makes traveling to Bogor simpler. Only four respondents chose Sharia hotel services because of the low costs and promotions provided. The remainder were responders who utilized Sharia hotel services for other reasons, such as holding a gathering at the hotel with relatives and friends.

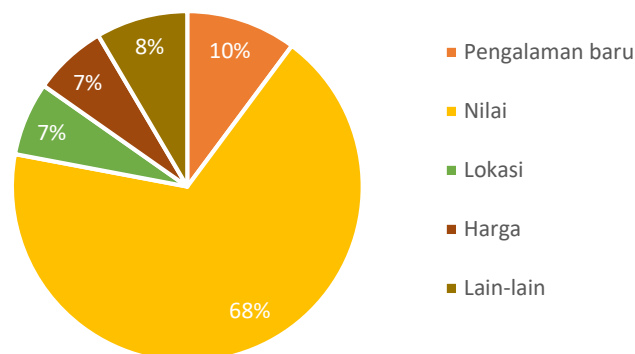


Figure 7 Reasons for respondents using sharia hotel services
Source: Primary data 2020 (processed)

4.2. Factors Influencing Demand for Sharia Hotel Services

This study also aimed to determine the factors influencing respondents in choosing Sharia hotel services. Six independent variables influenced respondents' choice of Sharia hotel services: consumer income, relative prices of Sharia hotels to conventional hotels, respondents' knowledge of Sharia hotels, respondents' religiosity, quality of service provided by hotels, and facilities owned by Sharia hotels. These variables were adapted based on previous research. The frequency of respondents choosing Sharia hotel services was used as the dependent variable, which was then analyzed using multiple linear regression to determine the effect of the independent variable on the dependent variable.

The classical assumption test must be carried out before performing multiple linear regression to ensure that the estimation results of the model used in this study are valid and unbiased, commonly called the Best Linear Unbiased Estimation (BLUE) model. The BLUE model must meet the data requirements for estimating a normal distribution, and have no heteroscedasticity, multicollinearity, or autocorrelation. The data used in this study are cross-sectional, so there is no need to perform the autocorrelation test because the test is only performed on time-series data. The following is the result of the classical assumption test that has been carried out.

A normality test was performed to ensure that the data used were normally distributed. The data met the normality test requirements, with a probability Jarque Berra value above the significance level ($\alpha=5\%$). The estimation results meet the normality test requirements because they have a Jarque probability value of 0.645403. The heteroscedastic test used in this study was the Breusch–Pagan Godfrey test. In the Breusch–Pagan Godfrey test, the research data are homoscedastic when the chi-square probability value is above 0.05. The data used in this study did not have heteroscedasticity because it had a probability value of chi-square (7) of 0.6456. Finally, the results of the estimation test for this research model show that each variable has a variance inflation factor value below ten, so multicollinearity is proven to be undetectable in the estimated model.

Table 10 presents the estimation results of the multiple linear regression analysis. Based on these data, five variables are significant to the demand for Sharia hotels: the price of Sharia hotels relative to conventional hotels, knowledge, religiosity, quality of service, and facilities of Sharia hotels. Individual income does not affect demand for Sharia hotel services because it has a probability value above 0.05.

Table 9. Estimation results of the factors that affect the frequency of requests for sharia hotels

Variabel	Information	Coefficient	Probability
C	Constants	-19.44656	0.0000
PRC	Relative Price	-1.968514	0.0341*
INC	Income	0.102466	0.5897
KNW	Knowledge	0.261864	0.0367*
RLG	Religiosity	0.329157	0.0010*
SVQ	Quality Service	0.221242	0.0062*
FCL	Facility	0.232711	0.0252*
<i>R-Squared</i>	0.702362	<i>Prob. F Stat</i>	0.000000
<i>Adj. R Squared</i>	0.668019	<i>Durbin-watson statistic</i>	1.886277

Source: Primary data 2020 (processed)

The price of Sharia hotels relative to conventional hotel rooms per night has a negative effect on the demand for Sharia hotel services. This shows that when the relative price of Sharia hotels rises, the respondent's demand for Sharia hotel services decreases and vice versa. When the relative price of Sharia hotels falls, the demand increases. This is in accordance with the theory of demand, which states that when prices fall, demand for goods and services will increase. The results of this study are also in accordance with the research conducted by Djunaid (2018), who states that price significantly affects consumer satisfaction with Sharia hotels. When satisfied with Sharia hotels, consumers return to visit them.

Respondents' knowledge of Sharia hotels also influences their demand. The higher the consumers' knowledge, the more often they choose Sharia hotel services. These results are consistent with those of Jayanti and Iriani (2020), who show that knowledge influences interest in visiting Sharia hotels. By having knowledge related to Sharia hotels, the public can discover the advantages and benefits that can be obtained by choosing Sharia hotel services to influence interest in visiting Sharia hotels and increasing demand.

Religiosity also has a positive effect on demand for Sharia hotels. This is because every Muslim must obey obligations and prohibitions. Muslim consumers pay attention not only to the function and emotional value of products or services but also to the spiritual value obtained. According to Yuswohady (2014), spiritual value in products, namely the ability of products or services to meet daily needs, is based on Sharia principles. Religiosity is a factor that most influences attitudes, behavior, values, and social relations in society (El-Gohary, 2016).

Another variable influencing respondents to choose Sharia hotel services is the quality of the service provided to consumers. The study results show that the higher the customer satisfaction with service quality, the higher the consumer demand for Sharia hotel services. The results of this study are supported by research by Arpaci and Batman (2015), who state that service quality influences consumer loyalty to Sharia hotels. Sharia hotels must be able to meet consumer expectations to meet consumer satisfaction with the quality of services provided, so that consumers want to visit again and provide good reviews on the quality of Sharia hotel services. Sharia hotels must also be able to maintain and improve the quality of their services.

The main difference between Sharia and conventional hotels lies in their facilities. Sharia hotels try to meet the needs of Muslim tourists by providing facilities such as prayer tools and rooms that are free to

pray, and the food served is guaranteed to be halal. This has been proven to make Sharia hotel facilities a factor influencing consumers' use of Sharia hotel services. The research by Shaharuddin, Kassim, Yusof, Bakar, and Talib (2018) supports the results of this study where Sharia hotel guests feel their needs are met, and innovations made by Sharia hotels by making it easier for guests to worship and providing halal food are the reasons they stay at Sharia hotels.

Respondents' income does not affect consumer demand for Sharia hotel services. The influence of income on demand depends on the type of good and service. Each individual has a preference for Sharia hotels; for some people, they are luxury goods, whereas for others, they are inferior goods. When Islamic hotels are assumed to be luxury goods, when income rises, the demand for Islamic hotel services increases because the demand for luxury goods is more responsive to changes in income. However, these items are chosen only when individuals have a relatively high income. When Sharia hotels are assumed to be inferior goods, when individual income increases, the level of purchasing power of respondents increases; thus, in this condition, respondents no longer choose Sharia hotel services but other accommodation services that have better quality to increase their level of satisfaction.

Consumer behavior in using their income is also why income does not affect demand for Sharia hotel services. Each individual behaves differently in allocating income. Individual income can be used for consumption and savings. Further analysis is needed to confirm this.

5. Conclusion

The conclusions of this study are as follows. First, the majority of Sharia hotel consumers are individuals who are married and in the age range of 26–45 years. The domiciles in which Sharia hotel consumers live in Bogor City are dominated by Jakarta, Bogor, Depok, Tangerang, and Bekasi. Second, the respondents in this study visited conventional hotels more often than Sharia hotels. The comparison of the frequency of respondents choosing Sharia hotel services and conventional hotels was very similar. Consumers pay the same price when choosing Sharia hotels and conventional hotels. The majority of respondents chose Sharia hotel services because of the value they feel when staying at Sharia hotels. Third, there are factors that have a significant positive effect on the demand for Sharia hotel services, namely the variables of knowledge, religiosity, service quality, and facilities owned by Sharia hotels. The relative price variable of Sharia hotels to conventional hotels negatively and significantly affects demand for Sharia hotel services.

Based on these results, the following suggestions can be made. First, Sharia hotels must meet the values needed by consumers to increase demand for Sharia hotel services. The government also needs to establish minimum standards for Sharia hotel qualifications and encourage Sharia hotels to carry out certification further to highlight the differences between Sharia and conventional hotels. Second, Sharia hotels must routinely evaluate the quality of their services and facilities to maintain and improve their quality. Promotional activities also need to be intensified by Sharia hotels, especially in terms of outreach regarding the advantages and differences between Sharia hotels and conventional hotels. Therefore, it is necessary to increase public knowledge about Sharia hotels, especially knowledge about Sharia hotels, to increase consumer demand. Third, future research should pay more attention to the details of the variables. The price used in the research must consider the type of room used and the facilities obtained at that price. In analyzing the effect of income variables on Sharia hotel demand, further researchers can use household income variables.

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