How different believers' perceptions of choosing halal hotels an empirical analysis of non-muslim customers in Jakarta

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Abstract
Purpose: The primary objective of this study was to understand the factors that influence non-Muslim clients' perceptions of halal hotels in DKI Jakarta, Indonesia.
Research Methodology: Data were collected using questionnaires from 95 hotel guests in the DKI Jakarta region. Descriptive analysis and logistic regression were employed as analytical methods.
Results: The results of the logistic regression revealed that education level and cost of hotel stay are significant determinants of non-Muslim consumers' selection of halal hotels.
Limitations: This study was limited by its sample size of 95 visitors and geographical restrictions on the DKI Jakarta area. These variables may have affected the generalizability of our results.
Contributions: This research enriches the halal tourism domain by elucidating non-Muslim guests' views on halal hotels and offering invaluable guidance for hoteliers, tourism entities, and policymakers to expand their target clientele in halal travel.
Novelty: The novelty of this study lies in its focus on non-Muslim consumer perceptions, providing empirical evidence on how education and price influence hotel selection in the context of halal tourism.
Keywords: *halal hotels, non-Muslims, logistic regression*
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1. Introduction
Indonesia's tourism sector is a vital conduit for economic growth, contributing significantly to foreign exchange reserves and generating numerous job opportunities. According to Central Statistics Agency (BPS) data, tourism constituted 4.11% of the Gross Domestic Product (GDP) in 2017 and ushered in a remarkable 17.6 billion USD in foreign exchange revenues in 2019. The observed shift in public spending towards recreation and entertainment heralds a bright future for Indonesia's tourism industry. Consequently, the government has identified tourism as a pivotal sector in the National Medium-term Development Plan (RPJMN) for the period 2020–2024.

The interlink between halal tourism and Indonesia's identity is pivotal to its status as the world 's most populous nation. This alignment underscores the thriving halal market in Indonesia, catering to a large segment of domestic and international tourists who adhere to Islamic values. The halal market extends beyond Islamic dietary laws to include halal-certified accommodations and experiences, appealing not only to Muslim tourists, but also to non-Muslim tourists seeking ethical and wholesome tourism experiences, as evidenced in a study of non-Muslim perceptions of halal hotels in Jakarta. Thus, the halal market in Indonesia is not merely a demographic reflection but a strategic alignment with its cultural ethos, responding adeptly to the global uptick in halal tourism. This synonymous relationship between halal and Indonesia significantly enhances the nation's competitive edge in the global tourism arena, making it a compelling destination for diverse tourists.

With an eye to amplifying tourism destinations and investments, the government embarked on an ambitious journey of expansion and diversification. The 2020-2024 RPJMN articulates the aspiration for the tourism sector's contribution to the national GDP to escalate to 5.5% by 2024, fueled by 28 million foreign tourist arrivals, 400 million domestic tourist excursions, and a robust influx of 34 billion USD in foreign exchange. The 2018 BPS data reflects a burgeoning tourism scene with 15.81 million foreign tourist visits and a significant uptick in local tourist visits from 2015 to 2018, culminating at 303 million as illustrated in Figure 1.
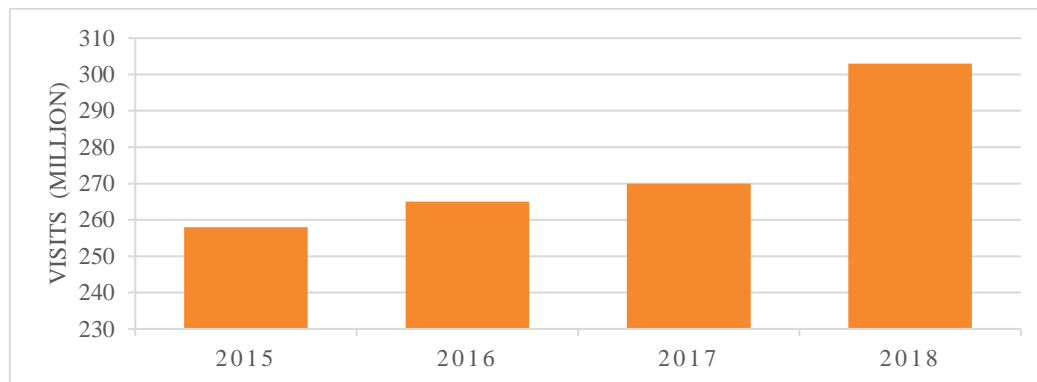

Figure 1. Local tourist visits in 2015 – 2018
Source: Central Statistics Agency 2018

This condition is also a priority of the Ministry of Tourism and Creative Economy for tourism development in Indonesia, particularly in the halal tourism subsector. According to the Global Muslim Travel Index (GMTI), Indonesia ranked first in the world for halal tourism in 2019, with a score of 78, alongside Malaysia (Table 1). Indonesia has moved to one position from the previous year. This suggests that efforts to develop halal tourism in Indonesia have been increasing.

Table 1. Indonesia's position in world halal tourism in 2019

Ranking GMTI 2019	Destination	Score
1	Indonesia	78
1	Malaysia	78
3	Turki	75
4	Arab Saudi	72
5	Uni Emirat Arab	71
6	Qatar	68
7	Maroko	67
8	Bahrain	66
9	Oman	66
10	Brunei Darussalam	65

Source: GMTI (2019)

Indonesia has the ten best halal tourist destinations determined by the 2019 Indonesia Muslim Travel Index (IMTI), one of which is DKI Jakarta. Jakarta is a province that has often become a tourist destination. The number of foreign tourist visits to DKI Jakarta has reached 2.8 million visits. Local tourist visits have increased from 2016 to 2018, 13.7 million, 15.7 million and 17 million (BPS, 2019b), and is in fourth place with the most local tourist visits after the provinces of East Java, West Java and Central Java. This is illustrated in Fig. 2. As the heart of the capital, DKI Jakarta, which is targeted to

become the center of world halal tourism, has the potential to realize halal tourism; therefore, halal accommodation is crucial in the DKI Jakarta area.
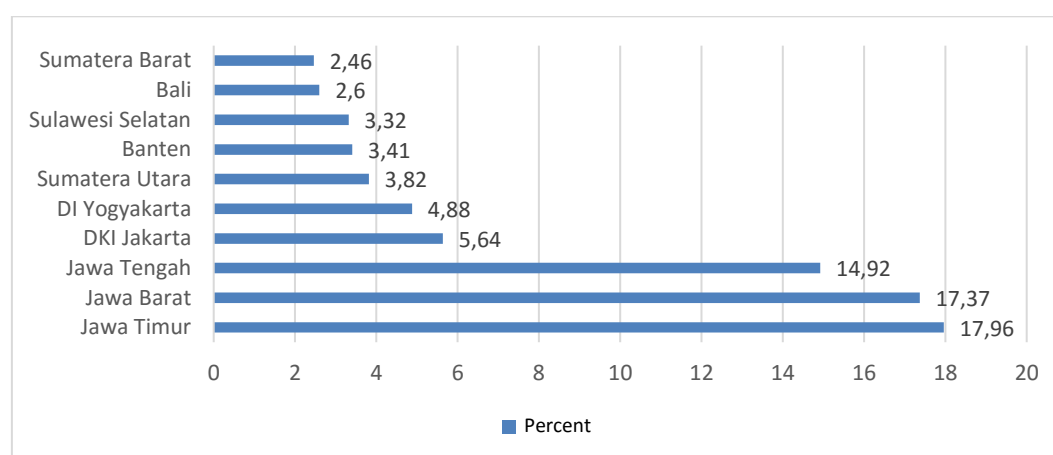

Figure 2. Distribution of the number of local tourist visits by destination province (2018)
Source: BPS, DKI Jakarta Archipelago Tourist Statistics 2018

Halal tourism considers the fundamental values of Muslims in its presentation, from accommodating restaurants to tourist activities that constantly refer to Islamic norms (Chen, 2013). The primary benchmark is the actualization of the Islamic concept in question, namely halal and haram values. This implies that all aspects of tourism cannot be separated from halal certification, which is a requirement for all tourism actors (Chookaew, Chanin, Charatarawat, Sriprasert, & Nimpaya, 2015).

Hotels are a prominent part of the tourist accommodation industry. According to Mujib (2016), their existence and tourism development are inseparable as the accommodation sector is an indicator of the growth of Indonesia's tourism industry. Local and foreign Muslim communities use hotels as transient housing for both leisure and business purposes. A halal hotel or Sharia-compliant hotel is defined as a hotel that provides services in accordance with Islamic principles, which is not limited to providing halal food and beverages, but also takes into account a variety of factors to ensure that the hotel operates in accordance with Sharia principles (Samori & Rahman, 2013). In addition to providing prayer instructions, halal-only food and beverages, hotel prayer rooms, korans, and a complete prayer apparatus in each guest room, halal hotels offer various additional hotel facility services.

Sofyan (2012) emphasized that the definition of halal tourism extends beyond religious services such as Umrah and Hajj to include all aspects of tourism that adhere to Sharia law and halal hotels. The World Tourism Organization (WTO) recommends that halal tourism consumers should include both Muslims and non-Muslims. In general, non-Muslims are now conversant with the concept of halal, particularly those living in predominantly Muslim nations such as Indonesia. According to data from Kominfo, 12.25 percent of Indonesia's population adheres to religions other than Islam, with the following breakdown.

Table 2. Percentage of Indonesia's population by religion

Religion	Percentage (%)
Islam	87.2
Christian	6.9
Catholic	2.9
Hindu	1.7
Buddha	0.7
Confucian	0.05

Source: BPS (2011)

Apart from that, the halal concept is not only a form of attachment or obedience but is also the standard of choice for Muslims and non-Muslims worldwide (Golnaz, Zainalabidin, Mad Nasir, & Eddie Chiew, 2010). This shows that DKI Jakarta has potential and opportunities for developing tourist accommodations in halal hotels, especially for non-Muslim visitors, to encourage DKI Jakarta as a priority halal tourist destination in Indonesia.

DKI Jakarta has a positive commitment to halal tourism. This is demonstrated by Jakarta's success in increasing its service and communication indicator scores from 39 and 47 in IMTI 2018 to 43 and 53, respectively, in IMTI 2019, as well as a total score of 59 in 2019, up to three points from the previous year.

IMTI (2019) determined the ten best halal tourist destinations in Indonesia consisting of the regions Lombok, Aceh, Riau and Riau Islands, DKI Jakarta, West Sumatra, West Java, Yogyakarta, Central Java, East Java, and North Sulawesi. DKI Jakarta's position in fourth place out of ten other halal tourist destinations in Indonesia has the potential to develop halal tourism. This should encourage an increase in the number and quality of halal hotels as accommodation facilities to support halal tourism.

The numbers of foreign and local tourists continue to increase annually. This was followed by a significant increase in the occupancy rate of star hotels by 26.31 points in July 2018, which was the highest occupancy rate throughout 2018. The number of star hotels in DKI Jakarta in 2018 was 326, with an average occupancy rate above 50 per cent (BPS, 2019a).
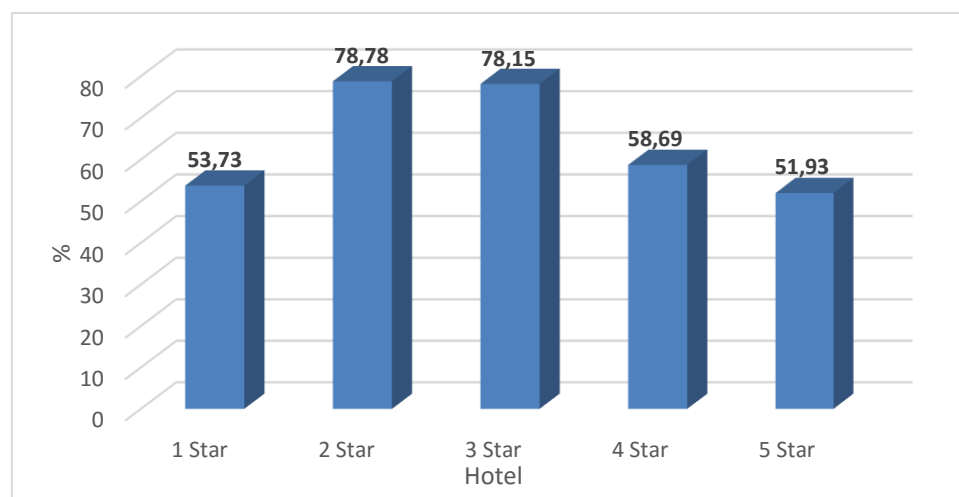

Figure 3. Star hotel room occupancy rate in DKI Jakarta (2018)
Source: BPS DKI Jakarta, Statistik Hotel dan Tingkat Penghunian Kamar Hotel DKI Jakarta 2018

The increasing local tourism in DKI Jakarta, Indonesia's capital city, attracts Muslim and non-Muslim travellers, making it a pivotal location for the halal tourism sector. Referring to the words of the Prophet Sallallahu 'alaihi wa sallam, "Whoever believes in Allah and the Last Day, let him honor his guests." (HR. Bukhari and Muslim) advocate that halal hotels operate on tenets of Islamic values but extend their services to non-Muslims as well. Recent studies, such as Ismail and Nasiruddin (2014), reveal that non-Muslim consumers positively perceive halal products and services. According to Mujib (2016), halal hotels should not only offer exclusive and limited facilities but also provide comfort for all guests, irrespective of their faith, reflecting the universal principle of Islam as 'rahmatan lil alamin' (a blessing to the universe).

This study aims to (1) identify the characteristics of non-Muslim customers who choose or do not choose halal hotels in DKI Jakarta and (2) analyze the factors influencing their perception of making such choices. These findings are intended to guide policymakers, especially in DKI Jakarta, to enhance

the quality of halal hotel services and facilities. Moreover, they can serve as educational resources for the public and offer insights for businesses that aim to attract diverse clientele to halal hotels.

2. Literature Review

According to Charles and Kasavama (1990), the primary purpose of hotels is to provide accommodation services to the public, which are equipped with other supporting facilities such as restaurants and room services. Meanwhile, according to the Regulation of the Minister of Tourism and Creative Economy of the Republic of Indonesia, NUMBER PM.53/HM.001/MPEK/2013 concerning Business Standards in Article 1, a hotel business is a business that provides accommodation in the form of rooms in a building, which is equipped with dining services, drinking, entertainment activities, or other facilities, to make a profit.

Halal hotels provide accommodation, food and drink services, and other services to the general public. Halal hotel services are managed commercially and meet the requirements set by government, industry, and Sharia principles (Sofyan, 2012).

The conditions for operating a halal hotel based on DSN MUI Fatwa Number 108/DSN-MUI/X/2016 are as follows.
a. Hotels must not provide access to pornography or to immoral acts.
b. They must not provide entertainment facilities that lead to polytheism, immorality, pornography, and/or immoral acts.
c. The food and drinks provided by Sharia hotels must have a halal certificate from the MUI.
d. Provide adequate facilities, equipment, and facilities for the implementation of worship, including washing facilities
e. Hotel managers and employees are required to wear clothing that complies with the sharia.
f. Sharia hotels are required to have guidelines or guidance regarding hotel service procedures to ensure that they follow Sharia principles.

2.1 Difference between Halal Hotels and Conventional Hotels

Hotels are businesses in the accommodation sector. According to Article 26 of Indonesia's Tourism Law No. 10 of 2009, hotel operators are obliged to offer quality services while considering several key factors: respecting local religious, cultural, and social norms; providing accurate and responsible information; ensuring non-discriminatory service; guaranteeing guest comfort, security, and safety; fostering mutually beneficial partnerships with local small businesses and cooperatives; preventing immoral or illegal activities within their premises; maintaining a clean, healthy, and pleasant environment; preserving natural and cultural heritage; upholding the nation's image; and complying with legal standards and competencies.

Hotels are expected to operate in line with Sharia principles and local ethical norms as they are not required to offer services or products that violate these standards. The law mandates that hotels prevent any possibility of moral or legal infringement, making it highly compatible with Islamic principles.

According to Yuswohady (2014), there are several differences between halal and conventional hotels, as shown in the following table:

Table 3 Difference between Halal Hotels and Conventional Hotels

Aspect	Halal Hotels	Conventional Hotel
Reception	Not allowing non-Muslim guests to stay in one room, an ID card must be shown.	It does not prohibit non-mahram guests from staying in one room, and ID cards must be shown.
Service standard	Hotel uniforms are required to cover the private parts, giving greetings in the Islamic religion.	The uniforms of all hotel waiters reflect corporate identity. Some

	Do not hesitate to reprimand guests who are not religious.	female servants wear hijabs and say universal greetings.
Bedroom Facilities	There are separate bedroom floors for single men and women and guests bringing their families.	There is no separation between the bedroom floors for single men and women and family guests.
Food and Drink	Providing food and drinks that are labelled halal from the MUI and do not provide bars or alcoholic drinks.	Providing halal and non-halal food drink needs and bars and alcoholic drinks.
Worship Facilities	There are worship facilities in the form of prayer mats, mukenas and Al-Qur'an in each room, and a prayer room or mosque in the hotel area. Providing Qibla directions in each hotel room.	Generally, they do not provide prayer facilities in the rooms. There is only a prayer room or Qibla direction, and only a few are in conventional hotels.
Toilet Facilities	Provide sufficient water or a shower toilet for use after urinating and defecating.	Provide dry toilets with tissue facilities.
Fitness Facilities	Providing fitness facilities by separating rooms for men and women.	Providing fitness facilities by uniting men and women in one room.
Massage/Spa Facilities	Providing massage facilities is limited to men and women; men can only be massaged by men, and vice versa.	Providing massage facilities for both male and female hotel visitors.
Worship Alarm	Provides an alarm facility to remind guest of prayer times.	Does not provide an alarm for carrying out worship.

Sumber : Yuswohady (2014)

2.2 Previous Research

Rahardi and Wiliasih (2016) explored the factors influencing consumer preferences for Shariah-compliant hotels, using logistic regression and descriptive analysis. Their study found that most variables had a positive effect on preference, except for customer service and religiosity, which negatively influenced preference. Azsyanti and Jamal (2016) studied non-Muslim local guests' awareness of compliance with Sharia. Using reliability analysis, regression, and descriptive statistics, they found that awareness of practices significantly influenced acceptance of Sharia principles, with "Sharia Compliance Practices" being the most significant variable.

Susilo et al. (2018) used regression analysis to investigate the impact of price, service quality, promotion, and trust on customer satisfaction. The study concludes that these variables individually affect customer satisfaction and visiting decisions; however, visiting decisions are not intervening variables. Golnaz et al. (2010) analyzed non-Muslim awareness of halal principles and food products in Malaysia. Their research found that variables such as animal welfare and age had a significant negative effect, whereas religious beliefs, food safety, eco-friendliness, education level, and region had a significant positive effect on the dependent variable. Ismail and Nasiruddin (2014) explored non-Muslim consumer perceptions toward Halal products in Malaysia using descriptive and correlation analysis. They found moderate-level contributions of religion, safety, and marketing to buying behavior, with positive correlations for these variables.

2.3 Research variable

In this study, we examined the factors that influence non-Muslim customers' perceptions of halal hotels, which are impacted by price, knowledge, place, promotion, product/service, accessibility, education, and income. The variables suspected to influence consumer decision making for halal products are defined as follows:

a. Perception: According to Kotler and Keller (2009), perception is the cognitive process by which individuals choose, organize, and make sense of information inputs to create a meaningful understanding of the world. Cravens (1996) adds that this process affects how one organizes perceptions, linking individual consumers to groups and marketer influences (Hawkins et al., 1997).

b. Price: Defined by Basu Swastha (2000), price is the sum of money required to acquire a set of goods and services. Kotler and Armstrong (1997) expanded this by stating that price represents the total value that consumers exchange to gain benefits from owning or using a product or service.
H1: The price variable positively affects non-Muslim customers' choice of halal hotels.

c. According to Peter and Olson, knowledge is broken down into three types: knowledge about product characteristics, benefits, and the satisfaction it offers to consumers. This knowledge affects consumers' buying decisions and information search behaviors (Brucks, 1985; Chang and Burke, 2007).
H2: The knowledge variable positively affects non-Muslim customers' choice of halal hotels.

d. Location: Location is critical in the hospitality industry. Medlik (1966) stresses that the key to a hotel's success lies in its location. Chan and Wong (2006) argue that psychological factors and hotel location play a crucial role in consumer choice in the hotel industry.
H3: The variable of places close to customer needs positively affects non-Muslim customers' choices of halal hotels.

e. Promotion: According to Kotler and Armstrong (1997), promotion involves activities that inform, persuade, and influence consumers to make purchases. Yu (2012) suggests that customer perceptions of promotions positively impact customer satisfaction.
H4: Promotion variables positively affect non-Muslim customers' choice of halal hotels.

f. Product/service: According to Sunarto (2003), a product is a set of tangible and intangible attributes designed to satisfy consumer needs. This can range from physical products to intangibles such as brand prestige and customer service (Putra, 2012).
H5: The product/service variables provided are quality and safety for customers, and positively influence non-Muslim customers in choosing halal hotels.

g. Accessibility: The ease of access to a location or service affects consumer choice (Surung & Arka, 2014). For example, in the context of Shariah hotels, road access, public transport availability, and online information play a significant role (Huda, Zulihar, & Rini, 2018).
H6: Accessibility positively affects non-Muslim customers' choice of halal hotels.

h. Education: Higher education levels correlate with a more thorough evaluation of products and a higher likelihood of focusing on relevant information (Engel, Blackwell, & Miniard, 1995; Mather & Johnson, 2000).
H7: Education level positively affects non-Muslim customers who choose halal hotels.

i. Income: While not fully elaborated in the original text, income level is generally a significant factor affecting consumer choices, dictating which goods or services consumers consider accessible or worth their value.
H8: The income level variable positively affects non-Muslim customers who choose halal hotels.

3. Research Methodology

This study was conducted in DKI Jakarta between January and February 2020. Primary data were collected from 95 non-Muslim hotel customers using a questionnaire. Secondary data were gathered from the Central Statistics Agency (BPS), Ministry of Tourism, journals, and previous studies on contextual support. The study location was purposefully selected based on Jakarta's high accessibility score among other priority destinations in Indonesia's halal tourism development.

This study employed a non-probability sampling method, specifically purposive sampling, as guided by Juanda (2009). Respondents met the following criteria:1) local tourists, 2) officially recognized non-Muslims in Indonesia, and 3) had stayed at a Jakarta hotel at least once. The sample comprised 45 respondents who chose halal hotels and 50 who opted for conventional hotels, in alignment with Gay, Mills, and Airasian (2006), suggesting a minimum of 30 respondents for correlation studies.

Data were analyzed using descriptive and logistic regression methods. Descriptive analysis was used to evaluate the characteristics of the respondents, while logistic regression was used to assess the factors influencing non-Muslim customers' choice of halal hotels. Data processing was conducted using Microsoft Office Excel 2010 and SPSS version 25.

Logistic regression was employed to examine the factors influencing non-Muslim customers' perception of choosing halal hotels. This mathematical model, described by Agresti (2007), was used to explore the relationship between the responses and one or more explanatory variables. When the dependent variable has two outcomes, success' and 'failure, logistic regression is the most appropriate statistical model. In this study, the dependent variable was coded as '1' for customers choosing halal hotels and '0' for those not choosing them, with eight independent variables. Hosmer and Lemeshow (2000) stated that the logistic regression model employs π(x) to represent the probability of a successful outcome in the dependent variable.

$$\pi(x) = \frac{e^{\beta_0 + \beta_1 x}}{1 + e^{\beta_0 + \beta_1 x}}$$

In logistic regression, a logit link function was required. The logit transformation as a function of π(x) is

$$Y(x_i) = \ln\left(\frac{\pi(x_i)}{1 - \pi(x_i)}\right) = \beta_0 + \beta_1 x_i + \cdots + \beta_p x_p + \varepsilon_i$$

If the i-th observation Y is agreeing or choosing a halal hotel, then denoted $Y_i=1$, the probability is $\pi(x_i)$. Meanwhile, the probability for $Y_i=0$ (rejecting or choosing a conventional hotel) is $1 - \pi(x_i)$. In this study, logistic regression was used to analyze the probability of non-Muslim customers choosing a halal hotel, using the following model:

$$Y(x_i) = \beta_0 + \beta_1 x_1 + \beta_2 x_2 + \beta_3 x_3 + \beta_4 x_4 + \beta_5 x_5 + \beta_6 x_6 + \beta_7 x_7 + \beta_8 x_8 + \beta_9 x_9 + \beta_{10} x_{10} + \beta_{11} x_{11} + \beta_{12} x_{12} + \varepsilon_i$$

Keterangan:
$Y(x)$	=	Perception of non-Muslim customers (value 1 for "choosing a halal hotel" and 0 for "not choosing a halal hotel")	
β_0	=	Intercept	
β_1	=	Parameter	
X_1	=	Price	(score)
X_2	=	Knowledge	(score)
X_3	=	Place	(score)
X_4	=	Promotion	(score)
X_5	=	Product/Service	(score)
X_6	=	Accesibility	(score)
X_7	=	Education	(years)
X_8	=	Income	(million rupiah)
ε	=	error	
i	=	Respondent i ($i = 1,2,3,...,n$)	

The assessment of several variables in this study used a Likert scale to measure price, knowledge, place, promotion, product/service, and accessibility. According to Likert (1932), the Likert-scale scaling technique is widely used to measure individual behavior through questions or statements. For each item, five choice points were provided:
1 = Strongly Disagree
2 = Disagree
3 = Neutral

4 = Agree
5 = Strongly Agree

4. Results and Discussions
4.1 Characteristic of Respondents
The respondents in this study comprised non-Muslim respondents who chose halal hotels and non-Muslim respondents who did not choose halal hotels. The total number of respondents was 95, with 45 respondents choosing halal hotels and 50 choosing hotels that were not halal, in alignment with Gay et al. (2006), suggesting a minimum of 30 respondents for correlation studies. According to Ghozali (2018), one advantage of logistic regression is that it does not assume normality for the independent variables used in the model. The table below compares the number of respondents based on their gender.

According to Table 4, the majority of respondents (67) were female, with 28 not opting for halal hotels and 39 opting for such accommodations. According to Marketeers (2015) in I Am Marketeers, women are the "market managers." In other words, women manage procurement of goods and services. According to the findings of Marzuki, Chin, and Razak (2012), female travelers prefer to stay in hotels that offer high-quality services and amenities and prioritize their convenience and safety. This could provide an opportunity for halal hotel services to target female consumers who desire a safer environment and therefore choose halal hotels.

Table 4. Distribution of respondents based on gender

	Gender		Total
	Male	Female	
Not Choosing a Halal Hotel	22	28	50
Choosing a Halal Hotel	6	39	45
Total	28	67	95

Source: Own Estimation

Respondent characteristics based on age consist of 4 categories. In the <26 years age range, there were 47 respondents: 29 respondents–26-35 years, ten respondents–36-45 years, and nine respondents in–46-55 year range. The youngest respondent in this study was 19 years old and the oldest was 55 years old. The following table shows the distribution of the respondents according to age.

Table 5. Distribution of respondents based on gender

	Ages (years)				Total
	< 26	26-35	36-45	46-55	
Not Choosing a Halal Hotel	23	16	6	5	50
Choosing a Halal Hotel	24	13	4	4	45
Total	47	29	10	9	95

Source: Own Estimation

Table 5 shows that respondents are dominated by respondents aged 19-25 years, who are the millennial generation born between 1983 and 2001, as stated by Carlson (2008) in his book The Lucky Few: Between the Greatest Generation and the Baby Boom (2008). Based on this research, non-Muslim customers who choose halal hotels are predominantly aged <26 years, namely, the millennial generation. According to the BPS (2019b), millennial generations are individuals who grew up with an open mindset, highly valued freedom, and are critical and brave in their behavior. This phenomenon is an opportunity for halal hotels to educate the millennial generation, especially non-Muslims, so that they can become more open to the concept of halal hotels and choose them.

Respondents with an unmarried status (62 respondents) dominated the characteristics of respondents based on marital status. There were 33 respondents were married. Table 6 shows the number of customers in the category of not choosing halal hotels, consisting of 30 unmarried and 20 married. Customers who chose halal hotels included 32 unmarried and 13 married.

Table 6. Distribution of respondents based on marital status

	Marital Status		Total
	Married	Unmarried	
Not Choosing a Halal Hotel	30	20	50
Choosing a Halal Hotel	32	13	45
Total	62	33	95

Source: Own Estimation

These data show that the potential of non-Muslim customers to choose halal hotels is more significant for unmarried non-Muslim customers. This is in line with Rahardi and Wiliasih (2016), who stated that unmarried customers prefer Sharia hotels because there are separate rooms and floors between single male and single female guests; thus, they are better protected from harmful things. Halal hotels have the opportunity to target unmarried non-Muslim customers by increasing their superiority on the security side, contrary to moral norms.

The characteristics of respondents based on their last education were dominated by respondents with a Bachelor's/Master's/S3 level of education, totaling 64 respondents. The following is a table of respondents' characteristics based on their latest education:

Table 7. Distribution of respondents based on last education

	Last Education				Total
	SD	SMA	D1/D2/D3	S1/S2/S3	
Not Choosing a Halal Hotel	0	5	2	43	50
Choosing a Halal Hotel	1	18	5	21	45
Total	1	23	7	64	95

Source: Own Estimation

Based on the category of non-Muslim customers who did not choose halal hotels, five respondents had a high school education, two respondents had a diploma, and 43 respondents had a bachelor's/master's degree. The category of non-Muslim customers who choose halal hotels is one respondent with an elementary school education, 18 respondents with a high school education, five respondents with a diploma, and 21 respondents with a Bachelor's/S2/S3 degree.

These data indicate that educated people dominate respondents and do not choose halal hotels. According to Engel et al. (1995), educational level influences the decision stage in terms of need recognition, information search, evaluation of choices, and purchase. A higher level of education influences the customer's process of searching for information. This allows customers to compare halal hotels to other hotels. Therefore, halal hotels should have advantages similar to those of conventional hotels.

The characteristics of respondents based on religion in this study were divided into Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The following is a table of respondents' characteristics based on their perceptions of choosing a halal hotel.

Table 8 Distribution of respondents based on religion

	Religion				Total
	Christian	Catholic	Hindu	Buddhist	
Not Choosing a Halal Hotel	18	30	0	2	50
Choosing a Halal Hotel	12	31	1	1	45
Total	30	61	1	3	95

Source: Own estimation

Table 8 shows the characteristics of respondents based on religion. In the category of non-Muslim customers who do not choose halal hotels, 18 are Christians, 30 are Catholics, and two people are Buddhists. The category of non-Muslim customers who chose halal hotels included 12 Christians, 31 Catholics, 1 Hindu, and 1 Buddhist.

According to the BPS (2011), Catholicism is the second largest non-Islamic religion after Christianity, with 6907 873 people. Catholic consumers tend to trust advertising more, actively seek information in the media, and place more importance on product quality (Essoo & Dibb, 2004). The Catholic community can be a target for marketing halal hotels by increasing socialization and promoting social media.

Table 9. Distribution of respondents based on income

Income (Rp)	Not Choosing a Halal Hotel	Choosing a Halal Hotel	Total
< 3 500 000	14	22	36
3 500 000 – 7 000 000	19	12	30
7 000 001 – 10 000 000	7	4	11
> 10 000 000	11	7	18
Total	50	45	95

Source: Own estimation

Most respondents had a monthly income of 3,500,000, as shown in Table 9. 14 respondents with incomes below IDR 3,500,000, 19 respondents with incomes between IDR 3,500,000 and IDR 7,500,000, 7 respondents with income between IDR 7,500,000 and IDR 10,000,000, and 11 respondents with incomes greater than IDR 10,500,000. 22 respondents with incomes below IDR 3,500,000, 12 respondents with incomes between IDR 3,500,000 and IDR 7,100,000, 4 respondents with income between IDR 7,100,000 and IDR 10,000,000, and 7 respondents with incomes above IDR 10,100,000. According to Table 9, the majority of non-Muslim consumers who chose halal hotels in this study had incomes of between 3.5 million and 10 million. The BPS observes that a leisure group's consumption components include hotels, restaurants, recreation, and cultural activities. According to Dewi and Suseno (2020), an individual's income influences the transition from non-leisure to leisure consumer behavior in Semarang. According to research conducted by Hariyana and Arsyianti (2019), income level has a significant impact on the likelihood that non-Muslim consumers in Semarang will select a Sharia bank. Halal hotels have the potential to attract non-Muslim guests of varying income levels. This is the marketing objective for halal hotels.

Table 10 displays the characteristics of the respondents based on their knowledge of halal hotels, including whether they comprehend the concept of halal and have heard of or are familiar with the term halal hotel. The table below shows that the majority of non-Muslim respondents, whether they do not choose or choose halal hotels or not, are familiar with halal hotels.

Table 10. Distribution of respondents based on customer knowledge

	Knowledge of halal hotel		Total
	Don't Know	Know	
Not Choosing a Halal Hotel	24	26	50
Choosing a Halal Hotel	21	24	45
Total	45	50	95

Source: Own estimation

The results of a study by the Boston Consulting Group (BCG) with the University of Berkeley in 2011 in the United States show that the millennial generation uses social media as a communication tool and information center. According to BPS (2019b), the millennial generation has a unique character. One of the main characteristics of the millennial generation is informative because technological advances

have raised this generation. This provides an opportunity for halal hotels to use technology to educate and attract non-Muslim millennial customers.

4.2 Factors that Influence Non-Muslim Customers' Perceptions in Choosing Halal Hotels

Validity and reliability tests were previously conducted using research questionnaire instruments. The test results are listed in Table 11.

Table 11. Validity and Reliability Test

		Case Processing Summary		Reliability Stasitics	
		N	%	Cronbach's Alpha	N of Items
	Valid	30	100,0	,948	27
Cases	Excluded[a]	0	,0		
	Total	30	100,0		

Listwise deletion based on all variables in the procedure.

The validity test showed that all 30 cases (100%) were valid, with no exclusions, indicating that the collected data were valid and suitable for further analysis. Cronbach's alpha value was around 0.948 for the 27 items, indicating a very high level of internal consistency or reliability among the items in the research instrument. This high value suggests that the items in the instrument consistently measured the intended constructs, making the research instrument reliable.

The factors thought to influence non-Muslim customers' perceptions of choosing halal hotels include several independent variables: price, knowledge, place, promotion, product, accessibility, education level, and income level. The dependent variable is a dummy variable, namely non-Muslim customers who choose halal hotels (Y=1) and non-Muslim customers who do not choose halal hotels (Y=0). This study used a significance level (α) of 5 per cent with a confidence level of 95 per cent and a significance level (α) of 10 per cent with a confidence level of 90 per cent.

Table 12. Estimated logistic regression parameters based on model summary

Step	-2 Log likelihood	Cox & Snell R Square	Nagelkerke R Square
1	106.258[a]	.233	.311

Source: Own Estimation

Table 12 shows that the Nagelkerke R-Square test result value is 0.311, which indicates that 31.1% of the model can explain the factors influencing non-Muslim customers' perceptions of choosing halal hotels.

Table 13. Estimated logistic regression parameters based on Hosmer and Lemeshow

Step	Chi-square	Df	Sig.
1	5.409	8	.713

Source: Own Estimation

  H0: the model explains the data sufficiently (goodness of fit)
H1: the model does not adequately explain the data

Table 13 explains the results of the Hosmer-Lemeshow test, with a significance value of 0.713. This value is greater than 0.05 and Chi-square with a value of 5.409. If the p-value is greater than the significance level (α), then H0 is accepted, with a value of 0.713>0.05; thus, H0 is accepted. The Chi-square value is greater than the significance level (α) with a value of 5.409>0.05, so we accept H0. Thus, it can be concluded that the model sufficiently explained the data or the goodness of fit.

Table 14. Estimated logistic regression parameters based on classification table

Observed	Predicted		Percentage Correct
	Y		
	Not Choosing a Halal Hotel	Choosing a Halal Hotel	
Not Choosing a Halal Hotel	40	10	80.0
Choosing a Halal Hotel	17	28	62.2
Overall Percentage			71.6

Source: Own Estimation

Table 14 shows the results of the classification table, which show that this model was able to classify respondents correctly as a whole (71.6%). This shows that of the 95 respondents studied, 68 were correctly classified.

The estimation results classified respondents who did not choose halal hotels by 80 per cent, which means that of the 50 respondents who did not choose halal hotels, there were 10 respondents who could be classified as respondents who chose halal hotels and 40 respondents who were correctly classified as respondents who did not choose halal hotels. Halal hotel. The estimation results for respondents who chose halal hotels were 62.2 per cent or 28 people). This means that of the 45 respondents who chose halal hotels, 28 chose halal hotels. The remainder were classified as respondents who did not choose halal hotels (n = 17).

The independent variables in this study were divided into three factors: economic, social, and marketing. Economic factors included price variables and income levels. The social factors in this study were the education-level variables. In contrast, the variables of knowledge, place, promotion, product or service, and accessibility are included in marketing factors.

Table 15 presents the results of the logistic regression analysis. Two independent variables are significant in the perception of non-Muslim customers in choosing halal hotels at a significance level of 5 per cent and a significance level of 10 per cent, namely, education level and price. The education level variable is significant at the 0.000 level, and the price variable is significant at the 0.81 level.

Education level and price have negative values, indicating that these variables have a negative effect. This means that the relationship between these two variables is inversely proportional to the perceptions of non-Muslim customers when choosing halal hotels. It can be concluded that economic and social variables influence the perceptions of non-Muslim customers in choosing halal hotels.

Table 15. Factors influencing non-Muslim customers in choosing halal hotels

	B	Sig	Exp(B)
Step 1[a] **Economic Factors**			
Price	-.269	**.081****	.764
Income	-.059	.801	.943
Social Factors			
Education	-1.127	**.000***	.324
	.056	.505	1.057

Marketing Factors

Knowledge			
Place	.021	.827	1.021
Promotion	.045	.612	1.046
Product/Service	.175	.151	1.191
Accesibility	-.112	.433	.894
Constant	4.028	.012	56.155

Notes: *   signifikan at alpha 5%
       ** signifikan at alpha 10%
Source: Own Estimation

The variables of income, knowledge, place, promotion, product/service, and accessibility are insignificant, indicating that these independent variables do not affect non-Muslim customers' perceptions of choosing halal hotels. According to Battour, Hakimian, Ismail, and Boğan (2018), non-Muslim tourists can have negative perceptions of halal tourism services because they think the halal concept will limit their freedom to enjoy their visit.

The price variable has a significant effect on the perception of non-Muslim customers in choosing halal hotels at a significance level of 10%, with an odds ratio of 0.764. The price level in this study has a negative influence. This can be interpreted as follows: for every one-unit decrease in price level, the chance of non-Muslim customers choosing a halal hotel is 0.764, ceteris paribus. This indicates that the higher the price, the greater is the opportunity for non-Muslim customers to choose a halal hotel.

This is in line with previous research conducted by Dwisusanti (2006), who stated that there is a strong relationship between price and a customer's decision to stay at a hotel if the price can be appropriately accepted by the customer. However, other studies have shown that price perception has a positive and significant effect on interest in visiting Sharia hotels in Padang (Mariyanti et al., 2018). This significant positive and negative difference can occur because of differences in research objects and locations, namely, DKI Jakarta and Padang.

Battour et al. (2018) revealed that the majority of non-Muslim customers would consider a Muslim-friendly hotel as an option if the price was comparable to the service received. Price negatively influences non-Muslim customers' choice of halal hotels. Therefore, halal hotel business players as producers should set price policies in accordance with market prices and continue to improve marketing and services that are commensurate with prices, because customers tend to associate prices with the facilities and services they receive (Tjiptono, 1997). In addition, you can collaborate with other parties in the halal tourism industry to have a competitive edge. Competitiveness here does not have a negative connotation but rather fastabiqul khairat. Compete in goodness and synergize with each other to provide the best products and services.

Rezai, Mohamed, and Shamsudin (2012) states that the education level variable is significant with a positive coefficient, namely, the higher the education level, the higher the level of consumer trust in halal products. The education level variable in this study is significant at the 5% level, with an odds ratio of 0.324 but has a negative coefficient. This can be interpreted as follows: for every one-unit decrease in education level, the chance of non-Muslim customers choosing a halal hotel is 0.324 times greater than that of ceteris paribus. The respondent with the lowest level of education in this study was elementary school and that with the highest level of education was a bachelor's degree.

Educational level has a negative effect on non-Muslim customers' decisions to choose halal hotels because a higher educational level does not necessarily mean that someone understands the concept of halal hotels better. Therefore, it is hoped that the government, especially the DKI Jakarta Tourism and

Culture Department, will strive to develop halal hotels in the DKI Jakarta area through policy implications that promote education on the concept of halal tourism.

Education can be carried out by various parties, such as academics, the government, businesspeople, communities, and the media. Based on the results of the descriptive analysis, unmarried customers can be marketing targets for halal hotels, because they tend to choose them. Most unmarried customers are still in schools and receive education; therefore, halal hotels need to target schools and campuses to provide adequate and comprehensive education, even though knowledge about halal hotels is yet to be significant.

5. Conclusion

The study found that in Jakarta, more female non-Muslims are interested in halal hotels than males. Most respondents were–19-25 years old, unmarried, educated to a degree, and predominantly Catholic. Most of them earned less than Rp 3,500,000 per month. Education level and price are significant factors that negatively affect perceptions when choosing a halal hotel. Educational level has a negative effect on non-Muslim customers' decisions to choose halal hotels because a higher educational level does not necessarily mean that someone understands the concept of halal hotels better. The majority of non-Muslim customers would consider a Muslim-friendly hotel as an option if the price was comparable to the service received. Price negatively influences non-Muslim customers' choice of halal hotels. Therefore, halal hotel business players as producers should set price policies in accordance with market prices and continue to improve marketing and services that are commensurate with prices because customers tend to associate prices with the facilities and services they receive.

Several recommendations were made based on this study. First, given the millennial generation's preference for experiential material goods and its shifting definitions of happiness, they are promising target markets for halal hotels. It is vital for these establishments to amplify their educational and promotional efforts, specifically those aimed at millennials. Second, while halal hotels are no longer unfamiliar to non-Muslim tourists, there is a need to boost services and ramp-up promotions to appeal to this demographic, emphasizing that they are inclusive of non-Muslim guests. Third, the level of education among non-Muslim customers does not necessarily equate to an understanding of the concept of halal hotels. Therefore, government support is crucial for promoting halal hospitality as part of preparing the local community, particularly in DKI Jakarta, to become a leading halal tourist destination in Indonesia. Lastly, halal hotels should not only focus on branding but also invest heavily in comprehensive marketing and promotions. Highlighting the competitive advantages of halal hotels, especially in terms of pricing, could be the deciding factor for non-Muslim customers to choose them.

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