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Submission date: 11-Jun-2020 06:57PM (UTC-0700)

Submission ID: 1342251440

File name: 2-52368-1-PB-2_INDONESIAN_MUSLIM_HOTEL_FINAL_SALAH_NAMA_FULL.pdf (340.25K)

Word count: 6439

Character count: 36519



1
ARTÍCULOS

UTOPIA Y PRAXIS LATINOAMERICANA. AÑO: 25, n° EXTRA 2, 2020, p p . 190-201
REVISTA INTERNACIONAL DE FILOSOFÍA Y TEORÍA SOCIAL CESA-PCES-
UNIVERSIDAD DEL ZULIA. MARACAIBO-VENEZUELA. ISSN 1316-5216 / ISSN-e:
2477-9555

Muslim friendly facilities of the Indonesian hotel industry: A smart tourism approach

*Instalaciones amigables para los musulmanes de la industria hotelera Indonesia:
Un enfoque de turismo inteligente*

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Este trabajo está depositado en Zenodo:

DOI: <http://doi.org/10.5281/zenodo.3809249>

1
ABSTRACT

This study examines the impact of Islamic practices, Muslim friendly and online customer review system, of the Indonesian hotel industry and customer's satisfaction. The results reported an insignificant direct relationship between Muslim friendly practices and customer satisfaction whilst an indirect effect is also observed through perceived relative quality. The findings of this study are important for Muslim populated countries because it provides useful indications for the Muslim friendly practices of the hotel industry. We also insinuate more explanation about generativity of the smart tourism system's cubage particularly to enhancement the Muslim friendly practices in the Indonesian hotel industry.

Keywords: Customer satisfaction, muslim friendly, smart tourism.

Recibido: 18-03-2020 • Aceptado: 25-04-2020

RESUMEN

Este estudio examina el impacto de las prácticas islámicas, el sistema de revisión de clientes musulmanes y en línea, de la industria hotelera de Indonesia y la satisfacción del cliente. Los resultados informaron una relación directa insignificante entre las prácticas amistosas musulmanas y la satisfacción del cliente, mientras que también se observa un efecto indirecto a través de la calidad relativa percibida. Los resultados de este estudio son importantes para los países poblados musulmanes porque proporciona indicaciones útiles para las prácticas amigables musulmanas de la industria hotelera. También insinuamos más explicaciones sobre la generatividad del cubículo del sistema de turismo inteligente, particularmente para mejorar las prácticas amigables musulmanas en la industria hotelera de Indonesia.

Palabras clave: Satisfacción del cliente, turismo musulmán amigable.

1



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INTRODUCTION

Travel experts such as booking.com, TripAdvisor, and Tripfez and online customer reviews could serve customers to assess and share the traits and execution of hotel services that have arisen as a dynamic zone within the smart tourism framework. Thus, it creates an effective, self-reinforcing instrument for the tourism industry, where the online service tool pushed up more businesses opportunity by broadening the travelers' community. Traveling experts like agoda.com and booking.com distribute client surveys. Subsequently, an enormous sum of information amasses on different online travel services.

Besides the primary objectives, the online travel survey information can be utilized as a great source of data for different purposes. For instance, in the hotel industry, an efficient manager effectively screens online customer service data to analyze client inclinations. In line with this, the previous researcher reported a case in which hotel managers perused client audits from the TripAdvisor and utilize the data to modify their nourishment and refreshment toward their customers.

The data substance of online customer travel review offers the key characteristics of the innovative data framework. It has been fundamentally characterized in terms of a stage that enables the era of the unused information system, which is simple to disperse and in turn may be the sources to assist innovation. Expanding the concept of innovativeness to the inventive stage, characterize the user-generated online substance (UGC) in terms of the three major elements such as process, content, and users. Among these elements, content for innovativeness was characterized as the capability of distinct online substance for the contribution to present, outline, or clarify the data.

Even though the informative data from online frameworks have not been much cited for the research. Previous studies such as Aggarwal et al (Aggarwal et al.: 2013, pp. 175-203) utilized Twitter as an information source to analyze social emergencies whilst another study by Aggarwal and Singh (Aggarwal & Singh: 2013, pp. 1093-1112) investigated the impact of blogs data on wander capitalists' decision-making.

The current study is different from previous studies because the data were collected through an online travel survey framework and customer responses are analyzed in a possibly less biased way. The current study's objective is to investigate the impact of Muslim friendly practices on customer satisfaction for the Indonesian hotel industry. Rather than client audits on the Web, study strategy has been broadly utilized to test hypotheses concerning customers' remarks. De Pelsmacker et al (De Pelsmacker et al.: 2005, pp. 363-385) claimed that social allure bias could incline customers to respond to any particular questionnaire in a socially desirable way (green practices and moral buying).

As a result of greater religious awareness and social pressure, Muslim friendly practices could be a competitive strategy for the hotel industry in Muslim majority countries. Muslim friendly practices would also help to improve the overall customer satisfaction level in the hotel industry of Muslim majority countries. However, a significant rise in management cost could be one of the major challenges to implement these Muslim friendly practices in the hotel industry. For instance, for Muslim customers' satisfaction hotels may serve the praying mat, which adds the cost rather than traditional management policy without any praying mat.

Religious beliefs remained important factors and guiding elements for Muslims to plan their life-activities (family, work, or recreational). More specifically, about 300 million travelers visited Asia and out of these 300 million, 96.7 million traveled to Southeast Asia in 2014. World tourism increased by 4.5% during FY 2014-2015, the increase in world tourism could be attributed to overall financial stability. Like many other tourist destinations, the Indonesian tourism industry also experienced an increase in several tourists, from 9.3 million in 2014 to 12 million in 2016. Based on several tourists, Indonesia is positioned fourth among ASEAN countries.

In this study, online travel experts' websites were utilized to obtain customer-generated satisfaction ratings and scores about Muslim friendly practices in the Indonesian hotel industry. Currently, Muslim friendly practices at the hotel industries can be explored through certain online traveler site.

METHODS

Literature review

Smart tourism

A combination of technology, social media, and cloud computing along with Web 2.0 could be collectively termed as smart tourism. Technology is one of the vital elements of smart tourism and it is an extension of e-tourism. However, differences do exist between smart tourist systems and e-tourism, for example, the level of connectivity between physical objects is one of the significant differences between smart tourism systems and e-tourism. Smart tourism projects utilize the Internet of Things (IoT), ubiquitous computing, and ambient intelligence. Therefore, the basic idea behind smart tourism systems is the integration of physical objects with Web infrastructure. The smart destination is another element of smart tourism. Its meaning is directly derived from the literature on smart cities. Smart tourism is defined as an innovative tourist destination, which based on art and technology infrastructure, accessible tourist area for everyone, and also facilitates the visitors in surroundings which increase the quality of life by best residency. Gretzel (Gretzel: 2006, pp. 9-11) also defined that the smart tourism ecosystem as "a tourism system that takes advantage of smart technology in creating, managing and delivering intelligent touristic services/experiences and is characterized by intensive information sharing and value co-creation". Taking all the above into account, it is an integrated effort to collect data from human minds, social connections, physical infrastructure, and government bodies through advance technologies and transforming the collected data into value-propositions and experiences to improve experiences, sustainability, and efficiency.

Efficiency and sustainability are critical drivers of the smart city movement. Big data and open data, sensors embedded in city infrastructures like public transport and utilities, free WiFi and mobile connectivity are central to developing technological applications within smart city frameworks. The smart destination is an extension of the smart city in that it also includes the touristic infrastructure, e.g. attractions, tour busses, etc. Smart business networks form an integral part of the smart tourism system (Gretzel: 2006, pp. 9-11). Together with the destination and the smart technology infrastructure, they form a smart tourism ecosystem. Smart tourists that use their technologies to tap into the resources of this smart tourism ecosystem and also actively contribute data through their movements, queries and content uploads are also included as key species in the ecosystem, among other players such as government, residents, and media. Avital and Te'eni (Avital & Te'eni: 2009, pp. 345-367; Valeev: 2019, pp. 202-209) stated that one of the core functions of the smart tourism ecosystem is to collect, integrate, analyze, and exchange information.

Online Travel Reviews

Customer derived content includes an assortment of media systems and sorts of Web tools (Gretzel: 2006, pp. 9-11). One frame in which content is made online is customer opinion/review and rating. Chatterjee (Chatterjee: 2001, pp. 129-134) reported that customer reviews, rating are the foremost open and predominant frame of eWOM. For instance, A survey report revealed that 30 percent of online shoppers' rate and review their purchase items. Currently, almost 70 percent of the adult customer utilize consumer product reviews and ratings. Customer review of the products plays two important roles; such as give data about the products/services and serve as a guideline for the purchasing decision. Bickart and Schindler (Bickart & Schindler: 2001, pp. 31-40) reported that customer reviews may significantly influence the wider audience because they have personal experience of that particular product and service. Customer reviews are more important than service/product provider's descriptions because they have first-hand experience and unbiased judgment about items. Hence, customer reviews may help other potential customers to make rational decisions. The majority of the purchaser (>80%) utilizes other consumers' reviews while purchasing a product or service online.

Muslim facility attributes

During the traveling destination selection, Muslim tourist frequently thinks about Shariah (Islamic principles) to guide their preference of tourist places and sites. For Muslim tourist attraction, numerous report has been made about certain attributes those an accommodation provider should provide. Items that are important for Muslim travelers such as providing praying facilities. It can be further extended to provide information about the place of worship (mosque) to offer prayers.

Furthermore, The provision of availability of halal food facilities at the Hotels in-room dining or at eating places by the lodging providers. This could also be fulfilled through Halal certification attached to food items. The expulsion of alcoholic refreshments from the room in which a Muslim traveler will stay.

Hypotheses

Authors like Festinger (Festinger: 1962) reported that the underlying assumption of cognitive dissonance theory (CDT) is that consistency among behaviors, beliefs, and attitude and any deviance would result in unpleasant arousal. According to Bawa and Kansal (Bawa & Kansal: 2008, pp. 31-51), this unpleasant arousal restricts individuals to deny facts that are inconsistent with their beliefs and accepting part of the facts which support their beliefs. However, it is quite difficult for consumers to deny the importance of ethical practices in the hotel industry, even if it is not well convergence with their beliefs. Berry (Berry: 2000, p. 36) and Eliasi and Dwyer (Eliasi & Dwyer: 2002, pp. 911-913; Ahmad & Ahmad, 2019; Farukshin: 2019, pp. 76-86) argued that along with ethics, Muslims also follow the guidelines set-fourth in their Holy book Quran which clearly outlines and distinguished Halal (permissible) from Haram (not permissible) for believers. For example, pork, liquor, adultery, gambling, the blood of animals, and interest are some of the items not permissible for believers in Islam (Cyril et al.: 2010, pp. 25-36). Although a very short description is given about Haram in Quran, believers must follow the instructions without raising questions about why it is so. Moreover, it is instructed in the holy Quran for believers to earn Halal, fairness in business practices, and spend wisely and if they follow the instructions there will be a reward for believers in the world and on the Day of Judgment. Hence, Quranic verses would have a significant impact on Muslim consumers' behavior. Further, there are two types of consumer utility functions for Muslim consumers, i.e. self-utility and social utility. Muslim consumers try to satisfy both self and social utilities to show maximum rationality in spending. In the social utility, Muslim consumer spends to satisfy his religious obligations and please Allah. Hence, besides Islamic attributes and other services that satisfy his needs, a Muslim tourist would also account for the environmental concerns as well to fulfill his/her religious responsibility towards society and its environment. Keeping in view the assumptions of CDT, Muslim tourists may experience dissonance if hotels are not following Islamic practices because they would not be able to get the maximum utility against their spending. Keeping in view the literature and cognitive dissonance theory, this research proposed two hypotheses. The first hypothesis postulates that there is a positive relationship between Islamic practices and perceived service quality in the hotel industry. Halal is anything permissible, permitted, acceptable and allow from Shariah's point of view and to label anything as Halal it must be evaluated under the lens of shariah in wider perspective and scope. The concept of Halal (Haram) is central to the lives of Muslims because it indicates the goodness (badness) and quality of the item we are going to consume. Hence, Muslim consumers need to account for product safety, quality, and hygiene along with shariah compliance. Therefore, the following hypothesis can be framed:

3

H1. "Muslim friendly practices are positively associated with the perceived quality of a hotel."

According to Ariffin (Ariffin: 2010, pp. 444-456), religion may have a significant impact on consumer's behavior and choices. Numerous studies investigated the relationship between religious following and consumer behavior, and they found a positive significant relationship between religious following and consumer behavior. A total of 602 responses were analyzed, and the authors concluded that religious following would

have a significant impact on every aspect of life, behavior, and choices. Similarly, another study by Gayatri et al. (Gayatri et al.: 2005) also investigated the impact of the religious following on consumer's behavior. This study found that religiosity particularly Islamic values and culture significantly influences the choices of Muslim consumers and they use religious parameters along with other service quality measures to measure the quality of services for hotels or other service sector companies. From the findings of the aforementioned studies, it is quite clear that religiosity has a crucial role in every aspect of follower's lifestyle, buying behavior (for both perishable and non-perishable items), risk-taking, information sharing, consumer choices, and decision-making. Based on the above discussion, the following hypothesis can be framed

H2. "The amplitude of the adaptation of Muslim friendly practices is positively associated with customer satisfaction."

RESEARCH FRAMEWORK OF THE STUDY

The purpose of this research is to examine the relationship between Muslim friendly practices and customer satisfaction. Moreover, this study will also investigate the relationship between Muslim friendly practices and perceived service quality for the Indonesian hotel industry. Aforementioned relationships are shown next in equation-1 and Equation-2

$$\begin{aligned} \text{Customer's Satisfaction} &= \alpha_1 + \alpha_1 \text{Relative Quality} + \alpha_2 \text{Muslim Friendly Facility} + \epsilon_1 \epsilon_1 \\ \text{Relative Quality} &= \beta_1 + \beta_1 \text{Muslim Friendly Facility} + \beta_2 \text{Location} + \beta_3 \text{Service Facility} + \beta_4 \text{Restroom Facility} + \epsilon_2 \end{aligned}$$

E₂

Equation-1 outlines the relationship between a dependent (customer's satisfaction) and independent variables (Muslim friendly practices and relative quality. Customers' satisfaction, on the other hand, depends on hotel's perceived services quality such as room size and cleanness, quality of furniture, hotel's overall environment, facilities, and other auxiliary services instead of star-rating. However, star-rating may provide customers with the initial reference point to compare the overall hotel's services, if the perceived services are well-aligned with the rating it would increase customer's satisfaction or otherwise (Chen & Xie: 2008, pp. 477-491). Hence, perceived service quality is also taken as an independent variable in Equation-1.

Contrary to equation-1, perceived service quality is the dependent variable in equation-2. Equation-2 outlines the relationship between a dependent (perceived service quality) and independent variables (Muslim friendly practices, hotel's location, restroom facilities, and service facilities). Based on the literature, it is expected that perceived service quality would be higher for hotels offering more Muslim friendly services, have larger restrooms, prominent and convenient location. The maximum-likelihood estimation technique is used to estimate both of the equations with bootstrap standard errors.

As mentioned earlier a positively significant relationship between Muslim friendly practices and perceived service quality is proposed in H1. Hence, it is expected that the value of β_1 would be greater than zero for equation 1. Similarly, a positively significant relationship between Muslim friendly practices and customer's satisfaction is proposed in H2. Hence, it is expected that the value of α_2 would be greater than zero for equation 2. More specifically, α_2 measures the direct effect of Muslim friendly practices on customer's satisfaction, $\alpha_1\beta_1$ measures indirect effect with the mediation of relative quality whilst $\alpha_2 + \alpha_1\beta_1$ accounts for the total effect in the model. It is important to mention here that we do not construct hypothesis for total and indirect effect earlier and we expect that the coefficients for α_1 , β_2 , β_3 , and β_4 would be positive. The data for Muslim friendly practices were collected from different tourism review websites and compiled under three distinctive categories such as

gold, silver, and bronze based on the intensity of Muslim friendly practices followed by the hotels along with other key parameters such as star-rating of the hotel, location, restroom facilities, and other services. A special focus has been given to the services (which includes room-size, cleanliness, comfort, pleasant/unpleasant surroundings, and other services) and restroom (toilet cleanliness, availability of necessary toilet items such as paper, soap, etc, and environment). The averages of services, restrooms, and star-rating were taken as a proxy to measure the perceived service quality of the hotel. All the variables necessary for the Muslim friendly and general characteristics are summarized in table 1, and Indonesian hotel profiles are included in Table 2.

Table 1. Variable information for the Muslim friendly and general characteristics of the Indonesian hotel industry

Items	Attributes	Explanation	Source
Traveler satisfaction score	Satisfaction	Evaluation score for the specific hotel (1-5)	Revealed from the tripfez.com data
Muslim friendly standard	Muslim friendly categories	Evaluation score for the specific hotel (0-3) An ordinal variable determined by the Tripfez rating status ("0 for none; 1 for bronze; 2 for silver; 3 for gold")	Revealed from Tripfez.com data
Gold, Silver, Bronze		These are dummies, and we used "1 if the specific hotel has the halal criteria specified in the name of the variable and 0 otherwise". The base is "not rated according to the Muslim friendly criteria."	
Muslim friendly facilities	Praying Facility	Availability of praying direction (Qibla) and availability of the praying mat.	Revealed from Tripfez.com data
Food facility		Availability of Halal Food, list of Halal restaurant and no alcohol at minibar,	Revealed from Tripfez.com data
Quality	Muslim friendly Quality	The average score of the praying and food facilities	Revealed from Tripfez.com data
	Relative quality	"Relative quality score computed by subtracting the mean of the specific hotel's star category from the Muslim friendly quality score of the specific hotel."	
Other Variables		The average score of the location, service facility (Evaluated from the average score of the staff, cleanliness, comfort and other facilities) and restroom facilities (evaluated from 5 items, namely private bathroom, shower facility, toilet, and toilet paper)	Revealed from the booking.com data

Table 2. Hotels profile

Muslim friendly category	Count	Percent	Star rating	Count	Percent
Gold	186	34.6	4.5 to 5 star	52	9.7
Silver	98	18.2	Below 4.5 star to above 3.5 star	156	29
Bronze	68	12.6	3.5 star to above 2.5 star	231	42.9
None	186	34.6	2.5 star and below	99	18.4

RESULTS

The customer review score and perceived service quality (relative quality) entitled a highly significant strong positive correlation (0.72) along with the Muslim friendly food facilities (0.71) and praying facilities (0.69). In the reflection of the customer review, a lower degree of correlation is found for service facilities (0.12) with customer satisfaction. Star rating and Muslim friendly standard represented a generate moderate correlations with the customer view (0.35 to 0.48).

Table 3 describes the average values of the Muslim friendly food and praying facilities provided according to the different Muslim friendly standard hotels in Indonesia along with the average review score, star rating, and service facilities. In the first panel predictably, the hotels with gold levels represented the highest average values for food facilities (2.95) compare to the silver (2.81), bronze (2.81) and non-rated (.44). The same trend was observed for the praying facilities, where gold levels represented the highest value (1.98) compare to the silver (1.77), bronze (1.25) and non-rated (.24). The second panel includes the average satisfaction score and the star ratings along with different service facilities provided by the focal Indonesian hotel industry. The satisfaction score was highest for the gold standard hotel (2.96) compare to the silver (2.63), bronze (1.67) and non-rated (.126) hotels. When all of the hotels with the Muslim friendly standard were combined (538 hotels), the average satisfaction score was 1.84. The analysis result of the star rating results with Muslim friendly standard showed that the intensity of the (average values) of the Muslim friendly practice of the hotel are more in the higher star rating hotels. However, surprisingly the minimum value of the star rating categories (2) was equal for all the different star rating groups of the hotel which means that the Muslim friendly facilities with gold-level even can be achieved by the hotel even with a common star rating.

The relationship between Muslim friendly practices and customer satisfaction and the impact of Muslim friendly practices and perceived service quality were estimated using the OLS model. The result showed that both the Relative Quality and Muslim friendly standard were highly significant. Further, we examined whether there is an effect of the perceived quality of the services provided by the different hotel industries and other facilities such as restroom facilities with the location of the hotels. This result, however, did not support the hypothesis which states that Muslim friendly practices have a positive significant effect on customer satisfaction; hence, the Null hypothesis is accepted which holds that Muslim friendly practices do not have a positive impact on customer satisfaction. The result was expressed by the simultaneous equation estimation.

About the above, the simultaneous equation estimation was employed with various approaches of Muslim friendly facilities and employing Models (1) to (5). All models estimated the direct effect Muslim friendly facilities on customer satisfaction, indirect effect with the mediation of perceived service quality, and the total effect (Chen & Xie: 2008, pp. 477-491). In the first model, a significant and positive relationship was observed between Muslim friendly practices and relative quality, as it was represented in the customer's satisfaction equation. As the value of coefficients for indirect and total effect is greater than zero, hence, we can reject the Null hypothesis

2

and accepts the alternate which holds that Muslim friendly practices do have a significant impact on customer satisfaction through the mediation of perceived service quality.

Instead of Muslim friendly categories as common, in Model (2) we used dummy variables along with Muslim friendly practices. All the Gold, Silver, and Bronze groups showed a positively significant relationship with relative service quality and resulted in a shift in the regression line by 1.93, 1.28 and 1.68 respectively for relative quality. It represented that there is a high effect of Muslim friendly standard of the Indonesian hotel industries with perceived relative quality.

Model 3 & 4 were estimated to determine the intensity of Muslim friendly practices through Muslim friendly facilities types. Food and praying facilities were taken separately in every estimation model. Both of these facilities showed a positively significant impact on a relative quality similar to model-1 estimation. Results reported that one-unit change in food and praying facility would result in 0.01 and 0.03 changes in relative quality respectively. We have calculated the value of Muslim friendly food facilities by combing the three items such as food availability of Halal food facility, List of halal restaurant and provision of the alcohol-free minibar. The praying facilities combined the availability of the qibla direction and praying mat. Results for model 3 & 4 are quite similar where all the variables showed an insignificant relationship whilst indirect and total effect showed a positively significant relationship.

The result concluded a positive relationship between Muslim friendly hotel practice and customer satisfaction. However, it was indirect and depended on the perceived relative quality. These results supported the H1 hypothesis consistently postulated a positive relationship between the intensity of Muslim friendly practices of the Indonesian hotel industries with perceived quality. In the 2nd hypothesis H2, we assumed that the consumer review score increases with Muslim friendly practice intensity. Results further suggested a positively significant relationship between Muslim friendly practices and customer's satisfaction when measured through total effect.

Similarly, a significant positive effect of Muslim friendly practices was also observed with the mediation of perceived service quality. However, Carrington et al (Carrington et al.: 2010, pp. 139-158) claimed that people are not as ethically strong as they portray or assumed to be. The results of the current study revealed that Muslim tourists are more concerned about Muslim friendly practices and hotel services quality and with this, they may show their satisfaction or otherwise.

Statistical results need to be robust to generalize the findings; hence, the robustness of the analysis is checked through multiple methods to strengthen the generalizability of the findings. For example, the Sobel-Goodman mediation test with bootstrapping is applied for all models. We used another statistical technique such as asymptotic distribution-free methodology (ADF) to check the data normality because like many other behavioral types of research our data may not be normally distributed as it is collected from diverse respondents. Moreover, we also estimated the quadratic relationship for OLS and SEM. However, the results showed an insignificant quadratic term for both of the tests.

Table 3. Muslim friendly categories and Muslim friendly, service facility, review score and star rating

(1) Average values of Muslim friendly categories and Muslim friendly facilities				
	N	Praying facility	Food facility	Service facility
Gold	186	1.98	2.95	7.81
Silver	98	1.77	2.81	7.35
Bronze	68	1.25	2.51	7.26
None	186	0.24	0.44	7.53

(2) Muslim friendly categories, service facilities, average review score, and star rating					
	Gold	Silver	Bronze	None	Overall
N	186	98	68	186	538
Review score					
Mean	2.96	2.63	1.67	0.126	1.84
Std Dev	0.79	0.4	1.29	0.55	0.75
Min	2.6	0.3	0	0	0.72
Max	5	4.7	4.2	2.6	4.12
Star rating					
Mean	3.6	3.5	3.3	2.8	3.3
Std Dev	0.72	0.66	0.71	1.3	0.85
Min	2	2	2	0	1.25
Max	5	5	5	5	5
Service facilities					
Mean	7.81	7.65	7.26	7.54	7.57
Std Dev	0.83	0.79	0.87	1.31	0.95
Min	5.5	5.25	4.63	0	3.85
Max	9.9	9.28	9.28	9.73	9.55

DISCUSSION

Limitations

There were some limitations in this current study. Firstly, for defining the degree of Muslim friendly practices in the Indonesian hotel industry, we counted the number of Muslim friendly practices, focusing mainly on food facilities and praying facilities. Whereas there are some other facilities such as the use of water facility at the toilets is also an important factor for Muslim friendly practice. This is due to the major data that has been obtained from tripfez.com and booking.com; which do not have this information. Furthermore, for Muslim friendly tourism facilities, there are some other criteria, such as a swimming pool facility, either a separate pool for the man and women or different timing to use. The current research was based on the trustworthiness of consumers' online evaluations. Where, there is a concern about the fake customer reviews (Gretzel: 2006, pp. 9-11) which can manipulate the focal hotel standard or rating. We did not have any control over the current review data. Hence, for further research on the Muslim friendly criteria, we would suggest adding more variables and integration of the justification of reviewers comment into the model. Thus in future research, it would be valuable to examine more variables that can determine the major Muslim friendly criteria need to practice and may define the relationship between satisfaction and Muslim consumers want.

Practical implications of this study

Muslim friendly practices in the hotel industry are one of the key competitive strategies for hotels to attract customers. However, the issue has not yet been researched thoroughly. Therefore, the current study aims to investigate the relationship between Muslim friendly practices and customer satisfaction with the mediating role of relative service quality. The data for this research was collected through online customer reviews to address the issues of social desirability bias and the attitude-behavior gap. The results of this study showed an insignificant direct relationship between Muslim friendly practices and customer satisfaction. One should not judge immediately that Muslim friendly practices are not much important to tourists rather Muslim friendly practices do have a significant impact on customer satisfaction through relative service quality.

Several past studies concluded that consumer's choices and consumption patterns largely depend on socially desired motivations. From a collaborative consumption perspective, the study Follows and Jobber

(Follows & Jobber: 2000, pp. 723-746) reported sustainability aspects of products and services indirectly affect the behavioral intention of customers to participate indirectly. Hence, if socially desirable practices were not directly found to be significant in shaping behavioral intention of customers, then there are chances that the relationship between variables is significant through the mediation of other variables as the studies of Follows and Jobber (Follows & Jobber: 2000, pp. 723-746) reported.

2

CONCLUSION

Keeping because of the findings of the aforementioned studies, this study has several practical implications. Firstly, this study proposed the idea of "content innovativeness" utilizing contextual information from online tourist review websites about Muslim friendly practices offered by the hotels in Indonesia. The online tourist reviews were collected and analyzed to extract information about the quality of hotel services, ratings, and overall experience of the tourists. There is a need to redefine the concept of generativity particularly in the context of the smart tourism system. Issues like negative reviews and sustainability are important to address in this regard. Sustainability deals with the user-oriented review's reliability and accessibility of information generativity. Controversies like information security, privacy, reliability, and data ownership may affect information generativity in the long run especially for the smart tourism system. Therefore, smart tourism system operators need to understand information generativity as it is likely to impact the customer's reviews. LinkedIn may provide an excellent example of this, how they maintain their relationships without imposing on others.

The findings of this study are equally important for the hotel industry, the findings of this study revealed that although Muslim friendly practices do not have a significant impact on customer satisfaction an indirect impact was observed through relative service quality. Therefore, it is important to implement Muslim friendly practices along with luxury and lavish services in the Indonesian hotel industry to increase customer satisfaction.

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PAGE 2

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PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12
