



Factors influencing intention of lodging service entrepreneurs to run sharia lodging service business

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ABSTRACT

Sembungan Village is a predominant Muslim community that won the Pioneer Tourism Village Category at the 2022 Indonesia Tourism Village Award. The strong community backing offers great opportunities for developing halal tourism in the village. Therefore, this study aimed to analyze the factors influencing intention of lodging business actors to operate their business based on Sharia principles in Sembungan Village. By using multiple regression analysis of data from 35 business actors, religiosity and attitudes toward behavior were identified as the main factors influencing intention. The results showed the importance of strengthening religious values and encouraging positive attitudes in promoting and developing Sharia lodging in tourism village.

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1 Introduction

Tourism is a leading sector driving economic and regional development (Prastika & Sunarta 2018). According to data from Central Bureau of Statistics, foreign exchange profits in tourism sector increased from 2016 to 2018. In 2021, Muslim tourists spent trips a total of US\$102 billion globally, and this value is expected to increase to US\$189 billion by 2025, according to the report of DinarStandard in 2022 on the State of Global Islamic Economy. Additionally, Global Muslim Travel Index 2022 projects that the number of Muslim tourists will reach 140 million in 2023 and 160 million in 2024, with the estimated spending to hit US\$225 billion by 2028. Indonesia is gradually encouraging the development of halal tourism. This growth is supported by 2 major factors including Muslim population in Indonesia, and the fact that the country has the largest Islamic population in the world (Sayekti 2019).

The concept of halal tourism guarantees the availability of basic needs of Muslim travelers including worship and tourism activities according to Sharia principles (Destiana & Astuti 2019). In 2018, Ministry of Tourism designated ten National Priority Halal Destinations in Indonesia. These destinations include Lombok, Aceh, DKI Jakarta, West Java, Yogyakarta, Riau, Riau Islands, East Java (Malang Raya), South Sulawesi, West Sumatra, and Central Java (Ramadhani 2021).

DSN MUI Fatwa Number 108/DSN-MUI/2016 on guidelines for Sharia-compliant tourism defines halal tourism as Muslim-friendly tourist destinations, spas, saunas, travel agencies, and accommodations that comply with Sharia principles. Moreover, lodging plays a crucial role in halal tourism in maintaining the dignity as well as integrity of hotel and visitors by prohibiting actions that are contrary to the religious norms prevailing in society.

Norms are standards that individuals should follow to establish relationships in the environment (Sirajuddin 2015). In Indonesia, norms also serve as guidelines for daily life, and these standards have 4 kinds, namely legal, moral, politeness, and religious norms.

Central Java, specifically Wonosobo Regency, is a good region that possesses significant tourism potential. According to Agustina & Atmanti (2013), from 2006 to 2010, Wonosobo Regency ranked among the top 5 villages. In addition, Sembungan is the highest village in Java, with an altitude of approximately 2,300 m above sea level, offering natural exoticism. From 2017 to 2022, both foreign and domestic tourists visited this village,

however, the numbers fluctuated over time. The data on number of tourists in the village is shown in Table 1.

Table 1: Number of tourists in Sembungan Village 2017-2022

Years	Number of tourists
2017	129,000
2018	290,840
2019	241,200
2020	154,300
2021	105,200
2022	120,000

Source: Cebong Sikunir tourism awareness group

Sembungan Village was included in 50 Best Tourism Villages in Indonesia and secured 1st place in Pioneer Tourism Village category at 2022 Indonesian Tourism Village Award (Kemenparekraf 2022). These achievements have the potential to increase the number of tourist visits as well as the need for lodging services.

Sembungan is a predominantly Muslim village where the community shows a strong commitment to practicing religious norms including legal, decency, and politeness norms in daily life. Despite the people obeying Islamic principles as a form of responsibility to Sharia rules and community standards, none of the 35 hotel in the village currently offer Sharia-compliant lodging services. Therefore, this study explore the understanding and intention of lodging service actors towards offering Sharia tourist lodging services in order to support the application of religious and community norms for security and tranquility.

2 Literature Review

2.1 Halal Tourism

The 2016 Fatwa of National Sharia Council of Indonesian Ulema Council (DSN MUI 2016) Number 108/DSN-MUI/X/2016 on guidelines for the implementation of tourism based on Sharia principles states that tourism consists of various activities including facilities and services provided by the community, entrepreneurs, and government. In addition, tourism refers to a trip made by an individual or group to visit a certain place for recreation, self-development, or studying about tourist attractions in a limited time frame. Following this discussion, Shariah tourism refers to tourism that obeys Islamic principles.

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2.2 Sharia Hotel or Lodging

Sharia hotel is an integral part of halal tourism, and this concept arises to meet the needs of Muslim tourists. Every Muslim should obey commands of Allah SWT and avoid prohibitions, even while traveling. Halal tourism ensures that Muslim tourists can travel according to Sharia principles, with a guarantee of convenience when fulfilling commands of Allah SWT (Putra & Tucunan 2021).

The operation of Islamic hotel is governed by Fatwa Number 108/DSN-MUI/X/2016 of DSN MUI, which provides guidelines for the Implementation of Tourism Based on Sharia principles. According to DSN MUI, Sharia hotel business includes offering accommodation in the form of rooms, potentially accompanied by food, beverage, entertainment, and other facilities daily to earn a profit while following according to Sharia principles. The operation of hotel should avoid polytheism and immorality as it improves both material and spiritual well-being. The provisions of Islamic hotel based on Fatwa of DSN MUI Number 108/DSN-MUI/X/2016 are as follows.

- a. Sharia hotel should not provide access facilities for pornography and immoral acts;
- b. Hotel should not provide entertainment facilities that lead to polytheism, immorality, pornography, and immoral acts;
- c. Food and beverages provided by Islamic hotel should have obtained a halal certificate from MUI;
- d. Provide adequate facilities, and equipment for the implementation of worship, including purification amenities;
- e. Hotel managers and employees should wear clothes according to Sharia;
- f. Sharia hotel should have guidelines concerning hotel service procedures to ensure the implementation according to Sharia principles;
- g. The hotel is required to use the services of Sharia Financial Institutions in performing services.

The distinction between Sharia hotel and a conventional hotel can be observed through several characteristics, including the following (Table 2).

Table 2: A comparison of the characteristics of Sharia hotel and conventional hotel

Aspect	Sharia hotel	Conventional hotel
Operational principle	Comply with Islamic Sharia principles, including prohibitions against alcohol, gambling, and non-halal services	Not tied to specific religious principles, but more focused on commercial policies
Facilities	Ensure facilities such as restaurants and minibars only serve halal food and drinks, as well as designated areas for prayer	Facilities are not limited to specific religious criteria, often providing a wide variety of food and beverages, including alcohol
Services	Follow service ethics according to Islamic teachings, including separation of services for men and women where necessary	Services are based on general standards of the hospitality industry without considering religious factors
Interior design	Design and decoration often reflect Islamic aesthetics, with elements such as appropriate spatial arrangements for prayer and halal utensils	Interior design generally focuses on universal aesthetics and comfort without regard to religious aspects
Legal compliance	Comply with applicable Sharia laws and regulations in the country or region where the hotel operates	Comply with the general laws and regulations applicable in the country or region where the hotel operates additional religious compliance
Financial management	Financial management should be according to Sharia principles, avoiding usury (interest) and transactions that do not follow Islamic law	Financial management based on conventional economic principles often includes the use of interest and investments that may not be according to Shariah principles

2.3 The Modified of Planned Behavior Theory

Planned behavior theory, developed by Ajzen (1991), explains the factors influencing human behavior. The theory explains that intention of individuals to perform specific behaviors is a major determinant. In this context, individual intention is considered variables that drive motivational factors. According to Ajzen (1991), 3 factors that influence intention include attitude toward behavior, subjective norms, and perceived behavioral control. When individuals have a positive attitude, receive support from the surrounding environment, and perceive few obstacles, intention to engage in behavior increases.

Intention is an important foundation for behavior because it reflects the inclination of the heart toward actions deemed good and beneficial. Rosidi

(2017) stated that those who intend to achieve a purpose will undoubtedly reach what is intended. Consequently, a plan that is not intended will not lead to achievement. This statement supports Hadith narrated by Bukhari that:

"You get what you intend, O Yazid, and Ma'an, you can take what you get."

Attitude toward the behavior refers to assessment of individual of the conduct to be evaluated. An individual tends to produce a favorable or unfavorable assessment of an object or event. Moreover, when an individual positively assesses a behavior, the person has the will to perform the behavior (Ajzen 1991).

Subjective norms refer to the social pressure that individuals feel or do not engage in a behavior. These norms reflect perception of person of whether certain behaviors support the expectations of influential people around the individual. According to Ramdhani (2016), the influence of others on beliefs of a person can be categorized into 2 types of relationships, namely horizontal and vertical. Horizontal relationships include individuals of equal status, where the expectations of others form a desire to imitate or follow. Consequently, vertical relationships occur between individuals of different positions, such as parents and children, or lecturers and students. In these relationships, the expectations of influential individuals serve as guidance, shaping subjective norms driven by the motivation to comply with the demands. The third variable influencing intention is perceived behavioral control, which reflects on how easy or difficult individuals feel in performing behavior based on past experiences and anticipated obstacles (Ajzen 1991).

Religiosity is a form of relationship between Creator and His creation, internalized through religious principles and reflected in attitudes and behavior (Mayasari 2014). This practice motivates a person to act according to the religious teachings every day. According to Ridhia & Sutarso (2021), as the level of religiosity of a person becomes stronger, understanding of Islamic products increases. In addition, higher level of religiosity increases the possibility to select and use Islamic products over conventional alternatives.

3 Methodology

This study was conducted in Sembungan Village, Kejajar District, Wonosobo Regency, Central Java Province, from March to June 2023. Primary data were collected through questionnaires by surveying all members of the population surveyed, totaling 35 business actors. Moreover, the data analysis applied was a quantitative descriptive method, processed using multiple linear regression analysis. The stages of this analysis included 1) Classical assumption test, 2) F-test, 3) t-test, and 4) coefficient of determination or R-Square test (Padilah & Adam 2019). Regression model used in the exploration included the Equation 1:

$$Y = \alpha + \beta_1 TP + \beta_2 PDT + \beta_3 RLG + \beta_4 SP + \beta_5 NS + \beta_6 KP + \epsilon \dots\dots\dots (1)$$

where:

- Y : Intention,
- α : Constant,
- β : Regression coefficient,
- TP : Education level,
- PDT : Income,
- RLG : Religiosity,
- SP : Attitude toward behavior,
- NS : Subjective norm,
- KP : Behavioral control,
- ε : Error of Term

4 Result

4.1 General Description of Lodging Services Business in Sembungan Village

According to data from Sembungan Village Tourism Awareness Group, 35 people in the village operated lodging business. All lodging actors in Sembungan Village run this business as a secondary occupation, as most actors have primary jobs being farmers and entrepreneurs. Additionally, the concept of lodging offered by most business actors was homestay, with rooms rented out to guests for a certain time. Each provider typically offered up to 3 bedrooms for rent to visitors. In this homestay, amenities varied but generally included rooms with mattresses and complete bedding, private bathrooms with water heaters, WiFi, living rooms, kitchens, television, and parking lots. A total of 17 hotel provided prayer rooms, and about 25 provided worship equipment to help fulfill worship needs of visitors.

Lodging business in Sembungan Village was typically family-operated, with husband and wife managing the property without additional staff. Following this discussion, rooms were rented on individual basis, with rates starting at IDR 250,000 per night, and most visitors stayed for 1 to 2 days. Moreover, demand increased during peak periods such as school, religious, and New Year holidays, long weekends, as well as Dieng Culture Festival. All lodging actors were members of Sembungan Homestay Association, a local organization that represented collective interests of the actors.

The characteristics of the 135 respondents can be observed that the majority of respondents (48.9%) were residents of Bogor, and 51.1% were aged between 18 and 21 years. In terms of education, 71.9% were still schooling, while 71.9% (97 respondents) were already high school graduates. Regarding income, 50.4% earned less than IDR 1,000,000 per month, and concerning skincare expenditure, the majority (55.6%) spent between IDR 100,000 and IDR 250,000 per month. Lastly, 90.4% of the respondents purchased skincare products 1-3 times per month.

4.2 Understanding of Lodging Service Business (LSB) Actors in Sembungan Village towards Sharia Lodging

Understanding Sharia lodging is necessary to determine the ability of business actors to comprehend its concepts and provisions. Moreover, understanding of these actors was measured through 11 statements, each offering 2 options, namely understanding and not understanding (Table 3).

Table 3: Understanding of Lodging Service Business (LSB) actors in Sembungan Village towards Sharia lodging

No	Understanding sharia lodging	Answers			
		Yes		No	
		n	%	n	%
1	Understanding of Sharia lodging knowledge	27	77	8	23
2	Sharia lodging was part of the implementation of Sharia/halal tourism	30	86	5	14
3	Knowing the provisions for the implementation of Sharia lodging	22	63	13	37
4	Ever attended a seminar or socialization on the theme of Sharia lodging?	14	40	21	60
5	Approving Sharia lodging was a form of complying with religious norms which were guidelines for belief in God Almighty	31	89	4	11
6	Approving Sharia LSB criteria was a classification that included aspects of products, services, and management	32	91	3	9
7	Sharia lodging should not provide access to entertainment facilities that lead to polytheism, immorality, pornography, and immoral acts	29	83	6	17
8	Food and beverages provided by Sharia hotel should have obtained a halal certificate from MUI (Indonesian Ulema Council)	31	89	4	11
9	Sharia lodging was obliged to provide adequate facilities, equipment, and facilities for the implementation of worship, including purification facilities	33	94	2	6
10	Lodging employees were required to wear Sharia-compliant clothing	28	80	7	20
11	Sharia lodging was guided by Fatwa of DSN MUI (National Sharia Council of Indonesian Ulema Council) Number 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism based on Sharia principles	7	20	28	80

4.3 Intention of LSB Actors in Sembungan Village to Run Sharia LSB with Sharia Principles

A total of 9 respondents agreed to the statement of having intention to run LSB based on Sharia principles, while 7 others strongly agreed with this intention. Additionally, 4 respondents agreed, and 8 strongly agreed, that converting conventional lodging service into Sharia-based lodging business was a good idea. In total, 13 respondents approved that conventional LSB would maintain the principle when converted to follow Sharia principles. Approximately 16 respondents strongly believed that business actors would continue to uphold Sharia principles in business operations (Figure 1).

4.4 Analysis of Factors Affecting Intention of Business Actors in Sembungan Village to Run Sharia LSB

4.4.1 Classical Assumption Test (Normality Test)

Normality test in this study used Skewness Kurtosis test. When the probability value was greater than 0.05, the residuals were normally distributed (Table 4). Based on normality test, the result showed the residual data was normally distributed with a Prob > chi² value more than 0.05.

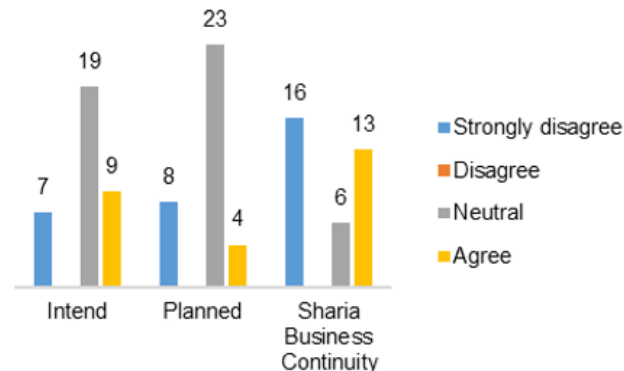


Figure 1: Intention of Lodging Service Business (LSB) Actors in Sembungan Village to run sharia LSB with sharia principles

Table 4: Normality test results of data

Prob > Chi ²
0.3792

4.4.2 Classical Assumption Test (Heteroscedasticity Test)

Breusch-Pagan/Cook-Weisberg test was used to access heteroscedasticity in this study, and the resulting chi square probability value was 0.8514. Heteroscedasticity was present when chi square probability value was less than 0.05. Since the value obtained in this study was greater than 0.05, the data was free from heteroscedasticity.

4.4.3 Classical Assumption Test (Multicollinearity Test)

Multicollinearity was considered to be present when Variance Inflation Factor (VIF) value exceeded 10 (Table 5). The results of multicollinearity test in this study showed VIF value of all variables was less than 10, signifying that the data was free from multicollinearity problems.

Table 5: Multicollinearity test results of data

Variable	Variance inflation factor
Attitude toward behavior	1.28
Subjective norm	1.20
Education level	1.20
Income	1.17
Religiosity	1.14
Behavioral control	1.05
Mean variance inflation factor	1.17

Source: Primary Data, 2023 (processed)

4.4.4 Multiple Linear Regression Analysis

Multiple linear regression analysis was conducted to determine the effect of religiosity, and attitudes towards behavior, subjective norms, as well as behavioral control on intention variables. The resulting regression model from this study included the Equation 2 and Equation 3.

$$Y = \alpha + \beta_1 TP + \beta_2 PDT + \beta_3 RLG + \beta_4 SP + \beta_5 NS + \beta_6 KP + \epsilon \dots\dots\dots (2)$$

$$Y = -1.9619 + 0.2122TP + 0.1179PDT + 0.2238RLG + 0.0451SP + 0.0046NS + 0.0020KP + \epsilon \dots\dots\dots (3)$$

where:

- Y : Intention,
- α : Constant,
- β : Regression coefficient,
- TP : Education level,
- PDT : Income,
- RLG : Religiosity,
- SP : Attitude toward behavior,
- NS : Subjective norm,
- KP : Behavioral control,
- ε : Error of Term

4.4.5 F-Test (Simultaneous Test)

F-Test result showed prob > F value of 0.0014 was less than 0.05. This result showed that all independent variables in the model including education level, income, religiosity, attitudes toward behavior, subjective norms, as well as behavioral control simultaneously had a significant influence on intention.

The hypothesis testing and significance test results were evaluated using the original sample, t-statistics, and p-values. Within this context, it is important to state that a hypothesis is only accepted if the p-value is less than 0.05 and the t-statistic exceeds 1.96 (the t-table value), showing a significant relationship between the latent variables. Subsequently, the direction of the relationship was determined by the original sample value. In this case, a positive relationship is shown if the value is greater than 0, and a negative relationship if the value is less than 0, as presented in Table 6.

Table 6: Simultaneous test results of data

Number of obs	=	35
F-count	=	5.00
Prob > F	=	0.0014
R-squared	=	0.5173
Adj R-squared	=	0.4139

Source: Primary Data, 2023 (processed)

R-Squared value in this study was 0.5173, showing that 51.73% of independent variables in the model were able to explain dependent variable. Meanwhile, the remaining 49.27% was explained by factors outside the variables used.

4.4.6 t-Test (Partial Test)

Partial test results were used to determine the partial significance of each independent variable on dependent variable. Table 7 shows a review of t-Test results in this study.

Table 7: Simultaneous test results of data

Variable	t	P > t
Education level	0.37	0.715
Income	0.35	0.726
Religiosity	2.09	0.046
Attitude toward behavior	3.86	0.001
Subjective norm	0.25	0.807
Behavioral control	0.16	0.871

Source: Primary Data, 2023 (processed)

Religiosity had $P > |t|$ value of 0.046 less than 0.05, and t-count value of 2.09 exceeding t-Table of 2.04523. These results led to the rejection of H_0 , signifying that religiosity had a positive effect on intention of business actors to run Sharia LSB.

Attitude towards behavior produced probability value of 0.001 less than 0.05. In addition, t-count value of this variable was 3.86 exceeding t-Table of 2.04523. These results showed the rejection of H_0 , implying attitude towards behavior had a positive effect on intention of business actors to run LSB with Sharia principles.

The factors including education level, income, subjective norms, and behavioral control did not have a significant effect on intention. This occurred because each of the factors produced a probability value greater than 0.05 and a t-count less than t-Table value, signifying H_0 could not be rejected.

5 Discussion

Education level had a positive but insignificant effect on intention of business actors to run Sharia LSB. These results which reported educational support did not affect entrepreneurial intention. The hypothesis was rejected due to the highest level of education among LSB actors in Sembungan Village being junior high school. In addition, about 21 out of 35 respondents, only completed elementary school education, which contributed to the lack of significant effect on intention to run Sharia-based business.

Income had no significant effect on intention to run LSB according to Sharia principles. Family economic conditions had a positive influence but not significant. This significance occurred because the income earned by business actors from LSB was secondary. All business actors had a primary source of livelihood, and as a result income from LSB significantly influenced intention to run LSB with Sharia principles.

Subjective norms did not have significant effects on LSB in this study. The results of the tests showed that the surrounding environment did not affect intention of respondents. In this study, the surrounding environment included Sembungan Village Community, Wonosobo Regency Tourism and Culture Office, Sembungan Village Government, and the village Tourism Awareness Group. The results showed that intention of business actors to run business with Sharia principles was not influenced by pressure from the surrounding environment. Subsequently, intention was influenced by factors such as religiosity and the perceived profitability of Sharia LSB.

Behavioral control variable had no significant effect on intention of business actors to run Sharia LSB. This result stating that behavioral control did not affect intention. In this study, behavioral control did not have a significant effect because the control referred to the difficulties faced by respondents, which hindered intention of business actors. Specifically, the main challenges of this factor included the distance of halal certification office from Sembungan Village, the complexity of the certification process, and the conversion process from conventional to Sharia-based lodging.

Religiosity significantly affected intention of business actors to run Sharia LSB. These results reported that religiosity had a positive and significant influence on intention to use halal products. Following the discussion, higher level of religiosity among business actors correlated with intention to run a business based on Sharia principles. Consequently, lower level of religiosity were associated with a reduced intention to run the business.

Attitude towards behavior positively affected intention of business actors to run Sharia LSB. This finding reported a positive and significant influence of attitudes on intention to use Sharia products. Therefore, the result showed LSB actors had positive beliefs and assessments of Islamic LSB which improved intention of business actors to run such business.

6 Conclusion

The characteristics of LSB actors in Sembungan Village were mostly between the ages of 43 to 58 years old, comprising 66% of respondents. The majority of respondents, 60%, had only completed primary school education. Additionally, the main occupation of respondents included farming and entrepreneurship. Approximately 43% of respondents earned between IDR 3,000,000 and IDR 6,000,000 per month from LSB. The concept of lodging offered in Sembungan Village is primarily homestay, providing 3 to 8 rooms for rent in house areas ranging from 90 to 350 square meters. Following the discussion, lodging facilities consisted of bedrooms with mattresses and complete bedding, bathrooms with water heaters, television, kitchen, WiFi, and living room. In addition, about 49% of hotel had prayer rooms, and 71% provided prayer equipment.

The highest level of understanding among LSB actors in Sembungan Village is that Sharia lodging should provide adequate facilities and equipment for worship, including purification facilities. During the study, this aspect was understood by 33 out of 35 respondents. The lowest understanding area was Sharia lodging should be guided by Fatwa of DSN MUI Number 108/DSN-MUI/X/2016 on Guidelines for the Implementation of Tourism based on Sharia principles. Only 7 out of 35 respondents were familiar with these guidelines.

A total of 16 business actors had intention of converting LSB into an Islamic principle business. A total of 12 business actors planned to convert conventional LSB into Sharia-base business. Meanwhile, 29 actors continued with Sharia-based LSB after converting the business from conventional.

Based on multiple linear regression analysis, the results showed that the factors significantly and positively affecting intention of LSB actors in Sembungan Village to run Sharia LSB were religiosity and attitude towards behavior. Other factors in the model did not significantly affect intention of these actors to run the business.

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Conflict of Interest

The authors declare no conflict of interest.

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