

RESEARCH PAPER

Intention to Halal Tourism: The Influence of Religiosity and Personal Efficacy

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 [10.31603/cakrawala.4700](https://doi.org/10.31603/cakrawala.4700)

ABSTRACT

Keywords:
Halal Tourism;
Intention;
Religiosity; Self
Efficacy; TPB

In Yogyakarta, there are many tourist attractions, but none of them have halal tourism destinations. To achieve this, it needs support from various parties, including tourists with an intention in halal tourism, which is closely related to their obedience to their religion. The intention in performing behavior had influenced by attitudes, subjective norms, and self-efficacy. This study used a quantitative approach and the data analysis method used was multiple linear regression analysis. The results indicated that tourist religiosity had a positive and significant effect on halal tourism in Yogyakarta. In contrast, attitudes, subjective norms, and self-efficacy of tourists showed no positive and significant effect on the intention of halal tourism in Yogyakarta.

ABSTRAK

Article Info:
Submitted:
16/02/2021
Revised:
22/01/2022
Published:
25/06/2022

Di Yogyakarta terdapat banyak tempat wisata, namun belum ada yang memiliki destinasi wisata halal. Untuk mencapai hal tersebut diperlukan dukungan dari berbagai pihak, termasuk wisatawan yang berminat dalam wisata halal, yang erat kaitannya dengan ketaatan mereka terhadap agamanya. Niat dalam melakukan perilaku dipengaruhi oleh sikap, norma subyektif, dan efikasi diri. Penelitian ini menggunakan pendekatan kuantitatif dan metode analisis data yang digunakan adalah analisis regresi linier berganda. Hasil penelitian menunjukkan bahwa religiusitas wisatawan berpengaruh positif dan signifikan terhadap wisata halal di Yogyakarta. Sebaliknya, sikap, norma subyektif, dan efikasi diri wisatawan tidak berpengaruh signifikan terhadap niat wisata halal di Yogyakarta.

INTRODUCTION

Halal tourism is becoming one of the new tourist destinations in the world today. It is unfortunate that Indonesia, which has a diverse natural and cultural wealth, has not taken this opportunity. Considering that most of Indonesia's population is Muslim, advancing tourism in Indonesia can be pursued through a sharia approach. One area that can become a halal tourist destination is the Special Region of Yogyakarta, which has many interesting tourist objects to visit and adequate support for facilities and infrastructure. According to the DIY Tourism Office, it is stated that every year, tourist

visits, both foreign and domestic tourists, to Yogyakarta have increased. In 2018 5,689,091 tourists were visiting Yogyakarta compared to 2017, where there were 5,229,298 tourists, meaning an increase of 8.79% (Dinas Pariwisata DIY, 2019). These tourists' tourist destinations include nature and beach destinations, historical and cultural tourism, museum tours, special interest tours, and tourism villages.

In the Special Region of Yogyakarta, there are sharia hotels and restaurants with halal certificates, which are very easy to find. However, this advantage has not been developed by the local government or by business actors. This is because halal tourism development has not been thoughtfully planned so that the Special Region of Yogyakarta does not yet have a halal tourist destination. To achieve this, support from various parties, including tourists, is necessary. The demand for tourists to buy goods and services labeled "halal" is closely related to one's adherence to one's religion (Ahmad, 2013; Alfianto & Nugroho, 2020; Patel, 2012). The intention to use a product cannot be separated from the role of religion adopted by consumers. Religiosity is an inherent aspect of religion, which is an internal individual factor that affects individual behavior, including using halal products.

The theory of planned behavior states that a person's behavior will be influenced by interest, while behavioral interest is influenced by attitudes, subjective norms, and behavior control (Ajzen, 1991). Nugroho et al. (2017) criticize this behavior control variable. His research revealed that the self-efficacy ability to explain behavior interest was higher than behavior control. Research using self-efficacy variables has not been done much, especially in the tourism context. By looking at the problem, this study tries to expand TPB by adding predictors of religiosity and replacing predictors of behavior control with self-efficacy to predict halal tourism intention.

LITERATURE REVIEW

TPB is a development of TRA to predict specific individual behavior, which is composed of three independent variables: attitudes, subjective norms, and behavioral control, which predict behavioral intention. However, this study tries to replace behavioral control with self-efficacy, hoping that it is better at predicting tourism behavior.

Behavioral Intention

Intention is a tendency, passion and high desire for something. Intention is a psychological aspect that has a considerable influence on behavior and intention is also a source of motivation that will direct someone to do what they do. How much effort is put into and prepared to display a behavior is an indication of the intention itself (Ajzen, 1991).

Religiosity

The religiosity possessed by an individual will be formed by the individual's religious tradition concerning adherence to his / her religion. Religious belief will oversee all actions, words, and even feelings, becoming an integral part of one's personality. Many studies have shown a correlation between religiosity and behavior. For example, the more religious a person is, the more it will influence consumers in choosing halal products (Aisyah, 2016; Purnasari et al., 2019). Religiosity also affects the purchase intention of a product (Nora & Minarti, 2016). More specifically, Riptiono (2018) explained that religiosity does not influence consumer purchase intentions, but religiosity affects consumer attitudes towards Muslim fashion trends. However, Nasrullah (2015) said that religiosity as a mediating variable weakens the relationship between Islamic branding and consumer decisions. Based on the description above, the hypothesis put forward is as follows:

H₁: Religiosity has a positive effect on tourists' intention in halal tourism.

Attitude

Attitude is an expression of one's feelings about an object, whether it is liked or disliked, and attitude can also describe one's belief in the various attributes and benefits of that object. Khalek & Ismail (2015) showed that Muslim youth's attitudes in Malaysia influence the intention to consume halal food. Meanwhile, attitudes affect intention towards halal tourism (Renanita, 2015; Sari et al., 2019). Based on the description above, the hypothesis put forward is as follows:

H₂: Attitudes positively affect tourists' interest in halal tourism.

Subjective Norms

Subjective norms are individual perceptions of social pressure to do or not do a behavior. The social pressure in question consists of reward and punishment. Subjective norms can also be seen as the dynamics between the impulses perceived by individuals from the people around them with the motivation to follow their views in doing or not doing the behavior. Khalek & Ismail (2015) stated that subjective norms significantly influence consumer intentions to consume halal food. This research is reinforced by Amalia & Fauziah (2019) that subjective norms have a positive and significant effect on consumer interest in halal-certified restaurants. However, subjective norms are not proven to affect the emergence of travel intentions (Renanita, 2015). Based on the description above, the following hypothesis can be stated:

H₃: Subjective Norms have a positive effect on tourists' interest in halal tourism

Self-efficacy

Self-efficacy can affect how a person feels, thinks, and motivates himself to behave because someone knows his capabilities and characteristics (Bandura, 1982). Furthermore, self-efficacy is a better predictor of actual behavior than behavior control

(Nugroho et al., 2017). Thus, tourists who have high self-efficacy will not hesitate and know what to do when considering halal tourism destinations. For tourists who have high self-efficacy, it will be easier to deal with obstacles when traveling in halal tours, and they assume that every obstacle when traveling in a halal tour is a challenge that must be faced rather than avoided. Conversely, tourists who have low self-efficacy may hesitate to travel halal. Based on the description above, the following hypothesis can be stated:

H₄: Self-efficacy has a positive effect on tourists' interest in halal tourism

Based on the description above, the research model is displayed in [Figure 1](#).

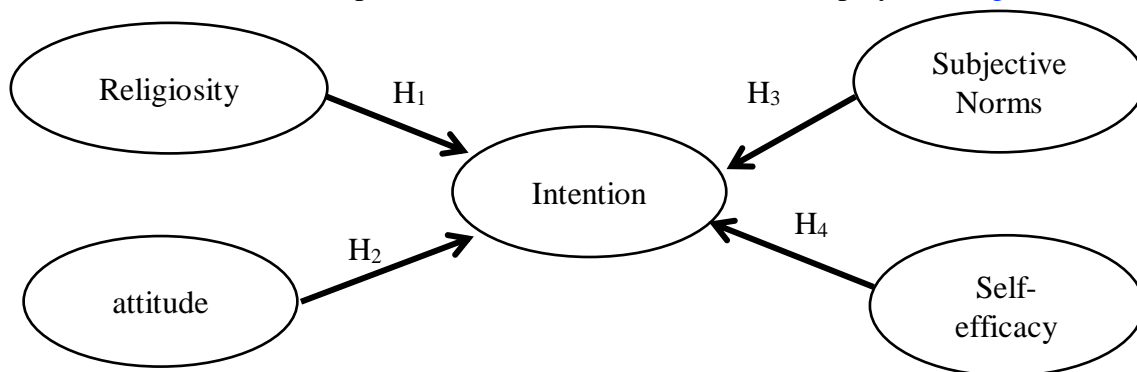


Figure 1. Research Model

METHODS

This study uses a quantitative approach with correlation research type with a research instrument in a questionnaire distributed to 200 respondents. The analysis unit is individual Muslim tourists visiting Yogyakarta to take a vacation, taken by purposive sampling technique. This study consists of four independent variables and one dependent variable, all of which use the continuous rating scale as the measurement scale. The religiosity variable consists of 27 statement/question items, the attitude variable consists of 5 statement/question items, the subjective norm variable consists of 2 statement/question items, the self-efficacy variable consists of 5 statement/question items, and the halal tourism interest variable consists of 10 statement/question item.

RESULTS AND DISCUSSION

Based on 200 respondents, 53.5% female respondents, and 46.5% male respondents with a frequency of visits more than twice a year as much as 34.5%, the age range of respondents from 31 to 40 years was 45%. The least 9% are over 50 years old, with the latest education level as much as 95% being S1 level, the remaining 5% is high school level, and the monthly income level ranges from 6.1 million to 9 million rupiahs of 58%, while based on the region of origin, of the 200 respondents 24% of the respondents came from South Sulawesi province, 20% from DKI Jakarta, 18% from East Java, 12.5% from West Java, 5.5% from Central Java, and 5% from South Sumatra Province and Bali Province.

Hypothesis Test Results

There are four hypotheses tested which can be summarized in [Table 1](#).

Table 1. Hypothesis Test Results

	Coefficient	t	Result
Religiosity -> Intention	0.098	4.476	Significant
Attitude -> Intention	0.101	1.157	Not significant
Subjective Norm -> Intention	0.293	1.436	Not significant
Self-efficacy -> Intention	0.010	0.126	Not significant

Source: SPSS output, own processing

The effect of religiosity on interest in halal tourism with $t_{\text{value}} 4.476 > 1.972$, which means H_1 is accepted, the variable of religiosity has a positive and significant effect on the intention in halal tourism. Attitude has no significant effect on the intention in halal tourism, which is indicated by $t_{\text{value}} 1.157 < 1.972$. Subjective norms have no significant effect on intention in halal tourism, which is indicated by $t_{\text{value}} 1.436 < 1.972$. Furthermore, self-efficacy also has no significant effect on intention in halal tourism, which is indicated by $t_{\text{value}} 0.126 < 1.972$.

The Effect of Religious Tourists on Intention in Halal Tourism

Religion is closely related to religiosity, which can affect a person's intention to behave. Religiosity is also a condition that exists within an individual that can encourage him to behave under the level of obedience to his religion, the more obedient a person is to carry out his religious orders. It can be said to have high religiosity. Religiosity is one of the cultural aspects that are very important in influencing moral behavior ([Jaenudin & Tahrir, 2019](#)). The concept of religiosity is clearly described in the Koran through the values of monotheism where the values of tawhid are related to belief in the oneness of Allah SWT, when belief in the oneness of Allah SWT is formed so that it will affect the attitude and behavior to obey all His commands and stay away from all His prohibitions as stated in the Qur'an concerning the oneness of Allah SWT as stated in surah al-ikhlas verses 1-4.

The results of this study support the research of [Nugroho et al. \(2017\)](#), which shows that religiosity has a positive and significant effect on customer behavior in Islamic banks in using their products and services. This research is also in line with [Mahardika \(2019\)](#) that religiosity has a positive and significant effect on halal products' buying interest. This research indicates that tourists visiting Yogyakarta are strongly influenced by the religiosity factor, which shows that it is a condition that exists within the tourist that encourages him to behave under the level of obedience to his religion. The concept of religiosity can be applied in terms of traveling, such as Muslim tourists tend to choose a place to eat or a restaurant that provides halal food, as well as tourists who look for tourist attractions that provide places of worship, and Muslim tourists tend to choose hotels or lodging places that have halal standards. [Aisyah \(2016\)](#) stated that consumer religiosity affects the intention to buy/use labeled halal products. Moreover, it is

reinforced by [Purnasari et al. \(2019\)](#) which stated that religiosity has an influence in determining and choosing halal products.

The Effect of Attitude Intention in Halal Tourism

Travel Attitude is an expression of a person's feelings about an object, whether liked or disliked, and attitudes can also describe a person's belief in the various attributes and benefits of that object. So, if an individual believes that what he has done will create positive results, then the person concerned will form a favorable attitude towards this behavior. Moreover, vice versa, if the behavior that an individual believes will create negative results, then that person will have an unfavorable attitude towards the behavior.

This study shows that tourists visiting Yogyakarta are not influenced by the attitude where the reaction or response or feeling to something is in the form of like or dislike of a tourist object visited ([Renanita, 2015](#)). This research is in line with [Chrismardani \(2016\)](#) which states that attitudes do not affect entrepreneurship interest. As in Quintal's research, it is argued that tourists from collectivist cultures tend to put aside personal attitudes and beliefs and act in social ways ([Quintal et al., 2010](#)).

The Effect of Subjective Norms Intention in Halal Tourism

Subjective Norms are based on the belief that the majority of people who are considered important by them can expect these individuals to perform certain behaviors. The reality that occurs today we often find in the environment is that the majority of people will be motivated to carry out specific behaviors based on references or references from people who are considered necessary in their lives, such as from parents, close friends, coworkers who are following the intended behavior. This research indicates that tourists who visit Yogyakarta voluntarily and cannot be influenced by their social environment and are not influenced by direct referrals, but some tourists visit Yogyakarta after seeing it on social media.

However, tourists' belief is more robust, so they ignore input from the surrounding environment ([Budhiraharja & Tjahjono, 2017](#)). This research is in line with [Hasan & Suciarto \(2020\)](#) which states that subjective norms do not significantly influence the purchase intention of organic food. The same thing is stated by [Khalek \(2014\)](#) which states that subjective norms do not influence the intention to choose halal food outlets and halal certification in Malaysia.

The Effect of Self-Efficacy Intention in Halal Tourism

Tourists have self-efficacy with all the resources they have, but due to the consideration of possible difficulties faced, this behavior also influences the choice of action to be taken. A tourist's self-efficacy may be influenced by other, more dominant factors, such as the preferences of the closest people or called motivation to comply. Another factor is vicarious experiences obtained from observations and experiences of other people who have made tourist visits by telling and describing during the location

both good experiences and vice versa. This then supports this finding that although tourists have self-efficacy with all the resources they have, they do not have the interest to make tourist visits due to the consideration of vicarious experiences.

Furthermore, physiological and emotional factors are thought to have a significant influence on self-efficacy. In the context of these findings, the tendency of interest is very much influenced by physiological and emotional states such as emotional turmoil, shock, deep anxiety, and weak physiological conditions that the individual will experience as a signal that unwanted events will occur, then situations that will suppress and threaten. Will tend to be avoided.

In the context of these findings, it is suspected that tourists in Indonesia may have self-efficacy that carrying out tourism activities is not part of the main commodity so that the decision-making process does not require careful consideration. This assumption is supported by [Damardino \(2021\)](#) that every tourist has different needs, expectations, and behaviors that will affect the desired tourism choices by considering what is enjoyed, consumed, and used in order to enjoy leisure in tourist objects. Besides, this is suspected because it is included in the category of a search for pleasure tourists. It is different from foreign tourists who make tourism an important part, so it requires a variety of careful considerations ([Azam, 2010](#); [Gaurav, 2019](#); [Seyidov & Adomaitienė, 2017](#)).

This finding is different from [Nugroho et al. \(2017\)](#) who proved that self-efficacy positively and significantly affects behavioral intention. However, these findings confirm that general self-efficacy factors do not solely determine interest as in previous studies. However, it is more profound than the self-efficacy factor itself, such as the level/magnitude of a person as measured by the level of difficulty that the individual believes to be handled. So as to produce a choice whether a person tries that he feels capable of doing or the opposite choice to avoid behavior that is beyond his limits. In short, even if a person has good self-efficacy, he does not necessarily have an interest in following his will. Bandura mentions this as the belief that self-efficacy is a critical factor in the source of human action (human agency), namely, what they think, believe and feel influences how they act ([Bandura, 1982](#)).

CONCLUSION

This research reveals that religiosity has a positive and significant effect on halal tourism, but the other variables in the TPB cannot be used to predict tourism behavior. It is assumed that tourists in Yogyakarta think that tourism is not part of the main product commodity, which consumed so that the decision-making process does not require careful consideration. Besides that traveling to Yogyakarta does not require self-confidence or self-efficacy in particular, because Yogyakarta as a tourist destination has relatively complete and affordable facilities and infrastructure, a safe situation, etc. This research may give different results when research is carried out on tourist destinations that have different characters.

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