



The Influence of Muslim-Friendly Hotels on the Satisfaction of Muslim Visitors

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Abstract: This study aims to analyze the influence of Muslim-friendly hotel attributes on the satisfaction of Muslim visitors in Bandung City. The independent variables studied include worship facilities, Islamic entertainment, halal food, Islamic clothing, and Islamic morality, with visitor satisfaction as the dependent variable. The study used a quantitative approach with a survey method of 164 respondents who had stayed at Sharia hotels in Bandung. Data analysis was performed using *Structural Equation Modeling (SEM)* based on *Partial Least Squares (PLS)* through the WarpPLS application. The results showed that three variables, namely Islamic entertainment, halal food, and Islamic morality, had a positive and significant effect on visitor satisfaction. Conversely, the variables of worship facilities and Islamic clothing had no significant effect. These findings indicate that visitor satisfaction with sharia hotels is more influenced by the religious and moral values applied by the hotel than by physical or symbolic attributes alone. The Islamic morality variable is the most dominant factor in increasing satisfaction, indicating the importance of applying Islamic ethics in hotel services. Theoretically, the results of this study reinforce the concept of *Islamic hospitality*, which emphasizes the importance of integrating spiritual values and service quality in halal tourism.

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INTRODUCTION

Tourism is an economic sector that plays an important role in increasing regional income and community welfare. Bandung City, as one of Indonesia's leading tourist destinations, is known for its natural beauty, unique cuisine, and the creativity of its people. The rapid growth of tourism in Bandung has led to an increase in the need for supporting facilities, including the hospitality sector. In this context, the emergence of the trend of *Muslim-friendly hotels* has become an interesting phenomenon to study, especially since the majority of domestic tourists visiting Bandung are Muslim.

The rapidly growing tourism industry shows an increasing need for halal tourism or Muslim-friendly tourism. Halal tourism itself is a type of tourism that refers to compliance with Islamic teachings in all aspects of travel, including food and beverages, accommodation, and tourist activities (Abdullah et al., 2020). Halal tourism not only includes halal food, but also facilities and services that are in accordance with Islamic principles. One important aspect of halal tourism is Muslim-friendly hotels. Muslim-friendly hotels are an increasingly popular concept among Muslim tourists around the world. This concept not only pays attention to religious needs and beliefs but also provides a comfortable and enjoyable experience for guests. Muslim-friendly hotels offer



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services tailored to the needs of Muslim guests, ranging from halal food and beverages to special facilities such as prayer rooms and the Quran.

Halal tourism is a tourism concept that refers to the fulfillment of Islamic principles and values in all travel activities, including accommodation, consumption, and entertainment (Abdullah et al., 2020; Battour et al., 2018). In this context, *Muslim-friendly* hotels are a key element in the success of halal tourist destinations because they provide services and facilities that comply with Islamic law (Zamani-Farahani & Henderson, 2010). According to, the main attributes of Muslim-friendly hotels include worship facilities such as prayer rooms and qibla direction, halal food, Islamic dress codes, and prohibitions on activities that contradict Islamic values, such as gambling and alcohol consumption. These attributes are believed to influence the level of comfort and satisfaction of Muslim visitors.

Visitor satisfaction in the context of halal tourism is influenced by the alignment between the expectations and actual experiences of Muslim tourists regarding the services provided (Hapsari et al., 2017). Research shows that Muslim tourists tend to feel more satisfied when tourist destinations pay attention to their spiritual needs, such as the availability of halal food and worship facilities. Meanwhile, Hamidon et al. (2021) found that the comfort and safety of an environment that is in line with Islamic values increases tourists' intention to return.

By 2026, the number of Muslim tourists is estimated to reach 230 million both locally and internationally, with a global economic impact of \$300 billion (GMTI, 2022). This is seen as a promising market that will continue to grow in line with the growth of the Muslim population worldwide (Battour et al., 2021). It is estimated that by 2030, Muslims will make up 26.4% of the world's total population, which is estimated to reach 8.3 billion (Babaoğlu, 2019). This will have a positive impact on the development of halal tourism in Indonesia, which is the country with the largest Muslim population in the world, with more than 231 million people out of a total population of around 277 million (World Population Review, 2021). Muslim-friendly hotels are becoming increasingly important in the tourism industry due to the growing demand from Muslim guests who want to stay in hotels that meet their needs, such as providing halal food, prayer rooms, and a clear qibla. According to Zamani-Farahani & Henderson (2010), Muslim travelers tend to adhere to Islamic teachings, which can directly and indirectly influence their decisions regarding vacation and travel plans.

However, on the other hand, there are still many differences in understanding Muslim-friendly destinations, so the exact boundaries of Muslim-friendly hotels are not yet known (Fatwa, 2019). Some sharia hotels may only pay attention to halal food and do not provide facilities that support worship, such as a place to pray. Meanwhile, other sharia hotels may provide more complete facilities for worship, such as a prayer room, sarongs and prayer mats, and a schedule for the call to prayer. Other issues in the Muslim-friendly hotel industry include limitations in terms of facilities and service coverage related to sharia criteria, as well as the selection of sharia hotel locations that are in accordance with Islamic values (Mujahidin, 2018). All of these issues must be taken seriously by Sharia hotel or Muslim-friendly hotel managers so as not to reduce guest satisfaction or visits to the hotel.

Based on the above background, this study seeks to explore the influence of Muslim-friendly hotels on the satisfaction of Muslim visitors in the city of Bandung. Bandung was chosen as the location for this study because it is one of the main tourist destinations in West Java and Indonesia. In fact, many sharia hotels have opened in Bandung, making it highly relevant to this study. This study is expected to provide a deeper understanding of the importance of applying sharia principles in the hospitality industry, as well as serve as a reference for hotel managers and local governments in developing the potential for sustainable halal tourism in Bandung.

A study by Putit et al. (2016) in Malaysia identified four main attributes of Muslim-friendly hotels—prayer facilities, halal food, Islamic clothing, and Islamic morality—that have a significant influence on customer satisfaction. Similar results were reinforced by the research of Abror et al. (2020), which emphasized the importance of religiosity in shaping tourists' positive perceptions of the quality of sharia hotel services. However, not all studies show consistent results. (Yusof, 2020) reported that the implementation of Muslim-friendly hotel attributes has not significantly increased customer satisfaction, even though the service environment has been designed in accordance with Islamic principles. This indicates the need for further research in different cultural and geographical contexts, such as Indonesia, which has the largest Muslim population in the world (World Population Review, 2021).

Research on the influence of Muslim-friendly hotels on visitor satisfaction in Indonesia is still limited. Most previous studies have focused more on tourists' perceptions of halal tourist destinations in general rather than on accommodation facilities (Mujahidin, 2018). Therefore, this study provides an empirical contribution to enriching the literature on the relationship between Muslim-friendly hotel attributes and visitor satisfaction in the Indonesian context.

Based on the above literature review, several hypotheses can be developed as follows:

- H1:** The worship facilities provided by Muslim-friendly hotels have a positive effect on the satisfaction of Muslim visitors.
- H2:** The availability of halal food in hotels has a positive effect on Muslim visitor satisfaction.
- H3:** The implementation of Islamic dress codes in the hotel environment has a positive effect on Muslim visitor satisfaction.
- H4:** The provision of entertainment that is in accordance with Islamic values has a positive effect on the satisfaction of Muslim visitors.
- H5:** Islamic morality in general in hotel management has a positive effect on the satisfaction of Muslim visitors.

Research on Muslim-friendly hotels in Bandung is still relatively limited. Most previous studies have focused more on general halal tourism issues, halal destinations, or Muslim tourist behavior without specifically highlighting the services and facilities provided by hotels. Furthermore, research on Muslim visitors' satisfaction with Muslim-friendly hotel facilities is still scarce, as the majority of studies emphasize tourist attraction aspects rather than the lodging experience. This situation indicates a gap in research that specifically examines the influence of Muslim-friendly hotels on visitor satisfaction in Bandung, highlighting the need for more in-depth studies to fill this gap.

METHODS

A quantitative method with an associative approach was used in this study to analyze the effect of independent variables on dependent variables (Sugiyono, 2019). The quantitative approach was chosen because the data used were numerical data collected, so this method was considered the most appropriate for quantitative data analysis.

The data used for analysis was primary data. Primary data was obtained directly from respondents through a questionnaire containing questions with Likert scale answer options ranging from 1 to 5.

This research was conducted in Bandung City, West Java Province. The population in this study included all visitors who visited Sharia hotels in Bandung City. There are quite a number of sharia hotels in Bandung City, and in this study, three hotels were selected as research objects, namely: Daarul Jannah Cottage, Ruby Hotel Syariah, and Narapati Indah Syariah Boutique Hotel & Convention (Susanti, 2019). The visitor population cannot be determined with certainty, so sampling will be carried out using the incidental method, where the sample is determined based on respondents who can be

encountered during observation and data collection (Sugiyono, 2018). A total of 170 respondents were successfully approached and completed the questionnaire; however, only 164 questionnaires were filled out completely and deemed suitable for further processing.

This study consists of independent and dependent variables. The independent variable is Muslim-friendly hotels, which consist of worship facilities, halal food, Islamic clothing, Islamic entertainment, and general Islamic morality (Putit et al., 2016). Meanwhile, the dependent variable is the satisfaction of Muslim-friendly hotel visitors. The explanation of each variable is as follows: (1) Visitor satisfaction: Visitor satisfaction refers to visitors' perceptions of service quality when they compare service expectations and service performance (Abror et al., 2020; Battour et al., 2014; Hapsari et al., 2017); (2) Worship facilities: Worship facilities refer to religious facilities in hotels, such as prayer rooms and qibla for praying in hotel rooms (Battour et al., 2018); (3) Halal food: The concept of halal food is related to the availability of halal food, halal kitchens, and halal facilities in tourist accommodations (Battour et al., 2014); (4) Islamic clothing: Islamic dress codes promote modesty and seek to minimize crime and immorality in society. In Islam, both men and women are expected to dress modestly, respectfully, and with dignity (Zamani-Farahani & Henderson, 2010). (5) Islamic entertainment: The provision of Islamic entertainment is important for hoteliers as a means of attracting Muslim hotel guests. This entertainment includes a ban on gambling and alcohol, meaning that the hotel premises are free of alcohol and gambling (Abror et al., 2020); (6) General Islamic morality: Islamic culture or general morality refers to visitors' adherence to general Islamic values, such as the prohibition of prostitution in hotels (Abror et al., 2020).

This study links the variables of worship facilities (X1), halal food (X2), Islamic clothing (X3), Islamic entertainment (X4), and general Islamic morality (X5) to the satisfaction of Muslim visitors (Y). The relationship between each variable in this study can be described as follows:

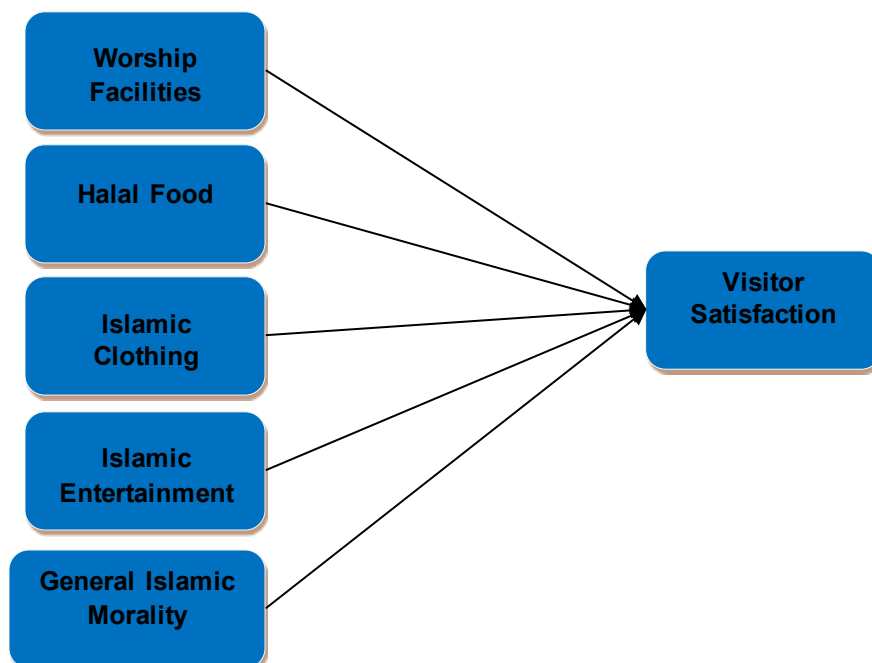


Figure 1. Research Model
Source: Processed data (2025)

Before conducting the research, it is necessary to examine the validity and reliability of the questionnaire instruments through instrument testing (validity test and reliability test). The validity test aims to determine how accurate the data collected is in relation to the actual picture in the research. Meanwhile, the reliability test shows how reliable the questionnaire is and the consistency of the respondents' answers. From the validity test results, all instruments can be considered valid because they have values greater than the table values. Furthermore, the reliability test results show that all instruments can be considered reliable because they have a Cronbach's alpha value greater than 0.70 (Ghozali & Latan, 2014).

Data analysis was conducted through hypothesis testing in a previously designed structural equation modeling (SEM) model. PLS-SEM is an established technique used in various studies to estimate path coefficients and investigate the complexity of relationships built in structural models (Ali et al., 2018). The analysis tool used was the WarPLS program (Ghozali & Latan, 2014).

RESULTS AND DISCUSSION

Based on the analysis results of 164 research respondents, the following demographic picture was obtained. Based on gender, most respondents were female, numbering 83 (66.94%), while males numbered 81 (65.32%). This comparison shows that the level of female participation was slightly higher than that of males in this study, which may reflect the tendency of women to be more active in family tourism or religious-based travel.

Table 1. Respondent Demographics

Description	Indicator	Frequency	Percentage (%)
Gender	Male	81	65,32%
	Female	83	66,94%
Age	< 25 years old	56	45,16%
	25 - 40 years	68	54,84%
	41 - 55 years	32	25,81%
	> 56 years	8	6,45%
Origin	Bandung	87	70,16%
	Outside Bandung	77	62,10%
Occupation	ASN	33	26,61%
	Private Sector Workers	77	62,10%
	Self-employed	35	28,23%
	Not working	19	15,32%

Source: Processed data (2025)

In terms of age, the 25–40 age group was the most dominant, with 68 respondents (54.84%), followed by the <25 age group with 56 respondents (45.16%). Meanwhile, there were 32 respondents aged 41–55 years (25.81%) and 8 respondents aged >56 years (6.45%). These data indicate that most respondents were of productive age, who are generally active in travel and have good purchasing power for hotel services.

Based on the region of origin, the majority of respondents came from Bandung City, namely 87 people (70.16%), while respondents from outside Bandung numbered 77 people (62.10%). This proportion shows that Muslim-friendly hotels in Bandung City are not only popular with the local community, but also with tourists from outside the region who come for leisure or business purposes.

In terms of occupation, most respondents worked in the private sector, namely 77 people (62.10%), followed by civil servants (ASN) with 33 people (26.61%) and entrepreneurs with 35 people (28.23%). Meanwhile, 19 respondents (15.32%) were unemployed. The dominance of private sector workers indicates that this group has a

high level of mobility in tourism activities and represents a potential market segment for the sharia hospitality industry.

Reliability, Validity, and Outer Loading Tests

Table 2. Results of Reliability, Construct Validity, and Outer Loading Tests

Variable / Indicator	Cronbach's Alpha	rho_A	CR	AVE	Outer Loading
Worship Facilities	0,777	0,795	0,815	0,691	FI2 = 0,920; FI3 = 0,731
Islamic Entertainment	1	1	1	1	HI3 = 1,000
Visitor Satisfaction	0,774	0,782	0,87	0,691	KP1 = 0,891; KP2 = 0,837; KP4 = 0,761
Halal Food	0,785	0,789	0,781	0,543	MH2 = 0,757; MH3 = 0,749; MH4 = 0,705
Islamic Morality	0,706	0,725	0,834	0,716	MI2 = 0,881; MI3 = 0,809
Islamic Clothing	0,795	0,73	0,866	0,763	PI1 = 0,909; PI2 = 0,837

Source: Processed data (2025)

Based on the test results, all constructs showed Cronbach's Alpha and Composite Reliability values > 0.70 , indicating good internal reliability. The AVE values of all variables were above 0.50, proving adequate convergent validity (Hair et al., 2019). In the *outer loading* results, all indicators have values above 0.70, indicating that each statement item is able to reflect its construct significantly. The highest values are found in the HI3 (1.000) and FI2 (0.920) indicators, while the lowest value, MH4 (0.705), still meets the minimum validity criteria.

Thus, it can be concluded that all *constructs*—*Worship Facilities*, *Islamic Entertainment*, *Halal Food*, *Islamic Clothing*, *Islamic Morality*, and *Visitor Satisfaction*—are valid and reliable and can be used in the next stage of structural analysis.

Structural Model Testing (Path Coefficient Analysis)

Table 3. Results of Direct Influence Testing Between Variables (Path Coefficient)

Inter-Variable Relationship	Original Sample (β)	T Statistics	P Values	Description
Facilities \rightarrow Satisfaction	0,145	1,461	0,145	Not Significant
Entertainment \rightarrow Satisfaction	0,247	2,225	0,027	Significant
Food \rightarrow Satisfaction	0,223	3,143	0,002	Significant
Morality \rightarrow Satisfaction	0,315	2,349	0,019	Significant
Clothing \rightarrow Satisfaction	0,1	0,753	0,452	Not Significant

Source: Processed data (2025)

Based on the results of the structural model test using *Partial Least Squares (PLS)*, it is known that three variables have a significant effect on the satisfaction of Muslim visitors, namely: (1) Islamic entertainment ($\beta = 0.247$; $p = 0.027$) has a positive and significant effect on visitor satisfaction. This means that the better the provision of entertainment in accordance with Islamic values, the higher the level of visitor satisfaction at the hotel; (2) Halal Food ($\beta = 0.223$; $p = 0.002$) has a significant effect on satisfaction, emphasizing the importance of the availability and clarity of halal food in shaping positive perceptions among Muslim guests; (3) Islamic morality ($\beta = 0.315$; $p = 0.019$) shows the strongest influence among other variables, indicating that the application of Islamic moral values in hotel operations has a major impact on visitor satisfaction.

Meanwhile, the variables of Worship Facilities ($\beta = 0.145$; $p = 0.145$) and Islamic Clothing ($\beta = 0.100$; $p = 0.452$) did not have a significant effect on satisfaction. This can

be interpreted to mean that although worship facilities and dress codes are important in principle, visitors may consider these two aspects to be standard features of Sharia hotels, so they are no longer dominant differentiating factors in determining satisfaction.

The results of this study provide an empirical description of the factors that influence the satisfaction of Muslim-friendly hotel visitors in Bandung. The research model includes five independent variables, namely worship facilities, Islamic entertainment, halal food, Islamic clothing, and Islamic morality, as well as one dependent variable, namely Muslim visitor satisfaction.

The Effect of Worship Facilities on Guest Satisfaction

The analysis results show that worship facilities have a positive but insignificant effect on visitor satisfaction ($\beta = 0.145$; $p = 0.145$). This finding suggests that the availability of worship facilities—such as prayer rooms, qibla directions, and prayer equipment—is considered a basic requirement rather than a differentiating factor for Muslim-friendly hotels. In other words, Muslim visitors tend to perceive these facilities as *hygiene factors* that must be present in any Islamic accommodation setting, rather than as elements that directly enhance satisfaction.

This result is consistent with the findings of Yusof (2020), who stated that religiously mandatory facilities such as prayer rooms and ablution areas are viewed as “expected attributes,” meaning their absence may reduce satisfaction, but their presence does not necessarily increase it. Similarly, Rana (2025) emphasized that Muslim tourists’ satisfaction is more strongly influenced by service quality and spiritual atmosphere than by physical religious symbols alone. Furthermore, Han et al. (2021) found that Muslim travelers perceive worship facilities as *baseline expectations*, and additional value is only created when these facilities are combined with personalized spiritual experiences and service empathy.

According to Battour et al. (2018), the existence of proper prayer facilities remains an essential element in shaping perceived religious compliance, but it does not automatically translate into higher satisfaction if other service dimensions (such as hospitality and cleanliness) are lacking. Similarly, Rahman et al. (2022) highlighted that Muslim guests value the integration of spiritual convenience—such as prayer times, qibla direction, and staff readiness to assist in religious needs—rather than the facilities themselves.

The Influence of Islamic Entertainment on Visitor Satisfaction

The findings indicate that Islamic entertainment has a positive and significant effect on visitor satisfaction ($\beta = 0.247$; $p = 0.027$). This suggests that Muslim-friendly hotels that provide an entertainment environment aligned with Islamic principles—such as being free from alcohol, gambling, and immoral activities, while promoting spiritually uplifting content—are more successful in creating a sense of comfort, serenity, and moral harmony for their guests. Islamic entertainment does not merely serve as a recreational aspect but also as a means of reinforcing visitors’ spiritual engagement and satisfaction during their stay.

This result supports the findings of Abror et al. (2020) and Battour et al. (2018), who emphasized that Islamic value-oriented environments enhance perceived service authenticity and foster long-term loyalty among Muslim travelers. Likewise, El-Gohary (2020) highlighted that entertainment compatible with Islamic ethics positively influences emotional well-being and perceived trustworthiness, two major determinants of satisfaction in the halal tourism context.

According to Sumardi et al. (2025), Islamic entertainment creates a moral and cultural alignment between hotel services and the values of Muslim tourists, thereby increasing both cognitive and affective satisfaction. Their study in Malaysia found that hotels offering Islamic television channels, Quran recitations, and gender-segregated

leisure spaces obtained significantly higher satisfaction ratings compared to conventional hotels. Similarly, Sumardi et al. (2025) demonstrated that Muslim travelers associate *Islamic leisure experience* with the broader notion of *spiritual fulfillment*, suggesting that value-congruent entertainment experiences serve as an essential differentiator for halal hotels.

The Influence of Halal Food on Visitor Satisfaction

The findings indicate that halal food has a positive and significant effect on visitor satisfaction ($\beta = 0.223$; $p = 0.002$). This demonstrates that the availability and assurance of halal-certified food and beverages are among the core determinants of satisfaction for Muslim hotel guests. When travelers perceive that their religious dietary obligations are respected and facilitated, they experience a stronger sense of trust, comfort, and spiritual well-being during their stay.

The result of this study supports previous research by Battour et al. (2014) and Putit et al. (2016), who asserted that the clarity of halal certification, hygiene of food preparation, and halal service compliance significantly affect the satisfaction and loyalty of Muslim tourists. In contemporary hospitality contexts, halal food is not merely a dietary requirement but also a reflection of religious identity, ethical consumption, and service authenticity (Han et al., 2021).

According to Rahman et al. (2022), Muslim guests evaluate the quality of halal food not only through its label but also through the integrity of its preparation process—ensuring that the kitchen, utensils, and supply chains are free from contamination by non-halal substances. Similarly, Jafari & Scott (2014) emphasized that food authenticity and transparency in halal assurance systems contribute to emotional satisfaction and repeat visitation intentions. Further, Adinugraha et al. (2021) found that halal certification and visible religious compliance in restaurant operations within hotels strengthen the perceived religious congruence between guest expectations and service delivery.

The Influence of Islamic Morality on Visitor Satisfaction

The results show that Islamic morality has a positive and significant influence on visitor satisfaction ($\beta = 0.315$; $p = 0.019$), and it is the variable with the strongest effect among all predictors. This finding emphasizes that the consistent application of Islamic moral and ethical values, such as honesty (*ʿidq*), friendliness (*ukhuwah*), politeness (*adab*), justice (*ʿadl*), and the prohibition of immoral or unethical behavior, plays a crucial role in creating a trustworthy and spiritually fulfilling service experience. Islamic morality is not limited to compliance with religious law (*shariah*), but extends to the internalization of ethical conduct that reflects sincerity and compassion in hospitality interactions.

These findings align with Hapsari et al. (2017) and Basendwah & Rahman (2021), who found that ethical service behaviors and value-based service quality enhance customer satisfaction and emotional attachment in Islamic hospitality settings. Furthermore, Dabphet (2021) emphasized that Islamic morality functions as a *psychological contract* between the hotel and its guests, where fairness, empathy, and integrity lead to deeper levels of trust and spiritual comfort.

According to Kadir et al. (2023), the embodiment of moral values such as *tawadhu* (humility) and *amanah* (trustworthiness) by hotel employees generates a sense of emotional safety and strengthens the perception of authenticity in service delivery. Similarly, Panakaje et al. (2025) observed that ethical management and value-driven leadership are critical in shaping Islamic hospitality culture, which in turn drives both satisfaction and loyalty among Muslim tourists. Recent studies have further reinforced this perspective. Hussain et al. (2025) revealed that Islamic morality mediates the relationship between service quality and guest satisfaction, acting as a spiritual value enhancer that deepens customer appreciation of service excellence.

The Influence of Islamic Clothing on Visitor Satisfaction

The results indicate that Islamic clothing does not have a significant effect on visitor satisfaction ($\beta = 0.100$; $p = 0.452$). This implies that while the implementation of Islamic dress codes within hotel environments reflects Islamic identity and modesty, it is not yet perceived as a critical determinant of guest satisfaction. In many cases, visitors regard dress codes as part of general etiquette or cultural decorum rather than as a service attribute that contributes directly to their overall experience.

This finding aligns with Putit et al. (2016), who noted that visual or symbolic expressions—such as staff uniforms or Islamic-themed interior designs—do not substantially influence satisfaction unless they are supported by consistent service quality and genuine value alignment. Similarly, Zamani-Farahani & Henderson (2010) observed that while Islamic attire helps communicate moral integrity and cultural authenticity, it becomes *symbolically redundant* if not accompanied by interpersonal warmth and ethical hospitality behavior.

According to Ashton & Islam (2025), Islamic dress codes in hospitality settings serve more as identity markers rather than functional service enhancers. Their study found that guests appreciate modest uniforms and dress conformity as signs of professionalism, but these elements alone are insufficient to improve affective satisfaction. Adinugraha et al. (2025) also explained that Muslim visitors tend to prioritize emotional and service-based experiences—such as comfort, empathy, and halal assurance—over symbolic indicators of Islamic representation like clothing or visual aesthetics.

Recent research by Mohamed et al. (2020) found that while dress codes strengthen perceived brand religiosity, they have minimal influence on perceived service quality and satisfaction. The authors argued that the behavioral embodiment of Islamic values (e.g., honesty, courtesy, and helpfulness) has a stronger psychological impact than external appearance.

CONCLUSION

Based on the results of the analysis and discussion, several key conclusions can be drawn as follows that the availability of prayer facilities such as a prayer room, qibla direction, and prayer equipment is an essential component of Muslim-friendly hotels. However, these facilities are perceived as a basic standard rather than a distinguishing factor in shaping visitor satisfaction. Entertainment aligned with Islamic values, such as the absence of alcohol and gambling and the presence of a morally uplifting environment, plays a meaningful role in enhancing visitors' comfort and spiritual experience, thereby positively influencing satisfaction. The assurance of halal food and beverages is a central determinant of Muslim visitor satisfaction, as it provides emotional security and strengthens guests' trust in the hotel's commitment to Islamic principles. The embodiment of Islamic moral values, such as honesty, friendliness, and ethical conduct, represents the most influential element in building satisfaction, trust, and the positive image of Muslim-friendly hotels. The implementation of Islamic dress codes among hotel staff contributes to the expression of Islamic identity, yet it does not significantly affect satisfaction unless it is supported by genuine ethical behavior and value-based service delivery. Muslim visitor satisfaction is more strongly driven by the spiritual and moral dimensions of service rather than physical or symbolic attributes. Strengthening Islamic values and ethical hospitality practices is therefore essential for hotels aiming to achieve sustainable guest satisfaction and loyalty in the Muslim-friendly tourism market.

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