

Travel Expectations and Experiences: Evaluating the Satisfaction of International Muslim Travelers in the Super Priority Destination of Mandalika, Lombok, Indonesia



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<https://doi.org/10.18280/ijstdp.190917>

ABSTRACT

Received: 4 May 2024

Revised: 31 August 2024

Accepted: 10 September 2024

Available online: 30 September 2024

Keywords:

halal tourism, Muslim traveler satisfaction, sustainable tourism, tourist experience, Lombok

The metamorphosis of tourism elucidates emerging trends and innovations stemming from fluid market segments, notably with the substantial expansion of Muslim travelers as a burgeoning niche market. Indonesia, with its predominantly Muslim populace, harbors considerable potential for the advancement of halal tourism destinations. Despite this, comprehensive research has yet to be conducted to ascertain whether the facilities and services available effectively fulfill the expectations of Muslim travelers. This underscores a critical lacuna in understanding the congruence between the anticipations and actual experiences of Muslim travelers within halal tourism destinations. This investigation utilizes the Holiday Satisfaction (HOLSAT) methodology through a descriptive quantitative framework to evaluate the satisfaction levels of international Muslim travelers at halal tourism locales in Lombok, encompassing 352 participants via a structured questionnaire. The results reveal that, although there is contentment regarding physical attributes, tour packages, and community elements, the Islamic facets of the destination exert no substantial influence on traveler satisfaction. These revelations provide pivotal insights for augmenting service quality at halal tourism sites and fostering the advancement of more inclusive and sustainable tourism practices. Nevertheless, the research is confined to a singular destination and a specific demographic, indicating that subsequent studies should expand the geographical and demographic parameters to achieve a more nuanced and comprehensive understanding.

1. INTRODUCTION

The evolution of tourism has unveiled emerging trends and innovations driven by the dynamic shifts in market segments in response to the burgeoning global population. Religious tourism, particularly among Muslim travelers, has emerged as a noteworthy niche market. The global Muslim population constitutes approximately thirty percent of the world's demographic, and this figure is projected to ascend further [1], the rapid proliferation of Muslims globally has prompted tourist destinations to continually refine their offerings to cater to this expanding market segment [2]. As the number of Muslim travelers visiting halal destinations escalates, the UNWTO approximates that between 300-330 million international tourists visit the world's most significant religious sites annually, with a substantial quarter comprising Muslim visitors [3].

The burgeoning influx of Muslim tourists globally has spurred numerous nations to vie for their patronage by positioning halal tourism as a key cornerstone of their tourism offerings [4]. Global Halal Tourism is encapsulated by the Global Muslim Travel Index (GMTI), which delineates destinations accommodating Muslim travelers in both Muslim-majority and non-Islamic countries, including

Singapore, South Africa, Thailand, the United Kingdom, Bosnia and Herzegovina, India, Germany, Australia, and Tanzania. Moreover, Muslim-majority countries such as Malaysia, the United Arab Emirates, Turkey, Indonesia, Saudi Arabia, Morocco, Jordan, Qatar, Tunisia, and Egypt are acknowledged as exceptionally supportive environments for Muslim tourists [5].

Muslim-majority countries engaging in halal tourism, such as Indonesia, are keen to attract a growing number of Muslim tourists. According to data from the Central Statistics Agency (Indonesian: Badan Pusat Statistik), Indonesia's population reached 275.77 million in 2020, with the Muslim demographic projected to number approximately 240.62 million by 2023 [6]. Malaysia currently leads in foreign tourist arrivals for 2023, underscoring the potential for halal destinations to offer assurances to the Muslim tourist segment [7]. This potential is based on the premise that Muslims play a pivotal role in tourism destination selection [8]. While Islamic identity is integral to the concept of halal [9], halal tourism is not exclusively for Muslims; non-Muslim tourists may also engage with halal tourism products for various reasons [10]. Halal represents a lifestyle or ancillary service for Muslim travelers that adheres to Islamic tenets and principles in activities, products, and services [11]. Although the term

“halal tourism” is widely recognized globally, it has been a subject of debate in recent years.

Future tourism is shaped by six principal drivers: political, economic, social, technological, demographic, and environmental [12]. Consequently, the proposition of halal destinations, while not novel within the tourism sector, continues to present a compelling subject for global tourism discourse [7]. As competition intensifies in service innovation, it becomes imperative to scrutinize and advance the integration of halal attributes within the tourism industry, incorporating developments that align with the principles of sustainable tourism [13]. Strategic considerations for tourism development include assessing Lombok’s potential to emerge as a premier halal tourism destination, addressing the specific requirements of the Muslim tourist market, and expediting Lombok’s designation as one of Indonesia’s super-priority destinations.

Given the preceding discussion, it is imperative to investigate expectations and travel experiences to assess Muslim visitor satisfaction at Lombok’s halal tourism destinations. This research aims to generate comprehensive profiles, behaviors, and needs of Muslim tourists, serving as a foundation for the development of halal tourism products that align with market demands [14]. The feasibility attributes have been adapted to the geographic and demographic constraints of the socio-religious context in Lombok’s Muslim community, which emphasizes the principle of *silaturahmi* (cordiality) [7, 11].

A significant challenge is the lack of data on Muslim tourist satisfaction regarding their expectations and travel experiences within Lombok’s halal tourism sector. The availability of such information is crucial for the strategic planning and development of halal tourism destinations in Lombok. Consequently, the research question centers on understanding the extent of satisfaction or dissatisfaction among Muslim tourists at these halal tourism destinations.

This research is of paramount significance and urgency, given the swift expansion of halal tourism globally, which necessitates that various destinations recalibrate to meet the exigencies of Muslim travelers. Nonetheless, there exists a lacuna in comprehending the degree to which the amenities and services at halal tourism destinations genuinely align with the expectations of Muslim travelers. The crux of this study is to address this fundamental issue by identifying the incongruence between Muslim travelers’ anticipations and their actual experiences at halal tourism sites. Gaining a nuanced understanding of the factors influencing Muslim traveler satisfaction is poised to make a substantial contribution to the advancement of more effective and sustainable halal tourism destinations.

Consequently, this study endeavors to examine the satisfaction levels of international Muslim tourists at halal tourism destinations in Lombok through the Holiday Satisfaction (HOLSAT) framework. The investigation scrutinizes the discrepancies between tourists’ expectations and their experiences across various destination attributes and discerns the factors that underpin their satisfaction or dissatisfaction. The resultant findings are anticipated to furnish actionable recommendations for halal tourism destination managers to augment the quality of services and facilities provided, thereby fostering the development of more inclusive and sustainable tourism practices.

2. LITERATURE REVIEW

This literature review delves into various methodologies and seminal findings within the realm of tourist satisfaction, with a specific focus on halal tourism. Previous research has explored the phenomenon termed the “holiday effect” on consumer review behaviors, elucidated through expectancy-disconfirmation theory (EDT) [15]. This body of work indicates that consumers frequently harbor inflated expectations before their vacations, which may result in dissatisfaction and adverse sentiments when these expectations are not fulfilled, particularly during holiday periods. Such insights are highly relevant to halal tourism, where elevated anticipations regarding adherence to Sharia principles can significantly influence the satisfaction levels of Muslim travelers.

Additionally, the HOLSAT (Holiday Satisfaction) framework has been utilized to assess tourist satisfaction within the holiday context, initially introduced in a study conducted in Varadero, Cuba [16]. This framework enhances previous measurement instruments by concentrating on the evaluation of expectations versus performance, thus providing a more nuanced measurement of tourist expectations and experiences. While this research was situated in a distinct context, the HOLSAT methodology can be effectively adapted to evaluate the satisfaction of Muslim travelers at halal tourism destinations by aligning with pertinent attributes.

Other studies underscore the pivotal role of tourists’ acclimatization to cultural expectations in Muslim-majority countries [17]. Successful alignment with the host culture’s norms can substantially elevate tourist satisfaction, whereas inadequacies in this adaptation can markedly reduce it. In the context of halal tourism, a nuanced understanding of local cultural and religious expectations is imperative for Muslim travelers, as it profoundly influences their perception of the quality of their overall travel experience.

Moreover, research into the holistic nature of halal tourism experiences identifies five key dimensions that affect tourist satisfaction and their intent to revisit [18]. The study revealed that recreational aspects exert a stronger influence on satisfaction and return intentions than the halal experience itself. This insight accentuates the necessity of offering compelling recreational amenities in halal tourism destinations that not only comply with Sharia guidelines but also fulfill the leisure desires of Muslim tourists.

3. METHODS

This study employs a descriptive quantitative design to scrutinize the satisfaction levels of foreign Muslim tourists at halal tourism destinations in Lombok. This design was deliberately selected to furnish a precise and comprehensive portrayal of tourists’ expectations and experiences concerning specific destination attributes. Data were obtained via a meticulously crafted questionnaire, utilizing the Holiday Satisfaction (HOLSAT) framework, wherein respondents were tasked with evaluating various destination attributes [19]. The collected data were subsequently analyzed using descriptive statistical methods to elucidate the discrepancies between tourists’ anticipations and their actual experiences. These findings were instrumental in gauging the extent of satisfaction or dissatisfaction among Muslim tourists.

Table 1. Operationalization of variables

Variable X	Satisfaction Variables Variable Y	rx _y Values
Physical Products (X1)	Climate (1)	Comfort level
	Muslim-friendly beach & sea attractions (2)	Quality level
	Muslim-friendly mountain natural attractions (3)	Quality level
	Unique Muslim-friendly cultural attractions (4)	Quality level
	Muslim-friendly tourist facilities (5)	Quality level
	Service (6)	Professional level
	Accessibility at destinations (7)	Quality level
	Toilet (8)	Cleanliness level
	Unique cultural festivals (9)	Availability level
	Program (X2)	Activities that are packaged to provide different experiences (10)
The uniqueness of the tour package (11)		Availability level
Tour package (X3)	Experience gained from the tour package (12)	Quality level
	Friendly service from officers/tour organizers (13)	Quality level
Community (X4)	Friendly reception from the community (14)	Quality level
	Pleasant interaction of the community with tourists (15)	Quality level
Islamic destination attributes (X5)	Availability of clean and separate Muslim-friendly toilets for men and women (16)	Level of difficulty in getting/finding (lack of toilet facilities)
	Good worship facilities, ablution, prayer, and prayer equipment (17)	Quality level
	Good Halal food (18)	Islamic attributes of the destination
	Availability of Qibla direction, Al-Qur'an, and prayer time notifications in hotel rooms (19)	Availability level
	Tourist activities that do not conflict with Islamic values such as pornography, pornoaction, and obscenity (20)	Availability level
	Will find limited internet network (21)	Availability level
	Will encounter toilets that are not clean and toilet facilities that are not suitable (22)	Quality level
	Will encounter many street vendors/ hawkers (23)	Inconvenience level
	Will find the environment less clean (24)	Quality level
	Negative attributes (X6)	Will have difficulty getting information about the destination (25)
Will encounter obstacles in communicating with the community due to language problems (26)		Professionality level
I need to be careful about price when buying products (27)		Inconvenience level

The research population consists of international Muslim tourists who have visited halal tourism destinations in Lombok. The research sample was purposively drawn, comprising 352 respondents, selected based on specific criteria such as country of origin and prior travel experience in Lombok. Respondents were invited to complete a questionnaire that appraised 27 destination attributes, encompassing physical features, tour programs, travel packages, and Islamic attributes. After data collection, an analysis was performed to discern the variances between tourist expectations and their real-world experiences regarding the designated attributes.

The instrument utilized in this research was a questionnaire employing a 5-point Likert scale, covering 27 destination attributes. The questionnaire was meticulously crafted to gauge tourist satisfaction across multiple facets of the destination, including physical infrastructure, tour programs, travel packages, community engagement, and Islamic characteristics. Data collection was conducted by administering the questionnaire to tourists who had previously visited the destination. The acquired data underwent rigorous validity and reliability testing using SPSS version 24, before being analyzed through a paired sample t-test to assess statistically significant discrepancies between Muslim tourists' expectations and their actual experiences (Table 1).

3.1 Validity test

The validity of the instrument in this study was evaluated

using Pearson's correlation test via SPSS version 24.

$$r_{xy} = \frac{n \sum XY - (\sum X)(\sum Y)}{\sqrt{\{n \sum X^2 - (\sum X)^2\} \{n \sum Y^2 - (\sum Y)^2\}}}$$

where, *r_{xy}*: Correlation Coefficient; *x*: Variable X; *y*: Total X values; *n*: Number of Respondents.

3.2 Reliability test

The reliability test employed Cronbach's alpha and SPSS version 24 to measure the internal consistency of the instrument.

Table 2. Reliability test of expectation and experience instruments (*n*=30)

Cronbach's Alpha	
Expectation	Experience
.352	.352

The Cronbach's alpha values for the 27 questions assessing expectations and experiences were 0.352, as presented in Table 2 above. Although these values fall below the desired threshold, generally between 0.7 and 0.9 for high reliability, further investigation is needed to address this discrepancy. Adjustments in the measurement items or sampling could enhance reliability.

3.3 Paired samples T-test

A paired samples t-test was employed to compare the mean expectation with the mean experience for each attribute in the study, with a significance threshold set at < 0.05 . The results enabled an evaluation of satisfaction or dissatisfaction by comparing these means [20] (Table 3).

Table 3. Paired samples *T*-test

Positive Attributes	Description
Expectation < Experience	Satisfied
Expectation > Experience	Not satisfied
Negative Attributes	Description
Expectation < Experience	Not satisfied
Expectation > Experience	Satisfied

4. RESULTS

4.1 Lombok halal tourism destination, Indonesia

Lombok, often revered as the “island of a thousand mosques,” is one of Indonesia’s smaller islands, nestled within the West Nusa Tenggara region. It ranks as the 108th largest small island globally, encompassing an area of 5,435 km² with a population of 4,955,578 inhabitants. The island is administratively divided into five districts/cities: Mataram City, West Lombok Regency, Central Lombok Regency, East Lombok Regency, and North Lombok Regency (Central Statistics Agency, 2022).

The assessment of international Muslim tourists’ satisfaction and dissatisfaction with 20 positive attributes was conducted using paired sample t-test analysis to discern the mean differences between their expectations and actual experiences. Tourists were deemed satisfied with specific positive attributes if the mean experience score for a particular attribute surpassed the mean expectation score. Nevertheless, the significance value of each attribute warrants careful consideration. Attributes exhibiting a significance value greater than 0.05 neither contribute to satisfaction nor dissatisfaction. This suggests that the findings about these attributes exert no statistically significant influence on Muslim tourists’ overall satisfaction or dissatisfaction with the destination [16, 21].

Lombok, located in proximity to Bali, has emerged as a prominent tourist haven in Indonesia for international travelers, ranking just behind Jakarta [22]. The island has been designated as a super-priority tourism enclave, notably with the advent of the Mandalika MotoGP circuit [23]. It is envisaged to evolve akin to Bali, with a considerable proportion of its tourist attractions situated along the coastlines [24]. The indigenous Sasak ethnic group, constituting 90% of the populace, predominantly adheres to Islam Cederroth (Figure 1).

Furthermore, Lombok is celebrated for its epithet, “the island of a thousand mosques,” reflecting its predominantly Muslim demographic. The island also accommodates a mosaic of multi-ethnic and multi-religious communities, engendering interactions that surpass ethnic and religious delineations [25]. Lombok’s tourism potential is progressively advancing, with

a focus on attracting a larger influx of international tourists, especially from Muslim-majority nations. The government has expeditiously propelled tourism development, earning Lombok notable accolades. In 2015, it was recognized as the World’s Best Halal Honeymoon Destination and the World’s Best Halal Tourism Destination, followed by further honors in 2016 as the World’s Best Halal Honeymoon Destination and the World’s Best Halal Tourism Destination by the World Halal Tourism Destination [26].

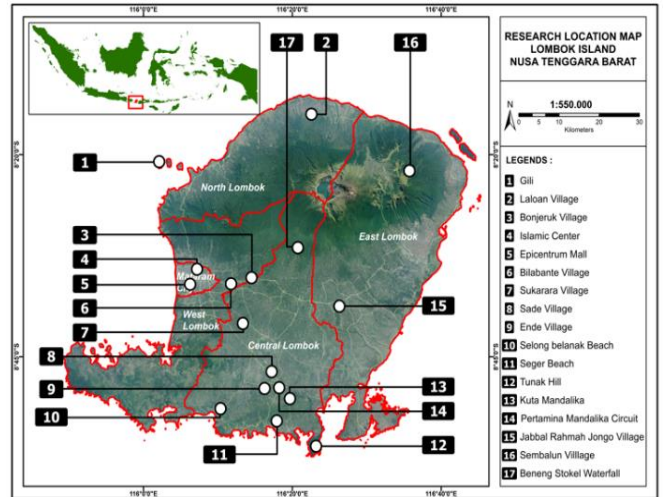


Figure 1. Halal tourism destination in Lombok (Source: Researcher, 2024)

4.2 HOLSAT analysis positive attributes

Table 4 elucidates that 13 out of the 20 advantageous attributes elicit contentment, while the remaining 7 attributes neither engender satisfaction nor dissatisfaction due to their significance values exceeding 0.05. Notably, no attributes lead to dissatisfaction.

In sum, the attributes within the physical product dimension have fostered satisfaction among international Muslim tourists. All attributes in this dimension surpass expectations. Specifically, six of the eight favorable attributes within the physical product dimension are associated with satisfaction among foreign Muslim tourists. Four attributes—namely climatic conditions, unique cultural tourist attractions, professional services, and Muslim-friendly facilities—yield pronounced satisfaction, with mean difference values of 0.84, 0.56, 0.50, and 0.41, respectively. This suggests that Lombok’s climatic conditions, along with its distinctive cultural attractions, professional services, and Muslim-friendly amenities, significantly contribute to a sense of ease and satisfaction among international Muslim tourists [27].

The satisfaction derived from Muslim-friendly tourist attractions has generally met the expectations of international Muslim tourists. However, when analyzed, the mean difference values are relatively modest: 0.36 for marine attractions (such as beaches and sea-related activities) and 0.30 for mountainous attractions (including mountains and waterfalls). This indicates that while these attractions are appreciated, they do not substantially elevate the quality of experience for foreign Muslim tourists (Figure 2).

Table 4. Positive attributes for foreign Muslim tourists

No.	Expectation			Experience			Mean Difference	Sig.
	X	SD	n	X	SD	n		
1	1.26	2.00	352	2.10	1.42	352	0.84	0.00
2	1.45	2.03	351	1.81	1.75	351	0.36	0.00
3	1.39	1.96	352	1.69	1.86	352	0.30	0.01
4	1.20	2.06	352	1.76	1.77	352	0.56	0.00
5	1.53	2.03	352	1.94	1.80	352	0.41	0.00
6	1.48	2.01	352	1.98	1.69	352	0.50	0.00
7	1.41	2.04	352	1.58	1.87	352	0.17	0.22
8	1.38	1.97	352	1.52	1.94	352	0.14	0.28
9	1.15	1.76	352	1.25	1.96	352	0.10	0.42
10	1.58	1.81	352	1.45	2.02	352	-0.13	0.29
11	0.82	1.71	352	1.46	1.67	352	0.64	0.00
12	1.13	1.73	352	1.48	1.73	352	0.35	0.00
13	1.24	1.90	352	1.68	1.88	352	0.44	0.00
14	1.47	2.03	352	1.86	1.79	352	0.39	0.00
15	1.80	1.92	352	2.19	1.70	352	0.39	0.00
16	1.57	1.94	352	1.62	1.89	352	0.05	0.70
17	1.52	1.98	352	1.91	1.83	352	0.39	0.00
18	1.59	2.14	352	2.23	1.81	352	0.64	0.00
19	1.81	1.89	352	1.74	1.94	352	-0.07	0.52
20	1.46	2.10	352	1.48	2.20	352	0.02	0.85

X = Mean attribute; SD = Standard deviation; n = Number of respondents; Mean difference = Comparison of mean expectation and experience; Sig. = Significance value (2-tailed); = Attributes that are not significant (>0.05); = Attributes that cause dissatisfaction.



Figure 2. Benang Stokel waterfall tour in Lombok
(Source: Researcher, 2023)

Within the physical product dimension, two attributes—accessibility and pricing—exhibit significance levels exceeding 0.05. This implies that these attributes do not markedly enhance the quality of experience for international Muslim tourists. The accessibility conditions at Lombok’s halal tourism sites have not fully facilitated the activities of foreign Muslim tourists. Similarly, the pricing aspect, while considered somewhat below the expectations of foreign Muslim tourists, has not significantly impacted overall travel satisfaction [28].

The positive attributes within the overall program dimension have failed to elicit satisfaction, as all attributes display significance values exceeding 0.05. This suggests that the experiences provided by two program dimension features—the originality of cultural events and the curation of activity offerings—did not surpass the expectations of international Muslim tourists. Although the uniqueness of cultural festivals in Lombok aligns with the anticipations of Muslim tourists, it has not delivered an experience that exceeds their expectations. Similarly, the experiences derived from the attributes of curated activity offerings frequently fall short of expectations. This observation underscores that the

program dimension remains inadequate and has not enhanced the quality of travel experiences at Lombok’s halal tourism destinations.

The favorable attributes within the tour package dimension have successfully engendered satisfaction, as the mean experience values for each attribute surpass the mean expectation values. The tour packages available in Lombok are perceived as distinctive and capable of delivering a high-quality experience, with the service provided by tour guides and organizers being notably cordial from the perspective of international Muslim tourists. The tour packages’ uniqueness and the amiable service of tour personnel are characterized by the highest mean difference values of 0.64 and 0.44, respectively. This illustrates that the dimensions of the tour packages positively influence the satisfaction of foreign Muslim tourists.

Overall, the positive attributes within the community dimension have also met the satisfaction criteria of international Muslim tourists. The local community is perceived as welcoming, and foreign Muslim tourists experience pleasure when engaging with residents. This interaction results in experiences that surpass their expectations (Figure 3).



Figure 3. Present cultural tourist attraction in Lombok
(Source: Researcher, 2023)

The majority of advantageous attributes within the destination's Islamic attribute dimension neither elicit satisfaction nor dissatisfaction among international Muslim tourists, as three out of five attributes exhibit significance levels exceeding 0.05. Nevertheless, two attributes—namely the provision of halal food and worship facilities—have successfully engendered satisfaction. These elements represent significant assets for Lombok's halal tourism sector, as Muslim travelers prioritize access to halal food and adequate worship facilities during their journeys (Figure 4).



Figure 4. Group tour at Benang Kelambu waterfall
(Source: Researcher, 2023)



Figure 5. Group tour at Islamic Center Mataram
(Source: Researcher, 2023)

The remaining three positive attributes do not evoke satisfaction or dissatisfaction due to their significance values exceeding 0.05. However, when examined through the lens of mean difference values, some attributes appear to cause discontent. Specifically, the presence of Qibla directions, a Qur'an, and prayer time notifications in hotel rooms seem to fall short of expectations. This suggests that foreign Muslim tourists perceive Lombok's hotels as lacking added value in terms of being Muslim-friendly, aside from the availability of halal food (Figure 5).

4.3 HOLSAT analysis negative attributes

Analogous to the assessment of positive attributes, the satisfaction and dissatisfaction experienced by international Muslim tourists concerning the seven negative attributes of Lombok's halal tourism destinations are evaluated through the mean difference between expectations and experiences using paired sample t-test analysis. Satisfaction concerning negative attributes is indicated when the mean experience value of an attribute is lower than the mean expectation value. Additionally, it is crucial to consider the significance value of the negative attribute; if this value exceeds 0.05, the attribute fails to generate either satisfaction or discontent among tourists [16, 21].

According to Table 5, three of the seven negative attributes may induce satisfaction. The mean experience values for these three attributes are lower than their corresponding mean expectation values. Conversely, four attributes neither elicit satisfaction nor dissatisfaction due to their significance values exceeding 0.05.

The three attributes that have fostered satisfaction among foreign Muslim tourists include the limitations of the internet network, the presence of hawkers, and the availability of destination information. International Muslim tourists report no difficulties in utilizing the internet network, find destination information readily accessible, and do not perceive hawkers as disruptive to their tourism activities.

In contrast, four negative attributes—namely, environmental and toilet cleanliness, the adequacy of toilet facilities, communication barriers with residents, and vigilance regarding pricing—have not significantly affected satisfaction or dissatisfaction levels among foreign Muslim tourists.

Table 5. Negative attributes for foreign Muslim tourists

No.	Expectation			Experience			Mean Difference	Sig.
	X	SD	n	X	SD	n		
21	0.33	2.37	352	-0.49	2.30	352	-0.82	0.00
22	-0.19	2.34	352	-0.44	2.36	352	-0.25	0.09
23	-0.26	2.25	352	-0.54	2.43	352	-0.28	0.03
24	-0.31	2.29	352	-0.34	2.36	352	-0.03	0.85
25	-0.34	2.41	352	-0.86	2.50	352	-0.52	0.00
26	-0.20	2.32	352	-0.39	2.52	352	-0.19	0.18
27	-0.26	2.31	352	-0.04	2.44	352	0.22	0.10

X = Mean attribute; SD = Standard deviation; n = Number of respondents; Mean difference = Comparison of mean expectation and experience; Sig. = Significance value (2-tailed); = Attributes that are not significant (>0.05); = Attributes that cause dissatisfaction.

4.4 Analysis of travelers' expectations and experiences

Empirical observations reveal that the expectations of foreign Muslim tourists regarding the physical product dimension at Lombok destinations are largely met, as evidenced by an average expectation value of 3.64. Following

the experiential process, this dimension has surpassed expectations, achieving an average value of 4. In contrast, the program dimension demonstrates that the expectations of foreign Muslim tourists are adequately fulfilled, with an average value of 3.7 both before and after the experience process. This indicates that the program dimension aligns with

the anticipated standards.

The tour package dimension indicates that foreign Muslim tourists' expectations are adequately met, with an average expectation value of 3.53. After the experiential process, the tourism product dimension surpasses these expectations, achieving an average value of 3.8. Similarly, the community dimension reveals that the initial expectations of foreign Muslim tourists are well accommodated, with an average value of 3.8. Following their experiences, the community dimension exceeds these expectations, culminating in an average value of 4 (Figure 6).



Figure 6. Tourists engaging in Lombok's cultural attractions (Source: Researcher, 2023)

The dimension of destination Islamic attributes reveals that foreign Muslim tourists' expectations are reasonably met, with an average expectation value of 3.8. Following the experiential process, this dimension aligns closely with expectations, achieving an average value of 3.9. Conversely, the negative attribute dimension indicates that foreign Muslim tourists assign an average expectation value of 3.1, suggesting that these negative aspects diminish the appeal of Lombok's destinations. After experiencing the conditions, the average rating rises to 3.2, reflecting that the actual conditions fall short of expectations. This discrepancy highlights areas for further examination and improvement (Table 6).

Table 6. Expectations and experiences of foreign Muslim tourists visiting Lombok

No.	Dimensions	Expectation	Experience	n
1	Physical Products	3.7	4	352
2	Programs	3.7	3.7	352
3	Tour Package	3.53	3.8	352
4	Society	3.8	4	352
5	Destination Islamic Attributes	3.8	3.9	352
6	Negative Attributes	3.1	3.2	352

This study on Muslim visitor satisfaction evaluates 27 attributes of Lombok's halal tourism destinations. According to the HOLSAT analysis, these attributes are categorized into two groups: 20 positive attributes and 7 negative attributes [16, 21]. Positive attributes are those that enhance the destination's appeal, whereas negative attributes detract from it. The HOLSAT analysis was administered to foreign Muslim tourist respondents.

To gauge the level of satisfaction among Muslim visitors using HOLSAT, paired sample t-test analysis is employed to compare the means of expectations and actual travel experiences across the three respondent categories. The resultant mean difference serves as a metric for evaluating the satisfaction or dissatisfaction of Muslim tourists (Figure 7).



Figure 7. Social tour package to Islamic Boarding School (Source: Researcher, 2023)

5. DISCUSSION

The findings of this study underscore the profound implications of foreign Muslim tourists' satisfaction levels at Lombok's halal tourism destinations for the advancement of sustainable tourism. A salient discovery is the pronounced divergence between tourists' expectations and their actual experiences concerning specific attributes at the destination. Discontent with particular facets, such as accessibility and environmental cleanliness, indicates that these aspects require attention to elevate the quality of the tourist experience. Enhancing these attributes will not only augment tourist satisfaction but also bolster efforts to conserve the environment—a fundamental component of sustainable tourism.

Furthermore, the study elucidates that physical and recreational attributes integral to halal tourism experiences exert a significant influence on tourist satisfaction. Key attributes, such as sufficient worship facilities, the availability of halal cuisine, and a broad array of Muslim-friendly activities, are pivotal in determining the success of halal tourism destinations. These findings imply that destination managers must ensure that the provided facilities and services not only adhere to halal standards but also deliver high-caliber recreational experiences. Consequently, halal tourism can be exemplified as a paradigm of sustainable tourism that caters to the specific needs of Muslim travelers while concurrently upholding environmental and cultural sustainability.

Moreover, the findings of this investigation underscore the pivotal role of local community engagement in the stewardship of halal tourism destinations. The elevated levels of tourist satisfaction with interactions involving the local populace signify that the community is instrumental in crafting authentic and gratifying tourism experiences. Augmenting the involvement of local communities in destination management will not only amplify tourist contentment but also bolster the social and economic viability of the local populace. Proactive community participation in sustainable tourism can foster employment opportunities, enhance well-being, and safeguard local cultural heritage.

Nevertheless, the study also uncovers that certain attributes of halal tourism destinations remain inadequate in fulfilling tourist expectations. Specifically, elements related to the distinctiveness of cultural programs and the curation of tourism activities have yet to meet the anticipations of Muslim tourists. This highlights a pressing need for innovation and refinement in the delivery of tourism programs that are captivating and congruent with the needs and expectations of tourists. Such innovation is essential to ensure that halal tourism destinations maintain their competitive edge in the global arena and continue to allure Muslim travelers, thereby advancing the goals of sustainable tourism.

Conversely, the dimension of environmental sustainability warrants increased focus on the stewardship of halal tourism destinations. The research findings elucidate that deficiencies in cleanliness and inadequacies in public amenities can undermine tourist satisfaction. Hence, destination managers must prioritize environmental stewardship initiatives, such as efficacious waste management systems, the establishment of eco-friendly facilities, and the promotion of environmental education for visitors. Such measures will foster the development of tourism that is not merely economically advantageous but also preserves ecological and natural heritage for forthcoming generations.

Ultimately, this research accentuates the necessity for a collaborative approach among government bodies, destination managers, and local communities to realize sustainable tourism in Lombok. Governmental support in the form of robust policy frameworks is essential, while destination managers should concentrate on augmenting the quality of halal tourism services and infrastructure. Concurrently, local communities must be actively engaged in all facets of destination management. Through cohesive collaboration among these stakeholders, halal tourism in Lombok can advance into a paradigm of sustainable tourism that harmonizes visitor expectations, environmental conservation, and the welfare of the local populace.

6. CONCLUSIONS

Based on the research findings and the analysis of Muslim tourists' expectations and experiences at Lombok's halal tourism destinations, it can be concluded that the demographic profile of Muslim tourists visiting Lombok is predominantly comprised of international travelers, particularly from Malaysia and Saudi Arabia. The study delineates that the expectations of Muslim tourists in Lombok span from scores of 3.47 to 3.8 for positive attributes and 3.0 for negative attributes, with the highest expectations centered around the dimension of Islamic destination attributes and the lowest in the tour package dimension. Tourist experiences at Lombok's halal destinations range from 3.6 to 4.0 for positive features and 3.1 for negative attributes, with the most favorable experiences reported in the community dimension and the least in the tourism program dimension. Generally, positive attributes within the physical product, tour package, and community dimensions have engendered satisfaction, whereas attributes about cultural programs and activity packages have fallen short of generating satisfaction. The Islamic attributes of the destination, in aggregate, do not elicit significant levels of satisfaction or dissatisfaction among Muslim tourists.

The findings of this study provide substantial theoretical and practical contributions to the domain of sustainable

tourism. Theoretically, this research augments the body of knowledge regarding Muslim tourist satisfaction by utilizing the HOLSAT framework, which enables a nuanced examination of how Muslim tourists' expectations and experiences influence their contentment. This study elucidates pivotal factors contributing to satisfaction at halal tourism destinations, such as the role of local communities and the accessibility of halal food. Practically, these insights serve as a valuable resource for halal tourism destination managers, guiding the enhancement of service quality and infrastructure, thereby fostering the evolution of more inclusive and sustainable tourism practices.

Nevertheless, this study is not without its constraints, notably its focus on a singular destination and its emphasis on Muslim tourists from specific nations. Future research should therefore aim to expand the geographical and demographic scope and investigate additional variables that might affect Muslim tourist satisfaction across diverse cultural and religious contexts. Such an approach would facilitate a more comprehensive understanding of the factors influencing Muslim tourist satisfaction across various destinations, thereby advancing the development of halal tourism in the future.

ACKNOWLEDGMENT

This article is dedicated to the development of Halal tourism in Lombok. Thank you to Politeknik Pariwisata Lombok for giving us the support and opportunity to complete this research. Appreciation to the Nusa Tenggara Barat provincial government, associations, industry, local communities and Muslim tourists visiting Lombok who have taken the time to become respondents and help provide responses to this research.

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