Antecedents of e-WOM and Revisit Intention in Sharia Hotels: Application of Social Exchange Theory

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Abstract

Revisit intention is one of the most important factors in determining a hotel's long-term success, as well as the spread of positive feedback by guests through electronic word-of-mouth (e-WOM). Sharia-compliant hotels, in comparison to conventional ones, face limitations in number and require substantial development. Hence, the primary objective of this study is to examine the factors that influence the creation of eWOM and the intention of guests to revisit, considering the direct, indirect, and moderating influence of guests' religiosity levels. This study was conducted by distributing questionnaires to 312 respondents, employing the Structural Equation Model- Partial Least Square (PLS-SEM) method for data analysis. The results of this study provide insight into the significant influence of guests' religious levels in Sharia-compliant hotels on their intention to revisit, directly or indirectly. These findings have significant implications for understanding the essential determinants for attracting returning guests and fostering the more effective growth of Sharia-compliant hotels in Indonesia, contributing to both theoretical insights and practical applications.

Keywords: *e-WOM, religiosity, revisit intention, Sharia-compliant hotel, social exchange theory*

INTRODUCTION

According to the Mastercard Crescentrating Global Muslim Travel Index (GMTI) 2022, there will be 230 million Muslim travelers around the world by 2028. In addition, a rise in Muslim tourism expenditures of US$ 225 billion globally is predicted (GMTI, 2022). This is anticipated following a rising number of tours in 2022, which creates prospects for the growth of halal tourism, particularly in Muslim countries. Indonesia is the country

with the largest Muslim population in the world (World Population Review, 2022). Despite having the world's largest Muslim population, Indonesia is placed second among the world's top halal tourist destinations, according to the Global Muslim Travel Index (GMTI, 2022). In addition, halal tourism in Indonesia is one of the priority programs of the Ministry of Tourism (Noviantoro & Zurohman, 2020). Sharia hotels are one of the halal tourism industries in Indonesia that is currently undergoing development. According to the Regional Muslim-Friendly Tourism Development Report, only 53 Sharia hotels in Indonesia are dispersed across many provinces (Komite Nasional Ekonomi dan Keuangan Syariah [KNEKS], 2020). As of 2021, the Central Bureau of Statistics has documented 27,607 hotels in the Indonesian province that meet the criteria for star hotels and other accommodations. This indicates that there are still a greater number of non-Sharia hotels operating in Indonesia. Therefore, the development of Sharia hotels can be an excellent opportunity to boost halal tourism in Indonesia.

To develop hotels in general, hotels can aim to increase the number of new and returning guests (Abubakar et al., 2017). One of the most researched concepts to anticipate the long-term performance of a business is the existing customer's revisit intention (Sulaiman et al., 2022; Yu et al., 2021). According to Shoemaker and Lewis (1999), it is less expensive to retain existing customers rather than to recruit new ones. Other than that, the intention to create electronic word-of-mouth (eWOM) is another key behavioral intention to highlight. The establishment of eWOM is crucial since it can significantly influence the decisions of other customers (Filieri & McLeay, 2014; Litvin et al., 2018; Rasoolimanesh et al., 2021); it has developed into one of the most effective forms of marketing in the hospitality business (Lee et al., 2021).

Both of the customers' behavioral intentions are shaped by their level of satisfaction (Chen et al., 2021; Um et al., 2006; Vassiliadis et al., 2021). According to certain reports, satisfaction is one factor influencing tourists' behavioral intentions concerning halal tourism (Abror et al., 2021; Chen et al., 2021; Pang, 2021; Vassiliadis et al., 2021). Moreover, customer engagement is closely connected to customer satisfaction (Abror et al., 2021; Harrigan et al., 2017; So et al., 2014). Nonetheless, as time passes, customer engagement may be evaluated directly and online via digital. Customers are increasingly relying on evaluations and engagement from other customers online, especially on social media platforms (Kim et al., 2020; Zhang et al., 2018).

In the case of Sharia hotels, a guest's satisfaction and interest can be tied to how well Islamic religious law is applied to hotel services and how religious the guest is (Abror et al., 2021). Apart from being an antecedent, Abror et al. (2021) have identified the role of religiosity in mediating the relationship between satisfaction, customer engagement, and Muslim-friendly tourism and the intention to develop WOM, as well as the importance of religiosity as a moderator between these relationships with social exchange theory. However, Abror et al. (2021) have not explored Sharia hotels specifically. In the meantime, Sharia hotels are one of the parts of halal tourism that have long served guests. Therefore, it is necessary to further research the factors that influence guests' selection of Sharia hotels. Regarding the relationship between the religiosity of Sharia hotel guests and their plans to stay, Sharia hotels prioritize Islamic religious law, which is directly related to religious aspects. Moreover, because Indonesians are very religious (Tamir et al., 2020), it is essential to investigate the effect of religiosity on their behavior.

This research utilizes the social exchange theory model of Abror et al. (2021) who have not explored specifics in Sharia hotels, and Sulaiman et al. (2022) who have not examined other antecedents of revisit intention in Sharia hotels, by investigating the direct, mediating, and moderating effect of religiosity as indicated above. This study aims to examine more into the antecedents that influence the intention to revisit and the creation of eWOM among guests who have stayed at Sharia hotels in Indonesia, with their religiosity as a role. This is intended to aid the development of halal tourism in Indonesia and other countries with halal tourism as well as those who want to enter the halal tourism industry, particularly Sharia hotels.

LITERATURE REVIEW

Sharia-Compliant Hotel

Sharia hotels are also commonly referred to as Sharia-compliant hotels, indicating that these hotels provide products and services that adhere to Islamic religious law in their entire operation (Saad & Ali, 2014; Suci et al., 2021). Theoretically, the criteria of Sharia hotels have been discussed in light of the Qur'an and Hadith. Sharia-compliant hotels offer facilities, food, and employee provisions that differ from those of regular hotels (Jeaheng et

al., 2020). Sulaiman et al. (2022) have classified the attributes of hotels that adhere to Sharia law as halal food and beverages, facilities, operations, and interior design. This research will use these four attributes as dimensions of Sharia-compliant hotels as a standard for the performance of Sharia hotels where guests stay.

Religiosity

Individuals' religiosity, as reflected in their attitudes and actions toward others and larger groups, represents the concept of religiosity (Shyan Fam et al., 2004, p. 20). In Islam, many theories of religiosity are applied to academic courses. The theories are intrinsic and extrinsic (Arli & Lasmono, 2015), beliefs and practices that modify the pillars of faith in Islam (Eid & El-Gohary, 2015), and a religious commitment that demonstrates how individuals can adhere to the values advocated by religion, which are then practiced in daily life (Worthington et al., 2003). In the context of this study, the term "religiosity" refers to the commitment-based religiousness of an individual. This is due to the fact that an individual's degree of religiosity can be determined based on their appraisal and perspective of the relationship between the world and religious principles. Thus, a commitment is made that applies to all of life's decisions (Worthington et al., 2003).

Online Customer Engagement

Customers form a variety of online activities and behaviors that constitute online engagement. Contributing to content creation, participating in online forums, looking for and utilizing content provided by other customers, spreading word-of-mouth online, and marketing on social media are a few examples (Cabiddu et al., 2014; Chan & Guillet, 2011; Kim et al., 2020; Park & Allen, 2013). In social media, customers' online engagement can be quantified based on their actions using their accounts, including commenting, subscribing, sharing, sharing, liking, and posting (Jayasingh, 2019). It is anticipated that the interaction will draw additional prospective customers and increase awareness about Sharia hotels.

Customer Satisfaction

Consumer satisfaction is described as an emotional reaction to the act of consuming (Vassiliadis et al., 2021) and is regarded as a subjective judgement generated following the consumer's selection cognitively (Day, 1984). Due to the fact that the brand or company will offer clients unique experiences that may differ from other consumers, particularly in the hospitality industry, which is influenced by many factors, satisfaction evaluation becomes subjective.

e-WOM

eWOM is an extension of word of mouth (WOM), which is verbal communication between individuals involved with a brand, product, or service (Arndt, 1967). With the evolution of time, WOM has evolved into eWOM. eWOM has altered consumption patterns, particularly in the current digital era (Liu et al., 2021). This is essential for all goods and services, including Sharia-compliant hotels. This is because eWOM can influence the future decisions of other customers.

Revisit Intention

In the hospitality industry, customer retention, often known as the intentions to revisit, is essential (Han & Hyun, 2017). The customer's intent to revisit is influenced by a number of factors. Guests who have stayed at a hotel may intend to return, or they may not. The post-purchase experience and the transactional experience of the guest, such as staying at the hotel, both contribute to the formation of the intention.

Religiosity and Sharia-compliant Hotel

Religiosity has been researched as a factor influencing hotel stay decisions based on the compatibility of Islamic religious law (Jayanti & Iriani, 2020; Jeaheng et al., 2020). In relation to this, Ariffin et al. (2016) asserted that the religiosity a person feels can influence and contribute to subsequent behavior. According to Akhtar et al. (2020), Muslim customers should choose halal restaurants, the choice of which is impacted by the customers' perceived religiosity. Nonetheless, if a Muslim consumer lacks a strong religious commitment, he or she will not be compelled to visit a halal

restaurant. This can be modified for hotels that adhere to Sharia law. Rice and Al-Mossawi (2002) stated that customers with a strong sense of religiosity and Islamic religious identity will be attracted to products that follow Islamic law. Thus:

H1: Religiosity has a positive effect on customer behavior towards Sharia-compliant hotels.

Religiosity and Online Guest Engagement

Religiosity has a profound impact on an individual's characteristics, which then become an essential driving factor for their existence (Delener, 1994). Multiple studies have revealed that religiosity plays a significant role in consumer behavior in the future. It is even cited as a significant factor that has a beneficial impact on socio-cultural tourism (Zamani-Farahani & Musa, 2012). Additionally, it becomes a societal force that can influence human behavior (Eid & El-Gohary, 2015). Abror et al. (2021) discovered that religiosity was substantially associated with guest engagement among halal tourist customers. In addition, Shah et al. (2019) discovered that religiosity influences customer engagement on social media, which can be classified as online customer engagement. Therefore, the formed hypothesis is:

H2: Religiosity has a positive effect on online customer engagement in Sharia hotels.

Religiosity and Customer Satisfaction

Abror et al. (2021) discovered a significant correlation between religiosity and customer satisfaction, in addition to its relationship with customer engagement. Previous studies by Battour et al. (2018), Eid and El-Gohary (2015), and Abror et al. (2019) also support this relationship. According to Abror et al. (2021), religious motivation is related to a consumer's religiosity, which influences their behavior. In halal tourism, a tourist's religiosity can influence his or her level of satisfaction while evaluating the completeness of Islamic religious law at the destination. This also applies to Sharia hotels that apply Islamic religious law to their entire operations and services. Therefore, the formed hypothesis is:

H3: Religiosity has a positive effect on customer satisfaction in Sharia hotels.

Religiosity, Sharia-compliant Hotel, and e-WOM

Previous studies have proven that halal tourism affects word-of-mouth (WOM) (Abror et al., 2021; Akhtar et al., 2020; Amelia & Wardi, 2020). Nevertheless, due to digital developments, many customers have created eWOM, particularly in the travel and hospitality industries. Ye et al. (2009) found that positive eWOM might significantly increase the number of hotel bookings. This can be applied to Sharia hotels with attributes that adhere to Islamic religious law. According to Yen and Tang (2019), the performance of hotel attributes and guest experience can influence eWOM behavior. Thus, the following hypothesis is formed:

H4: Sharia-compliant hotels have a mediating effect on the relationship between religiosity and eWOM.

Religiosity, Online Customer Engagement, and e-WOM

Another antecedent of eWOM in this research is customer engagement, where direct and online customer engagement was found to affect eWOM (Kanje et al., 2020; Zhao et al., 2016). Wang and Kubickova (2017) have researched and discovered that the number of eWOM distributed on social media is related to the amount of online social media users. Therefore, the formed hypothesis is:

H5: Online customer engagement has a mediating effect on the relationship between religiosity and eWOM.

Religiosity, Customer Satisfaction, and e-WOM

The level of customer satisfaction with halal tourism was also significantly correlated with WOM (Abror et al., 2021). In comparison, Ahmad and Omar (2019) have previously highlighted consumer satisfaction based on past experiences, which will influence future expectations and behaviors. This is consistent with the findings of Cantallops and Salvi (2014), who discovered that one of the factors in the creation of eWOM is the guests satisfaction who have stayed in hotels that may be used to Sharia-based hotels. Therefore, the formed hypothesis is:

H6: Customer satisfaction has a mediating effect on the relationship between religiosity and eWOM.

Religiosity, Sharia-compliant Hotel, and Revisit Intention

Sulaiman et al. (2022) examined how Sharia hotel attributes such as halal food and beverages, Sharia-compliant facilities, Sharia-compliant operations, and Sharia-compliant interior design influence revisit intentions. This is supported by Essoo and Dibb (2004) and Jamal and Sharifuddin (2015), who show that a person's religion affects how he or she makes decisions. In this instance, the compatibility of Sharia hotel attributes is associated with Islam and is predicted to influence behavioral intentions, including the intention to revisit the hotel. Therefore, the formed hypothesis is:

H7: Sharia-compliant hotel has a mediating effect on the relationship between religiosity and revisit intention.

Religiosity, Online Customer Engagement, and Revisit Intention

Ahsanah and Artanti (2021), Loureiro and Sarmento (2019), and Alrawadieh et al. (2019) discovered that customer engagement had a positive effect on their intention to revisit. This can be applied to Sharia hotels, where the engagement formed can indicate that consumers have an attachment to Sharia hotels and have the possibility to revisit them due to the hotel's compatibility with Muslim customers' values. Therefore, the formed hypothesis is:

H8: Online customer engagement has a mediating effect on the relationship between religiosity and revisit intention.

Religiosity, Customer Satisfaction, and Revisit Intention

The connection between hotel guest satisfaction and customer loyalty is strong (Tajeddini et al., 2022). It can influence their intention to revisit (Um et al., 2006; Vassiliadis et al., 2021). This is supported by prior research, such as that of Lee and Beeler (2009), which shows that customers with high levels of satisfaction are more likely to revisit or purchase in the future. In Sharia hotels, customer satisfaction is also predicted to influence the intention to revisit. This may be related to the religiously-based satisfaction formed in Sharia hotels. Therefore, the formed hypothesis is:

H9: Customer satisfaction has a mediating effect on the relationship between religiosity and revisit intention.

Moderator Effect of Religiosity

Researchers have looked at how religiosity affects different relationships, including the relationship between halal tourism and satisfaction (Abror et al., 2019, 2021) and the one between customer perceived value and satisfaction (Eid & El-Gohary, 2015). According to the research of Abror et al. (2021), tourists with a strong sense of religiosity will have a greater evaluation and understanding of halal tourism, which can influence their level of satisfaction. This is also connected to the close relationship that exists between customer engagement and customer satisfaction. However, Abror et al. (2021) discovered that the relationship between consumer engagement and satisfaction was not significantly influenced by a person's religious beliefs. There is a possibility that religiosity has a moderating effect on the relationship; even though this is investigated in the context of halal tourism, it may not necessarily lead to the same results in Sharia-compliant hotels. In addition, Sulaiman et al. (2022) examined how religion moderates the relationship between Sharia-compliant hotels and intentions to revisit. The attributes of hotels that adhere to Sharia are translated into four dimensions. Sulaiman et al. (2022) discovered that religiosity moderated the effect of Sharia-compliant hotel facilities and interior design on the intention to revisit.

Meanwhile, operations and halal food and beverages have little effect on the religiosity of customers. According to the level of religiosity of customers, Sharia-compliant hotels contain a number of essential features. In addition, the role of religiosity as a moderator has been the subject of a number of prior studies and is acknowledged to have a substantial impact (Akhtar et al., 2020; Muslichah et al., 2019; Wisker, 2021). Therefore, the formed hypotheses are:

H10: Religiosity significantly moderates the relationship between performance assessments of Sharia-compliant hotels and satisfaction.

H11: Religiosity has a moderating effect on the relationship between online customer engagement and satisfaction in Sharia-compliant hotels.

H12: Religiosity significantly moderates the relationship between Sharia-compliant hotels and revisit intention.

RESEARCH METHOD

The population consisted of hotel guests who live in Indonesia, and the sample was selected using purposive sampling with non-probability sampling and a number of criteria to select respondents who are representative of the population. The sample consisted of 312 respondents who have stayed in Sharia hotels, utilize social media, are between the ages of 18 and 41, and are Muslim. Partial Least Squares Path Modeling (PLS-SEM) was used to analyze the data with the support of the statistical program SmartPLS 3.2.9.

This research implemented all variables into a single questionnaire. Six variables were analyzed: religiosity, Sharia-compliant hotel, online customer engagement, customer satisfaction, eWOM, and revisit intention. Sharia-compliant hotel consisted of four dimensions: halal food and beverages, Sharia-compliant facilities, Sharia-compliant operation, and Sharia-compliant interior design. The instruments utilized in this study questionnaire are as follows:

Table 1: Questionnaire Items and References

No	Research Variables	Items	References
1	Religiosity	10	Worthington (2003)
2	Sharia-compliant hotel		
	Halal food & beverages	4	Sulaiman *et al.* (2021)
	Sharia-compliant facilities	9	Sulaiman *et al.* (2021)
	Sharia-compliant operation	3	Sulaiman *et al.* (2021)
	Sharia-compliant interior design	4	Sulaiman *et al.* (2021)
3	Online customer engagement	5	Jayasingh (2019)
4	Customer satisfaction	3	Abror *et al.* (2020)
5	eWOM	4	Rasoolimanesh *et al.* (2019)
6	Revisit intention	5	Sulaiman *et al.* (2021) dan Rather (2021)

Source: Processed Data, 2023

RESULTS

After completing the pre-test, the research questionnaire removed two items from the religiosity construct and one item from the halal food and beverages construct because they had a loading factor value of less than 0.4, which was the interpretative cutoff threshold (Stevens, 1992). Therefore, the main test questionnaire consists of 44 questions that were distributed

via Google Forms to 312 respondents. The characteristics of responders are outlined in the table below.

Table 2: Respondent's Characteristics

Characteristics	Total	Percentage
Gender		
• Male	172	55%
• Female	140	45%
Total	312	100%
Age		
• 18-24 years old	60	19.2%
• 25-34 years old	202	64.7%
• 35-41 years old	50	16%
Total	312	100%
Location/Domicile		
• DKI Jakarta	41	13.1%
• West Java	115	36%
• Center Java	75	24%
• East Java	44	14.1%
• North Sumatera	6	1.9%
• West Sumatera	1	0.3%
• South Sumatera	11	3.5%
• Riau	3	1%
• Jambi	2	0.6%
• Bengkulu	1	0.3%
• South Sulawesi	3	1%
• North Maluku	1	0.3%
• West Kalimantan	1	0.3%
• South Kalimantan	8	2.6%
Total	312	100%
Income		
• < IDR 4.500.000	119	38.1%
• IDR 4.500.000 - IDR 20.000.000	179	57.4%
• IDR 20.000.000 - IDR 40.000.000	14	4.5%
Total	312	100%
Education level		
• Junior high school	9	2.9%
• Senior high school	116	37.2%
• Associate Degree (Diploma)	51	16.3%
• Undergraduate Degree (S1)	128	41%
• Graduate Degree (S2)	8	2.8%
Total	312	100%

Occupation		
● Private employees	119	38.1%
● Government employees	22	7.1%
● Self-employed	118	37.8%
● Expert/Professional	13	4.2%
● Student	7	2.2%
● Does not work	27	8.7%
● Freelance	6	1.9%
Total	312	100%

Source: Processed Data, 2023

In addition to the profiles of the respondents, data on the Sharia-compliant hotels where they stayed will be summarized. Following is a list of Sharia-compliant hotels evaluated by respondents according to their location:

Table 3: Lists of Sharia Hotel Locations

No	Sharia Hotel Locations	Total	Percentage
1	DKI Jakarta	74	23.7%
2	West Java	103	33%
3	Central Java	108	34.6%
4	East Java	8	2.6%
5	South Kalimantan	6	1.9%
6	North Sumatera	3	1%
7	South Sumatera	2	0.6%
8	South Sulawesi	6	1.9%
9	North Maluku	1	0.3%
10	Riau	1	0.3%

Source: Processed Data, 2023

Measurement Model Evaluation (*Outer Model*)

Validity and Reliability Test

The outer model was assessed by examining the validity and reliability of all measurement instruments. Using internal consistency, convergent validity, and discriminant validity, this examination was undertaken to determine validity and reliability. In this test, the AVE value for religiosity and Sharia-compliant facilities is less than 0.5. In the meantime, five items from religiosity and three items from Sharia-compliant facilities had outer loadings of less than 0.70. Then, item removal was carried out in accordance with Hair et al. (2022). If the item has a value between 0.4 and 0.7, it is possible to remove it if its removal increases the AVE or CR value. Based on this theory, one item from the religiosity variable (RE) and two items from

the Sharia-compliant facilities variable (FAC) are removed one by one based on the lowest outer loadings value, which is found by looking at how values make a difference. The subsequent results are presented in Table 4.

Table 4: Test of Validity and Reliability

Variable	Indicator	Loading Factor	Cronbach's Alpha	CR	AVE
Religiosity (RE)	I make financial contributions to my religious organization. (example: alms/donation/*zakat/infaq*)	0.676	0.835	0.879	0.504
	I always study Islam to increase my faith.	0.746			
	Religion is very important to me because it answers many questions about the meaning of life.	0.618			
	My religious beliefs are the foundational root of my entire approach to life.	0.676			
	I spend a lot of time thinking and doing personal reflection according to the teachings of Islam.	0.646			
	I enjoy participating in my religious group.	0.782			
	I am always informed and participate in local religious groups. (example: complex study; study group)	0.805			
Sharia-compliant hotel (SCH) *Halal food & beverages*	I believe this hotel serves a variety of halal food.	0.859	0.738	0.851	0.657
	I believe this hotel provides a variety of non-alcoholic drinks.	0.698			
	I believe this hotel's food safety, hygiene, and sanitation comply with halal regulations (*Halalan & Toyyiban*: allowed and halal, healthy, safe, nutritious, and quality).	0.863			

Sharia-compliant facilities	I believe this hotel separates floors for single men, single women, and families.	0.674	0.868	0.895	0.547
	I believe this hotel provides the Qur'an, prayer rugs, and the direction of Qibla in the bedroom.	0.727			
	I believe this hotel provides a spacious bedroom for Muslim guests to pray.	0.709			
	I believe this hotel provides a prayer room in the public area of the hotel.	0.747			
	I believe this hotel provides information of a religious nature, such as the nearest mosque or prayer times.	0.838			
	I believe this hotel provides separate facilities for men and women, such as a swimming pool, spa, and gym, or gives different times to use the facilities.	0.756			
	I believe this hotel sells halal products.	0.714			
Sharia-compliant operation	I believe this hotel greets Muslim guests with Islamic greetings (*Assalamualaikum*).	0.826	0.807	0.886	0.722
	I believe the employees at this hotel are predominantly Muslim and dress according to Islamic religious law.	0.897			
	I believe this hotel requires couples to show a sign of marriage.	0.824			
Sharia-compliant interior design	I believe this hotel provides a meeting room that divides men's and women's seats separately.	0.806	0.858	0.904	0.701
	I believe this hotel has rooms and public area decorations that do not depict the true forms of humans and animals.	0.869			
	I believe this hotel positioned the bed so that it does not face the Qibla.	0.818			
	I believe this hotel positions the toilet not face the Qibla.	0.855			

Online customer engagement (CE)	I read the post about this hotel on social media.	0.749	0.896	0.923	0.708
	I express my reaction to posts and comments regarding this hotel by using buttons on social media.	0.831			
	I engage in conversations regarding this hotel on social media (for example, commenting, asking, and answering questions).	0.899			
	I share social media posts related to this hotel on my social media accounts (for example, video/audio/image/ text).	0.878			
	I uploaded a new post regarding this hotel on social media.	0.841			
Customer satisfaction (SA)	I am satisfied with the Islamic facilities provided at this hotel.	0.896	0.877	0.925	0.804
	I am satisfied with all the halal provided at this hotel.	0.927			
	I am satisfied with the Islamic morality applied in this hotel.	0.866			
eWOM (EW)	I will spread good things about this hotel on social media.	0.880	0.921	0.944	0.809
	I share information with others online, then I can tell others about my positive experiences.	0.913			
	I will say positive things about this hotel through my social media.	0.927			
	When asked online, I will say good things about this hotel.	0.876			
Revisit intention (RI)	I will likely stay at this hotel again.	0.862	0.894	0.922	0.704
	I think I will return to this hotel in the near future.	0.762			
	I would love to come to this hotel again.	0.833			
	I will prioritize this Sharia hotel as my first choice to stay in compared to other hotels.	0.836			
	I will stay at this Sharia hotel again for my next visit.	0.896			

Source: data processed by SmartPLS 3

According to table 4, each variable's indicator has a loading factor value greater than 0.7 and an Average Variance Extracted (AVE) value greater than 0.5. In addition, all variables have a high level of reliability, as measured by Cronbach's Alpha > 0.70 and Composite Reliability > 0.70. Consequently, all constructs can be considered valid and reliable.

Structural Model Evaluation (*Inner Model*)

The following results of the inner model are based on the R-square value of all dependent variables.

Table 5 : R-Square

Variable	R-Square	R-Square Adjusted
Sharia-compliant hotel	0.337	0.335
Halal food & beverages	0.651	0.650
Sharia-compliant facilities	0.910	0.910
Sharia-compliant operation	0.715	0.714
Sharia-compliant interior design	0.807	0.806
Online customer engagement	0.375	0.371
Customer satisfaction	0.626	0.620
eWOM	0.536	0.531
Revisit intention	0,605	0.599

Source: data processed by SmartPLS 3

The R-Square value for the endogenous variable in Table 5 varies between 0.335 to 0.910. This shows that the R-Square value in the structural model can be categorized as moderate to substantial, but most of the values fall into the substantial category.

Hypothesis Testing Results

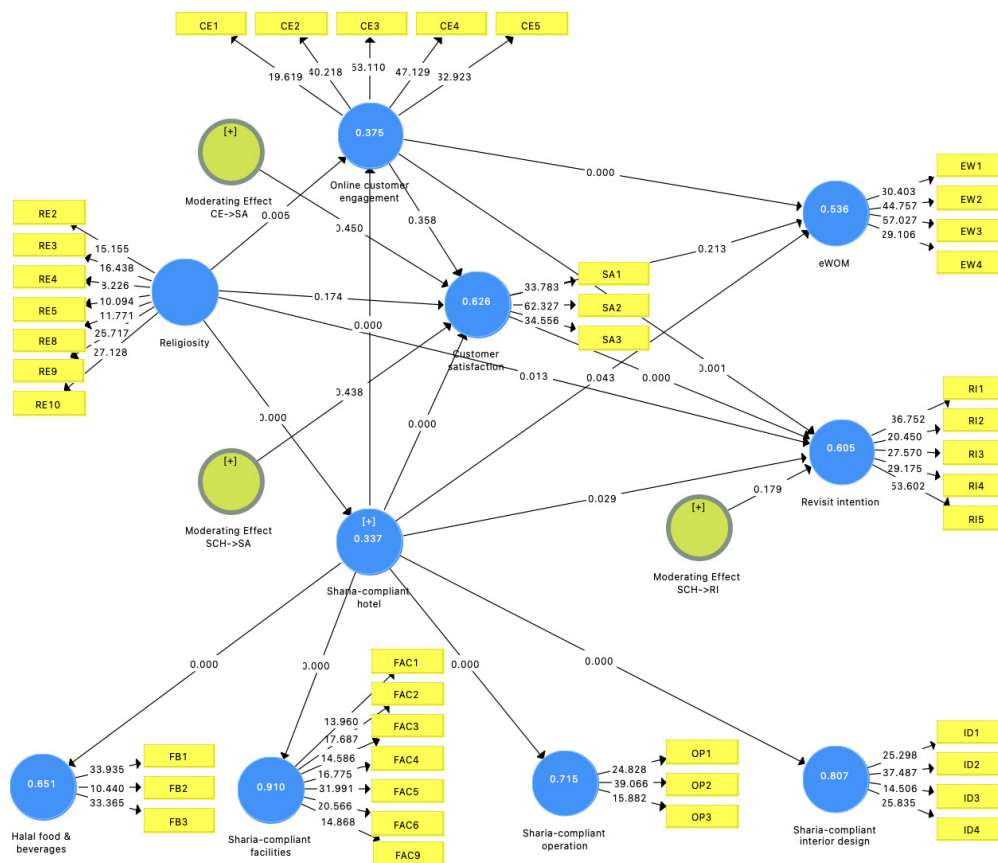Using the PLS-SEM approach, the Path Coefficient test is as follows:

Figure 1: Path Coefficient Diagram

Hence, the direct, indirect, and moderating effect are tested as follows:

Table 6: Path Coefficient Result (Direct Effect)

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/ STDEV|)	P Values
H1. RE -> SCH	0,581	0,587	0,076	2,574	**0,000***
H2. RE -> CE	0,194	0,199	0,077	2,546	**0,005***
H3. RE -> SA	0,065	0,059	0,069	0,940	**0,174[ns]**

*p<0.05; ns: Not Significant

Source: data processed by SmartPLS 3

Table 7 : Indirect Effect Result

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
H4. RE -> SCH -> EW	0,138	0,144	0,082	1,682	**0,046***
H5. RE -> CE -> EW	0,100	0,101	0,043	2,307	**0,011***
H6. RE -> SA -> EW	0,005	0,006	0,010	0,453	**0,325**^{ns}
H7. RE -> SCH -> RI	0,127	0,126	0,070	1,816	**0,035***
H8. RE -> CE -> RI	0,044	0,047	0,025	1,756	**0,040***
H9. RE -> SA -> RI	0,023	0,022	0,027	0,868	**0,193**^{ns}

*p<0.05; ns: Not Significant

Source: data processed by SmartPLS 3

Table 8: Moderating Effect Result

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
H10. RE to SCH->SA	-0,009	-0,021	0,060	0,156	**0,438**^{ns}
H11. RE to CE->SA	-0,010	-0,009	0,079	0,125	**0,450**^{ns}
H12. RE to SCH->RI	0,045	0,040	0,049	0,921	**0,179**^{ns}

*p<0.05; ns: Not Significant

Source: data processed by SmartPLS 3

According to Table 6, religiosity is an antecedent of Sharia-compliant hotels (H1) and online consumer engagement (H2). However, religiosity has not significantly affected customer satisfaction (H3). Sharia-compliant hotels and online customer engagement considerably mediate the relationship between religiosity and eWOM, as well as religiosity and revisit intention, as seen in Table 7. (H4, H5, H7, and H8). However, customer satisfaction does not mediate the effect significantly (H6 and H9).

Furthermore, all of the moderating effects of religiosity are insignificant (H10, H11, and H12).

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DISCUSSION

According to the results, religiosity influences the intent to create eWOM and revisit intentions to Sharia hotels. In this study, a high religiosity level directly affects the performance of Sharia-compliant hotel attributes. This validates assumptions found by Abror et al. (2021) and indicates that customers with a high religiosity will be provided with higher standards for hotel attributes that comply with Islamic religious law. Sharia-compliant hotels also significantly mediate the relationship between religiosity, intention to revisit, and intention to create eWOM. This is due to the fact that religious customers always learn about Islam to strengthen their faith. As a result, they have a greater understanding of the elements of Islamic religious law that must be observed in their daily decisions, including staying at Sharia hotels, which can avoid negative elements. Consequently, compliance with Islamic religious law can affect a guest's desire to share online information about Sharia hotels and their intention to revisit.

Additionally, a high level of religiosity affects customers' online engagement on social media. This indicates that the hotel's compliance with Islamic religious law affects the customers' intent to engage in social media activities related to Sharia hotels. This is due to the fact that religious guests will feel connected to things that correspond to their values, such as Sharia hotels, thereby encouraging them to engage online. In addition, online engagement mediates the relationship between customer religiosity, eWOM creation intentions, and revisit intentions. In accordance with Ahsanah and Artanti (2021), Loureiro and Sarmento (2019), and Alrawadieh et al.(2019), the higher the customer's online involvement on social media, the higher their intention to return to a Sharia hotel. This is due to the closeness and involvement of customers, which might influence their willingness to spread positive information about Sharia hotels and their desire to return.

There is no correlation between religiosity and satisfaction in Sharia hotels. In addition, customer satisfaction did not significantly mediate the relationship between religiosity and the intent to create eWOM or revisit. Sharia hotels, similar to hotels in general, offer various service standards.

This study analyzed data on guests staying at three-star and higher Sharia hotels; therefore, the hotels evaluated have varying service level standards. Thus, other factors can significantly affect customer satisfaction in the hotel industry based on the hotel stars, like public facilities, location, policy, and overall service quality. Therefore, the relationship between religiosity and guest behavior intentions cannot be mediated by high satisfaction. This finding aligns with the research conducted by Suhartanto et al. (2019), which concluded that the level of religiosity commitment among Islamic bank clients had no significant impact on their satisfaction levels.

This study discovered that, apart from direct effects and mediators, religiosity has no moderating effect on all the relationships. This validates assumptions that Abror et al. (2021) found regarding the moderating effect of religiosity on customer engagement and satisfaction in halal tourism. Other than that, Sulaiman et al. (2022) found that religiosity has no moderating effect on the relationships between Sharia-compliant interior design and operation with revisit intention. Therefore, this study found that religiosity has no moderating effect on the second-order model of Sharia-compliant hotels, as the holistic approach of the four dimensions combined.

CONCLUSION

This study concludes that when hotel guests have a religious commitment and receive values and principles that they adhere to from hotel attributes that are in accordance with Islamic law, as well as digital content about Sharia hotels that attract hotel guests to engage online, they will engage in social exchange by creating eWOM and have the intention to return.

Adopting the theory of Abror et al. (2021) and adjusting digital advances, these research findings contributed to the development of the theory. This study explored the antecedents of eWOM and also focused on revisit intention as a close approximation of the actual behavior needed by hotels to forecast long-term success and growth. Validating a second order for the attributes of Sharia-compliant hotels, which was previously addressed by Sulaiman et al. (2022) for all four dimensions, is another theoretical contribution. This study contributes to the managerial implications for all Sharia hotel owners, particularly entrepreneurs and governments in Indonesia who are establishing Sharia hotels. Religiosity has a significant impact on the decision

of Muslim guests to stay at Sharia hotels; consequently, the management can target customers from other Muslim countries. In addition, Sharia-compliant hotels can use social media as a platform to boost information dissemination to both new and returning guests. This can also be achieved by enhancing hotel attributes that adhere to Islamic religious law especially the facilities, as this can influence online customer engagement, the possibility of positive electronic word-of-mouth, and the intention to revisit.

LIMITATION

This study has a number of limitations. First, this study only collected data from Indonesians; therefore, future research can be expanded to include other countries with substantial Muslim populations. Second, the data were collected in 2022, at a period of transition from a pandemic to an endemic (Sinto, 2022). Therefore, individuals' behavior may differ from the normal. This is due to the fact that hotels are one of the industries most severely impacted by the global COVID-19 pandemic. Future studies can eventually compare to normal conditions. Third, since only millennials and Generation Z were surveyed, the data did not adequately represent the findings across other generations. This can serve as a resource for future studies examining subsequent generations. In order to maximize theory and understanding of the halal industry, future research could investigate various halal industries, such as halal cosmetics and restaurants serving halal food and beverages. Moreover, future studies can use the other alternative religiosity scale to complete the religiosity theory on halal industries.

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