

The Effect of Social Media Marketing on Intention to Visit of Muslim Tourists in Halal Tourist Destinations in Indonesia

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Abstract--- Indonesia is a country with the largest Muslim population, with a number reaching 87.18% of the population of 232.4 million in 2018. In 2015, Indonesia occupied the first warning about interactions with halal lifestyle, this has a good potential to increase the development of halal tourism in Indonesia. The digital age has become an important part in the development of halal tourism because it has now entered the era of the industrial revolution 4.0. In 2018, internet users in Indonesia are around 64.8% and the main reason for using the internet is to communicate. Social Media as the most chosen platform for communication. This study aims to determine the effect of social media marketing on Muslim tourist interest in halal tourist destinations. This research uses a quantitative approach with SEM analysis which is processed through Lisrel. The survey was conducted on 304 respondents. The exogenous variables used are Social Media Marketing, Sharia Compliance in Social Media Marketing, and Sharia Compliance in Destination, while the endogenous variables used are attitude towards destination and intention to visit. The results obtained, social media marketing and sharia compliance in the destination have a positive relationship on attitude, and attitude has a significant effect on intention, while sharia compliance in social media marketing has no significant effect on attitude.

Keywords: Halal Tourism, Social Media Marketing, Sharia Compliance, Intention to Visit

I. INTRODUCTION

Based on the Global Muslim Travel Index (2019) Indonesia was selected as the best halal tourist destination with a score of 78 along with Malaysia. The score was obtained from 4 strategic assessment criteria in the Global Muslim Travel Index (2019) which includes access, communication, environment and services. Judging from the rapid development of halal tourism from year to year, halal tourism has very good opportunities to support a country's economy. To develop halal tourism, an appropriate marketing strategy is needed, one of the marketing strategies that can be relied on in the modern era is to use social media marketing. Several studies have been conducted to explain the impact of social media marketing on consumer behavior. Research conducted by Duffet and Wakeham (2016) reveals marketing communication through social media has a significant impact on all stages of the hierarchy of attitudes (but on a decreasing scale, which is congruent with the theory of the pyramid model of communication effects). While Abzari et al. (2014) show that traditional advertising and social media have a significant impact on brand attitude.

Research Akhtar et al. (2016) shows that there is a positive relationship between social media marketing and buying interest. Laksamana's research (2018) provides the results that social media marketing influences buying interest and brand loyalty. This study discusses halal tourism, so an Islamic perspective is needed to explore the effect of social media marketing on the interest in visiting halal tourism destinations.

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Kotler and Keller (2009) consumer behavior theory explains that one of the factors that influence consumer buying behavior is religious. Consumer behavior theory states that 4 variables influence consumers in making decisions to buy goods or services, namely: personal factors, psychological factors, cultural factors and social factors. Kotler (in Husin and Rahman, 2014) includes religion into the cultural factors as things that can shape a person's behavior. Marketing of sharia-labeled products requires a different strategy, because sharia epistemology is different from conventional focusing on reason and empiricism, while sharia focuses on how humans as knowledge seekers use their minds to study the knowledge given by Allah Subhanahuwata'ala (Aji, 2019). Aji (2019) further divided the epistemology of sharia marketing into three levels: 1). Islam as a religion or belief, 2). Sharia as a rule of law, 3). Halal is an operational or technical aspect.

Muslim tourist consumers are very concerned about the legal status (halal/musytahib/haram) of a product/service (Aji, 2019). The destination compliance variable to sharia rules (sharia complaint in destination) is expected to explain how the influence of the application of sharia rules in the destination will affect the interest of visiting Muslim tourists in halal tourist destinations.

Halal tourism in Indonesia has good economic prospects as part of the national tourism industry. The tourism industry aims not only to provide material and psychological aspects for tourists themselves but also to contribute to increase government revenue. This halal tour is not exclusive, but it is inclusive for all tourists (Muslim and Non-Muslim). The essence of halal tourism emphasizes the principles of sharia in the management of tourism and services that are polite and friendly to all tourists and the surrounding environment (Jaelani, 2017). Therefore, variable compliance with social media marketing to Sharia rules (sharia-compliant in social media marketing) is needed to explain how the influence of the application of sharia rules on social media marketing to the interest of Muslim tourists to visit halal tourist destinations.

Based on the background, the problems that will be answered in this research can be formulated into the following research questions:

1. Does social media marketing have a positive influence on Muslim consumer attitudes?
2. Does sharia compliance in social media marketing have a positive influence on Muslim consumer attitudes?
3. Does sharia compliance in a product have a positive influence on Muslim consumer attitudes?
4. Does the attitude of Muslim tourists have a positive effect on the interest of visiting Muslim tourists in halal tourist destinations?

II. LITERATURE REVIEW

According to the United Nations (2010) in Saparini, et al (2018: 131) tourism refers to the activities carried out by visitors who travel to the main destination outside their usual surroundings in a period of less than a year for the main purpose whether business, vacation or personal needs others, other than as workers employed by resident entities in the country or place visited.

An overview of Islam for travel must be bound by the provisions of sharia as any other act in the life of each individual. In al-Qur'an and Hadith there are many explanations about travel activities both in terms of goals, motives, ways, and forms of travel. Allah Subhanahu wa ta'ala says in the Qur'an Surah at-Taubah [9] verse 112:

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَفِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ۝۱۱۲
"They are people who repent, worship, who praise, who visit (as-saihun), who bow, 'who prostrate, who ordered to do ma'ruf and prevent acts of evil and who keep the laws of Allah. And cheer up those believers. "

To see how social media marketing can influence the buying interest of consumers of Indonesian Muslim communities towards halal tourist destinations, researchers used the Theory of Reasoned Action approach and the Consumer Behavior Model. Setiadi (2010: 1) argues that it is not easy to recognize consumer behavior, where there are consumers who can state their needs and desires, but there are also those who act the opposite. According to Theory of Reasoned Action from Fishbein, the right attitude measurement should be based on the act of purchasing or using the product brand, the act of buying and consuming the product will ultimately determine the level of satisfaction. In addition to modifying attitude measurement based on actions, Fishbein modifies the model by defining beliefs as perceived consequences of actions rather than as perceived brand attributes. Fishbein concluded that other elements also influence behavior because family and peer group norms are so important in attitude formation, Fishbein introduces social influence into the model. The Reasoned Action Theory of Fishbein is described as follows.



Figure 1. *Theory of Reasoned Action* from Fishbein
Source: Setiadi (2010: 147)

Social media marketing is about understanding how technology makes it easier for people to connect socially with their social networks and how businesses can benefit from that understanding (Bashar et al., 2012).

Marketing or promotional communication must be carried out following the values of sharia to remain consistent with the maqashid or the objectives of sharia, namely protecting religion, life, reason, descent, wealth and honor (Aji: 214, 2019). Many countries in the Islamic world are taking advantage of the increasing demand for Muslim-friendly travel services (Razzaq, Hall, & Prayag, 2015).

Allah condemns all forms of baseless accusations, distortions, false claims and testimonies, see the word of Allah in the surah an Nissa (4: 135).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝١٣٥﴾

Hey the peoples who believe, be a person who truly upholds justice, is a witness for Allah even if against yourself or your father and your relatives. If he is rich or poor, then God knows better the benefits. Then do not follow the passions because you want to deviate from the truth. And if you turn (words) or are reluctant to be a witness, then surely Allah is All-Knowing what you do.

In promoting Islam strictly prohibits any form of illusion promotion that gives a false impression about a product or service, and marketers must hold an ethical basis to make promotions that are not fake or misleading, nor do they cheat or manipulate (Damirchi & Shafai, 2011 in Hakim et. al, 2011). Another thing that is prohibited is the promotion by exaggerating product claims (Haque et al., 2010 in Hakim et al., 2011). Aji (2019) explains some rules or rules of promotion based on Sharia values:

1. Does not promote illicit products
2. The message in promotion must be honest and trustworthy
3. Cannot discredit other sellers
4. Don't do Ba'i Najasy
5. No promotion by buying fake followers
6. No product promotion on other people's social media posts

Halal tourism is an activity that is supported by various facilities and services provided by the community, business people, government, and regional governments that fulfill sharia requirements (Kemenpar, 2012). Based on the above theoretical basis, the research framework and hypothesis are obtained as in the following diagram.

Research Framework

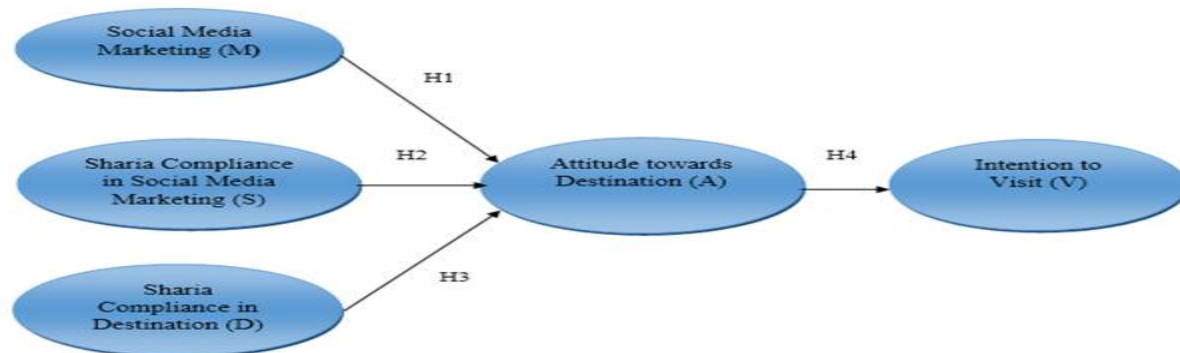


Figure 2. Framework of Research

Research Hypothesis

H1: Social media marketing has a positive influence on the attitudes of Muslim consumers

H2: Sharia compliance in social media marketing has a positive influence on Muslim consumers attitudes

H3: Sharia compliance in a product has a positive influence on Muslim consumer attitudes

H4: The attitude of Muslim consumers has a positive effect on the interest of visiting Muslim consumers in halal tourist destinations

III. RESEARCH METHODS

This research is a quantitative method that will explain the influence of social media marketing, the effect of social media marketing compliance and halal tourism destinations on sharia rules on Muslim tourist attitudes and the influence of Muslim tourist attitudes towards visiting halal tourism destinations in Indonesia. The population for research is Muslim tourists. This is because the object of research discusses halal tourism. To avoid irrelevant answers, this study uses purposive sampling, which is a sampling technique with predetermined criteria (Sugiyono, 2007). The sample criteria in this study are Muslim and who have known, accessed and sought information about halal tourism social media in Indonesia.

Data analysis techniques in this study will use descriptive and inferential methods. Descriptive analysis is a simple analysis that is used as an initial description in conducting an inferential analysis. While inferential techniques use the Structural Equation Model (SEM). SEM was chosen because it was able to test complex research models simultaneously and was able to analyze variables that could not be measured directly and were able to calculate measurement errors.

All observable variable data obtained are representative of responses to a series of sorted categories, using a six-category Likert scale. The estimation method used is unweighted least squares (ULS) in Structural Equation Modeling (SEM) to process and analyze the relationships between the variables of this study using the LISREL 8.70 program.

IV. RESEARCH RESULTS AND DISCUSSION

The research took place from February 2019 to December 2019. The research data was obtained through a series of questions posted on the Google Form and online questionnaire distribution. Total responses from the distribution of questionnaires collected were 427 responses. The data is then selected by eliminating responses that are not following the criteria, where the criteria of the respondents in this study are those who are Muslim and who have participated in one of the halal tourism social media in Indonesia. Through the selection process, 304 responses were obtained that met the criteria.

Table 1. Overall Respondent Selection Data

	Religion	Percentage
	Religion	Islam
Christian		5 (1,2%)
Hindu		1 (0,2%)
Catholic		1 (0,2%)
Have followed/accessed/sought information from social media related to halal tourism destinations in Indonesia	Ever	304 (71,4%)
	Not	123 (28,6%)

Source: Processed (2019)

The overall data, also obtained descriptive data of respondents as contained in table 2. Below:

Table 2. Respondents' Descriptive Data

Criteria	Category	Percentage	Amount
Gender	Men	30,6	130
	Women	69,4	295
Ages	>20 years	5,6	24
	20-30 years	78,6	334
	30-40 years	13,2	56
	>40 years	2,6	11
Marriage Status	Married	38,8	165
	Single	61,2	260
Domicile	Java	65,6	278
	Sumatera island	28,8	122
	Sulawesi island	0,9	4
	Kalimantan island	1,9	8
	Papua island	0	0
	Others	3,5	15
Latest Education	until Senior High School	17,9	76
	until Diploma D3	15,8	67
	Bachelor	49,9	212
	Postgraduate	16,5	70
Profession	Students	21,2	90
	Entrepreneurs	10,4	44
	Government Employees	11,3	48
	Private Employees	41,9	178
	Others	18,6	67
Income	< IDR 5.000.000,-	64,7	275
	IDR 5.000.000,- 10.000.000,-	30,1	128
	IDR 10.000.000,- 20.000.000,-	3,1	13
	> IDR 20.000.000,-	2,1	9

Source: Processed (2019)

Based on the overall response of 427, all of them answered having social media, this proves that at this time social media plays a very important role in one's life. The social media platforms owned by all respondents are as shown in Figure 3. Following:

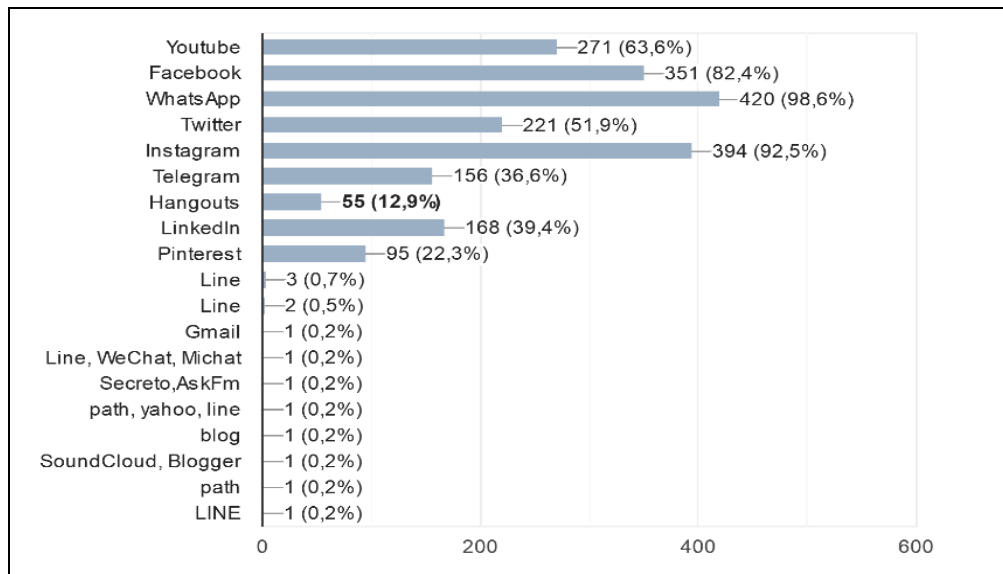


Figure 3. Social Media Platform owned by Respondents
Source: Processed (2019)

Based on Figure 3, shows that WhatsApp is one of the most social media platforms owned by respondents.

Table 3. Respondent Data Related to Tourism Activities

Criteria		Amount	Percentage
Last time traveled	1 last year	365	85,7
	2-3 last year	52	12,2
	4-5 last year	4	0,9
	> 5 last year	5	1,2
Frequency of travel in one year	1-2 once	295	69,2
	3-4 once	87	20,4
	>5 once	44	10,3
Respondents who have visited leading tourist destinations	Ever	342	80,3
	Never	84	19,7
Budget traveled	< IDR 3.000.000,-	238	55,9
	IDR 3.000.000,- 10.000.000,-	170	39,9
	IDR 10.000.000,- 20.000.000,-	14	3,3
	IDR 20.000.000,- 35.000.000,-	1	0,2
	> IDR 35.000.000,-	3	0,7

Source: Processed (2019)

From table 3, the last time the respondent was on his trip. Whereas many as 85.7% or as many as 365 respondents traveled in the past year. Meanwhile, as many as 12.2% or equivalent to 52 respondents traveled in the last 2 years. While those who traveled in the last 4 to 5 years were 0.9% or 4 respondents and those who traveled in the last 5 years were 1.2% or 5 respondents.

The outputs from the results of measurement models using this indicator give the Good of Fit (GOF) indices that are much better than the previous (original) model published in Table 4.

Table 4. Match Assessment *Output CFA Fit \Exogenous Variable*

No	Size GOF	Match Criteria	Estimated Results	Match Level
1.	DOF	Positive value = <i>Over identified models</i>	87	<i>Over identified models</i>
2.	<i>Chi-square and P</i>	Value (χ^2) small and $P > 0.05$	$(\chi^2) = 171.67$ $(P = 0.00000)$	less fit (but better than before)
3.	<i>Normed Chi-square</i>	rasio (χ^2): $df \leq 3$	$\chi^2: df = 171.67/87 = 1.97$	<i>Close fit</i>
4.	GFI	$GFI \geq 0.90 = \text{good fit}$	0.823	<i>Close fit</i>
5.	RMSEA	$RMSEA \leq 0.05 = \text{close fit.}$ $*(< 0.07 \text{ with } CFI \geq 0.97)$	0.0567	<i>Good fit</i>
6.	SRMR	$SRMR < 0.1$	0.0470	<i>Good fit</i>
7.	AGFI	$AGFI \geq 0.90 = \text{good fit}$	0.756	<i>Close fit</i>
8.	NFI	$NFI \geq 0.90 = \text{good fit}$	0.980	<i>Good fit</i>
9.	CFI	$CFI > 0.90$ $*(\geq 0.95)$	0.990	<i>Good fit</i>
10.	NNFI	$NNFI \geq 0.90 = \text{good fit}$	0.988	<i>Good fit</i>
11.	PNFI	The higher the value, the better	0.812	<i>Marginal fit</i>

Note: *(Hair, et al, 2014: h. 584)

Table 5. Output (partial) CFA Endogen Variable

<p>Goodness of Fit Statistics *(partial)</p> <p>Degrees of Freedom = 13</p> <p>Satorra-Bentler Scaled Chi-Square = 14.300 (P= 0.353)</p> <p>Root Mean Square Error of Approximation (RMSEA) = 0.0182</p> <p>Normed Fit Index (NFI) = 0.996</p> <p>Non-Normed Fit Index (NNFI) = 0.999</p> <p>Parsimony Normed Fit Index (PNFI) = 0.616</p> <p>Comparative Fit Index (CFI) = 1.00</p> <p>Standardized RMR = 0.0248</p> <p>Goodness of Fit Index (GFI) = 0.946</p> <p>Adjusted Goodness of Fit Index (AGFI) = 0.884</p>
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Source: Processed (2019)

The overall results are endogenous variable models with all valid ideal indicators and GOF very fit. From Table 6 the values for GFI, NNFI and NFI > 0.90 or good fit are obtained, for $RMSEA \leq 0.08$ which indicates a good fit model, $SRMR < 0.1$ means good fit, while AGFI and PNFI are marginal fit. Thus, in general, it can be concluded that the results of the CFA show the degree of compatibility of the endogenous construct measurement equation of the study is a good fit.

Table 6. Output GOF - Final Structural Model

No	Size GOF	Match Criteria	Result of the Structural Model	Conclusion
1.	DOF	Positive (<i>over-identified</i>)	202	<i>Over identified</i>
2.	<i>Chi-square and P</i>	Value (χ^2) small and $P > 0.05$	300.947 (P = 0.000)	<i>Good fit</i>
3.	<i>Normed Chi-square</i>	$(\chi^2)/df \leq 3$	$300.947/202 = 1.48$	<i>Good fit</i>
4.	GFI	$GFI \geq 0.90 = \text{good fit}$	0.776	<i>No fit</i>
5.	RMSEA	$RMSEA \leq 0.08 = \text{good fit}$	0.0387	<i>Good fit</i>
6.	SRMR	$SRMR < 0.1$	0.050	<i>Good fit</i>
7.	AGFI	$AGFI \geq 0.90 = \text{good fit}$	0.719	<i>No fit</i>
8.	NFI	$NFI \geq 0.90 = \text{good fit.}$	0.984	<i>Good fit</i>
9.	CFI	$CFI > 0.90$	0.995	<i>Good fit</i>
10.	NNFI	$NNFI \geq 0.90 = \text{good fit}$	0.994	<i>Good fit</i>
11.	PNFI	The higher the value, the better	0.861	<i>Marginal fit</i>

Source: Processed (2019)

Table 6, presents the GOF test output from the Final Structural Model. Based on the data, it is known that the χ^2 result for the initial structural model is 620.99 and the χ^2 result for the final structural model is 300,947 which means the chi-square final structural model is smaller than the initial structural model with the conclusion of a good fit model, and the GOF test results of the structural model show that eight out of eleven indices show good fit. Thus it can be concluded that the structural model of research has very good compatibility (GOF).

Furthermore, the CFA model also forms the basis of a good comparison in assessing the validity of the structural model. The recommended rule of thumb is the estimation of the loading factor of the structural model, the value should be fixed and set to the loading estimate obtained from the CFA model. As a practical guide, it is expected that there will only be small fluctuations (0.05 or less) between the loading values of the structural model and the CFA model (Hair, et al., 2014).

Table 7. Reliability Test Results Final Structural Model

Variable	Index CR* (Standard = ≥ 0.7)	Output	Index AVE* (Standard = ≥ 0.5)	Output
Attitude towards destination	0.931	Good Reliability	0.818	Adequate Convergence
Intention to visit	0.915	Good Reliability	0.730	Adequate Convergence
Social Media Marketing	0.902	Good Reliability	0.606	Adequate Convergence
Sharia Compliance in Social Media Marketing	0.928	Good Reliability	0.813	Adequate Convergence
Sharia Compliance in Destination	0.934	Good Reliability	0.703	Adequate Convergence

*) criteria: $CR \geq 0.70$ and $AVE \geq 0.50$ (Hair Jr., Et al. 2014). Source: Processed (2019)

The combined reliability test results for each latent variable (Composite Reliability or also called Construct Reliability (CR) in Table 8. shows that the five variables have well-combined reliability. Meanwhile, for the Average Variance Extracted (AVE) value that shows validity convergent, shows that the five latent variables have good convergent validity, thus, the results of the combined relativity test and the convergent validity show that the Final Structural Research Model has good relativity of excellent fit, good-ideal validity, significant and reliable.

Table 8 presents structural equations that explain the relationships between constructs (correlations) that are excluded from the final Structural Model modeling output, in a nutshell.

Table 8. Structural Equations-Final Structural Research Model

AtToDest= 0.364*SoMedMa - 0.0201*ShSoMed + 0.526*ShCoDest,			
Errorvar= 0.376, R ² =0.624			
(0.0787)	(0.0941)	(0.124)	(0.0614)
4.623	-0.213	4.236	6.126
IntVisit= 0.898*AtToDest, Errorvar.= 0.194 , R ² = 0.806			
	(0.0548)	(0.0628)	
	16.388	3.085	

Source: Processed (2019)

From Table 8, the coefficient of determination (R²) is obtained for the two structural equations. The interpretation of the coefficient of determination in each equation is as follows:

- a. For the construct of an endogenous attitude towards a destination, the value of R² = 0.624 is obtained. This value can be interpreted that 62% of the total variation of attitude latent variables can be explained by the structural equation. In other words, latent variables of social media marketing, sharia compliance in destination, and sharia compliance in social media marketing simultaneously can explain (high or low) latent attitude variables of 62%, and the remaining 38% is explained by variables others outside this study.
- b. For the endogenous intention to visit construct, the value of R² = 0.806 is obtained. This value can be interpreted that 81% of the total variation of attitude latent variables can be explained by the structural equation. In other words, latent variables of social media marketing, sharia compliance in destination, and sharia compliance in social media marketing simultaneously can explain (high or low) latent attitude variables by 81%, and the remaining 19% is explained by variables others outside this study.

All hypothetical test results are summarized in Table 9, below.

Table 9. Summary of Research Hypothesis Test Results

Hypothesis	Relationship	Value Coefficient	T-value	Conclusion	Decisions
1	SoMedMa -> AtToDest= +	(+) 0.364	4.62	Significant	H1 accepted
2	ShSoMed -> AtToDest= +	(-) 0.020	-0.213	No Significant	H2 rejected
3	ShCoDest -> AtToDest= +	(+) 0.526	4.236	Significant	H3 accepted
4	AtToDest -> IntVisit= +	(+) 0.898	16.388	Significant	H4 accepted

Source: Processed (2019)

The structural equation gives the following hypothesis test results:

- a. H1: Relationship between social media marketing and attitude = positive.
- b. Finding: coefficient value = (+) 0.364, with t-value: 4.62 > t-critical: 1.96, t-value is statistically significant at α 5%. Accordingly, H1 was accepted.
- c. H2: Sharia compliance relationship in social media marketing with attitude = positive.
- d. Finding: coefficient value = (-) 0.020, with t-value: -0.213 < t-critical: 1.96, t-value is not statistically significant at α 5%. Thus, H2 is not supported.
- e. H3: Relationship between sharia compliance in destination with attitude = positive.
- f. Finding: coefficient value = (+) 0.526, with t-value: 4.236 > t-critical: 1.96, t-value is statistically significant at α 5%. Thus, H3 is accepted.
- g. H4: Relationship between attitude towards destination with intention to visit = positive.
- h. Finding: coefficient value = (+) 0.898, with t-value: 16.388 > t-critical: 1.96, t-value is statistically significant at α 5%. As such, H4 is accepted.

V. CONCLUSIONS AND RECOMMENDATIONS

Based on research that has been done, social media marketing has a positive and significant influence on the attitudes of Muslim tourists towards halal tourist destinations.

Sharia compliance in social media has a positive influence on the attitudes of Muslim consumers. As the results of data processing in this study, the relationship of social media compliance with Sharia rules has a negative relationship with the attitudes of Muslim consumers. This can be caused by several factors, one of which is because there are still very few social media that only focus on halal tourism destinations in Indonesia. Besides, there are no sharia rules that address social media.

Sharia compliance in destination has a positive influence on the attitudes of Muslim consumers. The results of data processing show that the compliance of tourist destinations with Sharia rules has a positive and significant relationship.

The attitude of Muslim consumers has a positive effect on the interest of visiting Muslim consumers in halal tourist destinations. Based on research data, Muslim consumer attitudes have a positive influence on Muslim consumers' interest in visiting halal tourist destinations.

This research proves that the decision to visit halal destinations for some Muslim tourists is strongly influenced by Shariah compliance of a tourist destination and marketing through social media from halal tourism itself. This can be a reference to continue to improve halal tourist destinations in Indonesia. One thing that can be done is to provide comfortable worship facilities, separated between men and women, or given a hijab (barrier) as well as a place of ablution that should be separated. Besides, it is also important to provide halal food and beverage facilities in each destination, so that tourists always feel comfortable when they want to choose the desired consumption of the attractions visited.

On the variable compliance of halal tourism social media to Sharia, rules do not have a significant influence on tourist attitudes, meaning that the social media sharia relationship does not support the attitude of tourists to visit halal tourist destinations. As already mentioned, one of the factors is because there are still very few social media that focus on halal tourism. This can be an opportunity for business travelers to developing marketing through social media that only focuses on halal tourism. Besides, the bias is also an input for the Ministry of Tourism to develop social media following Sharia as an effort of marketing halal tourism destinations in Indonesia.

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