



Factors Impacting Purchase Intention toward Shariah Compliant Hotels: An Empirical Investigation on Muslim Consumers Patronization

¹Ahasanul Haque and ²Naila Chowdhury

¹Department of Business Administration

International Islamic University Malaysia, Box No. 10, 50728, Kuala Lumpur

²Post Graduate Researcher, International Islamic University Malaysia
Box No. 10, 50728, Kuala Lumpur

Abstract: *With the increasing number of Muslim tourists, the implementation of Shariah Compliant Hotels (SCH), in the hospitality and tourism industry, has emerged as an important issue. Shariah compliance has become an integral factor that affects Muslim consumers' choice of hotels. Henceforth, the current research has been crafted primarily to investigate the factors that may affect Muslim consumers purchase intention of Shariah compliant hotels. Particularly, this study attempts to determine the association between halal image, halal awareness, religiosity, service quality and purchase intention of Shariah compliant hotels. For the purpose of attaining these objectives, a conceptual framework has been derived in accordance to the findings of prior literature. Besides, data has been collected through the employment of self-structured questionnaire from Muslim travelers in Malaysia particularly, Kuala Lumpur. The collected data were analyzed through the means of Statistical Package for Social Sciences (SPSS). The findings revealed that halal image, halal awareness and religiosity are significantly related to Muslim consumers purchase intention toward Shariah compliant hotels whereas; service quality is not significantly associated to purchase intention. The findings of the study will be of great importance to marketers and hotel owners for developing effective strategies in order to cater to the needs of the Muslim consumers. From an academic perspective, the study will open the door for conducting more researches on Shariah compliant hotels in the future.*

Keywords: Shariah compliant hotels, halal image, halal awareness, religiosity, service quality, purchase intention, Muslim consumers.

1. INTRODUCTION

In recent time, there has been a growing interest in trying to understand the association that exists between Islamic principles and the consumption patterns of the Muslim consumers. This has paved that way for a strong interest in Islamic marketing among academicians and researchers. Much effort is being invested by marketers in different parts of the world in order to tailor their products as well as services for meeting the needs and demands of the Muslim market as well. One of the main reasons for such occurrence is that, the Muslim market has been identified as an emerging market which is relatively untapped. Therefore, this respective group of Muslim consumers reflect a viable segment which has much potential to be further served by the marketers.



Despite the fact that Muslim consumers are geographically scattered across the globe, they are still united as they share similar consumption patterns. The Muslim market has become an attractive segment for marketers as they hold high purchasing power which gives them the capacity of affording a wide range of products as well as services (Nasr, 2009). Additionally, there has also been an upsurge in the number of Muslim entrepreneurs in both the Muslim as well as non-Muslim countries, and they craft their business practices in such a way that mirrors Islamic principles as well as compliments capitalist aspirations (Adas, 2006; Osella and Osella, 2009; Sandikci, 2011). Henceforth, it can be noted that as a result of the changing demographics along with amelioration in the purchasing power of today's growing Muslim population, a lot of initiatives are being undertaken by producers as well as service providers in satisfying the needs of the Muslim consumers.

The needs of the Muslim consumers that are shaped by their religious beliefs significantly affect the aspect of tourism as well (Henderson, 2003). Muslims are obligated to remain committed to the principles of *halal* and *haram* in their daily lives as well as when they are travelling. For Muslim travellers compliance with religious obligations is of immense importance even when they are away from home, particularly in terms of accommodation. For this reason, Islamic values and principles have been applied in the hotel industry in order to meet the demands of the Muslim travellers. The drastic awareness about religious principles among Muslim consumers across the globe has given rise to the concept of *Shariah* compliant hotels.

The concept of *Shariah* compliant hotels has emerged as a vital element of Islamic tourism. *Shariah* compliant hotels are generally known as hotels that are created in order to meet the needs and demands of the Muslim consumers by providing them services that are in line with *Shariah* principles. *Shariah* compliant hotels can be divided into three categories that are in line with the Islamic hospitality concept whereby, the first category includes hotels that are known as dry hotels and these hotels are against serving alcoholic drinks and beverages, the second category includes partially *Shariah* compliant hotels and they provide several Islamic facilities comprising of halal food, praying facilities such as prayer rooms as well as the availability of Quran along with prayer rugs in all the rooms and also separate facilities for male and female customers, and the third category is known as fully *Shariah* compliant hotels as each and every aspect of these hotels starting



from design to operation, followed by interiors as well as the accounts are *Shariah* compliant (Henderson, 2003; Ozdemir and Met, 2012; Saad et al., 2016). Some of the major attributes of *Shariah* compliant hotels are listed in table 1:

Table 1: Attributes of Shariah Compliant Hotels

-
- No alcohol
 - *Halal* food only
 - Quran and prayer mats available in each room
 - Beds and toilet positioned so as not to face the direction of Mecca
 - Bidets in the bathrooms
 - Prayer rooms
 - Appropriate entertainment
 - Predominantly Muslim Staff
 - *Shariah* compliant staff dress
 - Separate recreational facilities for men and women
 - Guest dress code
 - Islamic funding
-

With the growing number of Muslim travellers, the tourism industry is experiencing intense competition in recent time. The accommodation aspect has become an important issue for Muslim travelers. Muslim consumers are in a great need of hotels that have been created following the principles of Sharia. The inability to adhere to their religious obligations when travelling may create a dilemma for Muslim travellers (Zamani-Farahani and Henderson, 2010). When destination hosts are unable to provide Islamic facilities and attributes it discourages Muslim consumers from visiting certain destinations (Battour et al., 2011). In order to retain the emerging Muslim segment, satisfying their religious needs by delivering services that are *Shariah* compliant has become a necessity for tourism service providers and destination marketers. However, as a review of literature has revealed that there is a scarcity of studies when it comes to Muslim consumers purchase intention of *Shariah* compliant hotels. Hence, in order to fill this gap in contemporary literature, the current study has been developed with the ultimate objective of investigating the factors that may affect Muslim consumers purchase intention of *Shariah* compliant hotels.



2.LITERATURE REVIEW

Intention: A review of prior studies revealed that much attention has been paid by researchers in order to comprehend the different aspects that are taken into account by behavioural intention of Muslim consumers when it comes to their consumption of products along with services (Shaari, & Mohd Arifin, 2009; Muhamad Yunus et al., 2014; Awan et al., 2015; Ghadikolaei, 2016; Idris and Razali, 2016; Suki & Salleh, 2016). The outcomes of these respective studies have unveiled that in the event of purchasing products and services Muslim consumers intentions are influenced by a diverse range of aspects. The study conducted by Awan et al., (2015) in the area of consumption of halal products demonstrated that societal, personal as well as halal certification are some of the most influential aspects in Muslim consumers intention to make halal purchases. Other researchers, halal certificate along with consumers' religiosity as well as awareness are influential predictors of Muslim consumers' intention toward choosing halal products (Shaari & Mohd Arifin, 2009). Additionally, it was confirmed by Suki & Salleh (2016) that when it comes to patronising to halal stores, Muslim consumers' intentions are greatly shaped by the halal image that is carried by the store. Likewise, a significant association was also demonstrated between halal image and halal purchase intention among Muslim consumers by Ghadikolaei (2016). In attempting to understand Muslim consumers decision making in terms of Islamic hotels it was revealed by Idris and Razali (2016) that the knowledge held by the consumes and their level of religiosity are strongly related to the intention which later on, translated to the consumers' actual behaviour toward Islamic hotels. Furthermore, it was mentioned by Muhamad Yunus et al., (2014) that consumers' perceptions toward the hotels' service quality, along with awareness as well as brand image are vital aspects that are taken into account by Muslim consumers in the event of staying in hotels that are *Shariah* compliant.

Halal Image

Halal is an Arabic word which denotes permissibility under the religion of Islam (Deuraseh, 2009). From a marketing perspective, the term halal is often used in



order to disclose the permissibility of a particular product (Lada et al., 2009) or service (Suki & Salleh, 2016) in accordance to the principles prescribed in the Holy Quran and Shariah. The aspect of Halal is highly taken into account by Muslims as statistics have reported that the halal standard is followed by 70% of Muslim consumers globally (Lada et al., 2009).

From a theoretical point of view, the concept of brand image is often referred to consumers' association as well as perception of a particular brand name (Keller, 1993). They are the thoughts that are generated in an individual's mind when they come across a particular brand (Hawkins and Mothersbaugh, 2010). From a similar point of view, when it comes to consumers decision making process from an Islamic perspective, *halal* image refers to the perceptions that are held by consumers regarding the brand characteristics that are retained in their memory in regards to their religious concept, and later on it directs their purchasing habits (Suki, & Salleh, 2016). Being rooted in Islamic principles and values, such purchasing habits make up an integral part of the daily lives of Muslim consumers (Adnan, 2011).

Prior studies have demonstrated that when consumers possess favorable perceptions towards a particular organization there is a higher probability that they will remain loyal to the very organization (Nguyen and Leblanc, 2001). Likewise, permissibility in Islam is strongly taken by Muslim consumers as Islamic values have profound impact on Muslim societies which in turn affect their social etiquette along with choice of consumption (Khraim, 2010). Past research has indicated that Muslim consumers revealed a profound desire to associate their purchasing patterns with *halal* images by refraining from any act that is related to non-halal images (Suki & Salleh 2016). The findings of the study undertaken by Suki & Salleh (2016) revealed that when it comes to Muslim consumers the aspect of *halal* image is meaningfully correlated to their intention of patronizing to *halal* stores. Taking into account the findings of prior studies, it is hypothesized that:

Hypothesis Ha:1: *Halal* image has a significant positive effect on purchasing intention of Shariah compliant hotels.



Halal Awareness

The term *Halal* awareness refers to anything that is considered to be acceptable as well as permissible for Muslims (Eliasi & Dwyer, 2002; Awan et al., 2014). According to Azam (2016) the term awareness refers to a person's knowledge as well as understanding of a given situation or matter. It has been further explained by him that when it comes to the notion of *halal*, the word awareness literally denotes possessing special interest or being experienced with something as well as well-informed regarding certain occurrence in relation to consumer decision making pertaining to consumption of halal products. Therefore, awareness widely refers to individuals' perception as well as cognitive reaction toward a given condition regarding what they eat, drink as well as use. The Holy Quran has indicated that Muslims must be well versed about the lawful things in life (Azam, 2016).

It has been explained by (Eliasi & Dwyer, 2002; Awan et al., 2014) that from an Islamic perspective food can be categorized into nine different categories in regards to the permissibility of that particular product based on *Halal* and *Haram*. Henceforth, it is of utmost importance for Muslims to be well aware about the categories of the product that they buy as well as consume (Shaari & Mohd Arifin, 2009). In Muslim countries like Malaysia, awareness plays a key role in the consumption pattern of Muslim consumers (Yunus et al., 2014). Muslim consumers' awareness is directly influenced by their religious beliefs (Azam, 2016). Yunus et al., (2014) have mentioned that Muslim consumers' choices of products are largely based on *halal* logo as well as halal certification. They have also added that in recent time, with the availability as well as accessibility of such a wide range of products along with services in the marketplace, the importance of *halal* awareness is increasing day by day as it has become a serious issue among Muslim consumers. Henceforth, according to them under such situations the measurement of halal awareness as emerged as a vital issue as it enables Muslim consumers to gain a clearer picture and help them in making better decisions that are in line with their religious obligations as well as faith.



During the time of making purchase by Muslim consumers are highly aware of different aspects associated with the product which includes the contents, processes along with other sources as well as determinants associated with it (Said & Hassan, 2014). With greater awareness as well as knowledge about *halal* consumption it is believed that Muslims in current time are living a life that is more holistic, as a result of which marketers are no longer able to just print a halal logo of the packaging of their product and get away with the issue (Said & Hassan, 2014). Therefore, awareness is one of the leading aspects that are highly taken into consideration by Muslim consumers in the event of consuming halal label products, particularly in Muslim countries like Malaysia (Teng & Wan Jusoh, 2013). Similar findings were also demonstrated by other researchers as they found that Muslim consumer's awareness is significantly associated with their intention to purchase products along with their religious beliefs and halal certification (Majid et al., 2015). The results of the study undertaken by Yunus et al., (2014) demonstrated a meaningful congruency between the facets of *halal* awareness and Muslim consumers' willingness to purchase *halal* packaged food manufactured by non-Muslim organizations. A positive relationship between awareness and intention of purchasing *halal* branded products was also found by Ghadikolaei (2016). In view of this, the next hypothesis is proposed:

Hypothesis Ha: 2: *Halal* awareness has a significant positive effect on purchasing intention of Shariah compliant hotels.

Religiosity

Religiosity, or in other words an individual's religious commitment, is referred to as the degree to which a person is devoted to the principles his or her religion which in turn, is mirrored in their attitude as well as behaviour (Ramly et al., 2008). Religious commitment is indeed the key influencer for both Muslim and non-Muslim consumers' consumption pattern as it guides individuals' behaviors throughout their lives and assists them in making the correct decisions (Salman and Siddiqui, 2011). Therefore, religion plays a crucial role in the field of consumer behavior (Sun et al, 2012). As stated by Rehman and Shabbir (2010), religion helps people to differentiate between the prohibited and non-prohibited products. The behavior and attitude of the consumers toward the selection,



purchase and consumption of products depends on how committed they are to their religion (Kharim, 2010). Research suggests that individuals who are committed to their religion ignore the products that are prohibited in their religion on the other hand; people with low religious commitment are not always devoted to their religion and can be effortlessly attracted by external factors. According to Khraim (2010), religious differences influence the way how people live, what they eat and drink, with whom they communicate and the choices they make.

In Islam ethical values of human life are highly emphasized as one can easily find the ethical norms and values mentioned in the Holy Quran and the teaching of the Prophet Muhammad (PBUH) (Rahim, 2013). In International concept, the term halal and haram are mostly refers to the foods and drinks; however, in Islam the concept has a deeper meaning. According to Almoharby (2011), it usually represents the elements of moral permissibility, truthfulness, fairness and honesty when dealing with other people. He has further explained that accountability, social responsiveness, and social power should stand as a first priority in their daily business activities while avoiding fraud and cheating, charging interest, and hoarding. In addition, Islam teaches that business activities must have economic, social, and religious functions while it recognizes the human development and wellbeing and does not violate the rule of trade and affect negatively to the society.

The aspect of religiously has been investigated in a line of in order to understand how it affects Muslim consumers intention. The findings of all these respective studies demonstrated that Muslim consumers' religiosity is one of the most vital elements that is associated to their intention of purchasing products as well as services (Shaari & Mohd Arifin, 2009; Said & Hassan (2014), Jamal & Sharifuddin (2015); Mukhtar & Butt (2012), Borzooei & Asgari (2013). The findings of the study undertaken by Shaari and Mohd Arifin (2009) demonstrated that in the event of purchasing halal products consumers' religious beliefs are one of the most vital elements as there was a significant association between the two respective facets. From a similar standpoint, religious commitment has also been proven to be significantly affiliated with halal consumption based on the study



done by Said & Hassan (2014). Religion was also found to moderate the relationship that takes place between collectivism and purchase of products that carry halal label (Jamal & Sharifuddin, 2015). Besides, it has also been evidenced that consumers' intra personal religiosity is a vital predictor of their intention when it comes to choosing halal products. In regards to the above discussion the hypothesis stated below has been derived:

Hypothesis Ha: 3: Religiosity has a significant positive effect on purchasing intention of Shariah compliant hotels.

Service Quality

Researchers have asserted that in the intensely competitive environment of the modern time, the aspect of service quality has emerged as a vital strategic element for organizations trying to prosper as well as attain long term survival (Hume, 2008; Chaker and Jabnoun, 2010). Under such circumstances, it has been claimed that the elements of customer satisfaction and retention share a favorable relationship with the level of service quality that is offered to the customers whereby, superior level of service quality carry positive effects on customer satisfaction as well as retention (Camarero, 2007; Solvang, 2007). Therefore, it is very important for management to gain a clear understanding of the factors that give rise to service quality and come up with a way to properly measure it so that, appropriate actions can be executed for coming up with improvements and eventually increasing value for their respective customers (Muhammad Awan et al., 2011). One of the most renowned model that is used to gauge service quality is widely known as the SERVQUAL model was initially developed by Parasuraman et al., (1985). This model is universally recognized as the most extensively employed model in terms of assessing service quality (Chaker and Jabnoun, 2010) and it has been applied in the different sectors of the service industry (Amin and Issa, 2008). The SERVQUAL model comprises of a total of five respective dimensions explained by Chaker and Jabnoun (2010) and Amin and Issa (2008):



Reliability symbolizes that a service will be delivered as expected by the customers without any disruptions. It reveals how well the service lives up to the promises that were made by the service producer.

Responsiveness indicates how willing employees are to help their customers and how quickly they provide the services to them. It centers on how promptly customers' queries, requests as well as complaints are taken into consideration and answered.

Tangibles refer to the overall look and appearance of certain aspects such as the physical facilities that are provided, the equipment that are used, appearance of the employees as well as the overall environment.

Assurance reflects the expertise, skills and courtesy of the employees and their capability of gaining customers' trust and confidence.

Empathy is taken into account by providing caring as well as personalized attention to the customers. Through friendly and polite behavior the staffs should try to empathize and create a bond with their customers.

According to Muhamad Yunus et al., (2014) expectation plays an important role as it highlights the various needs, wants as well as the preconceived ideas that are held by the consumers. It has been further explained by them that when it comes to service, expectations form the internal standards on which the customers evaluate the quality of the service that has been delivered to them. Research has indicated that in the area of hospitality and tourism the various dimensions of service quality are important antecedents of customers' behavioral intentions (Gonzalez et al., 2007; Kuruuzum and Koksall, 2010; El-Garaihy, 2013; Muhamad Yunus et al., 2014). In a study conducted by El-Garaihy (2013) it was found that the different dimensions of service quality are favorably associated to consumers' purchase intention towards hotels in Saudi Arabia. Thus, it was mentioned by them that when it comes to choosing hotels customers pay much attention to the service quality offered by the hotels. A model was developed by Gonzalez et al. (2007) in order to comprehend the relationship that exists between service quality and behavioral intention specifically focusing on the tourism industry. The outcomes of their study confirmed the presence of a meaningful relationship between consumers' perception of service quality and their behavioral intention.

Furthermore, similar findings were also reported by Kuruuzum and Koksal (2010) as it was determined that the aspect of service quality carries a strong influence on hotel customers behavioral intention. Moreover, it has been mentioned by Muhamad Yunus et al., (2014) that the aspect of expected service quality is found to have profound impact on consumers' intention toward purchasing Shariah compliant hotels. Thus, in regards to the discussion based on past researches the following hypothesis is proposed:

Hypothesis Ha: 4: Service quality has a significant positive effect on purchasing intention of Shariah compliant hotels.

3. CONCEPTUAL FRAMEWORK OF THE STUDY

The conceptual framework of this particular study has been developed on the basis of prior finding. This framework focuses on Muslim consumers purchase intention of Shariah compliant hotels based on the variables extracted from the literature particularly, *halal* image, *halal* awareness, religiosity and service quality. The framework illustrates the connection among the variables. Moreover, it also demonstrates the basis on which the hypotheses have been derived. Figure 1 provides a representation of the conceptual framework of the study.

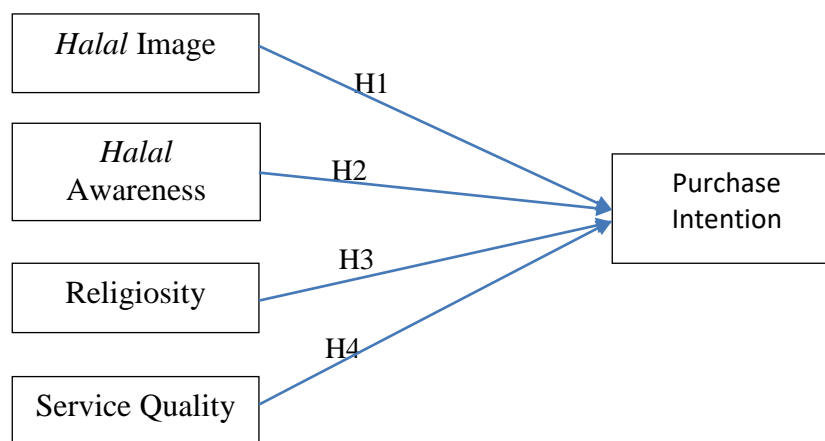


Figure 1 Conceptual Framework of the Study



4.METHODOLOGY

This research falls under the quantitative research method and attempts to gain further insights regarding the antecedents of purchase intention of *Shariah* compliant hotels of Muslim consumers. For this reason Muslim consumers from different tourist destinations in Malaysia make up the target population of the current study. For the current study, data were collected from a total of 426 participants through the employment of survey strategy. A convenience sampling method was used for the purpose of collecting the required data. The major reason for using this particular sampling approach is that it allows researchers to collect data from respondents who are easily available as well as able to provide appropriate information regarding the issue being investigated (Hair et al., 2009). Moreover, convenience sampling was also used as it is considered to be the most efficient way of collecting data in a less time consuming and cost effective manner (Hair et al., 2009).

Therefore, for the present study data were collected by following convenience sampling method from a number of tourist destinations in Kuala Lumpur, Malaysia. Kuala Lumpur has been selected for the reason that this city has the majority of the tourist destinations in the country. A self-administered questionnaire was developed and the participants were requested to answer the questions of a 5 point Likert scale whereby 1 denoted strongly disagree and 5 represented strongly agree. In order to ensure the issues of convergent, construct and lastly face validity (Zainudin, 2012) and questionnaires items have been adapted from prior studies and were later modified so that they suit the nature of this particular study. Table 2 provided below depicts the sources from where the items have been adopted.

Table 2: Questionnaire Items

Variables	Source
<i>Halal</i> awareness	Awan et al., (2015); Azam (2016)
<i>Halal</i> image	Awan et al., (2015); Yunus et al. (2014)
Religiosity	Rehman & Shabbir (2010); Shah Alam et. al.,(2011)
Service Quality	Amin & Isa (2008)
Purchase Intention	Haque et al., (2015); Yunus et al. (2014); Amin et al (2011); Lada et al. (2009)



After collecting all required primary data, SPSS was used for analysing the data. The process of data analysis started through inserting the data into SPSS. Afterwards, descriptive analysis was done. Later on, as recommended by Hair et al (2010) exploratory factor analysis was conducted. At the final stage the hypotheses were verified through regression analysis.

5. RESULTS AND DISCUSSIONS

Demographic Information

The demographic characteristics of the respondents were statistically assessed through performing a number of descriptive statistics particularly frequencies, measures of central tendencies along with dispersion. Table 3 illustrated below depicts the results of the descriptive statistics based on the demographic profile of the respondents.

Table 3: Demographic Profile

Variable	Frequency	Percentage (%)
Gender		
Male	289	67.8
Female	137	32.2
Age		
18 to 25 years	38	8.9
26 to 35 years	143	33.6
36 to 45 years	129	30.2
46 to 59 years	97	22.8
60 and above	19	4.5
Marital Status		
Married	284	66.7
Unmarried	127	29.8
Divorced	15	3.5
Employment		
Government	24	5.6
Private	181	42.5
Self-Employed	126	29.6
Student	47	11.0
Housewife	39	9.2
Others	9	2.1



Monthly Income		
RM2,000 and below	92	21.6
RM2,001 - RM3,000	27	6.3
RM3,001 – RM5,000	123	28.9
RM 5,001 – RM 7,500	106	24.9
RM 7,501- RM10,000	56	13.1
Above RM10,000	22	5.2

Exploratory Factor Analysis (EFA)

After analysing the demographic characteristics, the researcher proceeded with exploratory factor analysis (EFA). EFA is regarded as one the most widely utilised statistical techniques primarily for assessing the dimensions in multivariate data analysis. It facilitates in removing redundant variables and also variables that are found to be highly correlated (Hair et al., 2010).

Table 4: Kaiser-Meyer-Olkin (KMO)& Barlett’s test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.865
	Approx. Chi-Square	2341.750
Bartlett's Test of Sphericity	Df	190
	Sig.	.000

Kaiser-Meyer-Olkin (KMO) is basically employed in order to gauge the proportion of variance persisting among the variables. It has been suggested by Tabachnick et al. (2001) that a KMO value of 0.6 is required with a significant result for Bartlett’s Test of Sphericity ($p < 0.5$). Hence, in case of the present study it can be seen that the requirements for both these respective tests were met as shown in table 4. This in turn indicates that the researcher can proceed with EFA.

Table 5: Rotated Component Matrix

Item	(F1)	(F2)	(F3)	(F4)	(F5)
Halal Image					
HI1	.845				
HI2	.827				
HI3	.791				
HI4	.689				
HI5	.654				
HI6	.637				



Halal Awareness

HA1	.863
HA2	.895
HA3	.752
HA4	.667
HA5	.642

Religiosity

RL1	.874
RL2	.856
RL3	.778
RL4	.764
RL5	.736

Service Quality

SQ1	.845
SQ2	.832
SQ3	.754
SQ4	.724
SQ5	.684

Purchase Intention

PI1	.867
PI2	.861
PI3	.858
PI4	.795
PI5	.658
PI6	.642

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 6 iterations.

Reliability

The primary reason for the purpose of conducting reliability test is to verify the presence of consistency in a data set. Hence, assuring the reliability is of utmost importance as it allows researchers to check whether there is consistency among the items included in a scale. Reliability is assessed on the basis of Cronbach's alpha whereby, a minimum value of .7 is required (Pallant, 2010).

Table 6: Cronbach's Alpha

Component	Cronbach's Alpha	Number of Items
Halal Image	.802	6
Halal Awareness	.846	5
Religiosity	.798	5
Service Quality	.819	5
Purchase Intention	.872	6



Multiple Regression Analysis

The hypotheses that were derived for the purpose of the current study were verified through the means of multiple regression analysis. According to Sekaran & Bougie (2009), one of the major reasons for the employment of multiple regression analysis is the fact that it helps researchers to predict the strength all the independent variables in terms of predicting the dependent variable. At the same time, it also reveals among all the factors which one has the greatest influence of the dependent variable (Pallant, 2010). Table 7 provided below demonstrates the result of the multiple regression analysis. For the current model, R square value of 0.595 has been obtained. Although for this particular study, service quality was not found to share a significant association with purchase intention, however the coefficient model fitness exhibits that the four respective independent variables namely, *halal* image, *halal* awareness, religiosity and service quality, together was able to represent approximately 60% of the dependent variable. As a result of which, the model can be regarded to be appropriate for verifying the hypotheses by using t and p value statistics.

Table 7: Multiple Regression Analysis

Hypothesis	Relationships	Standardized Coefficient (β)	t-value	p-value	Results
H1	<i>Halal</i> Image \rightarrow Purchase Intention	0.172	2.426	0.016	Supported
H2	<i>Halal</i> Awareness \rightarrow Purchase Intention	0.347	7.495	0.000	Supported
H3	Religiosity \rightarrow Purchase Intention	0.181	2.474	0.013	Supported
H4	Service Quality \rightarrow Purchase Intention	0.090	1.567	0.117	Not Supported

* (R^2) 0.595

Results of Hypotheses Testing

Based on the outcomes generated from the multiple regression analysis, it can be observed that H1 is accepted, indicating that *halal* image is an essential factor in terms of Muslim consumers purchase intention toward *Shariah* compliant hotels.



A meaningful association between the aspect of *halal* image and purchase intention has also been uncovered in the past by Suki & Salleh (2016). The findings also lend support for the next hypothesis, H2, which stated that *halal* awareness is positively correlated to purchase intention of Shariah compliant hotels. A relationship of this nature has also been found to be acknowledged in prior studies as well (Ghadikolaei, 2016; Majid et al., 2015; Yunus et al., 2014). Next is H3, which emphasised the relationship between religiosity and Muslim consumers purchase intention of *Shariah* compliant hotels. The results indicated the presence of a positive link amid these two aspects leading to the acceptance of H3. The congruency between religiosity and purchase intention was also endorsed in prior researches (Shaari & Mohd Arifin, 2009; Said & Hassan, 2014; Jamal & Sharifuddin, 2015; Mukhtar & Butt, 2012; Borzooei & Asgari, 2013). However, service quality was not significantly associated to purchase intention of *Shariah* compliant hotels thus, H4 is not accepted. An insignificant relationship between these two factors has also been found in the past (Wonggotwarin & Kim, 2017).

6.Recommendation, Conclusion and Managerial Implications

The current study has identified the factors that are crucial when it comes to Muslim consumers purchase intention of *Shariah* compliant hotels. As such, the role of *halal* image, *halal* awareness and religiosity are of utmost importance as the findings have demonstrated that these aspects are significantly associated to purchase intention of *Shariah* compliant hotels. Such findings indicate that it is necessary for marketers and hoteliers to strive toward enhancing the *halal* image of *Shariah* compliant hotels. At the same time, more awareness should be created about *Shariah* compliant hotels through the employment of different types of marketing activities as awareness has been found to be significantly related to purchase intention of *Shariah* compliant hotels. Additionally, since religiosity was found to be significantly linked to Muslim consumers purchase intention, it is obligatory of marketers and hoteliers to be sensitive and respectful about the religious beliefs and values of Muslim consumers in the event of developing marketing strategies and activities.



Despite the fact that the current study contributes to an enhancement of knowledge through examining the factors affecting purchase intention of *Shariah* compliant hotels and fills the gap that exists in current literature, it still has a number of limitations. First and foremost, one of the major drawbacks of this study is the employment of convenience sampling. Hence, in the future the present study can be undertaken through utilising probability sampling methods. Moreover, data for this study has only been collected from Muslim consumers in Kuala Lumpur, and this may impact the generalizability of the findings. Therefore, in the future data can be gathered from more regions across Malaysia so that, it provides a better representation of the entire population. At the same time, the current model can also be extended through the incorporation of mediating and moderating variables and replicated in the context of different industries.



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