
INDONESIAN MUSLIM WOMEN TOURIST: MOTIVATION AND NEEDS IN TOURIST DESTINATION

Oleh

Dina Hariani¹⁾ & Puput Dewi Anggraeni²⁾

¹Sekolah Tinggi Pariwisata Bogor

²Politeknik Harapan Bersama

Email: bhi.dinahariani@gmail.com, puput.dewi@poltektegal.ac.id

Abstrak

Muslim women who travel continue to increase every year, whether solo traveling, with friends, or with family. As a Muslim, especially a woman, there are obligations that must be carried out when traveling. Muslim women must also be more careful when traveling because Islamophobia and discrimination against them still exist. A Muslim woman is obliged to perform worship 5 times a day, eat halal food, and maintain her appearance. Halal tourism is undoubtedly necessary to fulfill Muslim women's needs. This study aims to examine the typology, motivation, and needs of Indonesian Muslim women who travel. Indonesia is a vast country that is influenced by indigenous and foreign cultures, allowing for differences in typology, motivation, and needs between Indonesian Muslim women and Muslim women from other countries. A study published by Crescent Rating in 2019 has identified the following “key faith-based needs for Muslims travelers” including Halal food, prayer facilities, water-usage friendly washrooms, Ramadhan services, avoidance of non-Halal activities, recreational facilities, and services with privacy (gender segregation). This study also tries to answer whether the needs of Indonesian Muslim women tourists are in accordance with the study of Halal tourism by Crescent Rating. The method used in this study is a descriptive method with a quantitative approach. The data collection method used was convenience sampling of Indonesian Muslim Women tourists with various backgrounds with age at least 18 years old. This research is expected to help stakeholders to fulfill the needs of Indonesian female Muslim tourists during the post-Covid-19 pandemic.

Keywords: Halal Tourism, Muslim Women, Motivation, Needs, Typology

PRELIMINARY

As we know the COVID-19 pandemic that has hit the world since 2020 has made the tourism industry slump, various policies such as movement restrictions, quarantine, and PCR tests, have made many people unable to travel. Starting in early 2022, several countries have begun to relax policies that allow people to travel again. To generate tourism, a strategy is needed by tourist destinations, such as providing for the tourist's needs.

Little research has been done on the subject of Muslim women travelers. Although Muslim women travelers are an emerging subsegment, the reality is that Muslim women travelers are increasingly ubiquitous, be it traveling alone, with family and friends or for work (Crescent Rating, 2019).

In 2018, almost half of these Muslim travelers or 63 million were women who spent an estimated \$80 billion on their journeys and 66% of Muslim women who travel are aged 40 years or younger indicating that young Muslim women contribute to the growth of the tourism industry (Agmasari, 2019). More than half of them use social media to find information about accommodation, logistics, and places to eat.

The pandemic has had a colossal impact on the travel sector. Muslim arrivals dropped to 42 million in 2020 from an all-time high of an estimated 160 million in 2019. Muslim travel market will return to the 2019 levels by 2023 (GMTI, 2021)..



LITERATURE REVIEW

Muslim tourist

According to Henderson (2003), Muslim tourist will travel in order to visit friends and relatives and fully appreciate the greatness creation of God's world. Tourists from the Middle East have been focused on Islamic tourism which is especially welcome because of their high spending power (Henderson, 2010). This profitable market started to visit Muslim countries for the purpose of achievement, excitement, family togetherness, knowledge, education, and escape (Battour, Battor, & Ismail, 2012).

The profile of the Muslim tourist has often been over-simplified in the past. A few years ago, outbound Muslim travel was primarily focused on a few specific destinations while other destinations did not possess an adequate understanding of the requirements of Muslim tourists. The behavior and the profile of Muslim tourists have changed over the last two decades. They are increasingly looking at destinations with high levels of services that take into account their unique needs (Bahardeen, 2016).

The Tourist Motivation

Conventionally, tourism motivation consists of two forces called push and pull factors. Pull factors represent the intangible internal stimulations of tourists to travel to the chosen destination. In contrast, push factors refer to the real external attraction of the destination which results in tourists having a desire to visit that destination (Battour, Battor & Ismail, 2012). The external attributes of a destination can be the fascination with the natural environment, unique tourism products at the destinations, or even travel cost and expenditure. Individual motivations can determine the attitude to perform the act. The determinants of attitude are divided into two, first the expectations and second the subjective value of objects and attributes (Hsu, Chai & Li, 2009).

The Islamic motivation or motivation of Muslim tourists according to Henderson (2009) is traveling for fun but still paying attention to Halal food. According to Laderlah

et al. (2011) the purpose of Muslim tourists' travel is to have pleasure and blessings from God and avoid mistakes or sins.

Halal Tourism

Halal tourism facilities include Halal food and drinks, typical entertainment, cultural activities, clothing, cosmetics, and also business ethics that attract tourists from Muslim countries (Han et al., 2019; Oktadiana et al., 2016).

Indonesia had set main targets for Halal tourism development in 2019: seizing 5 million international Muslim tourist arrivals, developing top 10 Muslim Friendly Tourism destinations and being first ranked in the Global Muslim Travel Index 2019. The magnitude of the Halal tourism potential in Indonesia provides excessive courage in the achievement of the above goals. To make it happen, involvement and teamwork from all stakeholders need to be optimized. As a result, the Indonesian government began to develop Indonesian Halal destinations; working with Mastercard, the Indonesian government using the ACES Model to measure the readiness of the province to become a Halal tourist destination. The measurement tool used in Indonesian Muslim Travel Index is adapted from Global Muslim Travel Index (GMTI)'s ACES Model.

The four components of the ACES model are access, communication, environment, and services. These four components are important elements that need to be the focus of destinations to improve and become more Muslim-friendly tourist destinations (IMTI, 2019).

Table 1. The four components of the ACES model are access

Access	Communication	Environment	Services
Air Access	Muslim Visitor Guides	Domestic Tourist Arrivals	Halal Restaurants
Rail Access	Stakeholder Education	International Tourist Arrivals	Mosques
Sea Access	Market Outreach	Wi-Fi Coverage at Airports	Airports
Road Infrastructure	Tour Guides Digital Marketing	Commitment to Halal Tourism	Hotels Attractions

RESEARCH METHODS

This research uses the descriptive qualitative method. The unit of analysis used in this study was Indonesian Muslim women. The sampling method used in this research is convenience sampling where samples are selected from the population because they are conveniently available to the researcher. Researchers choose these samples because they are easy to recruit. The requirements of the samples are Muslim women above 18 years old.

The primary data in this study is a questionnaire distributed via google form during December 2021-March 2022. The collected respondents are 116 people.

RESULTS AND DISCUSSION

To examine the main needs of Indonesian female Muslim tourists in a destination the researchers distributed questionnaires to 116 Indonesian Muslim women.

Based on the results of the questionnaire, the age of Indonesian Muslim women who filled the most was aged 25-34 years as much as 46.6%. This age range is usually women who are already working and have just started a household. Followed by the age of 18-24 years as much as 25.9%. Where this range is usually they are studying in a college or just starting to work.

Based on occupation 34.5% are company employees, 23.3% are lecturers and 19.8% are students. Based on monthly income 55.2% answered below 4 million, this is reasonable because there are students and housewives respondents.

Based on the travel frequencies, most respondents answered 1-2 times per year as much as 44.8% and also 3-5 times per year as much as 41.4%. Respondents who travel with family are the most answered reaching 69% followed by traveling with friends as much as 21.6%. The duration of the respondent travel is 2-3 days as much as 53.4% and 1 day as much as 31.9%. The purpose of the travel for Indonesian Muslim women is a holiday

reaching 80.2% followed by visiting family or friends as much as 15.5%.

Table 1. Respondents Characteristi

Age	Frequency	Percent	Valid Percent	Cumulative Percent
18 - 24 years old	30	25.9	25.9	25.9
25 - 34 years old	54	46.6	46.6	72.4
35 - 44 years old	24	20.7	20.7	93.1
45 - 54 years old	6	5.2	5.2	98.3
Above 55 years old	2	1.7	1.7	100.0
Occupation	Frequency	Percent	Valid Percent	Cumulative Percent
Employee	40	34.5	34.5	34.5
Lecturer	27	23.3	23.3	57.8
Students	23	19.8	19.8	77.6
Entrepreneur	2	1.7	1.7	79.3
Housewife	13	11.2	11.2	90.5
Civil Servant	4	3.4	3.4	94.0
Others	7	6.0	6.0	100.0
Monthly Income	Frequency	Percent	Valid Percent	Cumulative Percent
Under IDR 4 Million	64	55.2	55.2	55.2
IDR 4 - 6 Million	33	28.4	28.4	83.6
IDR 7 - 10 Million	13	11.2	11.2	94.8
Above IDR 10 Million	6	5.2	5.2	100.0
Travel Frequencies	Frequency	Percent	Valid Percent	Cumulative Percent
1 - 2 times a year	52	44.8	44.8	44.8
3 - 5 times a year	48	41.4	41.4	86.2
5 - 10 times a year	10	8.6	8.6	94.8
More than 10 times a year	6	5.2	5.2	100.0
Travel Partner	Frequency	Percent	Valid Percent	Cumulative Percent
Family	80	69.0	69.0	69.0
Friends	25	21.6	21.6	90.5
Solo	1	0.9	0.9	91.4
Partner	9	7.8	7.8	99.1
Others	1	0.9	0.9	100.0
Travel Duration	Frequency	Percent	Valid Percent	Cumulative Percent
1 Day	37	31.9	31.9	31.9
2 - 3 Days	62	53.4	53.4	85.3
4 - 5 Days	16	13.8	13.8	99.1
More than 6 Days	1	0.9	0.9	100.0
Purpose of Visit	Frequency	Percent	Valid Percent	Cumulative Percent
Holiday	93	80.2	80.2	80.2
Visit family / friend	18	15.5	15.5	95.7
Religion Activity	1	0.9	0.9	96.6
Business	2	1.7	1.7	98.3
Others	2	1.7	1.7	100.0

The results obtained from 116 respondents were processed through SPSS 26 to see the highest average value of each dimension. The variables used in this research are access, communication, environment, and service.



Table 2. Descriptive Statistics Result

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
ACCESS					
Easy Access	116	1.00	5.00	4.6810	0.70525
Availability of adequate infrastructure	116	2.00	5.00	4.6638	0.63168
Availability of public transportation	116	1.00	5.00	4.3448	0.93347
COMMUNICATION					
Availability of a good communication network	116	1.00	5.00	4.7500	0.60253
Availability of digital facilities	116	2.00	5.00	4.3621	0.79560
ENVIRONMENT					
Socio-cultural environment	116	1.00	5.00	4.3448	0.82466
Comfort and safety	116	1.00	5.00	4.7845	0.54063
Weather in destination	116	1.00	5.00	4.4914	0.72826
SERVICES					
Availability of halal food in tourist destinations	116	1.00	5.00	4.8190	0.56874
Availability of prayer facilities	116	1.00	5.00	4.8103	0.54236
Availability of water-friendly washrooms	116	1.00	5.00	4.9138	0.42873
Availability of hotels/accommodations	116	2.00	5.00	4.3793	0.73016
Availability of separate attraction for men and women	116	1.00	5.00	3.4310	1.09722
Availability of unique experiences	116	2.00	5.00	4.4224	0.78187
Valid N (listwise)	116				

Based on descriptive analysis using SPSS 26, in the access dimension, the availability of easy road access gets the highest average while the availability of public transportation has the lowest average. In the communication dimension, network availability has a higher average than the availability of digital facilities. For environmental factors, comfort and safety have the highest average, while the social-cultural environment has the lowest average. In the service dimension, the availability of clean toilets is on average higher than the availability of halal food and the availability of prayer rooms. Availability of separate attractions for men and women has the lowest average of all dimensions.

The availability of toilets with clean water is the most important thing for Indonesian Muslim tourist women, this is because in Indonesia it has become a habit to clean themselves with water when going to the

toilet, especially for Muslims who are always advised to maintain cleanliness.

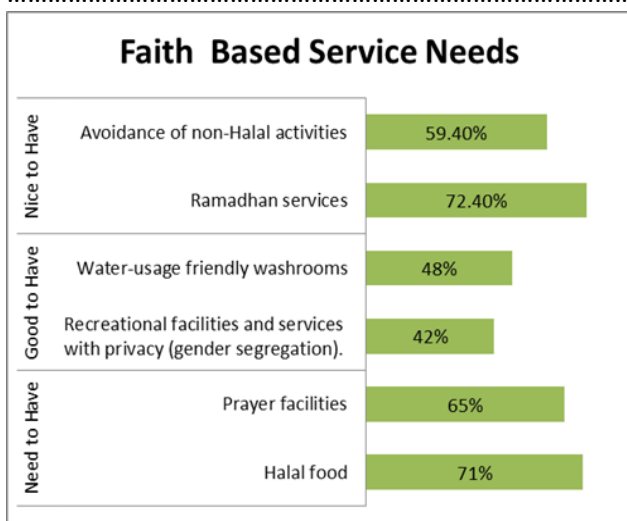
Many verses of the Qur'an and the hadith of the Prophet sallallahu 'alaihi wa sallam that command or encourage cleanliness. Allah Almighty also said, *اللَّهُ التَّوَابِينَ الْمُتَطَهِّرِينَ* Indeed, Allah loves those who repent and loves those who purify themselves. [Al-Baqarah/2:222]. Human urine is najis, so the body, clothes, or places that are exposed to urine must be cleaned. If it is not cleaned, then it can be the cause of the torment of the grave. *أَنْتَسِ، أَلْ: أَلْ لُ: أَنْتَسِ* From Anas Radhiyallahu anhu, he said, Rasulullah SAW said, "Clean yourself from urine. For indeed most of the torment of the grave comes from him" (Rafidah, 2019).

Halal food and the availability of prayer rooms also have the highest average of all dimensions, this is indeed in line with the fact that eating Halal food and praying five times a day is an obligation for all Muslims.

The lowest average in the service factor is the availability of separate attractions for men and women. This is because many Indonesian Muslim women travel with families consisting of men and women, the existence of this attraction facility is considered not too important because it will separate men and women in one family.

In 2009, CrescentRating identified six key faith-based needs that influence the consumption behavior of Muslim travelers. These needs were: 1) Halal food 2) prayer facilities 3) Ramadan services 4) water-friendly washrooms 5) no non-Halal activities and 6) recreational facilities and services with privacy.

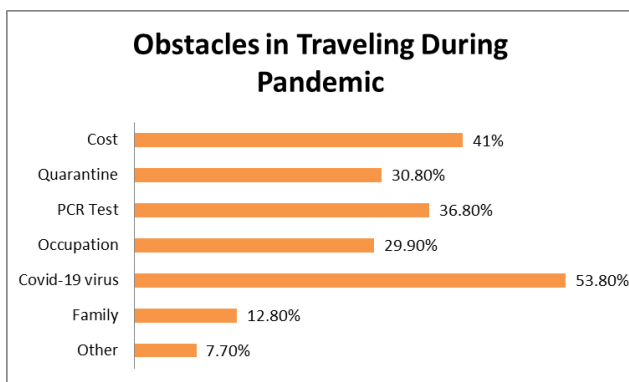
The author tries to compare whether the order of the six key faith-based needs Muslim tourists in the world is the same as the 6 needs of Indonesian Muslim women tourists.



Picture 1. Indonesian Muslim Women Six Faith Based Service Needs

Based on the results of research for need to have services, Indonesian Muslim women also choose Halal food and prayer facilities, for good to have services they choose water-friendly washrooms and recreational facilities and services with privacy and for nice to have services they choose Ramadan services and no non-Halal activities.

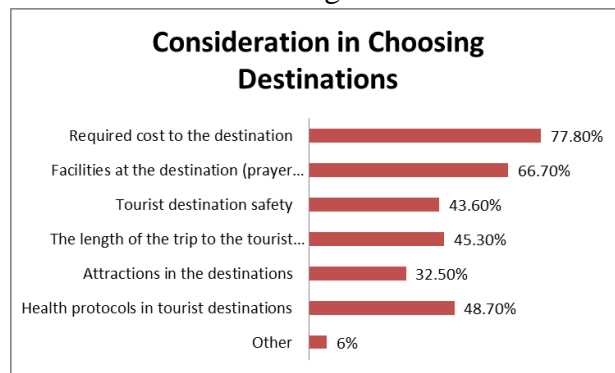
This research was conducted during the COVID-19 pandemic hence the authors also asked what were the obstacles for them to travel during the pandemic. Worries about the COVID-19 virus are the biggest obstacle for Indonesian Muslim women tourists to travel during the pandemic with a percentage of 53.8% followed by a cost of 41%.



Picture 2. Obstacles in Traveling During the Covid-19 Pandemic

In addition, the authors also investigate what are the considerations for Indonesian Muslim women in choosing tourist attractions in the

near future. The required cost to travel is the main consideration with a percentage of 77.8% and the facilities available at the destination are second with a percentage of 66.7%. Health protocols in the third position with a percentage of 48.7% are also still their consideration in choosing tourist destinations.



Picture 3. Consideration in Choosing Tourist Destination

CLOSING Conclusion

Indonesian Muslim women tourists like to travel at least 1-2 times a year (44.8%) with a duration of 2-3 days (53.4%). The majority of them traveled with their families (69%) and for holiday purposes (80.2%).

Faith basic needs for Indonesian Muslim women tourists:

Need to have services for Indonesian Muslim women are Halal food and prayer facilities. Water-friendly washroom and recreation facilities with privacy were chosen as good to have services. While Ramadhan services and no-non Halal activities are chosen as nice to have services.

According to the ACES model for individual responses, there are the top five Indonesian Muslim women's needs based on the average score. A water-friendly washroom got the highest average with a score of 4.91, followed by Halal food with 4.82, prayer facilities with a score of 4.81, comfort and safety with a score of 4.78 and availability of good communication network with a score of 4.75. Meanwhile, the lowest score is the separate attraction for men and women with a score of 3.43.

The existence of the COVID-19 virus



is still the biggest concern for Indonesian Muslim women tourists to travel, cost is also an obstacle for them to travel during the pandemic. While their main considerations in the near future are the required costs needed to the destinations, facilities at tourist destinations, and health protocols at tourist destinations.

It has been more than two years since the COVID-19 virus has been in the lives of the world's people, vaccines and boosters are expected to reduce the number of Covid-19 patients. The decline in the number of Covid patients in the world is starting to make the tourism world rise. The world of tourism is changing, tourist destinations, travel agents, and businesses must be prepared to face changes that can occur at any time. People are excited to travel again when the pandemic ends. Managers of tourist destinations must be able to provide tourist needs so that tourists are interested in visiting their place. Hopefully, this research can provide new insight about Indonesian Muslim women tourists and help recover tourism in Indonesia and the world

REFERENCES

- [1] Mastercard and CrescentRating. (2019, April). Global Muslim Travel Index 2019. <https://www.crescentrating.com/reports/global-muslim-travel-index-2019.html>.
- [2] Agmasari, S. (2019, October 25). Perempuan Muslim Muda Berkontribusi Terhadap Industri Pariwisata Dunia Halaman all - Kompas.com. KOMPAS.Com. Retrieved November 20, 2021, from <https://travel.kompas.com/read/2019/10/25/090000827/perempuan-muslim-muda-berkontribusi-terhadap-industri-pariwisata-dunia?page=all>.
- [3] Mastercard and CrescentRating. (2021, July). Global Muslim Travel Index 2021. <https://www.crescentrating.com/reports/global-muslim-travel-index-2021.html>.
- [4] Henderson, J. C. (2003). Managing Tourism and Islam in Peninsular Malaysia. *Tourism Management*, 24(4), 447–456. [https://doi.org/10.1016/S0261-5177\(02\)00106-1](https://doi.org/10.1016/S0261-5177(02)00106-1)
- [5] Henderson, J. C. (2010). Sharia-Compliant Hotels. *Tourism and Hospitality Research*, 10(3), 246–254. <https://doi.org/10.1057/thr.2010.3>
- [6] Battour, M. M., Battor, M. M., & Ismail, M. (2012). The Mediating Role of Tourist Satisfaction: A Study of Muslim Tourists in Malaysia. *Journal of Travel & Tourism Marketing*, 29(3), 279–297. <https://doi.org/10.1080/10548408.2012.666174>
- [7] Bahardeen, F. (2016, March 10). Six main faith-based needs of a Muslim traveler. CrescentRating. Retrieved November 18, 2021, from <https://www.crescentrating.com/magazine/muslim-travel/3856/6-faith-based-needs-of-muslim-travelers.html>.
- [8] Hsu, C. H. C., Cai, L. A., & Mimi Li. (2009). Expectation, Motivation, and Attitude: A Tourist Behavioral Model. *Journal of Travel Research*, 49(3), 282–296. <https://doi.org/10.1177/0047287509349266>
- [9] Henderson, J. C. (2009). Food tourism reviewed. *British Food Journal*, 111(4), 317–326. <https://doi.org/10.1108/00070700910951470>
- [10] Laderlah, S., Ab Rahman, S., Awang, K., & Man, Y. (2011). A Study on Islamic Tourism: A Malaysian Experience.”. A Study on Islamic Tourism: A Malaysian Experience. In 2nd International Conference on Humanities, Historical and Social Sciences, Singapore.
- [11] Han, H., Al-Ansi, A., Olya, H. G., & Kim, W. (2019). Exploring Halal-friendly destination attributes in South Korea: Perceptions and behaviors of Muslim travelers toward a non-Muslim destination. *Tourism Management*, 71, 151–164.

- <https://doi.org/10.1016/j.tourman.2018.10.010>
- [13] Oktadiana, H., Pearce, P. L., & Chon, K. (2016). Muslim travellers' needs: What don't we know? *Tourism Management Perspectives*, 20, 124–130. <https://doi.org/10.1016/j.tmp.2016.08.004>
- [14] Mastercard-CrescentRating. (2019, April). Indonesia Muslim Travel Index 2019. <https://www.crescentrating.com/reports/indonesia-muslim-travel-index-2019.html>
- [15] Surah Al-Baqarah - 222. (n.d.). Quran.Com. Retrieved February 10, 2022, from <https://quran.com/2/222?translations=3>
- [16] Rafidah, A. (2019, October 9). How to Cleanse Urine Excrement in Islam and Its Verses. AZIslam.Com. <https://azislam.com/how-to-cleanse-urine-excrement-in-islam-and-its-verses>

HALAMAN INI SENGAJA DIKOSONGKAN