

# MANAGING HALAL LIFESTYLE IN RECREATIONAL TOURISM FROM CONSUMERS' PERSPECTIVES

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## ABSTRACT

The rising demand for diverse tourism options and the global blending of cultures significantly impacts economic growth and cultural exchange. Similarly, Halal tourism has attained significance within the global tourism sector. However, despite the variations in Halal goods and services, few destinations still encounter challenges due to limited accessibility or higher costs for Halal goods which potentially hindered the needs of Muslim travellers to be satisfied. Therefore, this study aims to evaluate the various factors that affect Muslim travellers' behaviour in managing their Halal lifestyle while travelling. A quantitative approach has been used as the research method of this study. A set of closed-ended questions was prepared for the online survey, and the collected data were analysed using a descriptive analysis method. The findings show that knowledge, religiosity, and willingness to pay are the main factors influencing consumer behaviour in lifestyle management when engaging in recreational tourism. Moreover, the study highlights the importance of these factors in facilitating a satisfactory travel experience, particularly for Muslim travellers. Therefore, it is recommended that future studies be conducted on larger samples with various religious backgrounds, examining the factors that may affect consumer behaviour in Halal tourism.

**Keywords:** *Consumer Behaviour, Halal Tourism, Hospitality, Muslim Travellers, Sustainability.*

## 1. Introduction

Tourism has been a major component in the development of both regional and local markets. The rising demand for multiple tourism commodities and the merging of diverse cultures globally contribute to the country's economic growth and the enrichment of both local and global communities. According to the United Nations World Tourism Barometer (2024), in the first quarter of 2024, foreign arrivals recovered to pre-pandemic levels, reaching 97% of 2019 levels. In the first quarter of 2024, it is estimated that approximately 285 million foreign tourists will visit, mainly due to the opening of Asian markets, sustained demand for tourism, improved air connections, and visa facilitation. Furthermore, tourist activity nowadays has expanded beyond leisure purposes, as it can also be applied to business and other pursuits. According to Ferreira and Sousa (2020), tourism has evolved to mitigate the hardships and uncertainties of 21st-century social life.

A wide range of activities can be found in tourism, which are intended to make travel easier, more pleasurable, and meaningful for the travellers. Particularly for Muslim travellers, the availability of halal goods and services is vital. This ensures that they can fully immerse themselves in recreational activities and local traditions while adhering to their religious practices. Globally, tourism that meets the demands of Muslim tourists while upholding Islamic principles has become increasingly popular. Nevertheless, despite this growth, numerous factors and obstacles hinder the complete potential and influence of halal tourism.

For instance, despite its reputation as a predominantly Muslim country, some tourist destinations like Tana Toraja in Indonesia are not considered 'Halal-friendly'. In other words, there are a few tourist destinations in Muslim countries, such as Tana Toraja in Indonesia, that may not align with the Islamic requirements (Crescent Rating, 2021). Takdir and Hamida (2023) suggested that this may be due to the limited availability of restaurants and food stalls that comply with the existing Halal standards in these locations, which is

attributed to the minority Muslim population in that area. In addition, Raffi et al. (2022) observed that, although Halal food is readily available in Japan, a non-Muslim country, specific issues still arise. For example, either the Halal supermarkets or shops are located far from where people are staying, or the prices of the products can be pretty expensive. Hence, this paper aims to assess the factors that affect consumer behaviour in managing Halal lifestyles in recreational tourism.

## 2. Literature Review

### 2.1. Halal Lifestyle Management in Recreational Tourism

Halal tourism is gaining popularity like never before, with options ranging from family-friendly hotels to beach resorts, as well as travel firms and applications for rating and booking trips. Muhamad et al. (2019) demonstrated that around 23% of Muslims travel for leisure, which shows that Halal tourism is becoming increasingly appealing to both Muslim-majority and Muslim-minority communities. Recreational tourism involves leisure activities, which align with Islamic principles, enabling Muslims to travel and explore the world while adhering to activities permitted by *Shariah* law (Sánchez & Moral, 2019). At the same time, Halal tourism is defined as tourism activities that are permitted according to Islamic teachings, or the provision of tourism products and services that comply with the needs of Muslim tourists in accordance with Islamic principles (Nuraini & Sucipto, 2021).

Although Halal has traditionally been understood as a religious dietary law for Muslims, it encompasses all aspects of life, including not only food but also other aspects of daily living. A halal lifestyle can be understood as an individual's actions that are done truthfully, fairly, with integrity and dignity, all of which are done according to *Shariah* Law (Jailani & Adinugraha, 2022). From this, it is evident that a Muslim individual is required to manage their lifestyle by prioritising the usage of Halal products to meet their religious commitments. Ensuring a Halal lifestyle during tourism will inevitably preserve the five fundamentals of Islamic values, also known as *Maqasid Shariah*, namely: life, dignity and respect, intellect, lineage, and wealth (Aziz & Ahmad, 2018). Furthermore, other parties are also responsible for catering to the needs of Muslim travellers by providing Halal-friendly amenities.

From this, Muslim travellers who wish to maintain their cultural traditions while travelling to new places are seen as the primary players in Halal tourism (Zamani-Farahani & Henderson, 2010, as cited in Rahman et al., 2020). Furthermore, tourism officials need to incorporate Islamic values into all aspects of tourism to develop Halal tourism destinations (Battour & Ismail, 2016, as cited in Rahman et al., 2020). This means that tourism amenities, such as food premises, prayer facilities, accommodations, and even the activities performed, must be aligned with the religious teachings and obligations of Muslims.

Henderson (2010) also suggested the criteria that must be achieved by the Halal tourism and Halal business, which are stated as follows:

- i. Alcoholic beverages must cease to be served anywhere, whether it be in the hotel rooms or even on a plane.
- ii. Only Halal food must be provided for their Muslim customers.
- iii. Hotels are encouraged to employ workers who are Muslims.
- iv. Provide Muslim-friendly entertainment throughout the stay.
- v. Swimming pools and spa rooms should have segregation between men and women to ensure that women can feel comfortable during these sessions.
- vi. Any location should have the *Qibla* direction and provide a *surau* at any public place.

*Qibla* refers to the direction of the *Ka'aba*, which is crucial for the validity of *salat* (prayer). Every Muslim is obligated to determine and face the *qibla* direction before beginning their prayer (Kamal, 1987). On the other hand, a *surau* refers to a place of worship and a venue for conducting various religious activities (Natsir & Hufad, 2019). Ensuring Muslim travellers have access to prayer facilities is a vital aspect of Islamic worship for their religious practice. These spaces should be available in public areas, such as malls and airports, with separate rooms for men and women. Hotels must also provide prayer amenities, such as prayer mats and qibla direction indicators, in guest rooms, along with ablution facilities (Mannaa, 2017).

## **2.2. Factors Affecting Consumer Behaviours Towards Tourism**

Understanding consumer perspectives is crucial for shaping the direction and development of Halal tourism. By understanding their needs, likes, and expectations, tourism providers can create offerings that meet the demands of consumers. With a deep understanding of this matter, companies can create goods and services that cater to the cultural and religious sensitivities of Muslim tourists, thereby enhancing their overall experience. Moreover, studies have shown that there are several factors which may influence the consumer behaviours of tourists when travelling, as elaborated in the following:

### **a. Religiosity**

One of the factors affecting tourists' or consumers' behaviour towards Halal tourism is religiosity. The World Halal Tourism Summit (2015) stated that the development of Halal tourism is heavily influenced by our understanding of the religious duties that Muslim travellers have while travelling. This involves acknowledging obligations such as praying five times daily, maintaining modest attire, limiting interactions between genders, and avoiding the consumption of non-Halal products. In the context of Halal tourism, meeting the religious needs of Muslim travellers also requires offering Halal food, entertainment, and prayer spaces, in addition to following Islamic financial guidelines (Said et al., 2020).

### **b. Knowledge and Awareness**

When a consumer becomes more aware and knowledgeable, it will change their attitudes and decision-making process before purchasing any product. Hamdan et al. (2013) have mentioned that in the Muslim society, the most crucial consideration when making a decision to purchase processed foods is awareness. The behaviours of the consumer will be influenced by the knowledge they possess, such as when they look up the specifics of the products or services that the retailers are offering. An informed customer can significantly impact how product qualities are assessed (Divianjella et al., 2020).

With the growing Halal lifestyle, Muslim consumers are becoming more mindful when it comes to purchasing products. Nowadays, Muslims are also seeking spiritual benefits in the goods and services they purchase that adhere to Islamic principles (Jailani & Adinugraha, 2022). It is anticipated that Muslims will become more conscious of the importance of choosing Halal travel and Muslim-friendly options to meet their needs, rather than the usual available choices (Battour, 2018). The term 'Halal tourism' is often interchangeable with 'Halal travel'. Halal tourism involves providing extra amenities, attractions, and accessibility services designed to cater to the experiences, needs, and preferences of Muslim tourists (Izza, 2021).

Displaying a Halal logo in a dining establishment is crucial for assuring customers, especially Muslims, that the food meets their dietary standards and is free from any doubts regarding its purity (Ali et al., 2014). Seeing the Halal logo on packaged food products will boost customers' trust and confidence in the product's compliance with Halal standards. As

a result, customers were more likely to choose Halal products featuring the Halal logo when making their purchase (Caraecle & Raopan, 2024).

### c. Willingness to Pay

In economics, willingness to pay refers to the maximum price that individuals are willing to pay for a product or service. When a person is willing to pay for a product or service, they are willing to sacrifice up to the maximum amount within their budget (Jedidi & Zhang, 2003). Due to the certification procedure involved in production and distribution, halal items often have higher prices (Zailani et al., 2017; Iranmanesh et al., 2019).

Wibawa et al. (2022) found that religious commitment and willingness to pay for halal food are positively and significantly correlated, suggesting that the more religiously committed a person is, the more likely they are to want to pay for halal food, as it is required by Islamic law. According to Vanany et al. (2019) and Ratih et al. (2022), there is a favourable correlation between religious commitment and willingness to pay for halal food.

## 2.3. Achieving the Sustainable Development Goals (SDGs) through Halal Tourism

The Sustainable Development Goals (SDGs) are part of the 2030 Agenda for Sustainable Development, adopted by the United Nations in 2015. There are 17 goals outlined in the SDGs, as shown in Figure 1.



**Figure 1.** The 17 Sustainable Development Goals  
Source: United Nations (2015)

In this study, the four main goals that can be achieved through Halal tourism are discussed as follows:

### ➤ **3rd SDG: Good Health and Well-Being of Society**

Within the Halal tourism industry, the physical well-being, health, and safety of travellers are the top priorities. Halal tourism ensures that the quality of Halal food and beverages is of good quality, healthy, and nutritious, aligning with Islamic dietary law. Moreover, Halal tourism promotes the general health and well-being of society by providing healthcare treatments that are consistent with Islamic principles and support communities around it. Consequently, Halal tourism advances the more general objective of building prosperous and healthy communities.

➤ **8th SDG: Decent Work and Economic Growth**

The Halal tourism industry has experienced a significant increase in demand, largely due to the growing number of Muslim visitors actively seeking holiday destinations that align with their cultural and religious preferences. This emerging sector offers enormous opportunities for enterprises involved in Halal infrastructure and services. Additionally, through initiatives such as expenditure on tourism, development, and the import and export of commodities, it will directly impact the balance of payments and foreign exchange revenues, while also creating jobs and increasing income (Ilmi & Ambariyanto, 2024). As Halal tourism creates business opportunities for local communities and promotes economic development, it aligns with the 8th SDG, which emphasises broad and sustainable economic growth, as well as encouraging decent work for all people.

➤ **9th SDG: Industry, Innovation and Infrastructure**

The increased number of tourists to destinations leads to the development of infrastructure. Good infrastructure is crucial for the tourism industry, as it can draw more visitors. Conversely, the arrival of tourists boosts local government revenue, enabling further improvements in infrastructure, such as schools and education, hospital facilities and medications, transport infrastructure (including roads and bridges), water infrastructure, and tourist attractions (Alkaf & Widyastuti, 2021). The availability of internet connectivity, transportation, and communication makes attractions more accessible, which may lead to an increase in tourism (Ilmi & Ambariyanto, 2024). Building high-quality, dependable, sustainable, and resilient infrastructure, both locally and across borders, promotes economic growth and enhances human well-being. This is particularly important to advance halal tourism infrastructure.

➤ **12th SDG: Responsible Consumption and Production**

Halal tourism, with its commitment to responsible consumption and production, actively contributes to SDG 12 by prioritising waste reduction initiatives in tourist areas. This involves adopting sustainable measures such as reducing food waste, minimising single-use plastics, and encouraging recycling programs across hotels, resorts, and tourist destinations. According to Azam et al. (2019), these initiatives align directly with SDG 12's goal of highlighting the industry's responsibility in providing Halal travel options that cater to customer demands. Moreover, studies conducted within the hospitality sector emphasise the significance of implementing eco-friendly practices to reduce waste and improve overall sustainability. By integrating waste reduction measures into their operations, Halal tourism companies not only cater to the preferences of Muslim visitors but also contribute to the broader sustainability goals defined in the 12th Sustainable Development Goal (Han et al., 2024).

### **3. Materials and Methods**

This study employs a quantitative approach to identify factors influencing consumer behaviour in managing a halal lifestyle in tourism. The research method involved designing a survey using Google Forms, known for its user-friendly interface, which is suitable for respondents of all levels. The survey comprised exclusively of closed-ended questions, utilising a 5-point Likert scale for respondents to rate their responses.

Descriptive statistics are used to describe the results, which are frequency, percentage and the mean. The mean values described in this study are interpreted based on the mean interpretation of Yin and Ho (2013) as summarised in Table 1.



**Table 1.** Interpretation of Mean Score of the Likert Scale

Likert Scale Rating	Mean Score	Mean Interpretation
5	3.67 - 5.00	High
4		
3	2.34 - 3.66	Moderate
2	1.00 - 2.33	Low
1		

Source: Yin & Ho (2013)

All the questions in the survey were provided in two languages, Malay and English. The survey is distributed through various online platforms, specifically social media platforms such as WhatsApp and Instagram, over more than 5 days. Furthermore, this study targeted 150 respondents from the public of Brunei Darussalam. However, only 85 respondents answered the survey. Additionally, a pilot test was conducted beforehand on 10 respondents to test the instrument's validity.

#### 4. Results and Discussion

This section describes the findings obtained from the survey that was conducted for this study. The survey consists of three main sections: Section A, Section B, and Section C. Section A aims to gather information on the respondents' demographics. Whereas Section B aims to assess respondents' preferences regarding tourism, Section C seeks to identify the factors influencing consumer behaviour in managing a Halal lifestyle in tourism.

##### 4.1. Demographic Profile

This section of the survey primarily focuses on the respondents' age, gender, religion, educational background, and employment status, as shown in Table 2.

**Table 2.** Respondents' Demographic Profiles

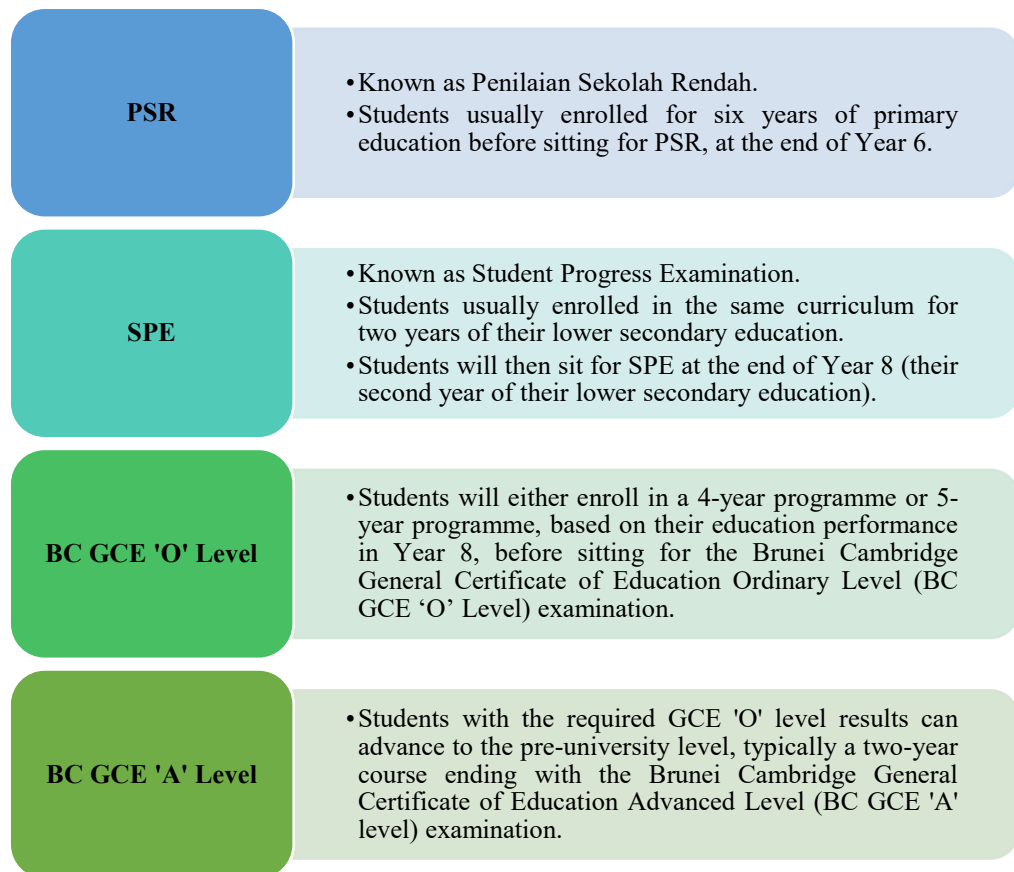
Demographic Profile	n	%
<b>Age</b>		
18-25	57	67.05
26-35	22	25.88
36-45	3	3.53
45-55	3	3.53
56 and Above	0	0.00
<b>Gender</b>		
Male	12	14.12
Female	73	85.88
<b>Religion</b>		
Islam	82	96.47
Christianity	0	0.00
Hinduism	0	0.00
Buddhism	2	2.4
Others	1	1.2
<b>Education background</b>		

PSR	0	0.0
SPE or its equivalent	1	1.2
'O'-level or its equivalent	9	10.6
'A'-level or its equivalent	13	15.3
National Diploma	6	7.1
Higher National Diploma (HND)	4	4.7
Bachelor's Degree	40	47.1
Master's Degree	12	14.1
PhD	0	0.0
<b>Employment status</b>		
Government sector	5	5.9
Semi-Government sector	1	1.2
Private Sector	17	20.0
Self-Employed	6	7.1
Unemployed	7	8.2
i-Ready	6	7.1
Student	43	50.6

The data showed that most respondents were female, at 85.9% (n = 73), compared to males at 14.1% (n = 12). The majority of respondents were individuals aged 18 to 25 years old (67.1%, n = 57), followed by those in the 26-35 years old age group (25.9%, n = 22). Whereas a minority of the respondents are from the 36-45 and 45-55 age groups, each with the same frequency value (n=3, 3.5%). Additionally, the majority of respondents are Muslims (96.5%, n = 82). This is then followed by Buddhists (2.4%, n = 2) and other unspecified religions (1.2%, n = 1).

Moreover, based on Table 2, the education background of the respondents was addressed in which 47.1% (n=40) are of bachelor's degree graduates, followed by 'A'-level and its equivalent graduates, 15.3% (n=13) and master's degree graduates as the third highest of the respondents', 14.1% (n=12). In addition, 9 respondents' education background was 'O'-level (10.6%), 6 respondents with National Diploma (7.1%), 4 respondents with Higher National Diploma (4.7%), and only 1 respondent from SPE or its equivalent (1.2%). In Brunei Darussalam, the education system involves several key stages as summarised in Figure 2.

Furthermore, the employment status of the respondents was also assessed in which the majority of the respondents are from category of students (50.6%, n=43), along with respondents who worked in private sector (20.0%, n=17), unemployed respondents were 8.2%, n=7, whereas respondents that are self-employed make up 7.1% (n=6) of the respondents, similarly, those enrolled in the *i-Ready* program also represent 7.1% (n=6) of the respondents. The *i-Ready* scheme is an initiative that provides recent graduates with practical work experience and training (Manpower Planning and Employment Council of Brunei Darussalam, 2023). 5 respondents from the government sector (5.9%) and only 1 respondent from the semi-government sector (1.2%).



**Figure 2.** The Stages of Brunei Darussalam's Education System  
**Source:** Ministry of Education, Brunei Darussalam (2013)

#### 4.2. Consumers' Preferences in Tourism

There are five items for consumer preferences in tourism that were addressed in Section B of the survey. The data collected for this section is summarised in Table 3 below.

**Table 3.** Result of Consumers' Preferences for Leisure Travel

Item No.	Items	Frequency <i>n</i> (Percentage %)					Mean	SD	Mean Score Interpretation
		(1)	(2)	(3)	(4)	(5)			
1	On a scale of 1 to 5, how often do you travel for leisure?	18 (21.2)	29 (34.1)	22 (25.9)	10 (11.8)	6 (7.1)	2.49	1.16	Moderate
2	On a scale of 1 to 5, how budget-conscious are you when planning your vacations?	2 (2.4)	6 (7.1)	15 (17.6)	24 (28.2)	38 (44.7)	4.06	1.06	High
3	On a scale of 1 to 5, how important is the quality of accommodation (hotels, resorts) to	3 (3.5)	0 (0.0)	14 (16.5)	34 (40.0)	34 (40.0)	4.16	0.829	High



	your satisfaction with travel experience?	overall with								
4	On a scale of 1 to 5, how often do you seek local food in your travel destination?		4 (4.7)	9 (10.6)	27 (31.8)	20 (23.5)	25 (29.4)	3.62	1.15	Moderate
5	On a scale of 1 to 5, rate the importance of shopping and entertainment options in your travel destination selection.		6 (7.1)	0 (0.0)	16 (18.8)	33 (38.8)	30 (35.3)	4.02	0.913	High

As presented in Table 3, the mean score for Item 1 indicates that most respondents travel moderately for leisure. This signifies that the purpose of travelling for some respondents is not limited to leisure only. Individuals may be drawn to particular destinations for various specific purposes, such as religious, medical, recreational, culinary, ecotourism, city tourism, sports, entrepreneurial, environmental, and educational purposes (Hall, 2008; Holloway & Taylor, 2006, as cited in Opute, Irene, & Iw, 2020).

Moreover, it is found that the respondents are highly conscious of their budget, as represented in Table 3, where a mean score of 4.06 was calculated for Item 2. Studies suggest that several travel-related factors may have a significant impact on both demand and expenditure. These include the type of accommodation, duration of stay, the season of visit and destination offerings, as well as their level of diversity and quality (Diaz-Perez et al., 2005; Marrocu et al., 2015; Alegre & Cladera, 2010, as cited in Zopiaties & Pericleous, 2021).

Whereas Item 3 assessed the consumers' priority for accommodation. The mean score of 4.16 was interpreted as 'high', as highlighted in Table 3. An individual who travels will consider accommodation for their stay, particularly when travelling for an extended period. When planning for accommodation, individuals should consider the comfort, safety, and availability of essential facilities and necessities, such as water sources, halal food for Muslims, and prayer rooms. Tourists are most likely to return when they are provided with comfortable accommodations that are similar to or better than those they have at home. Conversely, if tourists have a negative experience, they are unlikely to recommend the destination to others (Ali et al., 2017; Poudel, 2013; Sukmadi et al., 2014, as cited in Rahmati, Othman, & Hayati Tahir, 2020).

On the other hand, Item 4 demonstrates that most respondents often seek local food, as indicated by a mean score of 3.62, as shown in Table 3. Before undertaking their travel activities, tourists often seek information about restaurants, famous dishes, and local cuisines at the destinations they intend to visit. Moreover, experiencing local foods involves more than just the dishes themselves; it also encompasses the customs, practices, and environments of the location being travelled to. Evidently, this also highlights the significance of local food as a factor that may influence tourists' destination choices and their probability of revisiting that particular place (Ab Karim & Chi, 2010; Silkes, Cai, & Lehto, 2013, as cited in Suntikul, Pratt, & Chong, 2020).

Lastly, respondents also prioritise shopping and entertainment, as evidenced by the high mean value of 4.02 (Table 3). This is due to the fact that tourists often seek lower prices for goods and souvenirs, as well as items that may not be available in their home country.

Additionally, some countries have limited infrastructure that cannot accommodate certain forms of entertainment, such as extreme sports or large amusement park rides.

#### 4.3. Factors Influencing Consumers' Behaviour in Tourism

The third section of the survey aims to assess the factors that may affect the respondents' behaviour as consumers of the tourism sector. Three factors assessed in this study include the respondents' knowledge, religiosity, and willingness to pay. In reference to Table 4, Items 1 to 14 will assess the knowledge and religiosity levels of the respondents, which may affect their consumer behaviours in tourism.

**Table 4.** Results for Consumers' Religiosity and Knowledge for Halal Recreational Tourism

Item No.	Items	Frequency <i>n</i> (Percentage %)					Mean	SD	Mean Score Interpretation
		(1)	(2)	(3)	(4)	(5)			
1	I have enough knowledge about Halal concepts.	1 (1.2)	7 (8.2)	22 (25.9)	34 (40.0)	21 (24.7)	3.79	0.952	High
2	I am aware of the concept of Halal tourism.	2 (2.4)	8 (9.4)	21 (24.7)	37 (43.5)	17 (20.0)	3.69	0.976	High
3	I am aware that Halal tourism concept can be applied for both Muslims & non-Muslims.	1 (1.2)	5 (5.9)	11 (12.9)	27 (31.8)	41 (48.2)	4.20	0.961	High
4	It is important to me to adhere to Islamic principles and practices while travelling for recreational purposes.	0 (0.0)	0 (0.0)	6 (7.1)	25 (29.4)	54 (63.5)	4.56	0.626	High
5	I actively seek out info about recreational options that align with Halal guidelines/Islamic principles when planning my itinerary.	1 (1.2)	4 (4.7)	18 (21.2)	33 (38.8)	29 (34.1)	4.00	0.926	High
6	I am aware that looking for Halal-certified premises when planning my itinerary is important.	0 (0.0)	1 (1.2)	9 (10.6)	25 (29.4)	50 (58.8)	4.46	0.733	High
7	It is important to me that the products and services available in Halal tourism cater to my religious needs.	0 (0.0)	1 (1.2)	8 (9.4)	27 (31.8)	49 (57.6)	4.46	0.716	High

8	I actively seek Halal food and beverages when travelling.	0 (0.0)	1 (1.2)	4 (4.7)	23 (27.1)	57 (67.1)	4.60	0.640	High
9	I am aware that gender-separated facilities are important.	0 (0.0)	2 (2.4)	13 (15.3)	21 (24.7)	49 (57.6)	4.38	0.831	High
10	I will avoid any facilities or entertainment that goes against the principles/ teachings of my religion.	0 (0.0)	3 (3.5)	8 (9.4)	16 (18.8)	58 (68.2)	4.52	0.811	High
11	It is important to me to have water facilities accessible in toilets at tourist destinations.	0 (0.0)	1 (1.2)	3 (3.5)	14 (16.5)	67 (78.8)	4.73	0.585	High
12	It is important to me that there are facilities available during my trip which allow me to fulfil my religious obligations.	0 (0.0)	1 (1.2)	7 (8.2)	19 (22.4)	58 (68.2)	4.58	0.697	High
13	I will avoid hotels serving alcohol/ always stay in hotels that do not serve alcoholic drinks/non-Halal food.	4 (4.7)	4 (4.7)	22 (25.9)	19 (22.4)	36 (42.4)	3.93	1.14	High
14	I will avoid premises that operate gambling/clubbing activities.	2 (2.4)	2 (2.4)	5 (5.9)	14 (16.5)	62 (72.9)	4.55	0.893	High

Meanwhile, Items 15 to 20, as stated in Table 5, will assess the respondents' willingness to pay for halal recreational tourism.

**Table 5.** Results for Consumers' Willingness to Pay for Halal Recreational Tourism

Item No.	Items	Frequency <i>n</i> (Percentage %)					Mean	SD	Mean Score Interpretation
		(1)	(2)	(3)	(4)	(5)			
15	I am willing to pay an extra amount for halal tourism products and services.	1 (1.2)	4 (4.7)	10 (11.8)	36 (42.4)	34 (40.0)	4.15	0.893	High
16	I am willing to pay up to 10% more for halal tourism.	3 (3.5)	3 (3.5)	19 (22.4)	32 (37.6)	28 (32.9)	3.93	1.01	High

17	I am willing to pay up to 20% more for halal tourism.	3 (3.5)	9 (10.6)	28 (32.9)	26 (30.6)	19 (22.4)	3.58	1.06	Moderate
18	I am willing to pay more for a tourism package that provides halal food & beverages only.	1 (1.2)	2 (2.4)	13 (15.3)	27 (31.8)	42 (49.4)	4.26	0.888	High
19	I am willing to pay more for a tourism package that provides facilities which allow me to fulfil my religious obligations.	0 (0.0)	2 (2.4)	10 (11.8)	26 (30.6)	47 (55.3)	4.39	0.788	High
20	I am willing to pay more for hotels that provide gender segregated facilities.	2 (2.4)	3 (3.5)	25 (29.4)	25 (29.4)	30 (35.3)	3.92	1.00	High

According to this study, the majority of respondents demonstrate a high level of knowledge. This is evident from the outcomes obtained from Items 1, 2, and 3 in Table 4, where the mean values of 3.79, 3.69, and 4.20 were calculated, respectively. These mean values are indicated as 'high' based on Table 1. In this context, the respondents demonstrate a high level of knowledge about the concept of Halal and Halal tourism, as well as its applicability to both Muslims and non-Muslims. Rahman et al. (2020) stated that non-Muslim tourists show interest in gaining information or insights about the Muslim culture through visiting Halal tourism destinations. These findings suggested that Halal tourism can benefit not only the Muslim but also the non-Muslim tourists.

Following this, the respondents also demonstrate a high level of awareness of several key elements significant in Halal tourism. For example, the importance of Halal-certified premises and gender-segregated facilities, as well as facilities that adhere to Islamic principles, is evident from the mean values calculated for Items 6, 9, 10, and 12 in Table 4. Shaharuddin et al. (2018), as cited in Hashim & Fauzi (2022), also found that the number of hotels providing Muslim-friendly amenities is growing in Malaysia. This suggests that there is a growing awareness among tourism industry players of the importance of these amenities, particularly for their Muslim customers.

Additionally, the respondents also indicate that they are willing to pay for such services or facilities, as shown by the mean values calculated in Table 5 for Items 19 and 20, for instance. These findings indicate that consumers or respondents are aware and knowledgeable about the importance of seeking facilities that not only comply with Shariah guidelines but also those that are certified Halal. Seeking such facilities is extremely important for Muslim consumers, as it will ease their performance of religious duties, such as consuming Halal goods and performing the obligatory prayers. Suharko et al. (2018, as cited in Katuk, Ku-Mahamud, Kayat, Abdul Hamid, & Purbasari, 2021) also highlighted Halal certification as an essential tool in Halal tourism. This is because Halal certification provides assurance and guidance for Muslim travellers who want to explore new and unfamiliar destinations.

Furthermore, a high religiosity level was assessed from the respondents, in which the majority are Muslims as stated in Table 2 (n=82, 96.5%). The mean value calculated for Item 4 in Table 4, which is 4.56, indicates that the majority of respondents attach significance to the need to comply with Islamic principles when travelling for recreational purposes. This indicates that the majority of respondents adhere to Islamic principles, not only in their daily affairs, but also when travelling. Therefore, industry players in the tourism sector should prioritise the fundamental requirements of their Muslim customers, as these are closely tied to their worship activities. According to Putra and Tucunan (2021), Islamic values influence Muslims' daily routines, whether at home or while travelling, thereby guiding their choices of destinations and activities.

In addition, the vast majority of the respondents that are Muslims score higher on the scale for Item 14 (Table 4) and Item 15 (Table 5), showing that they will avoid any facilities that serve non-Halal food or alcoholic beverages, as well as, avoiding premises or facilities that operate non-Shariah compliant activities such as gambling or clubbing. Muslims are prohibited from consuming non-Halal food as well as intoxicating beverages (*khamr*) as stated in Al-Quran (Surah Al-Maidah 5:3 and Surah Al-Baqarah 2:219). This prohibition aims to preserve the five principles of *Maqasid Shariah*, which include the individual's religion, life, lineage, intellect, and wealth.

The majority of the respondents also show a high level of willingness to pay for Halal tourism products and services. These products and services may range from Halal food and beverages to prayer equipment, such as prayer mats or Qibla direction indicators, as well as water-accessible facilities, including toilets, ablution rooms, and gender-segregated gyms or swimming pools. Additionally, most respondents are willing to pay 10% to 20% more for Halal tourism, indicating that the majority are willing to pay more to ensure Halal options are available throughout their tourism activities. The findings of this study are consistent with those of Madenci et al. (2020), who found that consumers are generally willing to pay extra for Halal food products. Therefore, these results emphasise the high importance that is placed on fulfilling Halal requirements in tourism.

## 5. Limitation

Several limitations should be considered for this study. Firstly, the researchers encountered a time constraint when collecting data, resulting in a smaller number of respondents obtained, which consequently affects the generalizability of the findings to the entire population of Brunei Darussalam.

Additionally, the researchers also faced difficulties in finding secondary sources or literature that are published within the recent 5-year period. This is due to the fact that the researchers have limited access to several literatures that were published within the recent 5-year timeframe. This restricted the researchers from gathering information directly from the original sources and instead compelled them to find other sources that had cited those original works. Thus, several pieces of evidence were extracted from secondary sources published more than five years ago to provide further valuable insights and theoretical frameworks, while also justifying the findings of this study.

## 6. Conclusion

Pursuing a lifestyle that is Shariah-compliant is obligatory for Muslims. This includes their conduct during travel, in which Muslim tourists often prefer tourism facilities or products that are aligned with Islamic principles. Thus, this study is conducted to discover the factors that may affect the behaviour of consumers in relation to Halal lifestyle management when engaging in recreational tourism. Both knowledge and religiosity have a positive impact on consumers' ability to manage a Halal lifestyle in their pursuit of Halal recreational tourism.

Additionally, willingness to pay also plays a role in influencing their purchase decision for Halal tourism packages and products.

This indicates that it is the responsibility of tourism officials and stakeholders to ensure that Shariah compliance remains the top priority when offering travel packages, tourism facilities, and products to Muslim tourists specifically. Moreover, consumers are also required to constantly equip themselves with the knowledge of Islamic teachings to ease their travel. Thus, it is hoped that future studies on the factors affecting consumer behaviour for Halal tourism can be conducted on larger samples from various religious backgrounds.

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