

The benefit segmentation sharia tourism in Indonesia

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Abstract

Purpose – This study aims to determine the priorities and benefits sought by Muslim consumers for sharia tourism in Indonesia. The study population was the potential tourist consumer, and convenience sampling methods carried out the sampling.

Methodology – The data were collected by field surveys with a sample of 300 respondents. Dendrogram cluster approach and chi-square test analysis were used to analyze the benefit segmentation.

Findings – The study results explain the attributes of the tourism category to form clusters based on the reasons for the proximity of the benefits sought by consumers. Muslim tourists have a top priority for natural tourism, with the following priorities were cultural tourism, culinary tourism, and religion by sharia facilities. In terms of gender, there is no difference in the choice of the four categories of sharia tourism. Meanwhile, in terms of age and income, there is a significant difference in the choice of four categories of sharia tourism in Indonesia, with the most considerable portion choosing culinary tourism. The findings of this study imply that cluster analysis is suitable for explaining benefit segmentation. Information on the benefit of experience tourists seek an input for sharia tourism destination providers for the target market for Muslim tourists.

Practical Implication – Practically the findings of this research can be used as information to develop tourism marketing strategies by the government and tourism actors with Muslim segments and target markets, both nationally and internationally. Therefore, they can formulate a marketing strategy based on demographic consideration.

Introduction

Currently, the global tourism industry is increasingly becoming a competitive market that understands the tourists' needs, interests, demands and behavior and is expected to play an essential role in developing tourist destinations (Shafaei & Mohamed, 2018). Seeing this, practitioners and researchers recognize the importance of halal tourism as a valuable market. The rapidly growing interest in halal tourism is partly related to the sustainable growth of the global Muslim population (Battour & Ismail, 2016). According to Shafaei and Mohamed (2018), the Muslim population makes up about thirty percent of the total consumer population globally, and this percentage is expected to increase.

Halal tourism represents a tourism market segment with tremendous potential for future growth and development. The Muslim travel market is one of the fastest-growing tourism sectors globally, but despite its vast potential, it remains relatively untapped. By 2026, the Halal travel sector's contribution to the global economy is expected to jump 35% to US\$300 billion, up from US\$220 billion in 2020. By that time, Muslim visitors globally are forecast to grow to 230 million

visitors, representing more than 10 percent of tourists worldwide. Indonesia has reached the top spot on the Index through the sustained efforts by the Indonesian Ministry of Tourism to invest in its tourism and travel industry and develop Muslim-tourist friendly infrastructure. Climbing up from number two, Indonesia now shares the top spot with Malaysia, with a score of 78 on the Index (Crescentrating, 2019).

Muslim tourists who participate in halal tourism activities are one of the biggest market niches in global tourism, providing many opportunities for Muslim or even non-Muslim countries (Boğan & Sarıışık, 2019). According to Mohsin et al., (2016), halal tourism refers to the provision of tourism products and services that meet the needs of Muslim tourists to facilitate worship and dietary requirements under Islamic rules. Many countries in the world, especially Asian countries, such as Singapore, Taiwan, Korea, and Japan, are starting to pay attention to the problem of halal tourism. According to the Global Muslim Travel Index (2018) report, the top ten Muslim-friendly destinations among non-Islamic countries are Singapore, South Africa, Thailand, UK, Bosnia, and Herzegovina, India, Germany, Australia, and Tanzania. In addition, the Organization of Islamic Cooperation reports that Malaysia, United Arab Emirates, Turkey, Indonesia, Saudi Arabia, Morocco, Jordan, Qatar, Tunisia and Egypt are the main halal-friendly destinations among Islamic countries (Han et al., 2019).

Islamic tourism is created with the packaging and nature of religious tourism. Muslims are motivated to participate in activities by visiting and carrying out religious events, gatherings, and other rituals of religious value (Laderlah et al., 2011). Islamic tourism thrives in destinations that provide opportunities for Muslims to practice their faith and follow Islamic moral and religious laws. Islamic tourism can be conceptualized from three different perspectives: economy, culture, religion (Al-Hamarnah & Steiner, 2004). From an economic perspective, Islamic tourism helps expand tourism within Muslim and non-Muslim communities (Haq & Wong, 2010). From a cultural point of view, Islamic tourism focuses on providing Islamic-friendly tourism programs, services and facilities, and introducing Islamic heritage sites to Muslim and non-Muslim visitors (Olsen, 2011). From a conservative religious view or perspective, Islamic tourism ensures that tourist destinations can follow Islam's fundamental interpretations (Naziman et al., 2012). Sharia tourism under Islamic teachings should practice Islamic behavior by providing places separated by gender and alcohol-free, halal food, and tourism services and activities organized with sharia financing (Sudarsono et al., 2021; Zamani-farahani & Henderson, 2010). Therefore, Islamic tourism should be approached holistically rather than being seen as merely sentimental spiritual visits to holy sites and divine rituals for pilgrimage purposes, such as Hajj and Umrah (Haq, 2011).

Islamic tourism trends shape product development and marketing efforts designed and directed towards Muslims. The motivation of Muslim tourists is not always or entirely religious. Participants can join the same holiday experiences as non-Muslims, even within the parameters set by Islam. In addition, the goal does not have to be a location where Islamic law or Islamic law is fully treated (Bazazo et al., 2017). Muslim tourism planning must be following Sharia in regulating all matters related to tourism activities (Battour et al., 2010).

Halal tourism refers to trips made for recreational, entertainment, and social purposes. Although the motivation to travel is not necessarily spiritual, there is a desire to behave in a way that is considered permissible or halal by Islamic teachings. The term halal tourism is relatively new in the academic literature, and the first paper using this terminology was published in 2010 (Battour et al., 2010). Previously, the most used term was "Islamic tourism," as popularized in various works (Henderson, 2009).

As a result of the diversity of religious interpretations and practices of Muslims, it is crucial to study the profile of halal tourists to tailor tourism services according to their expectations and needs. Thus, the academic literature has begun to acknowledge the problem of halal tourism or sharia tourism and show increased interest in identifying the motivation, perception, and level of satisfaction experienced by halal tourists with services offered according to standards that can satisfy the targeted consumers.

Zamani-farahani and Henderson (2010) consider that Islamic tourism and halal tourism are the same concept and define Islamic tourism as simply tourism, especially Muslims who prefer to stick with their culture. This definition underlines that Islamic tourism is reserved for Muslims with the location of its activities in Muslim countries. However, this definition ignores the requirements of Islamic law in tourism activities. Islamic tourism can be expanded to target non-Muslims which can contradict the definition of Islamic tourism. However, in line with Al-Hamarneh and Steiner (2004), and Zamani-farahani and Henderson (2010) highlight the benefits of Islamic tourism for non-Muslim tourists visiting the Muslim world.

Battour and Ismail (2016) briefly state that halal tourism is any tourism object or action permitted according to Islamic teachings to be used or involved by Muslims in the tourism industry. The definition considers Islamic law (Sharia) as the basis for providing tourism products and services to targets predominantly Muslim customers, such as halal hotels (sharia-compliant hotels), halal resorts, halal restaurants and halal travel. The definition claims that the location of activities is not limited to a predominantly Muslim country with prevailing Islamic law. Therefore, this activity can include all services and products designed for Muslim travelers in Muslim and non-Muslim countries. In addition, the concept for the tourist destination created and the purpose of the trip is not necessarily religious. However, the possibility could be one of the various general tourism motivations.

It is essential to pay attention to the market for the Muslim population, which is about 30% of the world's population (Kim et al., 2015), and the share of halal tourism is around 12% of the global tourism market. As a predominantly Muslim country with so many tourist attractions and tourist destinations, Indonesia must prepare for the issue of sharia tourism to get more benefit from this situation. Muslim travelers may prefer to visit a Muslim country than a non-Muslim country to receive the same hospitality. There are advantages to the problem of sharia tourism in Indonesia because the government and the private sector are now paying attention to this problem (Abror et al. 2019). According to Sofia and Suharto (2019), the estimated number of halal tourists coming to Indonesia in 2019 was 5 million from 20 million expected tourists.

Based on the 2020 population census, it is known that the total population in Indonesia is 270.20 million, with 87% Muslim. This large number of Muslims is a potential market of halal products, including halal or sharia tourism. Tourism is a product that offers an experience (Crouch, 2007). Sharia tourism must have a halal concept, and all activities and product experiences offered must be following Islamic teachings (Sudarsono et al., 2021; Usman et al. 2019). The tourism experience products offered can take the form of various categories or attributes that create experiences, such as service infrastructure and destination environments (Crouch, 2007; Kassean & Gassita, 2013). In this study's context, four variables are used as an approach to explain the benefits of sharia tourism segmentation, namely sharia tourism facilities, cultural tourism, nature tourism, and culinary tourism.

Consumer market segmentation can be done with various approaches, including based on geography, demography, psychographics, and behavior (Kotler & Armstrong, 2018). Knowing and understanding the tourism consumer market segmentation in terms of demographics such as age, income level, education level is necessary because it is related to their behavior (Kalabikhina & Shishalov, 2016). Furthermore, demographics in the form of gender, age, and the length of traveling are related to the goals expected by consumers (Vallespín et al. 2017). Based on this consideration, it is crucial to know halal tourism's gender, age, and income level.

Because there is still very little research, or it can be said that no research has been carried out on the benefit segmentation of sharia tourism, this is important and interesting to do. Benefit segmentation is done to determine what benefits consumers are looking for in consuming products (Haley, 1968). Tourism is an experience (Crouch et al. 2007), and experience is one of the product entities (Kotler & Armstrong, 2016) offered to targeted consumers. Products are everything offered to consumers to meet their needs and desires. Tourism is a product that not only consists of one entity but can be tangible products such as culinary, service entities such as transportation, security, hotels, experiential entities such as knowledge, culture, and others.

Sharia tourism is a tourism product that in its implementation, activity and delivery must comply with Islamic law and do not violate Islamic teachings. The problem raised for this research is whether there are benefits sought or benefit segmentation. Therefore, the researchers consider this is a crucial thing to do. The research that was found in Indonesia is limited to macroeconomics and population in the country of origin on tourist arrivals to Indonesia (Amijaya et al., 2019). Previous research on benefit segmentation is about religiosity (Hassani & Moghavvemi, 2019), culture (Jaelani, 2017; Kasri et al. 2021), the natural environment (Praswati & Prijanto, 2017) and culinary (Praswati & Prijanto, 2017; Untari, 2019). Religiosity, natural environment, culture, and culinary approaches have not been used to analyze benefit segmentation, so it is a novelty, especially in Indonesia. This study discusses and analyzes the contingency and differences between demographic factors of gender, age, and income with four tourist destinations for Muslim tourists in Indonesia. This information will undoubtedly be helpful to add references to science and practice in tourism marketing.

Literature Review

Market Segmentation is a tool for developing a superior marketing strategy (Holey et al., 2008). Market segmentation divides a market into distinct buyers who have different needs, characteristics, or behaviors and who might require different marketing strategies or mixes (Kotler et al., 2018). Researchers can use a descriptive and behavioral approach to conduct market segmentation research (Kotler & Keller, 2016). Descriptive market segmentation is market segmentation carried out based on geography, demography, and psychographic, while behavioral market segmentation is based on consumer responses to product benefits, usage occasions, or brands. Meanwhile, Kasali (1998) stated that performing market segmentation can be done in a priori and post hoc ways. The a priori approach is carried out before the target market launches the product. At the same time, the post hoc approach is carried out after the product is launched to the target market and how consumers respond to the product. Furthermore, Kasali (1998) explains that a priori segmentation is generally carried out for geographic and demographic market segmentation, while post hoc is carried out for behavioral market segmentation such as benefit segmentation.

Benefit segmentation is that the benefits people seek in consuming a given product are the fundamental reasons for “true” market segments (Haley, 1968). Benefit segmentation can be described as an approach to market segmentation that identifies homogeneous groups with causal rather than defining factors (Haley, 1968; Kasali, 1998). These causative factors are the benefits that are being sought by customers through the consumption of a given product or service and can be seen as the fundamental reasons for the existence of actual market segments as well as more accurate determinants of customer behavior than demographics or consumption volume (Haley, 1968). Further, Adams (2011) suggests that even if customers are looking for similar benefits, the expression of these benefits can vary, which will form a suitable base for segmentation. It makes benefit segmentation a powerful method for classifying customers (Kotler & Turner, 1993; Haley, 1968), who can predict customer behavior better than traditional methods of demographic or geographic segmentation (Haley, 1968).

Benefit segmentation identifies customers with similar preferences who may be specifically and effectively targeted at a single platform. Benefit segmentation is a valuable rationale because it provides the opportunity to develop unique services sought by specific customer segments and develop positioning strategies for mutually satisfying exchanges with identified segments (Finn & Louviere, 1990). The literature review and research by Press and Simms (2010) explain that benefit segmentation is significant and essential market segmentation. Benefit segmentation is vital information to determine consumer behavior, formulate marketing strategies and marketing communications Press and Simms (2010). Benefit segmentation will reveal the true motivation of tourists to visit a destination, which helps a destination integrate other aspects of the destination and identify tourists in positioning strategies (Frochot, 2005; Rudež et al., 2006). Motivation for the benefits sought by tourists includes nostalgia and patriotism, event excitement (Li et al., 2009), informal holiday behavior and interest towards rural

lifestyle (Frochot, 2005), natural landscape (Crouch et al., 2007; Crouch, 2007; Pesonen, Laukkanen, & Komppula, 2011), and culture (Pesonen et al., 2011; Bogari, Crowther & Marr, 2004).

Sharia tourism is currently a popular and exciting topic in tourism research (Battour & Ismail, 2016; Wardi et al., 2018). A sharia product is a product fulfilling halal characteristics. Halal is a term that includes all things that are not prohibited and following Islamic rules (Wilson & Liu, 2011). Battour and Ismail (2016) define halal as practices or activities permitted by Islamic teachings. The antonym of halal is the word haram (prohibited). Halal is defined as things that Sharia does not determine to be haram, while Haram is defined as things that Sharia specifically indicates as haram. A person who travels aims to gain experience (Crouch et al., 2007; Kassean & Gassita, 2013).

Someone obtains experience because there is an action or behavioral involvement (Kotler & Keller, 2016). A tourist destination is a product that provides or creates an experience for someone. A tourist destination will be fascinating to visit because of the service infrastructure and destination environment (Crouch et al., 2007; Kassean & Gassita, 2013). In addition, religion plays a vital role in their decision making process regarding travel activities (Khan et al., 2013). This decision will also shape the consumption experience, including friendliness (Shakona, 2013; Stephenson, 2014). In addition, Muslim tourists may not choose specific tourist destinations if the Islamic Attributes of Destination (IAD) is not available (Battour et al., 2011). Islamic Attributes of Destination (IAD) are various Religious facilities/tangible attributes such as Worship facilities, Halal food, and Religious environment/intangible attributes such as Islamic entertainment (Islamic entertainment), banning of alcohol and gambling, Islamic dress codes, and Islamic morality (Battour et al., 2013; Battour et al., 2011; Battour et al., 2010).

The purpose of a person to do Sharia tourism is divided into four things: religion, culture, nature, and culinary (Hassani & Moghavvemi, 2019; Jaelani, 2017; Praswati & Prijanto, 2017; Untari, 2019). Another study states that demographic factors like gender, age, and length of traveling affect tourism in common, not specific to sharia tourism (Vallespín et al., 2017). Kalabikhina and Shishalov (2016) concluded that age, income, and education level are essential in consumer market segmentation. This study used all those factors to formulate hypotheses. The hypotheses in this study are:

H₁: The benefits of Islamic tourism for Muslim tourists in Indonesia can be formed into several clusters with priority indicators.

H₂: There are differences and relationships between age, gender, and income levels to choose sharia tourist destinations.

Research Methods

This research was conducted with tourist destinations according to the views or perceptions of the Indonesian Muslim community as consumers. Subjects that become research targets are individuals and their desire to visit tourist objects under the provisions of the Islamic religion. The research population is all consumers or all Muslims in Indonesia who have the potential as tourism consumers, namely those who have interests and desires and often do tourism activities within the region in Indonesia.

Samples were taken by a non-probability sampling method, a convenient method. The reason for using the non-probability method is that there is no sampling frame for people interested in doing sharia tourism in Indonesia. To decide how many samples need to be taken for this study, a statistical formulation from Kothari (2004) is used. A preliminary study was conducted first to some of the study population. 60 Muslim respondents were asked whether they had critical judgments and were interested in traveling in sharia law. Based on this initial research, 48 people gave answers that they were interested in and rated it as necessary, then the researcher calculated how many samples were feasible for this study. By using a significance level of 5% and using an error of 5% in the study, the minimum required sample size can be calculated as follows:

n = The number of all respondents who were subjected to the experimental = 60

h = The number of respondents who are interested in and consider sharia is important. = 48

$Z_{1/2 \alpha}$ = the level of significance used 5%= 1,96

E = error in estimation = 5%.

$P = h/n = 48/60 = 0,80$ and $q = 1 - p = 1 - 0,80 = 0,20$

S = Minimum sample size.

Using the formulation below, the minimum sample size was calculated

$$S = \frac{(Z_{1/2 \alpha})^2 (p)(q)}{(e)^2}$$

$$S = \frac{(1,96)^2 (0,80)(0,20)}{(0,05)^2} = 246$$

The minimum number of samples is 246 respondents. The sample of this research was 300 respondents, so that it is already above the minimum number. The data was collected by survey method. The tool for collecting data is a questionnaire. The questionnaire contains questions about the identity data and the respondents' desires regarding their perceptions of tourism objects following the Islamic religion's teachings to be used to fulfill their needs and desires. To measure the variable attributes, a 5-level Likert scale was used.

A questionnaire was used for collecting data. Before it is used to collect data, it is tested first. This questionnaire test includes two things, namely, the validity and reliability tests. The validity test was carried out to determine whether the indicators used can be precise and measure the variables used in the study, while the reliability test is to measure whether the research variables have consistency (Sekaran, 2018). Validity testing uses the product-moment correlation approach (r), with a significance level of 0.05. The number of questions for the four variables of this study was previously 41 question indicators. All these indicators are compiled and processed based on research from Hassani and Moghavvemi (2019) about religion, culture (Jaelani, 2017), the natural environment (Praswati & Prijanto, 2017), and culinary (Amijaya et al., 2019; Praswati & Prijanto, 2017; Untari, 2019). However, after the validity test that met the requirements was carried out, there were 27 question indicators. The question indicators to measure the four categories of sharia tourism variables are sharia ritual/religious tourism, which previously were 17 question indicators. After being tested, 4 question indicators did not meet the valid requirements and were not used, so that there were 13 indicators that met the valid requirements. Out of the seven questions on cultural tourism, three indicators did not meet the requirements after being tested. Therefore, there were 4 indicators of cultural tourism questions. In the category of nature tourism, there were 9 question indicators, and after being tested, 5 questions were used. For the culinary tourism category variable, there were 8 questions. After testing, 5 question indicators met the requirements. Questions that met the requirements of this test were used to measure variables and collect research data.

The question indicators were tested using Pearson's product-moment correlation approach. The results of which are listed in the table below. The test was carried out in two stages. The second testing stage has produced valid indicators, with a probability value or significance of less than 0.05 or a calculated correlation number more significant than the critical table value that meets the requirements above 0.30.

While the reliability test was carried out using the Cronbach alpha (α) formulation approach with an alpha coefficient of 0.60 acceptance limit (Hair et al. 2006). After the reliability test was carried out on the question variable, it was found that the question variable met the requirements. Thus, the data collection stage was continued by using a questionnaire compiled.

Data analysis includes respondents' assessment of the variables of expectations and desires on the type of tourism offered. Cluster analysis was used to test the priority expectations and desires. A difference test was done using the Chi-Square approach.

Table 1. The results of validity and reliability test of the questions.

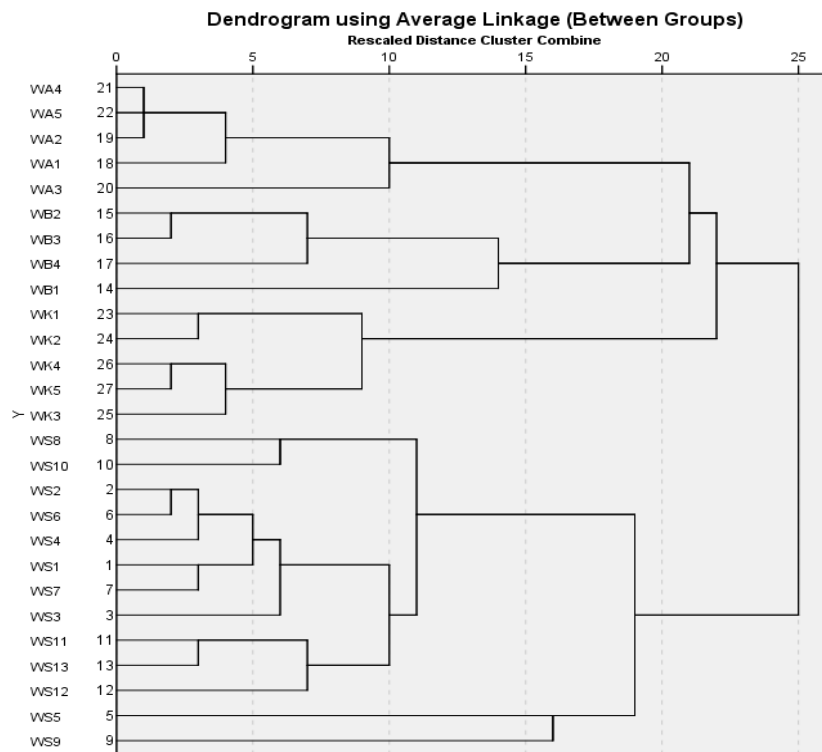
code	Religious Facilities Variables and Indicators unprohibit sharia	Validity test		Reliability test	
		r	Result	Alpha coefficient	Result
WS1	Availability of worship facilities at tourist sites.	0.867	Valid	0,971	reliable
WS2	Availability of an Azan call facility that can be heard when it is time for prayer.	0.836	Valid		
WS3	Qibla direction placement in a room/location.	0.922	Valid		
WS4	The existence of the Qur'an in every hotel/inn room	0.923	Valid		
WS5	Availability of clean and holy water for washing in toilets and tourist sites.	0.770	Valid		
WS6	Availability and assurance of halal restaurants at tourist sites and hotels.	0.889	Valid		
WS7	The availability of separate areas for women and men at beach tourism destinations.	0.923	Valid		
WS8	Availability of hotels with separate swimming pools or gymnasiums for men and women	0.896	Valid		
WS9	Prohibition and absence of entertainment related to sexual activity in the hotel entertainment system	0.666	Valid		
WS10	Prohibition by the authorities and absence of alcoholic beverages in tourist and public places.	0.826	Valid		
WS11	Prohibition by authorities and absence of gambling activities in hotels and public places.	0.845	Valid		
WS12	Prevalence of Islamic dress codes (e.g., Hijab) in public places	0.764	Valid		
WS13	Prohibition by the authorities not to do indecent actions between the opposite sex in public places (such as kissing, etc.)	0.875	Valid		
code	Variables and Indicators of Cultural Tourism fit for sharia	Validity test		Reliability Test	
		r	Result	alpha Coefficient	result
WB1	Art and Cultural Performances and Sharia-compliant attractions	0.683	Valid	0,869	reliable
WB2	The main tourist facilities in cultural tourism sites	0.830	Valid		
WB3	The supporting tourist facilities in cultural tourism sites	0.787	Valid		
WB4	Cultural recreation facilities and a safe and comfortable atmosphere.	0.644	Valid		
code	Variables and Indicators of Natural Tourism fit for sharia	Validity test		Reliability Test	
		r	Result	alpha coefficient	Result
WA1	The beauty of natural scenery	0.739	Valid	0,932	reliable
WA2	Accessibility to natural tourism locations	0.884	Valid		
WA3	Natural tour packages in accordance with sharia	0.853	Valid		
WA4	Availability of places and facilities of worship at natural tourism sites.	0.840	Valid		
WA5	Arrangement of natural tourism facilities that do not disturb the preservation of nature.	0.823	Valid		
code	Variables and Indicators of Culinary Tourism halal and fit for sharia	Validity test		Reliability Test	
		r	Result	alpha coefficient	result
WK1	Guaranteed halal food and beverages with MUI certification	0.944	Valid	0,973	reliable
WK2	The maintenance of a clean and healthy environment	0.944	Valid		
WK3	The unique taste of cuisine that suits the tastes of many people	0.917	Valid		
WK4	Culinary tourism promotion	0.854	Valid		
WK5	The culinary variation offered	0.954			

Results and Discussion

Cluster Analysis

Priorities of Muslim tourists in Indonesia from four categories analyzed used a cluster analysis with a dendrogram graphic approach regarding the proximity of each attribute. The four categories previously described include religious or ritual tourism, cultural tourism, natural

tourism, and culinary tourism. The results of data analysis that describe the scale of closeness and group are presented in the form of a dendrogram image as follows:



Source: Data Processing (2021)

Figure 1. Dendrogram cluster analysis.

Based on Figure 1, the order of the category of choice of sharia tourism and the clusters for the close indicators can be summarized in Table 2.

Table 2. The result priority sought and indicators cluster analysis

Cluster	Categories	Code	Scale expected indicator group
Priority sought	Natural	WA 4	Availability of places and facilities of worship at natural tourism sites.
		WA 5	Arrangement of natural tourism facilities that do not disturb the preservation of nature
		WA 2	Accessibility to natural tourism locations
		WA 1	The beauty of natural scenery
	Cultural	WB 2	The main tourist facilities in cultural tourism sites
		WB 3	The supporting tourist facilities in cultural tourism sites
	Cullinary	WK 4	Culinary tourism promotion
		WK 5	The culinary variation offered
		WK 1	Guaranteed halal food and beverages with MUI certification
		WK 2	The maintenance of a clean and healthy environment
		WK 3	The unique taste of cuisine that suits the tastes of many people
	Religious by sharia facilities	WS 2	Availability of an Azan call facility that can be heard when it is time for prayer.
		WS 6	Availability and assurance of halal restaurants at tourist sites and hotels
WS 4		The existence of the Qur'an in every hotel/inn room	
WS 1		Availability of worship facilities at tourist sites	
WS 7		The availability of separate areas for women and men at beach tourism destinations	
WS 11		Prohibition by authorities and absence of gambling activities in hotels and public places.	
WS 13		Prohibition by the authorities not to do indecent actions between the opposite sex in public places (such as kissing, etc.)	

Based on the Table 2, 18 factors have a proximity scale. The category of natural tourism following sharia is a top priority for tourists with a proximity scale of the benefits sought in the form of the availability of worship places and facilities in the tourist sites, arrangement of natural tourism facilities, accessibility to natural tourist locations, and the beauty of natural sceneries. The main priority for the category of sharia cultural tourism is the main cultural characteristics of cultural tourism sites and supporting tourist facilities in the cultural tourism sites. The priority culinary tourism categories that were expected by tourists and have proximity are the factors of culinary tourism promotion, culinary variation offered, guaranteed halal food and drinks with halal certificates, maintenance of clean and healthy environment and the unique taste of cuisine that suits the taste of many people. As for the category of religious or ritual tourism, there were 7 factors as can be seen in the Table 2. Based on the analysis, it proves that Muslim tourists in Indonesia prioritize the choice of various sharia tourism attributes and can be arranged into selected priority clusters. The difference in the clusters of the four tourism categories is statistically significant, as shown in the F test results in Table 3.

Table 3. Fisher (F) Test

Categories	Cluster		Error		F	Sig.
	Mean Square	df	Mean Square	df		
Religious	15.464	3	.211	296	73.457	.000
Cultural	7.080	3	.256	296	27.662	.000
Natural	22.781	3	.191	296	119.221	.000
Cullinary	30.668	3	.164	296	186.494	.000

Test of Independency between demographic segmentation and destination and categories sharia tourism destination

Gender, age, and income level for tourists inform the desire for sharia tourist destinations can be explained using a Chi squared statistical analysis approach. The results of the analysis are presented in sequence as follows.

a. Contingency and gender differences on sharia tourist destinations.

In this analysis, the gender category is divided into men and women and analyzed whether there are contingencies with the choice of sharia tourist destinations. The full results are shown in Table 4.

Table 4. Gender Chi Square Test

Gender Category	Sharia Tourism Destination				Total	
	Religious	Cultural	Natural	Cullinary	Σ	%
Male	39	27	24	45	135	45
Female	41	44	19	61	165	55
Total	80	71	43	106	300	100
%	26,67	23,67	14,33	35,33	100	
X^2					4.158	
<i>P-Value</i>					0.245	
Coefficient Contingency					0,1169	

The analysis results show that there is no difference between men and women in the categories of sharia tourist destinations. It can be proven by the analysis results with the coefficient of the Pearson Chi-Square analysis (χ^2) of 4.158 and the p.value or significant level of 0.245, which were far above the limit of requirements set at 0.05. Thus, although there is a contingency, there is no significant difference between men and women choosing sharia tourism destinations. It is different from the Frleta (2021) study, which states that gender factors have an impact on predicting tourists in general. It can be caused in Indonesia, and gender equality contributes to this equality.

b. Contingency and Age Difference on sharia tourist destinations

The following Chi-Square analysis is to analyze whether there is a contingency between the age category and the choice of sharia tourist destinations. The age interval is determined as written in the table. The complete analysis results are presented in Table 5.

Table 5. Age Chi Square Test

Age Interval	Sharia Tourism Destination				Total	
	Religious	Cultural	Natural	Cullinary	Σ	%
< 20 years	17	33	8	19	77	25,67
21 - 30 years	31	30	24	61	146	48,67
31 - 40 years	19	5	5	11	40	13,33
> 40 years	15	3	6	13	37	12,33
Total	82	71	43	104	300	100,00
%	27,33	23,67	14,33	34,67	100	
X^2				34.848		
<i>P-Value</i>				0.0000		
Coefficient Contingency				0,3326		

Based on the age difference between Muslim tourists and the category of sharia tourist destinations, it can be seen that 34.67% or the most Muslim tourists choose destinations to enjoy the culinary offered, and 27.33% choose religious tourism destinations. This difference is quite significant; this is based on the results of statistical analysis of the Pearson Chi-Square correlation number (χ^2) of 34,848 and the p.value or significant level of 0,000. It proves contingencies and differences in priorities in choosing sharia tourism destinations in terms of age. The results were consistent with previous research, which states age is a determinant of the destination of the tourist attractions to be visited (Hassani & Moghavvemi, 2019)

c. Contingencies and Income Differences on Sharia tourist destinations.

The next ChiSquare is to determine whether there are contingencies and differences between the amount of respondent's income and the choice of sharia tourist destinations. For the income level category, the monthly average net income is calculated. This category is divided into a lower income category for the net income equal to or less than IDR 2,500,000, middle category for those with income between IDR 2,500,000 - IDR 4,999,999, upper-middle-income category for those with net income between IDR 5,000,000 - IDR 15,000,000, and the high-income category is for those with a net income of more than IDR 15,000,000 per month. Income Chi-Square analysis results are presented in Table 6.

Table 6. Income Chi Square Test

Income Category	Sharia Tourism Destination				Total	
	Religious	Cultural	Natural	Cullinary	Σ	%
Lower	38	26	22	44	130	43,33
Middle	26	40	13	38	117	39,00
Upper Middle	14	4	7	13	38	12,67
High	2	1	1	11	15	05,00
Total	80	71	43	106	300	100,00
%	26,67	23,67	14,33	35,33	100	
X^2				23.487		
<i>P-Value</i>				0.0050		
Coefficient Contingency				0,2694		

In terms of the difference between the income level of Muslim tourists and the category of sharia tourist destinations, it can be seen that 35.33% chose tourist destinations to enjoy the culinary offered in the tourist sites, and 26.67% chose religious tourism destinations. This difference is quite significant. Based on the results of statistical analysis, the Pearson Chi-Square correlation number (χ^2) of 23.487 and the level of p.value or significance of 0.005. It proves that there are contingencies and differences between income

levels and the choice of sharia tourist destinations. The results were consistent with previous research from Kalabikhina and Shishalov (2016), which concluded that the most critical factors affecting outbound tourism are the region of residence, city size, and income status. Income status affected destination, length of travel, and services tourism.

Conclusion

This research showed that nature tourism is a priority with all the attributes, then culinary tourism becomes the following priority order. Culinary tourism that provides and guarantees halal food must be a requirement in sharia tourism. Meanwhile, cultural and religious tourism is also crucial, although not a top priority in Indonesia. Demographic factors in gender, age, and income can explain the benefits of tourists visiting sharia tourist destinations. Gender factors cannot predict the choice of tourist destinations for sharia in Indonesia, while age and income factors can distinguish the benefits of traveling. The research concludes that sharia tourism benefit segmentation analysis is essential and needs to be determined in a cluster according to the benefits tourists seek by considering the demographic market segmentation factor inherent in Muslim tourists. As a limitation, this research has only been carried out with samples of Muslims in Indonesia and uses four segmentation factors. Future research is expected to expand another point of view in segmentation factors like historical, attractions, and ritual from the perspective of sharia tourism.

Implication

Practically the findings of this research can be used as information to develop tourism marketing strategies by the government and tourism actors with Muslim segments and target markets, both nationally and internationally. Therefore, they can formulate a marketing strategy based on demographic consideration like providing rides for children and friendly facilities for the elderly, since there is differences in priorities in choosing sharia tourism destinations in terms of age. Tourist destinations must offer various tourism objects since there are contingencies and differences between income levels and the choice of sharia tourist destinations.

Author Contributions

Conceptualization: Sumadi

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Investigation: Sumadi

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