

## Research Article

# Does Halal Tourism Enhance Tourist Satisfaction in Yogyakarta?

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**Abstract.**

Global Muslim tourism has seen significant growth, prompting the development of halal tourism as a flagship initiative. Halal tourism refers to travel services to meet the needs of Muslim tourists, including appropriate facilities and religious accommodations. This study aims to examine the effect of various halal tourism attributes on tourist satisfaction in Taman Sari, Yogyakarta. A quantitative approach was employed to support governmental efforts in enhancing halal tourism in the city. Primary data were collected through questionnaires distributed to 400 respondents. The dependent variable is tourist satisfaction, while the independent variables include worship facilities, halal food, halal-friendly accommodation, Islamic morality, and tourist loyalty. A Likert scale was used to measure responses. The analysis employed Multiple Regression Statistics (MRS) using Ordinary Least Square (OLS), with all the validity, reliability, and classical assumption tests meeting the requirements. The results indicate that worship facilities (0.228\*\*), halal food (0.182\*\*), halal-friendly accommodation (0.192\*\*), and Islamic morality (0.244\*\*) all have a positive and significant effect on tourist satisfaction. However, tourist loyalty did not show a significant effect. These findings suggest that improving halal tourism facilities and services can effectively increase tourist satisfaction and attraction in Yogyakarta.

**Keywords:** halal tourism, tourist contentment, halal food, halal tourist accommodation

## 1. Introduction

Halal is a term that signifies permissibility in Arabic. Consequently, it denotes behaviours that are allowed, lawful, and beneficial according to Islamic teachings in all aspects of life, whereas the contrary is termed Haram, referring to actions that are impermissible, unlawful, or prohibited. The term halal in Islam signifies a moral conduct that embraces all facets of life (e.g., attire, sustenance, communication, finance, etc.), serving as a fundamental basis for the motives and actions of Muslims. Halal tourism is defined as a form of tourism that aligns with Islamic values, necessitating the adaptation of

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tourism products and services to meet these principles. Nonetheless, the concept of halal tourism is comparatively novel in scholarly discourse [1]. The distinctions among the categories (halal, Muslim-friendly, Islamic, etc.) are ambiguous. Academia employs the phrase Islamic tourism, although the industry and media utilize diverse terminology. Nonetheless, there is a lack of clarity and consistency in the nomenclature used among locations. A primary issue in Islamic tourism is the significance of certification in guaranteeing assurance for travellers and the absence of standardization in halal certification [2]. The prohibition of non-halal services and the provision of halal food products are closely linked to the overall travel experience and its perceived value. General halal services are favourably correlated with trip value, while trip experience is not associated with it. Moreover, vacation experience and trip value significantly influence satisfaction. The loyalty intention of tourists is ascribed to the satisfaction of non-Muslim tourists [3]. Indonesia is characterized by culture-based tourism and local expertise. This condition distinguishes it from other countries regarding the development of halal tourism. Indonesia possesses a diverse array of cultures globally [4].

Halal cuisine, integral to the local culture, enhances tourist experiences [5]. Local food intake links tourists to a destination's scenery and distinctive culture and primarily enhances visitor experiences. These culinary experiences are based on local, original, and authentic meals that embody the regional food culture. This finding aligns with studies indicating that engagement with residents enables tourists to more intimately experience the local life and culture of the destination, thereby increasing their appreciation for the culture and ultimately resulting in a memorable experience upon returning home [6].

Recently, Yogyakarta City was among the top 10 tourism attractions. Both domestic and international tourism have grown. Following Lombok, Aceh, Jakarta, West Sumatra, and West Java, DI Yogyakarta is the sixth top halal destination. DI Yogyakarta has great halal tourism potential. Yogyakarta is one of Indonesia's top tourist destinations. The city has stunning scenery, exciting tourism activities, and a rich cultural legacy. The city is working hard to become Indonesia's top halal vacation destination. Halal tourism is being introduced for Muslim tourists who want Islamic experiences. Muslim travellers from throughout the world are increasingly seeking halal tourism. Yogyakarta City could become a popular halal vacation destination due to Indonesia's large Muslim population. Understanding how Yogyakarta's halal tourist qualities affect customer convenience and loyalty is crucial. The study aims to determine and assess the impact of halal tourism attributes in Yogyakarta Special Region Province on tourist convenience. This

research aims to offer essential insights for the government, industry participants, and pertinent stakeholders in fostering sustainable and customer-centric tourism in Yogyakarta, while also improving the city's reputation as an appealing halal tourism destination by elucidating the impact of halal tourism attributes on the behaviours and preferences of Muslim tourists in Taman Sari Yogyakarta.

## 2. Materials and Methods

This study seeks to examine the factors influencing tourist satisfaction for halal tourism indicators in Taman Sari, Yogyakarta. Taman Sari has been selected as the research location primarily due to its significant demand about historical, cultural, and tourist attractions in Yogyakarta. Quantitative methods are employed to address the study's purpose. The primary dataset for this study was methodically generated by distributing a well-designed questionnaire to respondents with appropriate awareness of the topics under inquiry, resulting in reliable responses. The sample size calculated through Taro-Yamane formula with 5% as the error tolerance, found 400 samples were collected. The selection of respondents is predicated on specific inclusion and exclusion criteria, which encompass: (1) ages 15 to 50 years; (2) proficient communication skills; (3) both domestic and international travellers; (4) familiarity with and experience in halal tourism in Yogyakarta; and (5) both Muslim and non-Muslim travellers. The data collection design is applied for accidental random sampling for the tourist who visit Taman Sari.

The dependent variable is measured by tourist contentment which is measured by the satisfaction of tourist for existence to halal tourism attributes in Taman Sari (Y). The independent variable consists of worship facilities (WF); Halal food (HF); Halal Tourism Accommodation (HTA); Islamic Morality (IM); Tourist Loyalty (TL). Likert scale with 4-point scale (Strongly Disagree, Disagree, Agree and Strongly Agree) be used to measured in each of questions. The data validated for the quality with validity test, reliability test, classic assumption test (normality test, multicollinearity test, heteroscedasticity test and autocorrelation test). The multiple regression statistics through ordinary least square (OLS) approach employed.

$$Y = a + b_1 WF + b_2 HF + b_3 HTA + b_4 IM + b_5 TL + e$$

When Y is tourist contentment; WF as Worship Facilities; HF is halal food; HTA as Halal Tourism Accommodation (HTA); IM as Islamic Morality and TL as Tourist Loyalty.

Despite of OLS, this study was analysing the partial test (t-test), F-test, and the determination test. The partial test, such as t test, be used to evaluate the partial impact of each independent variable. To ascertain whether these variables exert a simultaneous influence, one must compare the estimated F value to the F table value to establish if it is greater. The coefficient of determination ( $R^2$ ) quantifies the extent to which a model accurately represents the data or how effectively the independent variable elucidates the dependent variable. The hypothesis of these study defined below:

### **2.1. Worship facilities is positive significant on tourist contentment of Taman Sari Yogyakarta**

Muslims are mandated to perform prayers five times daily. Muslims frequently engage in prayer as a method of communication with God. Muslims are obligated to perform this ritual within a designated time frame and are not allowed to delay prayers without valid justification. The Quran instructs Muslims to direct their prayers towards the Kaaba. The Islamic travel and hospitality sector must provide adequate facilities to enable Muslims to perform their prayers punctually. Consequently, prayer rooms are considered one of the most valued amenities by Muslims [7,8]. The facilities comprise gender-neutral prayer rooms accommodating both male and female visitors, alongside methods for calling individuals to prayer, such as utilizing indoor and outdoor speakers [9]. An exceptional and unique prayer room may be considered a tourism destination [10]. Places of worship should be incorporated into the itineraries of Muslim tour packages, as they are considered essential amenities in tourist destinations [10].

### **2.2. Halal Food is positive significant on tourist contentment of Taman Sari Yogyakarta**

The availability of halal food is essential for Muslims, as well as for restaurants and suppliers catering to the Muslim community. This is applicable universally and specifically within the Malaysian context [11]. Providing Halal cuisine at various locations can enhance the satisfaction and loyalty of Muslim visitors [12]. offers explicit guidelines for food service in accordance with Sharia law. The attributes of Halal meat are defined by the slaughtering method employed. Some Muslims may disregard halal considerations when choosing between establishments, as they already consume non-halal meat [9]. This issue requires further investigation.

### **2.3. Halal Tourism Accommodation is positive significant on tourist contentment of Taman Sari Yogyakarta**

The destinations chosen by tourists significantly influence outcomes and have been extensively discussed in academic literature. Airlines, hotels, and other travel and hospitality providers are responding to the increasing demand for a broader range of Halal tourism products, demonstrating the industry's acknowledgment of the growth potential in this emerging sector [13]. The demand for services and facilities that cater to Muslims has also been affected. establishments:” is commonly associated with food and dining establishments; however, there is a growing expectation for hotels to comply with Islamic law and cater to Muslim clientele [14]. According to Vargas-Sánchez and Moral-Moral [1], food and lodging are the two most essential components for Muslim tourists during their travels. Alternative lodging is increasingly significant in the hospitality sector, influencing the accommodation choices of Muslim tourists [15].

### **2.4. Islamic Morality is positive significant impact on tourist contentment of Taman Sari Yogyakarta**

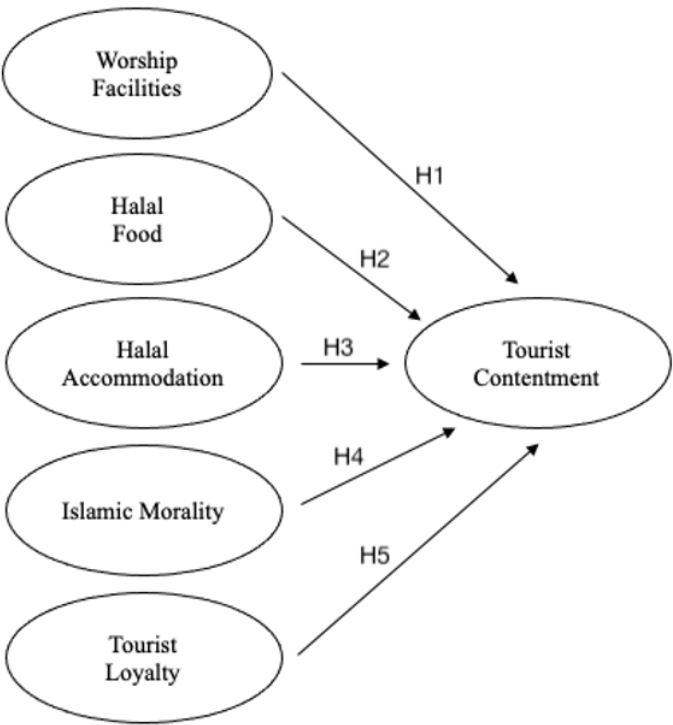
Sharia regulations impose restrictions on inappropriate attire for Muslim women. Adherence to a dress code that ensures the covering of the body and hair is required [10]. Al-Hamameh A and Steiner C [16] assert the importance of adhering to the dress norms and religious conservatism specific to each locality. Furthermore, when attending places of worship such as masjids, where Muslims congregate for prayer, it is expected that visitors from the West adhere to Islamic dress codes [10].

### **2.5. Tourist Loyalty is positive significant on tourist contentment of Taman Sari Yogyakarta**

Customer contentment could develop through the great quality of services which indirectly affected tourist loyalty [17]. This finding is able to explain the quality of service namely reliability and guarantee of increasing customer satisfaction, and then customer satisfaction has a significant influence on customer loyalty. Where to get customer loyalty, must be able to create customer satisfaction first.

A singular measure of overall satisfaction can quantify customer satisfaction [18]. Certain service characteristics can be utilized to assess the level of satisfaction, in

addition to the overall evaluation of the result [19]. The concept of expectation versus confirmation, which evaluates the disparity between anticipated and actual outcomes, serves as a measure of contentment.



**Figure 1:** Conceptual Framework.

### 3. Study area

Taman Sari, which translates as “beautiful garden,” is in Patehan, Kraton, the King Sultan Palace area. The complex’s construction began in stages while Sri Sultan Hamengku Buwono I was King of Yogyakarta Province. Sri Sultan Hamengku Buwono X (ten) has recently taken the lead. The *Umbul Pacethokan* is the *umbul*, or spring, upon which the Taman Sari is built. The Taman Sari complex has two constructed lakes known as *Segaran*. The phrase *Segaran* derives from the word *Segara*, which means “ocean.” Taman Sari appears to serve both defensive and religious reasons in addition to its recreational value. Defences include a strong and tall surrounding wall, a gate with a guardhouse, and a bastion known as the *Tulak bala*, which serves as a weapon storage facility. In addition, there are numerous underground roads, or *urung-urung*, that connect

various localities. Furthermore, it is claimed that the *Pulo Kenanga* building’s elevated elevation acted as a point of observation when the enemy arrived.



**Figure 2:** Taman Sari map and appearance of Umbul Binangun in Taman Sari. Source: Yogyakarta website.

#### 4. Results and Discussion

The analysis (Table 1) presents significant findings regarding the socio-economic profile of respondents. A significant female majority exists, with 71.25% of tourists identifying as women, indicating a higher level of engagement in tourism among this demographic. A significant proportion of tourists are young, with 58% in the 17–25 age range and 39.25% in the 25–40 age range, suggesting that young adults are the predominant demographic in the tourism sector. Students constitute the largest segment of the workforce at 35.5%, followed by private employees at 32%, indicating significant representation of the younger, educational, or early-career population. Approximately 85% of tourists possess a high school diploma or higher, with 40.25% attaining a bachelor’s degree, indicating a well-educated tourist demographic. The findings indicate that young, educated women, especially those who are students or early-career professionals, constitute the main participants in tourism within this demographic.

The validity test (Table 2) is confirmed by comparing the calculated *r* value with the reference *r* value from the table. If the value of *r* exceeds the *r* value listed in the table, it can be concluded that the data is valid. Data analysis from the *r* table of 400 respondents at a 5% significance level yielded a value of 0.098, confirming the legitimacy of all items. Every item possesses a *r* value that exceeds the *r* value specified in the table. The initial item (WH) has a value of 0.669, exceeding 0.098. The second variable (HF) is valued at 0.641, while the third variable (HTA) is valued at 0.689, among others. The validity of this test depends on its significance; a value below 0.05 indicates legitimacy, while a higher value suggests otherwise. Analysing the entire item confirms the correctness of

TABLE 1: Characteristics of the Tourists.

Indicators	Frequency (Percentage)
Gender	
Female	285 (71.25)
Male	115 (28.75)
Age	
Less than 17 years old	9 (2.25)
17 – 25 years old	232 (58)
25 – 40 years old	157 (39.25)
More than 40 years old	2 (0.5)
Type of Work	
State civil service	61 (15.25)
Private employee	128 (32)
Students	142 (35.5)
Housewife	19 (4.75)
Police	3 (0.75)
Businessman	43 (10.75)
Others	4 (1)
Education background	
High school	176 (44)
Diploma	49 (12.25)
Bachelor's degree	161 (40.25)
Master's degree	12 (3)
Doctoral degree	2 (0.5)

Source: Primary data, analysed, 2024

the significance value. The reliability test assesses the consistency of the questionnaire across repeated measurements. The reliability of a test can be assessed using the Cronbach alpha value, with a threshold of Cronbach alpha greater than 0.6 indicating reliability. The reliability test conducted using SPSS yielded a Cronbach’s alpha value of 0.7731, indicating that the item is considered reliable since 0.7731 exceeds the threshold of 0.6.

To ascertain the normal distribution of the data population, a normality test is conducted. The researcher will conduct a normality test utilizing the Normal Probability method, which entails analysing the P-Plots norm curve. If the data points cluster around the diagonal line, the data is deemed normal; conversely, if the points deviate from



TABLE 2: Validity and Reliability Test.

Variable	r-test	r-table	Description
Worship Facilities (WF)	0,6699	0,098	Valid
Halal Food (HF)	0,6411	0,098	Valid
Halal Tourism Accommodation (HTA)	0,6897	0,098	Valid
Islamic Morality (IM)	0,7208	0,098	Valid
Tourist Loyalty (TL)	0,6701	0,098	Valid
Tourist Contentment (TC)	0,6738	0,098	Valid
Reliability Test – Cronbach's Alpha Coefficient		0.7731	Reliable

Source: primary data, analysed, 2024

the diagonal line, the data is classified as non-normal. This is conducted to provide a comparison with the previous method (Figure 2).

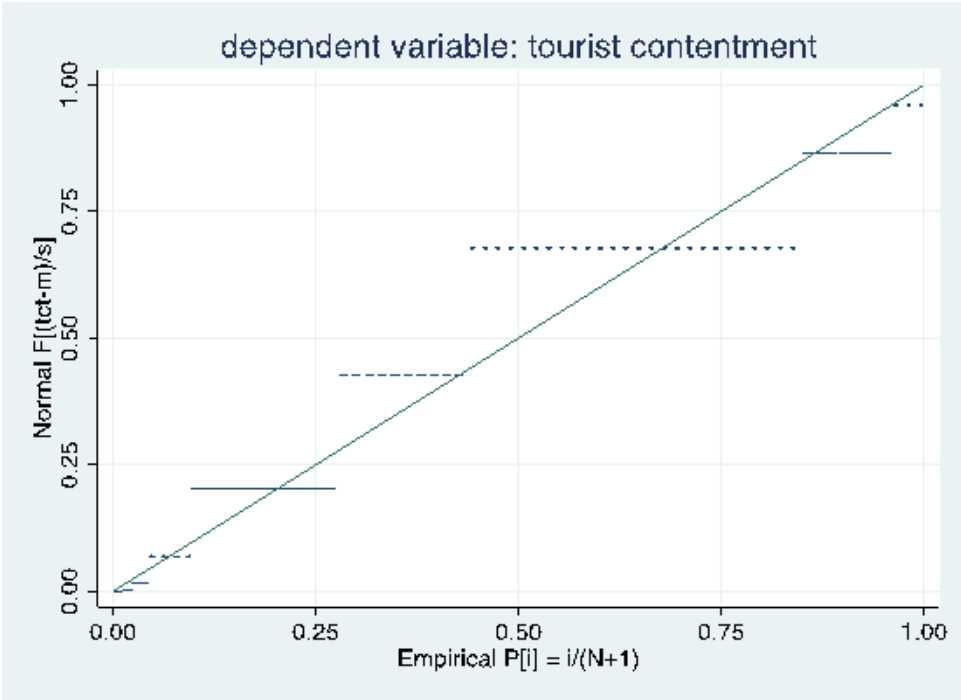


Figure 3: Normality test. Source: primary data, analysed 2024.

The normal probability plot indicates a normal distribution. This is evident from the points distributed around the diagonal line, which follows the diagonal line's trajectory. Consequently, it can be inferred that the regression model is viable for application as it satisfies the assumption of normality. A multicollinearity test is conducted to ascertain whether the independent variables in the regression model exhibit a linear connection. If the tolerance value exceeds 0.10 and the variance inflation factor (VIF) is below 10, the model is deemed devoid of multicollinearity concerns. The table indicates that each

independent variable in the study possesses a VIF value below 10 and a tolerance value beyond 0.10. Consequently, it can be asserted that the model employed in this study exhibits no multicollinearity concerns.

TABLE 3: Multicollinearity test.

Independent Variable	Tolerance	VIF
Worship Facilities ( $X_1$ )	0,454	2,20
Halal Tourism Accommodation ( $X_2$ )	0,462	2,16
Halal Food ( $X_3$ )	0,512	1,95
Islamic Morality ( $X_4$ )	0,594	1,68
Tourist Loyalty ( $X_5$ )	0,692	1,44
Heteroscedasticity Test		0,031

Source: primary data, analysed 2024

A multicollinearity test is performed to see if the independent variables in the regression model display a linear relationship. If the tolerance value surpasses 0.10 and the variance inflation factor (VIF) is under 10, the model is considered free of multicollinearity issues. The table demonstrates that each independent variable in the study has a VIF value under 10 and a tolerance value beyond 0.10. Thus, it can be concluded that the model utilized in this study demonstrates no issues with multicollinearity (Table 3).

TABLE 4: Autocorrelation Test Data.

dU	DW	4-dU
1,856	1,913	2,144

Source: primary data, analysed 2024

The autocorrelation that arises between residuals during observations in a regression model is referred to as the Classical Assumption of autocorrelation. The autocorrelation test is employed to determine whether this assumption is violated. For the condition to be satisfied, the regression model must exhibit no autocorrelation. The Durbin-Watson test (DW Test) is utilized in this autocorrelation analysis. No deviation occurs if the DW value exceeds the du value and is less than (4-du); conversely, if the DW value is less than the du value and greater than (4-du), a divergence is present (Table 4).

The objective of this study is to ascertain whether the dependent variable, tourist contentment, is influenced by the independent variables: worship facilities, halal food, halal tourism accommodations, Islamic morality, and tourist loyalty. The t-test results indicate that tourist contentment is partially affected by these factors. According to the testing criteria,  $H_a$  is considered acceptable if the probability value is less than 0.05.

TABLE 5: Multiple Linear Regression Test (OLS).

Tourist Contentment	Coeff	Standard error	T	P >  t
Worship Facilities (X <sub>1</sub> )	0,228	0,438	5,22	0,000
Halal Food (X <sub>2</sub> )	0,182	0,453	4,03	0,000
Halal Tourism Accommodation (X <sub>3</sub> )	0,192	0,042	4,55	0,000
Islamic Morality (X <sub>4</sub> )	0,244	0,032	7,49	0,000
Tourist Loyalty (X <sub>5</sub> )	0,050	0,037	1,33	0,183
F (5,394)	127,24			
Prob > F	0,000			
Adj R - squared	0,612			

Source: primary data, analysed 2024

$$Y = a + b1X1+ b2X2 + b3X3 +b4x4 +b5x5 + e$$

$$Y = 1,364 + 0,228X1 + 0,182X2 + 0,192X3 + 0,244X4 + 0,050X5$$

Hypothesis 1: Worship facilities is positive significant on tourist contentment of Taman Sari Yogyakarta

The variable of worship facilities substantially influences the comfort of halal tourist visitors in Taman Sari Yogyakarta, as indicated by hypothesis testing using the t-test, with a sig.t value of 0.00, which is less than 0.05. Moreover, a significant link exists between many attributes of worship facilities and tourist satisfaction, suggesting that effectively maintained worship facilities will enhance tourists’ comfort at Taman Sari Yogyakarta. This study examines indices of worship facilities, including accessible mosques, adequate ablution facilities, the provision of supplementary worship items such as the Qur’an and prayer veils, and well-maintained facilities.

This study’s findings reveal that visitors to Taman Sari Yogyakarta experience solace in the worship venues provided by the city. Commencing with the availability of mosques or prayer areas available to travellers. Visitors also assert that sufficient and well-maintained ablution and worship facilities are accessible. Consequently, these four metrics substantiate the assertion that a robust association exists between visitor satisfaction and the accessibility of places of worship. Additional comfort-related attributes also influence the effect of worship facility variables on visitor satisfaction in Taman Sari, Yogyakarta. This study pertains to prior research [20], which demonstrated that tourist satisfaction is considerably influenced by Islamic attributes, including prayer facilities. The Islamic attributes of a location significantly influence tourist satisfaction [3]. The

Islamic attributes of travel destinations significantly influence tourist satisfaction. Furthermore, Surya et al [22] conducted a study that significantly influenced the elements associated with tourist satisfaction and Islamic characteristics.

Hypothesis 2: Halal Food is positive significant on tourist contentment of Taman Sari Yogyakarta

The halal food variable significantly and favourably influences tourist satisfaction in both immediate and geographical contexts. The accessibility of halal food, the ease of identifying establishments with a halal certification, the hygiene of halal food, and the trustworthiness of halal food in Yogyakarta serve as indicators for the halal food variable.

The study demonstrated that the halal food variable exerts a positive and significant influence on tourist satisfaction, evidenced by a coefficient of 0.182 and a probability of 0.00, which is less than 0.05. From the perspective of tourists in Yogyakarta, the accessibility and variety of halal food will enhance visitors' comfort. Moreover, the assurance that their food is halal instils a sense of calm in Muslim consumers. Yogyakarta's halal cuisine options may attract more Muslim tourists from the perspective of halal tourism.

This study is relevant to prior research conducted by Battour et al. [7], which emphasised that addressing the needs of Muslim travellers, such as providing halal meals at designated areas, can enhance their overall satisfaction and loyalty. Subsequent research by [23] demonstrated that halal food and other facets of halal tourism significantly influenced visitor satisfaction in Banda Aceh. The study's results demonstrate a correlation between halal cuisine and tourist satisfaction. This demonstrates the impact of halal meals on tourist satisfaction. The more advantageous the visitors Tourist satisfaction will enhance if the attractions are evaluated [22].

Hypothesis 3: Halal Tourism Accommodation is positive significant on tourist contentment of Taman Sari Yogyakarta

In Taman Sari Yogyakarta, the halal tourism accommodation variable exerts both a partial and concurrent positive and considerable influence on tourist satisfaction. The simplicity of locating halal tourist accommodations, including sharia-compliant hotels, the accessibility of information regarding these accommodations, the presence of halal facilities, and the diversity of options serve as reference indicators within the halal tourism accommodation variable. The influx of Muslim travellers to Yogyakarta has been enhanced by the availability of halal tourism accommodations, notably the proliferation of sharia hotels in the city. Yogyakarta is experiencing a rise in halal tourism potential,

as stated by Toufik Ridwan, chairman of the DIY Indonesian Halal Tourist Association (PPHI).

This study pertains to the research conducted by Usman, Sobari and Hasan [23] which found that Muslim patrons exhibit greater satisfaction with sharia hotel initiatives and services when they possess more stringent perspectives on sharia hotel standards. Research conducted by Wardi [24] identified a significant association between contentment and sharia facilities. Furthermore, study by Melika et al. [20] demonstrates that visitor satisfaction is considerably influenced by Islamic attributes, including the provision of halal tourism accommodations. Previous research indicates a strong correlation between halal tourism accommodations and customer satisfaction, as an increasing number of Muslim visitors to Yogyakarta prefer hotels that comply with Islamic law.

Hypothesis 4: Islamic Morality is positive significant impact on tourist contentment of Taman Sari Yogyakarta

The Islamic morality variable significantly and positively influences tourist satisfaction in Tamasari Yogyakarta, both partially and simultaneously. The indicators utilised as a reference for the Islamic Morality variable encompass the honesty of Yogyakarta citizens, their compliance with Islamic clothing regulations, their avoidance of religiously prohibited behaviours like as alcohol usage, and their conduct in accordance with Islamic teachings. The regression coefficient for the Islamic morals variable in this study was found to be 0.244. This suggests that, assuming all other factors are held constant or negligible, there will be a 0.244 percent increase in tourist satisfaction for every 1% rise in the Islamic morality component.

The study by Rahman et al. [3] demonstrated that a destination's Islamic attributes, including its ethical values, influence tourist satisfaction. The attributes of an Islamic destination significantly influence tourist satisfaction. Furthermore, some research indicates that when Muslim guests encounter a hotel with prominent Islamic characteristics, their level of satisfaction is influenced. These elements encompass religious commitment and consciousness [25].

Hypothesis 5: Tourist Loyalty is not significant on tourist contentment of Taman Sari Yogyakarta

Tourist loyalty is not consistently affected by tourist satisfaction due to various critical reasons. Initially, travellers may demonstrate loyalty influenced by external factors such as destination marketing, familiarity, or particular offerings, which may not inherently align with satisfaction levels [26]. Furthermore, certain research indicate that tourists

may exhibit loyalty based on perceived value or personal affiliations with the destination, rather than solely on enjoyment [27]. Additionally, pleasure, although significant, may not be the exclusive factor influencing repeat visitation, as elements such as convenience, price sensitivity, and destination diversity also exert substantial influence [28]. Emotional attachment and sensory elements, including nostalgia and social influences, may impact loyalty more significantly than satisfaction with the service itself [29]. Additionally, loyalty can be affected by external incentives such as loyalty programs or discounts, which may encourage repeat visits despite low satisfaction [32]. Ultimately, tourists' loyalty may be influenced by cognitive dissonance or habitual behaviors, wherein previous experiences or prior commitments result in repeat returns despite suboptimal experiences [33]. These characteristics illustrate that tourist loyalty is a multifaceted construct influenced by more than mere enjoyment.

## 5. Conclusion

The study highlights the significant role of worship facilities in enhancing tourist satisfaction in Taman Sari Yogyakarta, particularly among halal tourists. Through hypothesis testing using a t-test, it was found that well-maintained worship facilities, such as accessible mosques, adequate ablution areas, and the provision of supplementary items like Qur'ans and prayer veils, positively affect the comfort of visitors. This finding aligns with previous research indicating that the availability of Islamic attributes, such as prayer facilities, plays a crucial role in improving tourist satisfaction [3,20]. The study also points out that the overall satisfaction of visitors is influenced not only by the worship facilities themselves but also by additional comfort-related attributes, reinforcing the idea that a robust connection exists between well-maintained worship spaces and the comfort of Muslim tourists in Yogyakarta.

In addition to worship facilities, the study identifies halal food availability as a significant factor in shaping tourist satisfaction. It finds that factors like the accessibility of halal food, its hygiene, certification, and trustworthiness contribute positively to visitors' overall experience, as evidenced by a significant coefficient of 0.182. The availability of halal food enhances tourists' comfort by ensuring they can easily find meals that align with their religious needs, which in turn attracts more Muslim visitors to Yogyakarta. This finding Battour et al. [12] and Jalali [32], which emphasized the importance of halal food in promoting satisfaction in supports previous research by halal tourism. Furthermore, the study highlights the increasing importance of halal accommodation options, such as

sharia-compliant hotels, which further contribute to the city's appeal as a halal tourism destination. This trend, along with the presence of Islamic moral values—such as honesty and adherence to Islamic norms—was also found to have a positive impact on visitor satisfaction, reinforcing the connection between Islamic values and the overall tourist experience [24,33].

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