



ATTITUDES, SUBJECTIVE NORMS, AND PERCEIVED BEHAVIOUR CONTROL FACTORS INFLUENCING MUSLIM FRIENDLY SPA VISIT

**Nor Dalila Marican, Roslizawati Che Aziz, Norhamizah Mohamad Abiah, Nor Syazleen
Azahar, Nor Farhana Hadidi & Noorzatil Izni Adlini Saroni**

Faculty of Hospitality, Tourism and Wellness, Universiti Malaysia Kelantan
Corresponding author: Nor Dalila Marican (dalila.m@umk.edu.my)

***Abstract:** The wellness industry and spa sector are marketable with promising future where economic development, globalisation, urbanisation, health concerns and religions become the driving factors. Muslim friendly spa is now emerging due to the demand among Muslims to relax, reflect, refresh, and rejoice themselves thus at the same time enabling them to cover their awrah. This study was designed to investigate the role of attitude, subjective norm and perceived behavioural control in patronizing Muslim friendly spa. Through this, the stakeholders can implement a good strategy to promote and educate the public on the concept of Muslim friendly spa to boost up the wellness tourism sector.*

***Keywords:** Wellness, Spa, Muslim, Tourism*

Introduction

The Global Wellness Institute expects a growing demand for the wellness industry worldwide as it showed an increase of 10.6% of growth rate compared to the year 2013 (Halim & Mohd Hatta, 2017). As one of the main components in wellness industry, the spa sector has been successful in recent years. The spa and beauty sectors show a significant growth in the future due to several factors such as prolonging good health among baby boomer's generation, increasing individuality awareness toward health and longevity, as well as the availability of wellness products and globalization that spread out the healthy lifestyle.

In Malaysia, spa is becoming one of the revenues for the national economy with the rising consciousness of healthy lifestyle along with the trend of spa and wellness services. Muslim Friendly Spa (MFS) is one of the spas concept that provides spa services and product that complies to the Shari'ah law. There are several important characteristics of MFS that can be the key attractions in the community which are facilities, equipment and spa operation (Islamic Consumer Goods, 2008). As an Islamic country, Malaysia is sharing a common Islamic culture and practice with Muslim travellers who feel safer in terms of security, and religious rules including in spa services.

The wellness phenomenon has sparked concerns among Muslim consumers on issues related to spa services and products offered whether it is Halal in nature or permitted in Islam. Hence, relevant authority such as the Malaysian Islamic Development Department (JAKIM) is urged to develop comprehensive guidelines for Muslim friendly spas in country. There has been a growing interest in the Malaysian spa sector regarding the Muslim friendly spa concept or familiarly known with the term 'Muslimah spa'. This concept is predicted to become more

popular as it is listed as the top 10 spa and wellness trends for the year 2015 (Othman et al., 2015).

The halal concept should be commercialised to the public either Muslim or non-Muslim to attract more people patronizing the Muslim friendly spa. There have been a lot of misconception and misperception spread on the mass media manipulating cases of adultery occurring in some Muslim friendly spas. This is why Muslim friendly spa should correct the misinformation by providing beauty and hygiene facilities and services in line with Islamic teachings. The tenacity of this quantitative study was to determine the attitudes, subjective norms, and perceived behavioral control beliefs that influenced participation in in visiting Muslim friendly spa.

Theoretical Framework

According to LaMorte, (2019), the Theory of Planned Behaviour (TPB) started as the Theory of Reasoned Action in 1980 to anticipate an individual's intention to perform a behaviour at a particular time and place. TPB has the power to predict one's behavioural intentions. The model from this theory can be influenced by external factors to make the theory suitable and developed (Karim, Ahmad, & Zainol, 2014). This theory aims to explain all behaviours in which individuals have the ability to exercise self-control (LaMorte, 2019). It also a model used to address individual motivational factors within unique contexts to explain the overall execution of a specific behaviour (Raygor, 2016). As illustrated in Figure 1, according to the TPB, three factors influence behaviour: perceived consequences of altering conduct (attitude), perceived expectations of others (subjective norm), and perceived facilitators or barriers to change (perceived behavioural control).

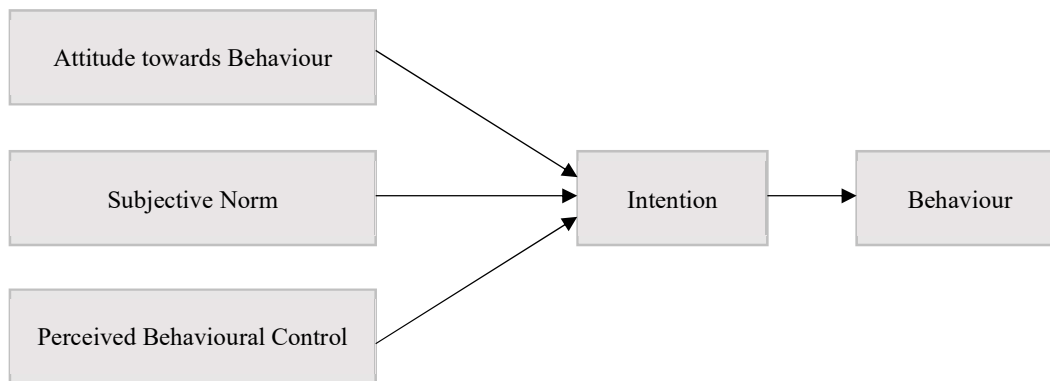


Figure 1: The Theory of Planned Behaviour

Attitude

Attitude refers to a person's overall evaluation of a behaviour as positive or negative based on belief in the behaviour and the effect of that behaviour on whether it is good or bad (Sharma et. al, 2013). Attitude is an assessment of specific behaviours that involve objects of attitude, such as buying a product, product selection and acceptance of a product or service (Malebana, 2014). The tendency to respond well or badly to certain behaviours. In Green Hotel cases, customers can stay in green hotels because they have healthy eco-friendly guest rooms (or amenities), clean food, healthy food, and more socially responsible (Laura Fredericks, 2020). When deciding on a particular behaviour, a person will likely evaluate the benefits and costs that may come from such behaviour (Sharma et. al, 2013).

Subjective Norms

According to LaMorte (2019), subjective norms refer to the belief that many individuals agree or disagree with that behaviour. Besides, it is someone who has a normative belief in what is important to be thought of by others must be done, and the extent to which one is motivated to adhere to what one thinks (Kim, Kim, Huh, & Knutson, 2010). It is also related to someone's belief that their peers and those who are important to them should be involved in the behaviour (LaMorte, 2019). It also defines social factors that refer to a person's perception of the social pressure they receive from the people they consider important in their lives, whether or not they do something about it (Ojasalo, 2001). This means that subjective norms of an individual depend on his or her perception about the thoughts of significant others (e.g. family members, friends, colleague, and the immediate supervisor) on their performed behaviour (Vermeulen et al., 2011).

Perceived Behavioural Control

Perceived Behavioural Control refers to a person's perception of convenience or difficulty in the behaviour of interest (LaMorte, 2019). These differ between situations and actions, which results in individuals having different perceptions of the situation-dependent behaviour (LaMorte, 2019). Then, perceived behavioural control is a perception that is difficult or easy for someone to do something (Ajzen, 1991). In the case of hospitality and tourism, it will identify some barriers to participate in leisure activities due to problems of time, money or family life cycle (Smith & Puczko, 2014).

Results

The Role of Attitude in Influencing Muslim Friendly Spa Visit

Table 1 shows the descriptive analysis for attitude and intention to patronize Muslim friendly spa among communities in Kota Bharu, Kelantan. The total mean of attitude and intention to patronize Muslim friendly spa was 4.324 with the standard deviation of 0.490.

Table 1: Descriptive Analysis for Attitude

Item	Frequency					Mean	Std. Deviation
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree		
	n (%)	n (%)	n (%)	n (%)	n (%)		
I prefer spas that used halal products in their treatments	4 (1%)	1 (0.3%)	10 (2.6%)	50 (13%)	319 (83.1%)	4.77	0.610
I am sure to consume halal products rather than non-halal products at Muslim friendly spa	2 (0.5%)	2 (0.5%)	13 (3.4%)	51 (13.3%)	316 (82.3%)	4.76	0.586
I am sure Muslim friendly spa uses clean and safe products	2 (0.5%)	1 (0.3%)	20 (5.2)	96 (25%)	265 (69%)	4.62	0.648



Going to Muslim friendly spa will make me feel safer	3 (0.8%)	1 (0.3%)	18 (4.7%)	90 (23.4%)	292 (70.8%)	4.63	0.661
I am sure that Muslim friendly spa can protect the privacy of individuals	2 (0.5%)	18 (0.8%)	76 (14.7%)	285 (19.8%)	74.2%	4.66	0.654
I think that Halal product and services in Muslim friendly spa is better than ordinary spa	2 (0.5%)	4 (1%)	58 (15.1%)	92 (24%)	228 (59.4%)	4.41	0.819
I think that Muslim friendly spa is not that secure than normal spa	144 (37.5%)	9 (23.7%)	56 (14.6%)	31 (8.1%)	62 (16.1%)	2.42	1.459

There were 319 respondents who choose strongly agree to the question “I prefer spas that used halal products in their treatments” with mean score was 4.77 (SD=0.610). This shows that, most respondents were concerned about the use of halal product used by the spa. This is consistent with the previous study done by Musa (2014) among young adult urban Muslim women, that ingredient was a major factor in the use of halal cosmetic products. Muslim consumers must observe the principles of halal and haram in using or buying product. According to the previous study, the increasing awareness among Muslim consumers globally was about the ingredients of cosmetic and personal care product, the concerned of Halalness and its safety (Swidi, Cheng, Hassan, Al-Hosam, & Mohd Kassim, 2010).

Meanwhile, the lowest mean score was 2.42 (SD=1.459), which is “I think that Muslim Friendly spa is not secure than normal spa” with 144 respondents rated the strongly disagree to the item. This shows that, most respondents agree that Muslim friendly spa was more secure as compared to the normal spa. According to previous study by Dusuki & Bouheraoua (2011), the objective of Islamic law is to serve the interests of human kind and to protect human from harm. Rashidi Othman et al. (2018) revealed that, Muslim friendly spa is concerned about the principles of Islamic built environments being integrated into the design and services of spas to maintain the privacy and safety of customers. This shown that the Muslim friendly spa provides a safe environment for the clients and always maintain the safety of the client’s awrah that needs to be covered from other gender.

The Role of Subjective Norms in Influencing Muslim Friendly Spa Visit

Table 2 shows the descriptive analysis for subjective norms and intention to patronize Muslim friendly spa among communities in Kota Bharu, Kelantan. The total mean of subjective norms and intention to patronize Muslim friendly spa was 4.45 with a standard deviation of 0.606.

Table 2: Descriptive Analysis for Subjective Norms

Item	Frequency					Mean	Std. Deviation
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree		
	n (%)	n (%)	n (%)	n (%)	n (%)		
I'm sure the closest (family & friends) will choose to do treatments at Muslim friendly spa	0 (0%)	2 (0.5%)	32 (8.3%)	118 (30.7%)	232 (60.4%)	4.51	0.670
People can influence me to visit Muslim friendly spa	6 (1.6%)	3 (0.8)	27 (7%)	123 (32%)	225 (58.6%)	4.45	0.790
The closest people (family & friends) prefer Muslim friendly spa because they used halal products	2 (0.5%)	3 (0.8%)	2 (6.5%)	102 (26.6%)	252 (65.6%)	4.35	0.915
I think Muslim friendly spa is better than other spas	9 (2.3%)	3 (0.8%)	25 (6.5%)	10 (26.3%)	219 (57%)	4.56	0.698
My family will emphasize to me the benefits of going to Muslim friendly spa	4 (1%)	10 (2.6%)	43 (11.2)	167 (27.9%)	220 (57.2%)	4.38	0.861
I think Muslim friendly spa is more comfortable than other spas	2 (0.5%)	4 (1%)	32 (8.3%)	109 (28.4%)	237 (61.7%)	4.50	0.737
I'm sure that my family and friend will go to Muslim friendly spa regularly	2 (0.5%)	5 (1.3%)	44 (11.5%)	122 (31.8%)	212 (55.2%)	4.40	0.762

Result shows that there were 219 respondents who choose strongly agree to the question of “I think Muslim friendly spa is better than other spas” with the highest mean score was 4.56 (SD=0.698). This shows that, most respondents believed Muslim friendly spa was better than other spas. This is might be because of Muslim friendly spa totally complies with Shari’ah guidelines and rules. Based on previous study by Yaman et al. (2012), Islamic spa practice standards outlined the guide and attraction of Islamic spa concept that is to give treatment and services by segregating the genders. Most women are looking for a Muslim friendly spa to beautify themselves while at the same time able to cover their awrah. Muslim women need to cover their awrah even in front of the non-Muslim woman and this causes a lot of Muslim friendly spa demand among Muslim women.

Meanwhile, there were 252 respondents who choose strongly agree to the item of “the closest people (family & friends) prefer Muslim friendly spa because they used halal products” with

the lowest mean was 4.35 (SD=0.915). According to Rahim and Junos, (2012), the purchase of halal product has become a habit for Muslim consumers because of Islamic law has stipulated that Muslims need to consume Halal products. This proves that people would definitely use Muslim friendly spa because Muslim friendly spa follows Shari'ah. In a previous study by Hong, Sun, Beg, & Zhou, (2019), individual tended to had higher confidence towards the particular product if it was recommended by friends and family. In addition, previous empirical studies by Khalek (2014), have shown that family and friend's social impact had an impact on buying intentions.

The Role of Perceived Behavioural Control in Influencing Muslim Friendly Spa Visit

Table 3 shows descriptive analysis for perceived behavioural control. The total mean of perceived behavioural control and intention to patronize Muslim friendly spa was 4.02 with the standard deviation of 0.679.

Table 3: Descriptive Analysis for Perceived Behavioural Control

Item	Frequency					Mean	Std. Deviation
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree		
	n (%)	n (%)	n (%)	n (%)	n (%)		
I will always be able to find a Muslim friendly spa	0 (0%)	18 (14.7%)	74 (19.3%)	118 (30.7%)	174 (45.3%)	4.17	0.899
There are many choices of Muslim friendly spa close to my house	17 (4.4%)	67 (17.4%)	113 (29.4%)	90 (23.4%)	97 (25.3%)	3.48	1.172
Prices at Muslim friendly spa are affordable and reasonable	0 (0%)	11 (2.9%)	110 (28.6%)	148 (38.5%)	115 (29.9%)	3.96	0.837
Most people like to go to Muslim friendly spa at least once per month	8 (2.1%)	24 (6.3%)	108 (28.1%)	123 (32%)	121 (31.5%)	3.85	1.006
I am confident to repeat going to a Muslim friendly spa	1 (0.3%)	3 (0.8%)	64 (16.7%)	127 (33.1%)	189 (49.2%)	4.30	0.790
I think Muslim friendly spa can meet the customers expectation standard	0 (0%)	3 (0.8%)	44 (11.5%)	141 (36.7%)	196 (51%)	4.39	0.716

There were 196 respondents who choose strongly agree to the question “I think Muslim friendly spa can meet the customers expectation standard well” with the highest mean was 4.39 (SD=0.716). As stated in the previous study by Wingett & Turnbull (2017), there were customer expectations about halal holidays which are protecting children from alcohol and bad behaviour; women-only facilities; not being exposed to haram; dress codes; Muslim-friendly



facilities and food. The services provided to customers also need to focus on them and be able to satisfy them as well (Ojasalo, 2001). According to Parasuraman et al (1991), it was stated that in determining customer satisfaction and quality of service, expectations are seen as the main measure.

Meanwhile, the lowest mean was 3.48 (SD=1.172) which is “There are many choices of Muslim friendly spa close to my house” with the 113 respondents rated neutral to the item. This indicates that most of respondents experienced ambivalence and not sure if there are many choices of Muslim friendly spa close to their residency area. In Kelantan, there are many Muslimah spas that are characterized by the concept of Islam nevertheless the spa is not listed on the official website of the Ministry of Tourism, Art and Culture Malaysia (Ministry of Tourism, 2020). The location of the spa should be strategic and the signboard of the spa should be clear from the public. Unclear location and signboard problems cause people to be unaware of the existence of spas near their homes. As stated by Bodeker (2008), location is the most important aspect in any venture to attract more customers. If the location of business is wrong then it will fail no matter how appealing and attractive a spa concept is conceived and delivered.

Conclusion

Collectively, this paper provides a basic understanding of the need of Muslim friendly spa, which will then drive the auxiliary information on the development of Islamic wellness tourism. Attitude is an assessment of specific behaviors that involve objects of attitude, such as buying, selection, and acceptance of Muslim friendly spa products and services. To abide by the subjective norms; Muslim friendly spa does not accept any customer’s requests that are contrary to the teachings of Islam. Perceived behavioral control has a significant correlation between intention and satisfaction, because, in collectivistic cultures such as Muslim culture, people tend to consider themselves dependent on their group who only go to Muslim friendly spa.

Funding

This work was supported by the Ministry of Higher Education Malaysia under Fundamental Research Grant Scheme for Research Acculturation of Early Career Researcher (FRGS-RACER), R/FRGS/A1100/01416A/002/2019/00676

References

- Ajzen, I. (1991). The theory of planned behavior. *Organizational behavior and human decision processes*, 50(2), 179-211.
- Bodeker, M.C.A.G. (2008). *Understanding the Global Spa Industry: Spa Management*. London: Routledge.
- Dusuki, A.W. & Bouheraoua, S. (2011). The framework of Maqasid al-Shari'ah and its implication for Islamic finance. *Islam and Civilisational Renewal ICR Journal*, 2(2).
- Halim, S. & Mohd Hatta, F. (2017). Shari’ah Compliant Spa Practices in Malaysia. *Malaysian Journal of Consumer and Family Economics*.
- Hong, M., Sun, S., Beg, A.B.M.R., & Zhou, Z. (2019). Determinants of halal purchasing behaviour: evidences from China. *Journal of Islamic Marketing*, 10(2), 410-425.
- Karim, M., Ahmad, R., & Zainol, N. (2014). Hotel Managers’ Intention towards Implement Islamic Quality Standard for Hotels in Malaysia: A Conceptual Paper.
- Khalek, A.A. (2014). Young consumers’ attitude towards halal food outlets and JAKIM’s halal certification in Malaysia. *Procedia-Social and Behavioral Sciences*, 121(1), 26-34.



- Kim, S.H., Kim, S., Huh, C., & Knutson, B. (2010). A predictive model of behavioral intention to spa visiting: an extended theory of planned behavior
- LaMorte, W.W. (2019). Boston University School of Public Health: Behavioral Change Models.
- Malebana, J. (2014). Entrepreneurial intentions of South African rural university students: A test of the theory of planned behaviour. *Journal of Economics and behavioral studies*, 6(2), 130-143.
- Ministry of Tourism. (2020). Rated Spa Centre. Retrieved from <http://www.motac.gov.my/en/check/spa>
- Musa, R. (2014). Factors influencing attitude towards halal cosmetic among young adult Urban Muslim women: A focus group analysis. *Procedia-Social and Behavioral Sciences*, 130, 129-134.
- Ojasalo, J. (2001). Managing customer expectations in professional services. *Managing service quality: An international Journal*.
- Ojasalo, J. (2001). Managing customer expectations in professional services. *Managing service quality: An international Journal*.
- Othman, R., Halim, S. F. A. A., Hashim, K.S.H.Y., Baharuddin, Z. M., & Mahamod, L.H. (2015). The Emergence of Islamic Spa Concept. *Advanced Science Letters*, 21(6), 1750-1753.
- Parasuraman, A., Berry, L. L., & Zeithaml, V. A. (1991). Understanding customer expectations of service. *Sloan management review*, 32(3), 39-48.
- Rahim, N.A., & Junos, S. (2012). The halal product acceptance model for the religious society. *Business and Management Quarterly Review*, 3(1), 17-25
- Rashidi Othman, N.F.M.N., Ahmad, N., Manan, N.A., Yun Hashim, K.S.H, Mahamod, L.H., Fadzillah, N.A. (2018). Study On Spa Typologies, Spatial Organisation And Social Interaction In Accordance With Islamic Built Environment Attributes. *Journal of Architecture, Planning & Construction Management*, 8(2).
- Raygor, A. D. (2016). The theory of planned behavior: Understanding consumer intentions to purchase local food in Iowa. Retrieved from <http://sphweb.bumc.bu.edu/otlt/MPHModules/SB/BehavioralChangeTheories/BehavioralChangeTheories3.html>
- Sharma, A., Bholra, S., Malyan, S., & Patni, N. (2013). Impact of brand loyalty on buying behavior of women consumers for beauty care products-Delhi region. *Global Journal of Management and Business Studies*, 3(7), 817-824.
- Smith, M., & Puczko, L. (2014). *Health, tourism and hospitality: Spas, wellness and medical travel*: Routledge
- Swidi, A., Cheng, W., Hassan, M.G., Al-Hosam, A., & Mohd Kassim, A.W. (2010). *The mainstream cosmetics industry in Malaysia and the emergence, growth, and prospects of halal cosmetics*: College of Law, Government and International Studies, Universiti Utara Malaysia.
- Wingett, F., & Turnbull, S. (2017). Halal holidays: exploring expectations of Muslim-friendly holidays. *Journal of Islamic Marketing*, 8(4), 642-655.
- Yaman, R., Alias, Z., & Ishak, N.M. (2012). Beauty treatment and spa design from Islamic perspective. *Procedia-Social and Behavioral Sciences*, 50, 4



A CONCEPTUAL FRAMEWORK FOR MUSLIMS INTENTION TO USE ONLINE ZAKAT PAYMENT

Nur Farahiah Azmi¹ Siti Rohana Mohammad² Siti Afiqah Zainuddin³ Siti Salwani
Abdullah⁴ Siti Nurul Shuhada Deraman⁵

Abstract: *The advancement of the online zakat payment system has resulted in high-quality information that can benefit a wide range of users, including businesses, banks, individuals, institutions, associations, and statutory bodies. Therefore, the main purpose of this paper is to propose a conceptual framework for the study on Muslims intention of online zakat payment. Based on the review of the past studies, this paper suggests and justifies the applicability of the Technology Acceptance Model in examining the factors that influence the Muslims intention to use the online zakat payment. This conceptual study reviews three main independent variables, namely perceived usefulness, perceived ease of use, and privacy and security as suitable variables for the study. The study will be useful to Zakat institutions in improving and maintain their existing zakat payers, and other relevant stakeholders will able to strategize in accordance with their respective assignments towards the development of the online zakat system.*

Keywords: *Conceptual paper, online zakat payment, perceived usefulness, perceived ease of use, perceived privacy and security and Technology Acceptance Model.*

Introduction

Zakat is one of the pillars in Islam and it is indicated as a financial form of Ibadah for Muslims. Additionally, the importance of the zakat in Islam can be seen in Quran and Hadith which has mentioned repeatedly in both sources (Owoyemi, 2020). Nowadays, the management of zakat has undergone numerous changes and improvements over the years. According to Kaslam (2009), the objective of enhancing the system of zakat services is to make the delivery of zakat services easier, to decrease the layers of zakat procedures and management practises, and also to provide information for people or businesses. The online zakat system is a significant technological advancement that will increase the efficiency of zakat institutions in collecting and distributing the zakat funds. The method was created to make it simpler for Zakah payers to fulfil their responsibilities without having to search for the zakah collector (Amil).

According to Ahmad et al. (2014), online zakat refers to a system that provides zakat payers with a one-stop platform for updating zakat information, calculating the amount for zakat and keeping track of their zakat payment. Similarly, Mahri, Nuryahya, and Nurasyiah (2019) stated that online zakat is a digital payment procedure in which the zakat payer does not have to meet the zakat collector personally for zakat payment. Through the online zakat system, the zakat payer just has to register before completing his or her zakat payment. The payment method is more convenient, and it is anticipated to encourage wealthy individuals to pay zakat more enthusiastically. As a result, the amount of zakat collections (Ahmad, Roslin & Nazrin, 2021) will increase thus, these zakat collections will be able to alleviate poverty (Kasri & Yuniar, 2021).

The use of the Technology Acceptance Model (TAM) is proposed in this paper to examine the Muslims intention to use online zakat payment. This theory applied the psychological factors