

GUEST SATISFACTION AND LOYALTY IN SHARIA-COMPLIANT HOTELS: ROLES OF SERVICE AND VALUE

SATISFAÇÃO E FIDELIDADE DOS HÓSPEDES EM HOTÉIS EM CONFORMIDADE COM A SHARIA: O PAPEL DO SERVIÇO E DO VALOR

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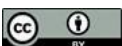
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Abstract

Introduction: Sharia-compliant hospitality is gaining traction in Indonesia, particularly in regions like Banda Aceh governed by Islamic law, amid post-COVID-19 competition in the tourism sector. Despite this growth, limited research integrates service recovery, social media, and Sharia-compliant hospitality to examine guest satisfaction and loyalty, especially with perceived value as a mediator and religiosity as a moderator. **Objectives:** This study aims to analyze the direct and indirect effects of service recovery, social media, and Sharia-compliant hospitality on guest satisfaction and loyalty in three-star Sharia-compliant hotels in Banda Aceh, while assessing the mediating role of perceived value and the moderating effect of religiosity. **Method:** A quantitative survey approach was employed, collecting data from 320 guests across five purposively selected three-star Sharia-compliant hotels using a structured questionnaire. Structural Equation Modeling-Partial Least Squares (SEM-PLS) with SmartPLS 4 was utilized to test relationships, mediation, and moderation. **Results:** Service recovery and Sharia-compliant hospitality significantly influence guest satisfaction directly and indirectly through perceived value, which acts as a partial mediator. Social media exerts an indirect effect via perceived value. Guest satisfaction strongly predicts loyalty, but

Resumo

Introdução: A hotelaria em conformidade com a Sharia está ganhando força na Indonésia, particularmente em regiões como Banda Aceh, regidas pela lei islâmica, em meio à concorrência no setor de turismo pós-COVID-19. Apesar desse crescimento, poucas pesquisas integram a recuperação de serviços, as redes sociais e a hotelaria em conformidade com a Sharia para examinar a satisfação e a fidelidade dos hóspedes, especialmente considerando o valor percebido como mediador e a religiosidade como moderador. **Objetivos:** Este estudo visa analisar os efeitos diretos e indiretos da recuperação de serviço, das mídias sociais e da hospitalidade em conformidade com a Sharia sobre a satisfação e a lealdade dos hóspedes em hotéis de três estrelas em conformidade com a Sharia em Banda Aceh, ao mesmo tempo em que avalia o papel mediador do valor percebido e o efeito moderador da religiosidade. **Método:** Foi empregada uma abordagem de pesquisa quantitativa, coletando dados de 320 hóspedes em cinco hotéis de três estrelas em conformidade com a Sharia, selecionados propositalmente, utilizando um questionário estruturado. Utilizou-se o Modelo de Equações Estruturais – Mínimos Quadrados Parciais (SEM-PLS) com o SmartPLS 4 para testar relações, mediação e moderação. **Resultados:** A recuperação de serviço e a hospitalidade em



religiosity does not moderate the Sharia-compliant hospitality-satisfaction link, indicating quasi-moderation or predictor effects. Implications: The findings underscore the need for hotels to prioritize value-driven strategies, such as efficient recovery and Sharia-aligned services, to enhance satisfaction and loyalty. Managers should leverage social media for value perception while ensuring inclusive Sharia practices for diverse guests. Originality/Novelty: This research offers a novel integrated framework for Islamic hospitality by combining service recovery, digital engagement, and Sharia principles in a Sharia-governed context, contributing to consumer behavior theory and providing empirical insights for halal tourism development.

Keywords: Service Recovery. Social Media. Sharia Hospitality. Perceived Value. Religiosity. Islamic Hotel.

conformidade com a Sharia influenciam significativamente a satisfação dos hóspedes de forma direta e indireta por meio do valor percebido, que atua como mediador parcial. As mídias sociais exercem um efeito indireto por meio do valor percebido. A satisfação dos hóspedes é um forte indicador de fidelidade, mas a religiosidade não modera a relação entre hospitalidade em conformidade com a Sharia e satisfação, indicando efeitos de quase-moderação ou de preditor. Implicações: Os resultados ressaltam a necessidade de os hotéis priorizarem estratégias orientadas para o valor, tais como recuperação eficiente e serviços alinhados com a Sharia, para aumentar a satisfação e a fidelidade. Os gestores devem aproveitar as redes sociais para a percepção de valor, garantindo ao mesmo tempo práticas inclusivas da Sharia para hóspedes diversos. Originalidade/Novidade: Esta pesquisa oferece uma nova estrutura integrada para a hospitalidade islâmica, combinando recuperação de serviço, engajamento digital e princípios da Sharia em um contexto regido pela Sharia, contribuindo para a teoria do comportamento do consumidor e fornecendo insights empíricos para o desenvolvimento do turismo halal.

Palavras-chave: Recuperação do Serviço. Redes Sociais. Hospitalidade Segundo a sharia. Valor Percebido. Religiosidade. Hotel islâmico.

1 INTRODUCTION

The global Islamic economy has expanded remarkably, with the hospitality sector increasingly embracing Sharia-compliant practices to meet the growing demand from Muslim travelers seeking accommodations that align with Islamic principles (Jaelani, 2017; Effendi, 2021). In Indonesia, the world's largest Muslim-majority nation, Sharia-compliant hotels have gained prominence, driven by a rising middle class prioritizing halal tourism and services such as halal-certified food, prayer facilities, gender-segregated amenities, and adherence to Islamic ethical standards (Vargas-Sanchez *et al.*, 2020). Banda Aceh, governed by formal Sharia law (Qanun), offers a unique context for Sharia-compliant hospitality, as its cultural and religious identity makes it a key destination for Muslim travelers (Adinugraha *et al.*, 2021).

The COVID-19 pandemic significantly disrupted global tourism, causing a 72% decline in international tourist arrivals in 2020, equivalent to a loss of approximately 1.1 billion travelers (United Nations World Tourism Organization, 2025). In Indonesia, foreign tourist visits dropped by 7.62% in 2020 compared to the previous year (Badan Pusat Statistik Provinsi Aceh, 2024). However, post-pandemic recovery efforts, including initiatives such as the Aceh Cultural Week and Aceh Culinary Festival, have revitalized tourism in Banda Aceh, with domestic tourist visits increasing to 327,458 and foreign visits to 711 in 2022, compared to 251,636 and 200 in 2021, respectively, boosting hotel occupancy rates to 37.11% in October 2022, a 1.89-point rise from September 2022 (Dinas Pariwisata Kota Banda Aceh, 2024). Despite this progress, three-star Sharia-compliant hotels in Banda Aceh face service challenges, with online reviews highlighting issues such as 34% of complaints about bathroom cleanliness, 27% about air conditioning functionality, and 44% about unreliable Wi-Fi connectivity. This underscores the need for effective service recovery strategies to enhance guest satisfaction and maintain competitiveness (Rivero *et al.*, 2023). Guest satisfaction is a critical driver of loyalty, reputation, and competitive advantage in the hospitality industry (Kuo *et al.*, 2009).

Service recovery, which encompasses actions to address service failures, restores guest trust and enhances satisfaction (Ha *et al.*, 2019). Social media has become a vital tool for hotels to engage guests, promote Sharia-compliant offerings, and manage their reputation in a digital-driven market (Chen and Lin, 2019). Sharia-compliant hospitality, aligned with Islamic principles, is essential for meeting the spiritual and material expectations of Muslim guests in Banda Aceh (Al-Ansi and Han, 2019). Perceived value, defined as the guest's evaluation of benefits relative to costs, mediates the relationship between service quality and satisfaction, shaping the guest experience (Kuo *et al.*, 2009). Additionally, religiosity, which reflects adherence to Islamic values, may influence how guests perceive Sharia-compliant services, particularly for those with strong religious convictions (Eid and El-Gohary, 2015).

Despite advancements in hospitality research, few studies have comprehensively integrated service recovery, social media, and Sharia-compliant hospitality in a Sharia-governed context such as Banda Aceh (Stephenson, 2014). Previous research has explored individual factors such as service quality (Liat *et al.*, 2017) and pricing (Cakici *et al.*, 2019); however, their interplay within a Sharia-compliant framework remains

underexplored. For instance, Al-Ansi and Han (2019) examined halal-friendly services but overlooked social media and service recovery, while Eid and El-Gohary (2015) highlighted the role of religiosity without addressing its moderating effect in a Sharia-governed setting (Rivero *et al.*, 2023).

This study addresses these gaps by investigating the influence of service recovery, social media, and Sharia-compliant hospitality on guest satisfaction and subsequent loyalty in three-star Sharia-compliant hotels in Banda Aceh, exploring the mediating role of perceived value in these relationships, and examining whether religiosity strengthens the effect of Sharia-compliant hospitality on guest satisfaction. By integrating contemporary service strategies with Islamic principles, this study offers a novel framework to the Islamic hospitality literature and provides actionable insights for hoteliers in Sharia-governed regions to foster sustainable growth in a competitive market.

2 METHOD

2.1 Research design

This study used a quantitative survey approach to investigate the influence of service recovery, social media, and Sharia-compliant hospitality on guest satisfaction and loyalty in three-star Sharia-compliant hotels in Banda Aceh. Data will be collected from January to June 2024. This study examined the mediating role of perceived value and the moderating effect of religiosity on these relationships, employing Structural Equation Modeling-Partial Least Squares (SEM-PLS) to analyze causal and correlational relationships among latent variables. This design was chosen for its ability to handle complex models involving mediation and moderation, ensuring a robust examination of the interrelationships among the study variables within the Sharia-compliant hospitality context of Banda Aceh, a city governed by Islamic law (Qanun) (Hair *et al.*, 2017).

2.2 Population and sampling

The population encompassed all guests staying at three-star Sharia-compliant hotels in Banda Aceh, without distinction based on social background or gender, as these

hotels serve a diverse range of domestic and international travelers, offering a broad market reach compared to the single four-star and five-star hotels in the city (Chitty *et al.*, 2007; Bell *et al.*, 2019). Five hotels were purposively selected based on specific criteria: a minimum of 90 rooms, aligning with the medium-risk category under Peraturan Menteri Pariwisata dan Ekonomi Kreatif No. 4 Tahun 2021, ensuring operational complexity and data diversity; occupancy rates above 70%, indicating strong market demand and customer trust; halal restaurant certification, critical for Sharia-compliant services in a predominantly Muslim region; over five years of operation, reflecting mature management systems; and high engagement on Google Reviews, indicating customer interaction and satisfaction (Collis and Hussey, 2014). A proportional random sampling technique was employed to select 320 respondents, calculated by multiplying 32 measurement indicators by 10, in accordance with SEM guidelines for a robust sample size (Hair *et al.* 2017). The sample was distributed proportionally based on the total guest count of 55,984 across the five hotels: Grand Permatahati (12,300 guests, 70 respondents), Mekkah (9,616 guests, 55 respondents), Grand Nanggroe (10,250 guests, 59 respondents), Ayani (15,174 guests, 87 respondents), and Oasis (8,644 guests, 49 respondents).

2.3 Data collection

Data were collected through a structured questionnaire distributed directly to guests during their stay at the selected hotels, ensuring firsthand responses that reflected their experiences. The questionnaire comprised 32 items measuring six constructs: guest satisfaction, service recovery, social media, Sharia-compliant hospitality, perceived value, and religiosity, adapted from validated scales in hospitality and Islamic tourism literature (Chitty *et al.*, 2007). To meet the required sample size, 350 questionnaires were distributed, and 320 valid responses were obtained. Secondary data, including hotel profiles, tourism statistics, and Qanun regulations on Sharia-compliant services, were sourced from the Banda Aceh Tourism Agency, Badan Pusat Statistik (BPS) Aceh, and official government portals to enrich the study's contextual analysis and support the triangulation of primary findings.

2.4 Variables and measurement

The study included six latent variables with operational definitions and measurement indicators: guest satisfaction (four items) was defined as the feeling of contentment post-service, measured through items such as efficient check-in/check-out processes. Service recovery (six items) encompasses actions to address service failures, such as timely responses and fair complaint handling. Social media (six items) captured digital engagement, including content quality and interaction. Sharia-compliant hospitality (eight items) covered services aligned with Islamic principles, such as halal food and prayer facilities. Perceived value (five items) assesses the balance of benefits versus costs, including monetary and hedonic benefits. Religiosity (3 items) measures adherence to Islamic values, which influences service expectations. All items were measured on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree), generating ordinal data for the analysis. The scale intervals were calculated as $(7-1)/7 = 0.86$, categorizing responses as very low (1.00–1.85), low (1.86–2.72), slightly low (2.73–3.58), moderate (3.59–4.44), slightly high (4.45–5.30), high (5.31–6.16), and very high (6.17–7.00), enabling systematic interpretation of respondent perceptions (Ma'ruf, 2025).

2.5 Instrument validation

A pilot test was conducted with 100 respondents to validate the questionnaire's readability, validity, and reliability, prior to full-scale data collection. The pilot test confirmed that all items were easily understood, ensuring that respondents could provide accurate responses. Validity was assessed using SmartPLS 4, with loading factors exceeding 0.70 and average variance extracted (AVE) values above 0.50, indicating a strong convergent validity. Discriminant validity was verified with heterotrait-monotrait (HTMT) ratios below 0.90, confirming distinct constructs. Reliability was established with Cronbach's Alpha and Composite Reliability values above 0.70 for all constructs, ensuring internal consistency (Hair *et al.*, 2017). These results affirmed the instrument's suitability for the main study, allowing its application to the full sample of 320 respondents in the main study.

2.6 Data analysis

Data were analyzed using Structural Equation Modeling-Partial Least Squares (SEM-PLS) with SmartPLS 4, which was selected for its flexibility in handling complex models with mediation and moderation effects, non-normal data, and smaller sample sizes compared to covariance-based SEM (18). The analysis followed five steps: model conceptualization, specifying constructs and indicators; algorithm selection, using the PLS path-weighting scheme; resampling via bootstrapping with construct-level changes; path diagram construction, depicting latent variables as circles and indicators as rectangles; and model evaluation, assessing outer model metrics (convergent validity: loading factor > 0.70 , AVE > 0.50 ; discriminant validity: HTMT < 0.90 ; reliability: Cronbach's Alpha and Composite Reliability > 0.70) and inner model metrics (path coefficients, R-squared, effect size f^2 , predictive relevance Q^2). Hypotheses were tested at $p < 0.05$ (critical ratio > 1.96). Descriptive analysis used mean scores to categorize perceptions as low (≤ 4) or high (> 4), with mediation and moderation effects evaluated using standardized path coefficients and effect sizes (f^2 for direct effects: 0.02 low, 0.15 moderate, 0.35 high; v for mediation: 0.01 low, 0.075 moderate, 0.175 high; f^2 for moderation: 0.005 low, 0.01 moderate, 0.025 high) (Solimun *et al.*, 2017).

2.7 Ethical considerations

Ethical protocols were followed to ensure research integrity. Informed consent was obtained from respondents, who were briefed on the study's purpose, voluntary participation, and withdrawal rights. Anonymity and confidentiality were guaranteed, with responses stored securely and accessible only to researchers. No financial incentives were offered. The study received institutional ethics committee approval, ensuring compliance with ethical standards and Islamic hospitality research principles, particularly regarding privacy and Sharia-compliant guidelines.

3 RESULTS

This section presents the study findings, covering the research object, respondent demographics, key variables, structural model testing, and hypothesis-testing outcomes. The analysis included 320 valid questionnaires from guests at three-star Sharia-compliant hotels in Banda Aceh. The results include descriptive statistics, instrument validity and reliability, multicollinearity checks, and path coefficients to ensure analysis robustness. This study examines guest satisfaction in three-star Sharia-compliant hotels in Banda Aceh that implement Sharia principles. Five hotels were selected: Grand Permatahati, Mekkah, Grand Nanggroe, Ayani, and Oasis hotels. The questionnaires collected were: 70 from Grand Permatahati, 55 from Mekkah, 59 from Grand Nanggroe, 87 from Ayani, and 49 from Oasis. From 400 distributed questionnaires, 320 were valid—an 80% response rate—providing a broad perspective on customer experiences.

Table 1

Summary of Respondent Characteristics and Perceptions

Aspect	Category / Key Item	n (%) / Mean	Remarks
Gender	Male / Female	212 (66.3%) / 108 (33.7%)	Majority male
Age (years)	17–20	4 (1.3%)	
	21–30	56 (17.5%)	
	31–40	168 (52.5%)	
	41–50	84 (26.3%)	
	>50	8 (2.5%)	
Province	Aceh / Medan / Others	148 (46.3%) / 120 (37.5%) / 52 (16.2%)	Mostly Aceh & Medan
Income (IDR)	2–3M / 3–5M / 5–10M	7 (2.2%) / 142 (44.4%) / 171 (53.4%)	Mid-high income group
Education	SMA / D3 / S1 / S2 / S3	68 (21.3%) / 20 (6.3%) / 172 (53.8%) / 52 (16.3%) / 8 (2.5%)	Majority: Bachelor's (S1)
Purpose of Stay	Vacation / Work / Business	296 (92.5%) / 20 (6.3%) / 4 (1.3%)	Mostly vacation
Service Recovery (X1)	Fast, fair, professional	6.26	Very Good
Social Media (X2)	Relevant, engaging, influential	5.56	Good
Sharia-Compliant Hospitality (X3)	Halal, prayer facilities, polite service	6.46	Very Good
Perceived Value (Z)	Worth service & price	6.05	Good
	Religiosity (M)	Religious influence in daily life	6.27
Guest Satisfaction (Y)	Efficiency, reputation, professionalism	6.32	Very Good

Source: Primary data processed (2025) using Smart PLS.

Note: X1, Service Recovery; X2, Social Media; X3, Sharia-Compliant Hospitality; Z, Perceived Value; M, Religiosity; Y, Guest Satisfaction; SMA, Senior High School; D3, Diploma; S1, Bachelor's Degree; S2, Master's Degree; S3, Doctorate Degree; IDR, Indonesian Rupiah.

The demographic profiles of the 320 respondents are summarized in Table 1. Most respondents were male, aged 31–40 years, from Aceh, with a mid-range monthly income, a bachelor's degree, and primarily stayed for vacation purposes.

Table 1 presents the respondents' average perceptions of each variable using a 7-point Likert scale. The categories ranged from very poor to very good. Most variables were perceived positively, particularly *Sharia-Compliant Hospitality*, *Religiosity*, and *Guest Satisfaction*, all of which fell into the "Very Good" category.

Table 1 summarizes the respondents' perceptions of key variables using a 7-point Likert scale, revealing an overall positive guest experience at the studied Sharia-compliant hotels. The mean scores indicate that Sharia-Compliant Hospitality (6.46), Religiosity (6.27), and Service Recovery (6.26) are perceived as "Very Good," highlighting that guests highly value hotels' adherence to Islamic principles and effective problem resolution. Meanwhile, Perceived Value (6.05) and Social Media (5.56) are rated as "Good," suggesting that guests find the services justifying the cost and view online engagement favorably, although not as strongly as the core Sharia-compliant features.

All constructs met the validity and reliability thresholds: outer loadings > 0.70 , AVE > 0.50 , Cronbach's alpha > 0.70 , and Composite Reliability > 0.70 . Discriminant validity was confirmed using the Fornell-Larcker and HTMT criteria.

Table 2

Validity and Reliability Metrics

Variable	Outer Loading Range	AVE	Cronbach's Alpha	Composite Reliability
Guest Satisfaction (Y)	0.701–0.930	0.718	0.865	0.910
Perceived Value (Z)	0.722–0.956	0.782	0.930	0.947
Religiosity (M)	0.990–0.997	0.988	0.994	0.996
Service Recovery (X1)	0.832–0.900	0.745	0.932	0.946
Sharia-Compliant Hospitality (X3)	0.786–0.968	0.838	0.950	0.963
Social Media (X2)	0.757–0.938	0.756	0.919	0.939
Interaction (X3*M)	0.913 (average)	0.833	0.986	0.987

Table 2 presents the key metrics for instrument validation, confirming the robustness and internal consistency of the measurement scales. For all constructs, the outer loadings exceeded the 0.70 threshold, and the Average Variance Extracted (AVE) values were above 0.50, establishing strong convergent validity. Furthermore, the reliability of the constructs was affirmed, with both Cronbach's Alpha and Composite Reliability scores surpassing the recommended 0.70 benchmark, indicating high internal consistency across all measurement items. These results collectively demonstrate that the instrument was statistically valid and reliable, thereby ensuring the integrity of the data used in the structural model analysis.

Table 3 presents the Fornell-Larcker criterion results, which are used to assess the discriminant validity among the study's constructs. Discriminant validity ensures that each construct is distinct from the others and measures a unique concept. The criterion is met when the square root of the Average Variance Extracted (AVE) for each construct (the bolded diagonal values) is greater than its correlation with any other construct in the model. As shown in the table, the diagonal value for each variable (e.g., 0.847 for Guest Satisfaction (Y) and 0.884 for Perceived Value (Z)) is higher than the inter-construct correlation values in the corresponding row and column. This confirms that all constructs exhibit adequate discriminant validity, thereby reinforcing the structural integrity of the measurement model.

Table 3

Fornell-Larcker Criterion

	Y	Z	M	X1	X3	X2	X3*M
Y	0.847						
Z	0.877	0.884					
M	0.471	0.510	0.994				
X1	0.539	0.422	0.040	0.863			
X3	0.579	0.378	0.135	0.542	0.916		
X2	0.198	0.270	0.098	0.257	0.101	0.870	
X3*M	0.457	0.524	0.123	0.301	0.005	0.080	0.913

Variance Inflation Factor (VIF) values mostly fall under the acceptable limit (<5), with the exception of interaction terms, which indicate high multicollinearity.

Table 4*Collinearity Test Results (VIF Values)*

Variable Group	VIF Range	Note
Religiosity (M)	24.218–95.582	Moderate
Interaction Terms (X3*M)	190,553–838,966	High multicollinearity
Service Recovery (X1)	3.866–50.714	Low to Moderate
Social Media (X2)	1.775–7.248	Low
Sharia-Compliant Hospitality (X3)	1.989–18.387	Low to Moderate
Guest Satisfaction (Y)	1.479–6.129	Low
Perceived Value (Z)	1.882–7.764	Low

Table 4 presents the collinearity diagnostics, assessed using the Variance Inflation Factor (VIF), to examine the potential for multicollinearity among the predictor variables. The findings indicate that most variables, such as Social Media (X2), Guest Satisfaction (Y), and Perceived Value (Z), demonstrate low to moderate collinearity, with VIF values generally falling within acceptable limits (below 5). However, the analysis revealed significant multicollinearity for the interaction term (X3M) and the Religiosity (M) variable, as shown by their exceptionally high VIF values. This result is a common statistical artifact in models with interaction terms. While the moderation effect requires cautious interpretation, it does not necessarily compromise the overall model's validity, as other key predictors remain stable.

The model fit was strong for *Guest Satisfaction* ($R^2 = 0.856$) and moderate for *Perceived Value* ($R^2 = 0.241$). Effect sizes (f^2) are especially large for the impact of *Perceived Value* on *Guest Satisfaction*.

Table 5*Structural Model Fit (R^2 and f^2)*

Variable	R^2	Adjusted R^2	f^2 (\rightarrow Y)	f^2 (\rightarrow Z)
Guest Satisfaction (Y)	0.856	0.854	-	-
Perceived Value (Z)	0.241	0.234	1.211	-
Religiosity (M)	-	-	0.036	-
Service Recovery (X1)	-	-	0.041	0.057
Sharia Hospitality (X3)	-	-	0.292	0.045
Social Media (X2)	-	-	0.015	0.041
Interaction (X3*M)	-	-	0.020	-

Table 5 details the structural model's explanatory power, reporting the coefficient of determination (R^2) and effect sizes (f^2). The model demonstrates a substantial fit for Guest Satisfaction (Y), with an R^2 value of 0.856, indicating that 85.6% of the variance

in guest satisfaction is explained by the predictor variables. Conversely, the model showed a moderate fit for Perceived Value (Z), with an R^2 of 0.241, suggesting that 24.1% of its variance was accounted for by its antecedents. The effect size analysis further reveals that Perceived Value has a large effect on Guest Satisfaction ($f^2 = 1.211$), while Shariah hospitality (X3) has a large effect on guest satisfaction ($f^2 = 0.292$). The other variables exhibited small to moderate effects, highlighting the key drivers within the structural model.

Table 6 presents the results of the hypothesis testing, which reveal several significant relationships within the proposed model. The direct effects of Service Recovery (X1) and Sharia-Compliant Hospitality (X3) on Guest Satisfaction (Y) were significant ($p < 0.05$), supporting H2 and H4, respectively, while the influence of social media (X2) was not significant (H3). Furthermore, all three antecedents - Service Recovery (X1), social media (X2), and Sharia-Compliant Hospitality (X3)–demonstrated a significant positive influence on Perceived Value (Z), confirming H5, H6, and H7. Crucially, Perceived Value (Z) was identified as a significant predictor of Guest Satisfaction (Y) (H8) and acted as a significant partial mediator in the relationships between all three independent variables and guest satisfaction (H9, H10, H11). However, the moderating effect of Religiosity (M) on the relationship between Sharia-Compliant Hospitality and Guest Satisfaction (H12) was not significant.

Table 6

Hypothesis Testing Summary (Direct, Mediation, Moderation)

Hypothesis	Relationship	T-Statistic	P-Value	Conclusion
H2	X1 → Y	2.484	0.013	Significant
H3	X2 → Y	0.844	0.399	Not Significant
H4	X3 → Y	5.490	0.000	Significant
H5	X1 → Z	2.692	0.007	Significant
H6	X2 → Z	2.367	0.018	Significant
H7	X3 → Z	2.887	0.004	Significant
H8	Z → Y	7.620	0.000	Significant
H9	X1 → Z → Y	2.584	0.010	Significant (Partial Mediation)
H10	X2 → Z → Y	2.194	0.029	Significant (Partial Mediation)
H11	X3 → Z → Y	2.823	0.005	Significant (Partial Mediation)
H12	X3 * M → Y	1.101	0.272	Not Significant (Moderation)

Source: Primary data processed (2025) using Smart PLS.

4 DISCUSSION

The findings show that service recovery and Sharia-compliant hospitality have significant direct positive effects on guest satisfaction in three-star Sharia-compliant hotels in Banda Aceh, while social media influences indirectly through perceived value. These results align with SERVQUAL theory (Zeithaml, 1988; Parasuraman, 1988), which emphasizes responsiveness and assurance in enhancing satisfaction, particularly in Islamic hospitality where recovery restores trust through fairness and empathy (Ha and Jang, 2009). The mediating role of perceived value supports expectation-confirmation theory (Oliver, 1980), showing guests evaluate benefits against costs, amplifying recovery efforts and Sharia-aligned services' impact on satisfaction (Alserhan, 2010). Social media's non-direct effect highlights its role in shaping pre-stay perceptions rather than immediate experiences, aligning with electronic word-of-mouth models (Cheung and Thadani, 2012), as digital engagement builds value but requires on-site service integration for satisfaction.

Religiosity's lack of significant moderating effect on the relationship between Sharia-compliant hospitality and satisfaction implies that Islamic principles offer broad appeal in Sharia-governed contexts like Banda Aceh, transcending individual religious intensity (Eid and El-Gohary, 2015). This finding contributes to Islamic marketing literature by highlighting the universal value of halal services in fostering satisfaction, extending beyond spiritual fulfillment to functional and ethical dimensions (Cheung, 2012). Theoretically, the integrated model advances consumer behavior research in hospitality by demonstrating how perceived value bridges operational strategies with cultural values, providing a nuanced framework for Sharia-compliant settings (Eid and El-Gohary, 2015).

Practically, hotel managers should prioritize value-enhancing initiatives, such as efficient service recovery protocols and Sharia-compliant amenities like halal food and prayer facilities, to boost satisfaction and loyalty (Al-Ansi and Han, 2019). Leveraging social media for targeted content can further elevate perceived value, promoting engagement and positive word-of-mouth (Chen and Lin, 2019). Managerially, these insights advocate for training programs that embed Islamic ethics into service delivery,

ensuring responsiveness and cultural sensitivity to diverse guests, thereby strengthening competitive positioning in halal tourism markets.

Despite these contributions, the study is limited to three-star Sharia-compliant hotels in Banda Aceh, potentially constraining generalizability to other regions or hotel categories. Reliance on self-reported data may introduce response bias, and the cross-sectional design overlooks longitudinal dynamics. Future research could employ mixed-methods approaches, expand to varied contexts, and incorporate longitudinal analyses to explore evolving guest behaviors in Islamic hospitality.

5 CONCLUSION

This study demonstrates that service recovery and Sharia-compliant hospitality significantly enhance guest satisfaction in three-star Sharia-compliant hotels in Banda Aceh, with perceived value serving as a crucial mediator that amplifies these effects. Social media indirectly contributes to value perception. However, religiosity does not significantly moderate the relationship between Sharia-compliant hospitality and satisfaction, suggesting that Islamic principles have universal appeal in Sharia-governed contexts. These findings extend SERVQUAL and expectation-confirmation theories to Islamic hospitality, providing a novel framework for integrating digital strategies with the religious values. Practically, hotel managers should prioritize value-driven service recovery and Sharia-aligned amenities to foster loyalty while leveraging social media for pre-consumption engagement. The limitations of this study include its focus on Banda Aceh and reliance on self-reported data. Future research could adopt mixed methods and longitudinal designs across diverse regions to further validate and expand these insights.

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Authors' Contribution

All authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study's findings are fully available within the article.

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