

## The Influence of Halal Lifestyle on the Development of Islamic Medical Tourism with Islamic Branding as a Moderating Factor in Islamic Hospitals in Indonesia

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### Abstract

Medical tourism is a continuously growing global industry, with Indonesia showing considerable potential, especially within the specialized niche of Islamic Medical Tourism (IMT). The increasing prominence of the post-pandemic halal lifestyle has amplified the demand among Muslim communities for healthcare services that strictly adhere to Islamic principles. This research investigates the impact of the Halal Lifestyle on Islamic Medical Tourism and examines the moderating role of Islamic Branding within the context of Islamic Hospitals in Indonesia. A quantitative research design was employed, collecting data through an online survey from 100 respondents who had previously utilized services at Islamic Hospitals. Data were analyzed using Structural Equation Modeling Partial Least Squares (SEM-PLS). The findings reveal a significant positive influence of Halal Lifestyle on Islamic Medical Tourism ( $p < 0.001$ ). Furthermore, Islamic Branding demonstrated a direct, positive effect on IMT ( $p = 0.004$ ). Crucially, however, the results indicate that Islamic Branding does not significantly moderate the relationship between Halal Lifestyle and Islamic Medical Tourism ( $p = 0.216$ ). This research suggests that while the Muslim community's preference for a halal lifestyle is robust, Islamic branding alone is insufficient to enhance the attractiveness of medical tourism unless tangible improvements in physical facilities, service quality, and the professionalism of medical staff complement it. Theoretically, this research contributes to the literature on Muslim consumer behavior. In practice, it provides strategic recommendations for Islamic Hospitals to optimize their competitiveness in the medical tourism sector.

**Keywords:** halal lifestyle; Islamic medical tourism; Islamic branding; Islamic hospital

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## Introduction

According to data from the Central Statistics Agency (BPS), there will be 3,072 hospitals in Indonesia in 2022. There was an increase of 0.99% or 3,042 units (Hammad & Ramie, 2022). The digital era and the significant growth in the number of hospitals have undoubtedly forced these institutions to face intense competition, not just domestically but also globally. One strategy for addressing this competition is to diversify hospitals, namely by making them tourist destinations through medical tourism designations.

Medical tourism is experiencing rapid growth and has now become a global industry. Indonesia offers significant opportunities in medical tourism, with 1.2 million Indonesian tourists traveling abroad, 699,000 of whom seek medical treatment abroad (Suleha, 2023). Several hospitals have become models for medical tourism, including Siloam Hospital Karawaci, Mayapada Hospital Lebak Bulus, and other large hospitals (Rokom, 2019). The lag of Islamic hospitals in Indonesia in capturing this medical tourism opportunity has led many people to travel abroad for medical care. Medical tourism has developed in several countries, such as India, Singapore, and Thailand (Arisanti, 2019).

Some Islamic hospitals have already seen positive developments in the medical tourism sector, while others are still in the development stage. The presence of these Islamic hospitals is also highly effective in encouraging Muslim patients to believe that medical treatment aligns with Islamic principles (info\_post\_meta, 2023). The issue of a product's halal certification also applies to healthcare products. Islamic branding in Islamic hospitals is expected to encourage the development of Islamic medical tourism. The hospital label attached to an Islamic hospital has unique value for consumers, enabling them to choose Islamic services that they would not find in general hospitals. The implementation of Islamic values is evidenced by the certification of Islamic hospitals by authorized institutions that adopt Islamic principles in their operations.

The COVID-19 pandemic has had a significant impact on people's outlook on life worldwide. The outbreak has changed the way we view and understand various aspects of life, including health, work, social relationships, and our overall mindset. Likewise, for Muslims worldwide, health issues have made them realize the importance of a healthy lifestyle. As Muslims, the recommendation to adopt a healthy lifestyle has existed since the time of the Prophet Muhammad Saw, as stated in Surah Al-Baqarah (2:168). This verse emphasizes the importance of choosing halal, wholesome food and avoiding haram food. A halal lifestyle encompasses not only food but also all aspects of life. More and more people are adopting a healthy lifestyle, improving hygiene, and maintaining physical fitness to fight disease (Wen et al., 2021).

Islamic hospitals have their own Islamic branding, which is expected to be a driving force for the creation of Islamic medical tourism, where they are at the forefront of addressing Muslim health issues. The research problem formulation in this research is: Does a halal lifestyle influence the development of Islamic medical tourism in Islamic hospitals in Indonesia? Does Islamic branding have an interactive effect on the development of Islamic medical tourism in Islamic hospitals in Indonesia? The purpose of this research is to determine whether a halal lifestyle influences the development of Islamic medical tourism in Islamic hospitals in Indonesia. To examine whether Islamic branding has an interactive effect on the development of Islamic medical tourism in Islamic hospitals in Indonesia. The benefits of this research are as a reference for Islamic hospitals in developing Islamic medical tourism. As material for academic studies in the field of Islamic medical tourism development and halal lifestyle. As material for scientific studies in the field of Islamic branding. This research is expected to provide a deeper understanding of how a halal lifestyle influences the development of Islamic medical tourism, as well as the role of Islamic branding in strengthening or weakening this relationship.

### ***Halal Lifestyle***

In the Indonesian dictionary, the definition of lifestyle is the daily behavior pattern of a group of people in society (Lektur.ID & Indonesia, n.d.). Lifestyle is identified and manifested through activities, interests, and opinions; it also describes a person or individual who interacts with his environment (Kotler & Keller, 2012). According to Nugroho (2003), lifestyle is a way of life that can be identified from the use of their time (activities), (interests) in their lives, and what they think about themselves and their surroundings (opinions). Changes in lifestyle, including changes in tastes, habits, and purchasing behavior, affect both men and women (Shinta, 2011).

In general, halal means "permissible" or "in accordance with Islamic law," while anything that differs from halal is called haram, meaning "forbidden" or "not in accordance with Islamic law." The principles of halal are derived from the teachings and laws of Islam found in the Qur'an and the Hadith (teachings and examples derived from the Prophet Muhammad SAW). A halal lifestyle encompasses several things that can define an Islamic lifestyle, namely fashion, food and drink, halal tourism, and the use of cosmetics and medicines (Agustina et al., 2019). As an indicator that this behavior can be classified as a halal lifestyle, namely human behavior that pays attention to the halal nature of all activities, interests, and opinions that are carried out, it is necessary to pay attention to, among other things:

- a. Halal certification is an essential indicator of a product's halal status. This certification is issued by an authorized and trusted institution, with inspections and audits of ingredients, production processes, and compliance with halal standards.
- b. The Halal label indicates that the product meets halal standards. This label can help consumers easily identify halal products.
- c. Checking the ingredients in a product is an essential indicator of a halal lifestyle. Products that contain ingredients that are haram in Islam, such as pork or alcohol, will not comply with halal principles.
- d. The production process needs to be considered to determine whether it involves haram ingredients, cross-contamination with haram ingredients, or methods that conflict with Islamic principles, which can make the product non-halal.
- e. The principles of business ethics in Islam include honesty, justice, and compliance with Islamic principles across every aspect of business, including marketing, finance, and human resources.

### ***Islamic Medical Tourism***

The Global Muslim Travel Index (GMTI) identifies several indicators for assessing halal tourism, including accessibility, communication, environment, and service. Things that attract people to medical tourism and return are the expertise and reputation of doctors, health assessments, internationally certified doctors and staff, drug safety, quality of medical care, high quality of health, service orientation of medical staff, follow-up medical care, availability of medicines, on-site pharmacy and prescription assistance, medical care schedules from start to finish, adequate quality of care, and hospital contact information (Jen-Hung Wang et al., 2020).

According to experts, indicators of Islamic suitability for medical tourism can include several factors reflecting the quality and conformity of medical services with Islamic principles. In this regard, Islamic medical tourism needs to consider the following factors that support the achievement of Islamic medical tourism, including:

- a. Halal certification is a recognition from government authorities that covers halal requirements in medical procedures, medicines, medical equipment, and products used (Kamassi et al., 2021).
- b. Availability of facilities that support Muslims in carrying out their activities as Muslims (Muslim-friendly), such as medical facilities that provide prayer rooms, facilities for bathing and purifying oneself, and other facilities that support the religious practices of Muslims (Sobani et al., 2022).
- c. Compliance with the application of Islamic principles with Islamic ethics and morals in medical practice (Rahman et al., 2021).
- d. Competent and Muslim-sensitive medical personnel: Doctors, nurses, and medical staff who have a good understanding of Islamic principles and can provide care that is sensitive to the needs of Muslim patients.
- e. Islamic information and education services: Services that provide accurate and Islamically sound information and education to Muslim patients and their families.
- f. An environment that is in accordance with Islamic values: Medical facilities that provide an environment that is safe, clean, and free from things that are considered incompatible with Islamic values.
- g. Patient safety and security: Medical services that pay special attention to patient safety and security, including in terms of cleanliness, sterilization, and the use of safe and halal medicines.
- h. Effective communication: Good communication between medical personnel and patients, taking into account Islamic communication values that involve respect, politeness, and understanding.

### ***Islamic Branding***

A brand is a name, term, sign, symbol, design, or combination of these to identify goods and services (Kotler & Keller, 2012). Islamic branding is the use of names associated with Islam to indicate a product's halal status. The assessment variables for Islamic branding include brand importance, brand familiarity, consumer trust, and the halal label (Adawiyah, 2021). Islamic branding is classified into three forms (Baker, 2010:38). Among them, Islamic branding by compliance is characterized by a strong appeal to consumers through adherence to Islamic sharia. In this category, products are halal, produced by an Islamic country, and aimed at Muslim consumers. An Islamic brand by origin is authentic, as it does not need to demonstrate its halal status because the product is already known to be from an Islamic country. Islamic brands, by customers, are brands obtained from non-Muslim countries, but Muslim consumers enjoy the products. This branding usually includes a halal label on its products to attract Muslim consumers.

### ***Islamic Hospital***

According to the Indonesian Islamic Health Consultative Council (Mukisi), an Islamic hospital is defined as a hospital whose activities are based on the principles of Maqashid al-Syariah al-Islamiyah (the goals of Islamic sharia). An Islamic hospital is a medical facility that applies Islamic principles to healthcare services. These principles encompass ethical, moral, and legal aspects of Islam. Islamic hospitals typically practice Islamic medicine, including separating male and female patients' rooms and facilities, serving halal food, and respecting patients' religious traditions and beliefs.

## Methods

This research is an associative field research, namely research that aims to produce answers to problems of a relationship or influence nature (Hardani et al., 2017). Quantitative research seeks to answer and test predetermined hypotheses using specific research instruments in a particular sample or population. This research uses numerical data and statistical analysis (Sugiyono, 2017). The researchers explain in detail about the influence of Halal Lifestyle on the development of Islamic medical tourism in Islamic hospitals in Indonesia with Islamic branding as a moderating factor, the results of the study will show how big the influence of Halal Lifestyle on Islamic medical tourism and how significant the impact of interaction of Islamic branding variables on the development of Islamic medical tourism in Indonesia.

## Subjects and Objects of Research

The research was conducted in Indonesia. The subjects were Muslim consumers engaged in Islamic medical tourism, while the objects were Islamic hospitals in Indonesia.

## Population and Sample

The population in this research is Muslims who adopt a halal lifestyle (Rianse & Abdi, 2012), meaning the entire population unit studied is the population, based on logical considerations as a basis for the conclusion. Nonprobability Sampling is a sampling technique that does not provide equal opportunity for each element or member of the population to be selected into the sample. The sample criteria in this research are people who have undertaken medical tourism.

## Research Variables

Variables are everything that will be the object of observation in a study. In this research, there is one independent variable, namely Halal Lifestyle, one dependent variable, Islamic Medical Tourism, and one moderating variable, Islamic Branding (a variable that has an interactive influence, either strengthening or weakening the relationship).

## Operational Definition of Research

Table 1: Operational Definition of Research

Variable	Indicator	Scale
<i>Halal Lifestyle (X)</i>	1. Islamic life activities	Likert Scale
<i>Halal Lifestyle (X)</i>	2. Interest in matters related to Islamic behavior	Likert Scale
	3. Opinions on halalness	
<i>Islamic Medical Tourism (Y)</i>	1. Halal certification	Likert Scale
	2. Availability of facilities	
	3. Compliance with the application of Islamic principles	
	4. Competent medical personnel	
	5. Information Services	
	6. Environment	
	7. Patient safety and security	
	8. Effective communication	
	1. The importance of Islamic	Likert Scale



Islamic Branding (Z)	branding	
	2. Brand familiarity	
	3. Consumer confidence	
	4. Halal label	

### Method of Collecting Data

The researchers used a questionnaire to collect data. In this research, the questionnaire used both closed-ended and open-ended questions. Variable measurement was carried out using a Likert scale with a scoring system of Strongly Disagree (*Sangat Tidak Setuju*/STS) = 1, Disagree (*Tidak Setuju*/TS) = 2, Neutral = 3, Agree (*Setuju*/S) = 4, Strongly Agree (*Sangat Setuju*/SS) = 5.

### Research Instruments

#### Validity Test

Validity testing is used to measure the validity of a questionnaire. Validity testing is conducted to ensure that each question will be classified into predetermined variables. Validity testing indicates the extent to which a measuring instrument measures what it is intended to measure. Convergent validity can be assessed from the loadings for each construct indicator. A rule of thumb for determining convergent validity is that the loading factor value is expected to be >0.7 for confirmatory assessments, and a loading factor value between 0.6 and 0.7 for exploratory research is acceptable, as is an average variance extracted (AVE) value >0.5. However, according to Chin, for early research in the development of a measurement scale, a loading factor value of 0.5–0.6 is still considered sufficient.

#### Reliability Test

Reliability testing is used to assess a questionnaire, which serves as an indicator of a variable or construct. According to Ghazali, a variable is reliable if a person's responses to questions are consistent and stable over time. Reliability testing aims to demonstrate the instrument's accuracy, consistency, and precision in measuring the construct. It can be done in two ways: Cronbach's Alpha and Composite Reliability. The rule of thumb for assessing construct reliability is that the Composite Reliability value must be >0.7 for confirmatory research, and 0.6–0.7 is still acceptable for exploratory research.

### Data Analysis Techniques

#### Descriptive Analysis

According to Sugiyono, descriptive analysis is a statistical analysis used to analyze data collected as is, without the intention of making conclusions that apply to the public or generalizations. In descriptive research, for example, data are presented in tables, graphs, diagrams, circles, percentage calculations, and other formats. In this research, the descriptive analysis of respondents' identities includes age, status, origin, gender, highest level of education, and length of work experience.

#### Hypothesis Testing Using Partial Least Squares (PLS)

Researchers used the Partial Least Squares (PLS) approach for data analysis. According to Ghazali, PLS is a structural equation model used to test or develop theories. Furthermore, according to Mustafa and Wijaya, PLS can also be used with small sample sizes. The PLS method has its own advantages, including: data do not need to be multivariate normally distributed (indicators with categorical, ordinal, interval, and ratio scales can be used in the same model), and the sample size does not need to be large. PLS aims to obtain latent variable values for prediction purposes.

## Results and Discussion

### Data responden

#### a. Respondent data based on gender

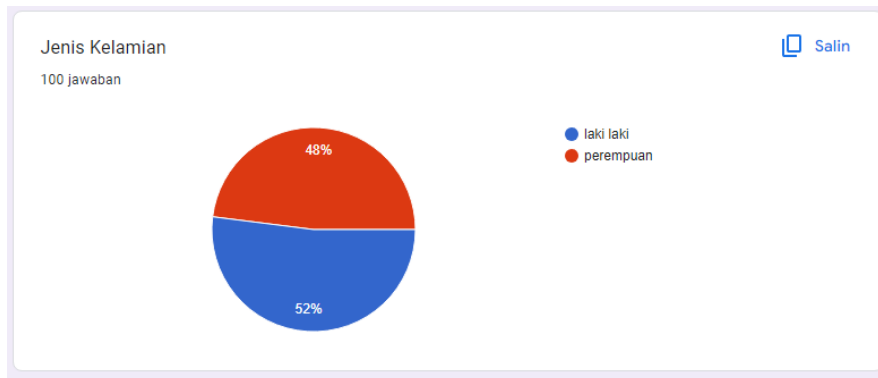


Figure 1. Gender

From the information above, it can be seen that the respondents are 52 men (52%) and 48 women (48%).

Table 2. Respondent Gender

Gender	Amount	Percentage
Male	52	52 %
Female	48	48 %
Total	100	100 %

#### b. Respondent data by age

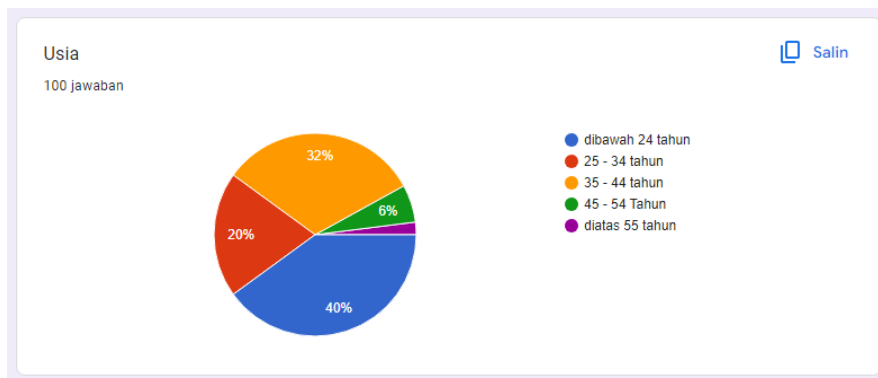


Figure 2. Respondents' Age

From the image above, the respondents' ages are distributed as follows: 40% under 24 years old, 20% aged 25 - 34 years, 32% aged 35 - 44 years, and 5% aged 45 - 54 years.

Table 3. Respondents' Age

Age Range	Amount	Percentage
under 24 years old	40	40 %
25 - 34 years old	20	20%
35 - 44 years old	32	32%
45 - 54 years old	6	6%
Over 54 years old	2	2%
Total respondents	100	100%

## c. Respondent data based on religion

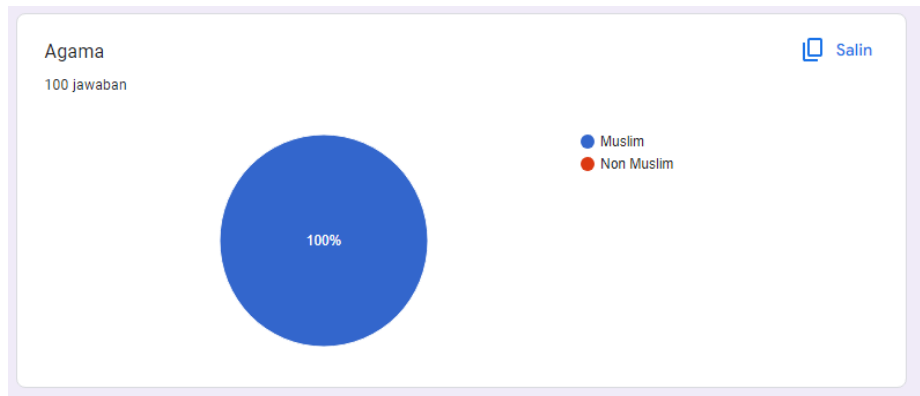


Figure 3. Religion practiced

The image above indicates that all respondents are Muslim.

Table 4. Respondents' Religion

Religion	Amount	Percentage
Muslim	100	100 %
Non Muslim	0	0 %

## d. Respondent data based on the area of origin

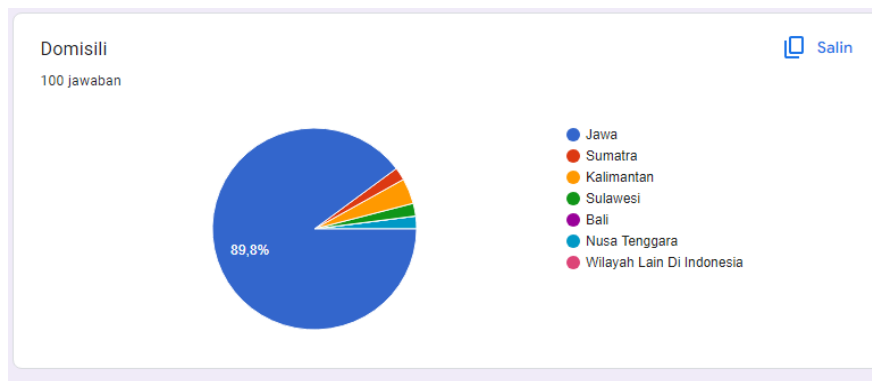


Figure 4. Respondents' Area of Origin

The image above shows that the majority of respondents (89%) come from Java, with the rest spread across various regions in Indonesia.

Table 5. Respondents' Origin

Respondent Origin	Amount	Percentage
Java	89	89 %
Sumatra	4	4 %
Kalimantan	3	3 %
Sulawesi	2	2 %
Bali	0	0 %
Nusa Tenggara	2	2 %
Other Regions in Indonesia	0	0
Total	100	100 %



## e. Respondents' occupation data

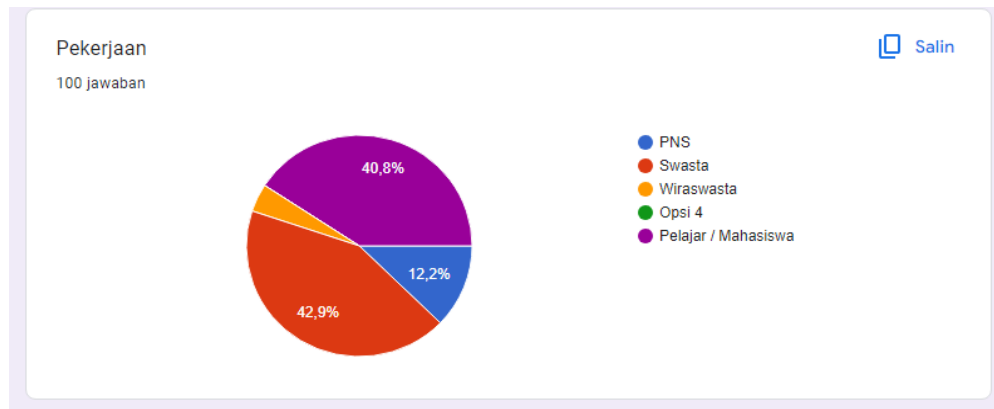


Figure 5. Respondents' Occupations

From the figure, it can be seen that 42.9% of respondents work in the private sector, 40.8% are students, 12.2% are government workers, and the rest are self-employed.

Table 6. Respondents' Occupations

Employment Data	Amount	Percentage
Civil Servants	13	13 %
Private Sector	42	42 %
Self-Employed	4	4 %
Students	41	41 %
Others	0	0 %
Total	100	100 %

**Respondent Data Analysis**

Based on the research results, the respondent data amounted to 100 Muslim respondents, spread across various regions in Indonesia, with an age range from teenagers to adults, and included students, government, and private employees who had used facilities at Islamic Hospitals in various regions in Indonesia.

**Inferential Analysis**

Inferential statistics (often called inductive statistics or probability statistics) is a statistical technique used to analyze sample data and apply the results to a population. This statistic is appropriate when the sample is drawn from a clearly defined population and the sampling technique is random (Sugiyono, 2013).

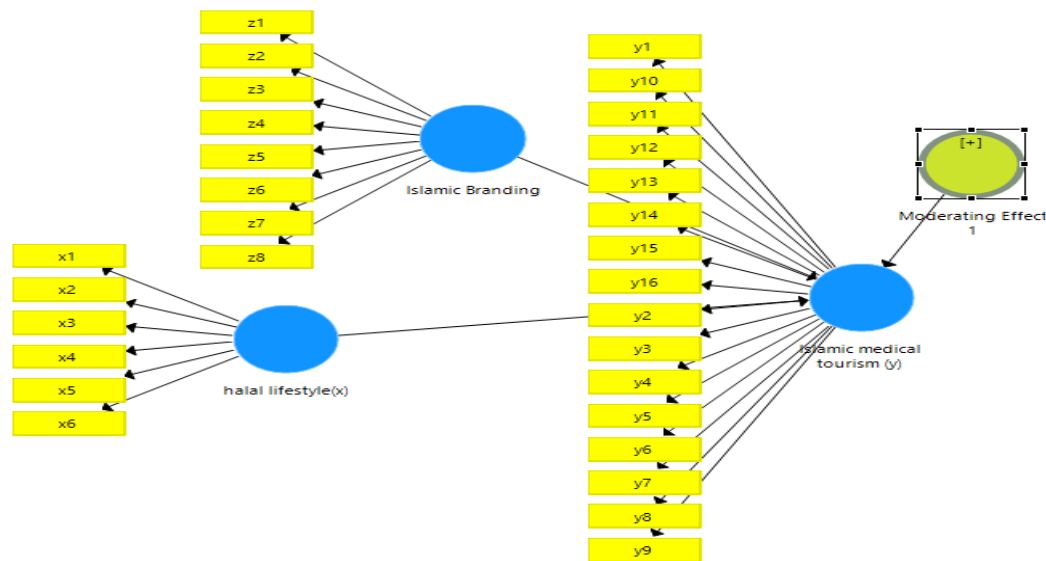
**Convergent Validity****Outer Model 1 Testing**

Figure 6. Initial Model Before Indicator Testing

Convergent validity is measured by the correlation between indicator scores and their constructs. Individual indicators are considered valid if their correlation is above 0.50. Any indicator that does not meet this requirement must be discarded. For example, the invalid item is in X1.

Table 7. Convergent Validity After Outer Loading (Removing Invalid Items)

Indicator	Islamic Branding	Islamic Medical Tourism (y)	Moderating Effect 1	Halal Lifestyle(x)	Status
x2				0.665	Valid
x3				0.827	Valid
x4				0.79	Valid
x6				0.846	Valid
y1		0.624			Valid
y10		0.722			Valid
y11		0.828			Valid
y12		0.729			Valid
y14		0.703			Valid
y15		0.834			Valid
y16		0.816			Valid
y2		0.597			Valid
y3		0.755			Valid
y4		0.706			Valid
y5		0.713			Valid
y6		0.707			Valid
y7		0.775			Valid
y8		0.72			Valid
y9		0.733			Valid
z1	0.777				Valid
z1 * x2			0.677		Valid
z1 * x3			0.813		Valid

z1 * x4			0.718		Valid
z1 * x6			0.696		Valid
z2	0.821				Valid
z2 * x2			0.615		Valid
z2 * x3			0.805		Valid
z2 * x4			0.772		Valid
z2 * x6			0.744		Valid
z3	0.775				Valid
z3 * x2			0.663		Valid
z3 * x3			0.746		Valid
z3 * x4			0.685		Valid
z3 * x6			0.734		Valid
z4	0.791				Valid
z4 * x2			0.774		Valid
z4 * x3			0.875		Valid
z4 * x4			0.839		Valid
z4 * x6			0.845		Valid
z5	0.879				Valid
z5 * x2			0.758		Valid
z5 * x3			0.855		Valid
z5 * x4			0.868		Valid
z5 * x6			0.894		Valid
z6	0.879				Valid
z6 * x2			0.682		Valid
z6 * x3			0.858		Valid
z6 * x4			0.853		Valid
z6 * x6			0.843		Valid
z7	0.765				Valid
z7 * x2			0.812		Valid
z7 * x3			0.89		Valid
z7 * x4			0.852		Valid
z7 * x6			0.882		Valid
z8	0.744				Valid
z8 * x2			0.755		Valid
z8 * x3			0.82		Valid
z8 * x4			0.853		Valid
z8 * x6			0.836		Valid

Based on the table, all indicators in the research variables have values greater than 0.5, indicating that they are valid.

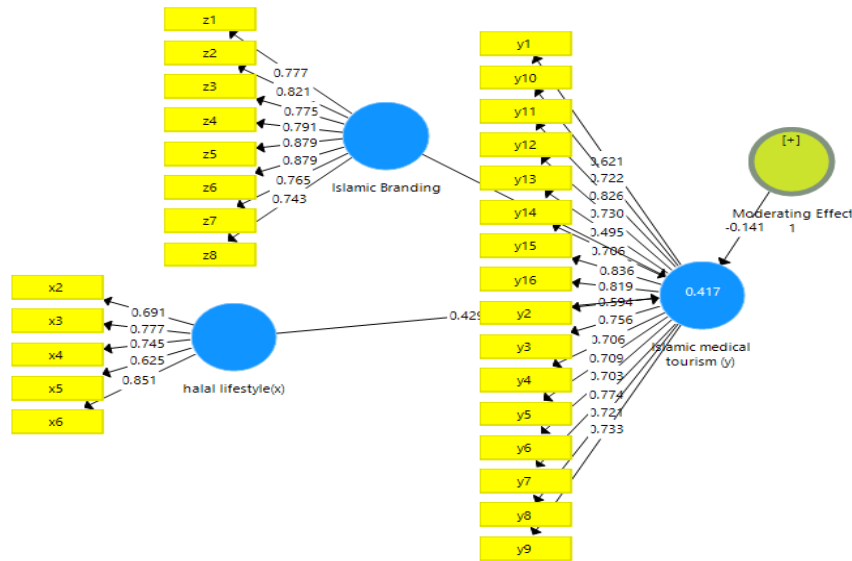


Figure 7. Model After Removing Invalid Variable x1

### Average Variant Extract

#### Construct Reliability and Validity

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted ...	Copy to Clipboard:	Excel Format
	Cronbach's Al...	rho_A	Composite Reliability	Average Variance Extracted (AVE)		
Islamic Branding	0.922	0.925	0.936	0.648		
Islamic medical tourism (y)_	0.937	0.943	0.945	0.520		
Moderating Effect 1	0.969	1.000	0.970	0.507		
halal lifestyle(x)	0.796	0.849	0.864	0.616		

Figure 8. Construct Reliability and Validity

Based on the table, the AVE is greater than 0.5, indicating that discriminant validity has been met. Discriminant validity occurs when two instruments measuring constructs that are predicted to be uncorrelated produce scores that are uncorrelated.

#### Discriminant Validity

	Islamic Branding	Islamic medical tourism (y)_	Moderating Effect 1	halal lifestyle(x)
Islamic Branding	0.805			
Islamic medical tourism (y)_	0.438	0.721		
Moderating Effect 1	-0.220	-0.396	0.712	
halal lifestyle(x)	0.336	0.563	-0.377	0.785

Figure 9. Discriminant Validity

The test results show that there are no invalid indicators, as the Cross Loading value is greater than the correlations with other latent variables.

**Reliability**

The reliability of an indicator block measuring a construct can be evaluated using the composite reliability table output. It is considered valid if the value is greater than 0.7.

Construct Reliability and Validity				
Matrix	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted ...
	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
Islamic Branding	0.922	0.925	0.936	0.648
Islamic medical tourism (y)_	0.937	0.943	0.945	0.520
Moderating Effect 1	0.969	1.000	0.970	0.507
halal lifestyle(x)	0.796	0.849	0.864	0.616

Figure 10. Reliability

Based on the table, all variables are reliable because they meet the criterion of being above 0.7.

**Hypothesis Testing**

Structural Model Test or R-squared is a measure of the proportion of variation in the value of the influenced variable (endogenous) that can be explained by the influencing variable (exogenous).

R Square		
Matrix	R Square	R Square Adjusted
	R Square	R Square Adjusted
Islamic medical tourism (y)_	0.416	0.398

Figure 11. R Square

The R-squared value = 0.398 means that the ability of the exogenous variable to explain Y is 39.8% (weak). In this case, the Halal Lifestyle variable explains 39.8% of Islamic Medical Tourism, and the remaining independent variables have not been studied.

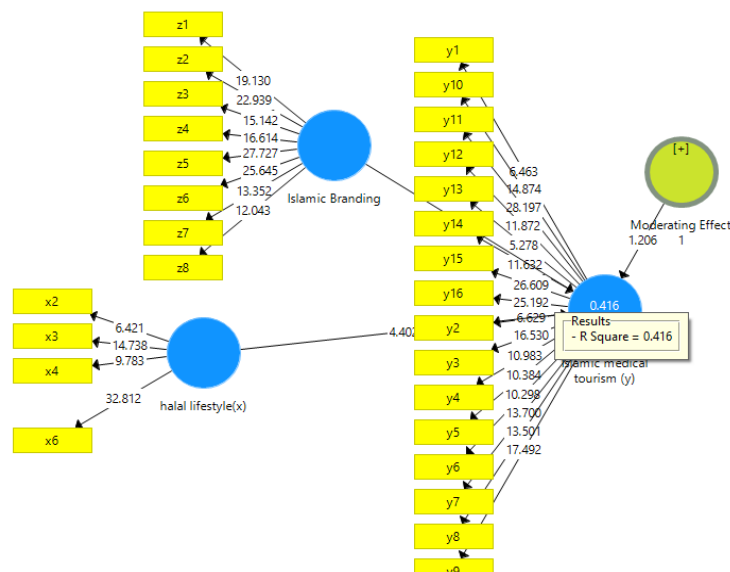


Figure 12. Bootstrapping Model After Indicator Test

In the model, there are two exogenous variables, namely Halal Lifestyle and Islamic Branding, and there is one endogenous variable, namely Islamic Medical Tourism. In this research, the hypothesis test uses the Inner Model or Structural Model, which describes the relationships and influences among latent variables based on substantive theory, by testing the significance of the influence between constructs using the P-value.

#### Path Coefficients

Mean, STDEV, T-Values, P-Values	Confidence Intervals	Confidence Intervals Bias Corrected	Samples		
	Original Sampl...	Sample Mean (...)	Standard Devia...	T Statistics ( O/...	P Values
Islamic Branding -> Islamic medical tourism (y)_	0.261	0.257	0.090	2.913	0.004
Moderating Effect 1 -> Islamic medical tourism (y)_	-0.166	-0.191	0.134	1.238	0.216
halal lifestyle(x) -> Islamic medical tourism (y)_	0.406	0.422	0.096	4.243	0.000

Figure 13. Path Coefficients

Significance provisions: P Value < 0.05 = Significant, P Value > 0.05 = not significant. Based on the results of the data processing, it can be seen that:  
 $X \rightarrow Y = 0.406$  positive P Value  $0.000 < 0.05$  (significant)  
 $Z \rightarrow Y = 0.261$  positive P Value  $0.004 < 0.05$  (significant)

#### Moderated Regression Analysis

This analysis helps test the influence of moderating variables on the strength or weakening of independent variables on dependent variables.

#### Criteria

If the P-value > 0.05, it is not significant, meaning the moderating variable does not play a role in moderating the relationship between an exogenous variable and an endogenous variable. If the P-value is < 0.05, the relationship is significant, meaning the moderating variable strengthens or weakens the relationship between the exogenous and endogenous variables.



$X * Z \rightarrow Y$  -0.166 (negative) P value 0.216 means that it is not significant, meaning that Islamic branding does not play a role in moderating the relationship between halal lifestyle and Islamic medical tourism.

## **Discussion**

### *Characteristics of Research Data*

Respondent characteristics were used to determine the general profile of respondents in this research. Based on data from 100 respondents who had used Islamic hospital services in Indonesia, the majority were male (52%), and 48% were female; all were Muslim, and most were aged 24 years and under to 44 years old. Most of them were unemployed because they were still students or pupils, and some worked in the private and government sectors. The majority of respondents came from Java (89%), with some from outside Java, including Sumatra, Kalimantan, Sulawesi, and Nusa Tenggara. These respondent characteristics influenced the study's results regarding literacy and experience with halal lifestyles and Islamic Medical Tourism, as respondents understood them, as well as the limitations of this research.

### *Halal Lifestyle has a positive and significant influence on Islamic Medical Tourism (Y)*

Based on the research results, the data obtained support hypothesis H1: Halal Lifestyle has a positive and significant effect on Islamic Medical Tourism (Y), as indicated by the P.Sig value (0.000). It proves that the halal lifestyle, adopted mainly by the post-COVID community, makes them interested in undertaking Islamic medical travel. It aligns with their increasing awareness of the importance of a lifestyle in accordance with Islamic values and teachings. This statement is supported by the questionnaire item on the Islamic medical tourism indicator, "I am looking for information about medical facilities that understand and respect Islamic principles in patient care". Halal lifestyle includes using products that are clearly halal, this is supported by the statement "I prefer to use products that do not contain haram ingredients or that have received Halal certification", with this statement in line with the questionnaire on the Islamic Medical Tourism statement indicator in the statement, "I always look for medical facilities that comply with halal principles in medical care and procedures", in this statement most respondents strongly agree with this statement so that the principles of halal with halal certification are very important for respondents as part of implementing the halal lifestyle..

### *Islamic Branding has a moderating effect on the development of Islamic Medical Tourism in Indonesia hospitals*

The results of the Islamic Branding (Z) hypothesis test indicate that it does not moderate or encourage a halal lifestyle among Islamic Medical Tourism (Y) patients at Islamic Hospitals in Indonesia. It can be seen from the P-value of (0.216). Thus, the hypothesis stating that Islamic Branding moderates the influence of halal lifestyle and Islamic Medical Tourism is not proven. It shows that Islamic Branding at Islamic Hospitals needs to be improved so that consumers who want to do medical tourism can be attracted and make Islamic Hospitals their primary destination, this is primarily related to the facilities and services of the Islamic Hospital itself so that branding about this Islamic Hospital can truly reflect the needs and desires of some Muslim communities in Indonesia to fulfill the halal lifestyle. It aligns with the statement in the questionnaire under the Islamic Branding variable indicator: "Brands that I know and are identical to Islam tend to reflect Islamic values and principles that are important to me." In this statement, respondents answered that they disagreed. It aligns with the questionnaire's Islamic medical tourism indicator, which states, "The availability of good facilities is a determining factor in choosing a Medical

Tourism destination," and I feel that access to medical facilities and quality service are significant factors in the success of Medical Tourism. From this statement, it can be seen that respondents actually do not only rely on brands in deciding to use medical services, but also pay close attention to the facilities and services of the hospitals that are their destinations, so this halal lifestyle still needs support from other things that can support their beliefs in determining their choices regarding hospital selection, not only from the existence of Islamic brands but there are other supporting factors such as facilities, services, communication, professionalism and quality of hospital medical personnel.

## **Implications**

### ***Service Quality Improvement***

Islamic hospitals need to improve the quality of service because branding is not able to moderate the relationship between variables. Islamic hospitals need to strengthen aspects considered necessary by consumers, namely modern medical facilities, professional service standards, competent medical personnel, hygienic and safe procedures, and friendly and informative communication.

### ***Strengthening Sharia Implementation in Real Terms, Not Just Labels***

Islamic hospitals need to ensure that all services, from medicines, medical procedures, facilities, to the ethics of medical personnel, are truly in accordance with Sharia principles, so that branding is not merely symbolic.

### ***The Need for Quality-Driven Branding Strategy***

Islamic hospitals must build a brand that emphasizes the excellence of their facilities, sharia certification, the track record of their medical personnel, and positive patient testimonials.

### ***Collaboration with the Government and Tourism Industry***

To support the development of IMT, government support is needed in the form of clear regulations, halal certification facilities for medicines and medical devices, provision of Muslim-friendly medical tourism packages, and integrated promotion through national tourism.

### ***Public Education Regarding the Advantages of IMT in Indonesia***

The public needs to be given an understanding that Islamic hospitals have safe, sharia-compliant, and competitive service standards so that they can become the leading choice for Islamic-based medical tourism.

## **Conclusion**

The results of the first hypothesis test (H1) indicate that a halal lifestyle has a positive and significant effect on Islamic Medical Tourism (Y), demonstrated by a significance value (P.Sig) of 0.000. This finding suggests that the halal lifestyle, increasingly adopted by society after the Covid-19 pandemic, encourages interest in medical tourism aligned with Islamic principles, aligning with a growing awareness of the importance of adhering to Islamic values and teachings in daily life. Meanwhile, the second hypothesis test (H2) reveals that Islamic Branding (Z) does not moderate the development of Islamic Medical Tourism (Y) in Islamic hospitals in Indonesia, as indicated by an insignificant P-value of 0.216. It highlights the need for Islamic hospitals to improve their branding strategies to attract consumers interested in Islamic medical tourism better. In particular, enhancing hospital facilities and service quality is essential to ensure that the Islamic hospital branding truly reflects the needs and preferences of the Muslim community in fulfilling a halal lifestyle.

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