



Research Paper

The Influence of Service Recovery, Social Media, and Sharia-Compliant Hospitality on Guest Satisfaction in Sharia Hotels: A Study in Banda Aceh, Indonesia

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<https://doi.org/10.30601/humaniora.v%vi%i.7376>

Published by Universitas Abulyatama

Artikel Info
Online first:
29/10/2025

Abstract

This study investigates the influence of service recovery, social media, and Sharia-compliant hospitality on guest satisfaction in Sharia-compliant star-rated hotels in Banda Aceh, Indonesia. In the post-pandemic recovery phase, the hospitality industry is undergoing rapid transformation, especially in destinations with strong religious regulations. Banda Aceh, operating under regional Sharia law (Qanun), presents a unique context for understanding how modern service strategies intersect with Islamic values. Using a quantitative-explanatory research approach, this study surveyed 350 hotel guests using structured questionnaires and analyzed the data using Partial Least Squares Structural Equation Modeling (PLS-SEM). The results confirm that all three independent variables—service recovery, social media engagement, and Islamic hospitality practices—have a significant positive effect on guest satisfaction. Among them, Sharia-compliant hospitality exerts the strongest influence. This study contributes to the development of the Islamic hospitality management framework and provides practical insights for hotel managers in improving service quality while remaining faithful to Islamic principles.

Keywords: Service Recovery; social media; Sharia hospitality; Guest satisfaction; Islamic hotels; PLS-SEM

1. Introduction

The global hospitality industry has faced unprecedented disruptions as a result of the COVID-19 pandemic, leading to drastic declines in occupancy rates, revenue streams, and international travel [1]. As recovery efforts gain momentum, the industry's strategic focus has increasingly shifted toward restoring customer trust, enhancing service quality, and adapting to



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the evolving expectations of post-pandemic travelers [2]. Within this context, Banda Aceh, Indonesia, represents a particularly distinctive case. As a province governed by Sharia law (Qanun), Banda Aceh hosts a number of hotels that operate in accordance with Islamic principles, thereby offering a unique model of Sharia-compliant hospitality that integrates faith-based values into modern service delivery [3]. Although Sharia-compliant hotels in Banda Aceh are established to uphold Islamic values in their operations, a review of customer feedback on online platforms such as TripAdvisor and Google Reviews reveals recurring complaints regarding service quality, staff responsiveness, and inconsistency in the implementation of Islamic service standards. These issues suggest a gap between the intended service ideals and the actual guest experience [4].

The primary objective of this study is to examine the influence of service recovery, social media engagement, and Sharia-compliant hospitality practices on guest satisfaction in Sharia-compliant hotels. Specifically, the study seeks to determine which of these factors exerts the most dominant effect on shaping guests' overall satisfaction. Furthermore, this research aims to provide both theoretical and managerial insights into how service strategies can be optimized within Islamic hospitality contexts, particularly by integrating modern service management principles with faith-based values that guide customer experience in Muslim-majority destinations [5].

Theoretical contribution: this study contributes to the growing field of Islamic service management by integrating conventional service dimensions—such as complaint handling and digital engagement—with faith-based service frameworks grounded in Islamic ethical principles [6]. It further extends the application of Service-Dominant Logic (SDL), as proposed [7], to the context of Islamic hospitality, highlighting that value is co-created not only through tangible elements of service performance but also through spiritual alignment between service providers and guests. This dual perspective underscores that value creation in Islamic hospitality emerges from the synergy between operational excellence and spiritual authenticity, both of which jointly shape the holistic guest [8]. For practitioners, this research offers a strategic framework to enhance guest satisfaction by aligning operational excellence, digital presence, and religious authenticity—an increasingly important combination in Muslim-majority destinations [9].

2. Method

The research was conducted in Banda Aceh, Indonesia, where Sharia law is formally implemented. The object of the study is Sharia-compliant three-star hotels that operate under Islamic hospitality standards. Respondents were guests who had stayed at such hotels and met the inclusion criteria [10]. This study employed a quantitative explanatory research design to examine the effects of service recovery, social media engagement, and Sharia-compliant hospitality on guest satisfaction. Explanatory research aims to identify and test causal relationships among variables using appropriate statistical modelling techniques [11]. A survey method was utilized to collect primary data through structured questionnaires, and the data were analyzed using Partial Least Squares Structural Equation Modelling (PLS-SEM) via SmartPLS 4.0 software.

The PLS-SEM approach was selected because of its suitability for models containing multiple latent constructs and indicators, particularly when the research objectives include prediction, theory development, and exploration of complex relationships [12]. The target population comprised all guests who had stayed in Sharia-compliant three-star hotels in Banda Aceh within the last 6 months. Since the population size was not precisely known, a non-probability purposive sampling technique was used based on the following inclusion criteria: Guests aged

18 years or older, guests who had stayed for at least one night and Guests who actively use social media [13].

Data were collected using a structured, self-administered questionnaire distributed both online and offline over a period of two months. Prior to full deployment, the instrument was pre-tested on 100 respondents to ensure clarity, validity, and reliability. The questionnaire used a five-point Likert scale, where: 1 = strongly disagree, 5 = strongly agree. Variable operationalization: all constructs were measured reflectively.

Table 1. Table of variable operationalization

Construct	Dimensions / Indicators	Source
Service recovery	Responsiveness, fairness, communication.	Ha & Jang (2009)
Social media	Frequency of interaction, quality of content.	Uzir et al. (2020)
Sharia hospitality	Halal assurance, gender separation, prayer facilities.	Henderson (2010); Yousoof et al. (2023)
Guest satisfaction	Overall satisfaction, expectations match, revisit intention.	Liat et al. (2017); Lovelock (2001)

Data Analysis Method. Data were analyzed using PLS-SEM with SmartPLS 4. The analysis process followed the two-step approach: a) Measurement Model Evaluation (Outer Model). To assess the validity and reliability of the constructs. Convergent validity: factor loadings > 0.70, Average Variance Extracted (AVE) > 0.50. Reliability: Cronbach's Alpha > 0.70, Composite Reliability (CR) > 0.70. Discriminant validity: Fornell–Larcker criterion and Heterotrait-Monotrait (HTMT) ratio; b) Structural Model Evaluation (Inner Model). To assess the relationships among constructs. Path coefficients and significance (based on bootstrapping with 5,000 resamples). R² values to determine explanatory power of endogenous constructs

Hypotheses were supported when t-statistic > 1.96 and p-value < 0.05. The bootstrapping method was applied to obtain robust standard errors and confidence intervals.

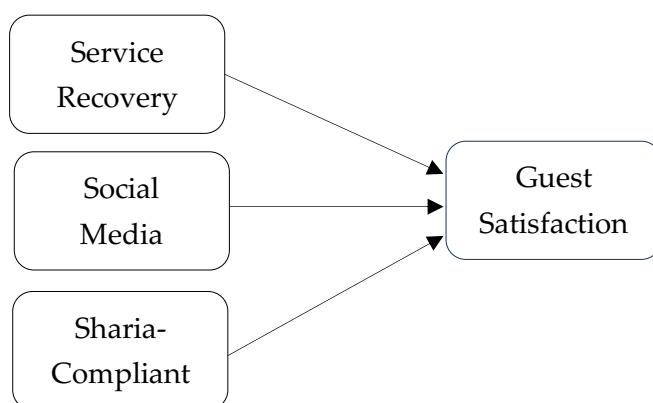


Figure 1. Hypothesis model

Descriptive statistics of respondents. A total of 350 valid responses were collected from guests who had stayed in sharia-compliant three-star hotels in Banda Aceh. The demographic characteristics are summarized below:

Table 2. Table of variable demographic

Demographic Variable	Category	Percentage (%)
Gender	Male/ Female	52% / 48%
Age	18–25 / 26–35 / 36–45 / >45	24 / 35 / 28 / 13
Education Level	High School / Diploma / BA /	10 / 15 / 55 / 20
Purpose of Stay	Business / Leisure / Religious /	32 / 41 / 21 / 6

These data suggest that most respondents were young adults with tertiary education, and their visit purpose was mainly leisure or business, indicating high expectations for both service quality and Islamic compliance.

The measurement model was assessed for validity and reliability using SmartPLS. Convergent Validity. All item loadings > 0.70. Average Variance Extracted (AVE) for each construct > 0.50 This confirms good convergent validity.

Table 3. Table of construct reliability

Construct	Cronbach's Alpha	Composite Reliability (CR)
Service recovery	0.881	0.912
Social media	0.865	0.901
Sharia hospitality	0.891	0.925
Guest satisfaction	0.873	0.909

All reliability indicators exceed threshold values, confirming strong internal consistency. Discriminant validity. Evaluated using fornell-larcker criterion and HTMT ratio all constructs satisfy the condition where the square root of AVE > correlations between constructs. Discriminant validity is established. Structural model results (inner model): a) coefficient of determination (R^2), R^2 for guest satisfaction = 0.731. This indicates that 73.1% of the variance in guest satisfaction is explained jointly by service recovery, social media, and Sharia-compliant hospitality; b) effect size (f^2), sharia-compliant hospitality has the largest impact; c) path coefficients and hypothesis testing. Bootstrapping with 5,000 subsamples was conducted. The table below shows the results:

Table 4. Table of structural model results (inner model)

Path	f^2 Value	Interpretation
Service recovery → satisfaction	0.236	Medium effect
Social media → satisfaction	0.198	Medium effect
Sharia hospitality → satisfaction	0.315	Large effect
Service recovery → satisfaction	0.236	Medium effect

Summary of Findings. All proposed hypotheses were statistically supported. Sharia-compliant hospitality has the strongest effect on guest satisfaction, affirming the importance of value alignment in religious tourism contexts. Service recovery and social media engagement also positively influence satisfaction, demonstrating the relevance of both human interaction and digital responsiveness in guest experiences [14].

3. Result

The results of this study confirm that service recovery, social media engagement, and Sharia-compliant hospitality each have a significant and positive effect on guest satisfaction in Sharia-

compliant hotels. This supports the theoretical proposition that both functional excellence and value congruence are essential to delivering satisfying service experiences.

Service recovery → guest satisfaction: The positive effect of service recovery on guest satisfaction ($\beta = 0.368$) is consistent with recent research findings indicating that prompt, fair, and empathetic responses to service failures significantly enhance guest trust and satisfaction in hospitality settings [15]. In the context of Sharia-compliant hotels, the recovery process assumes an even more critical role, as it is not only a business obligation but also a moral and ethical responsibility grounded in Islamic service values such as *adab* (etiquette), *ṣabr* (patience), and *amanah* (trustworthiness).

Sharia-compliant hospitality → guest satisfaction: Sharia-compliant hospitality demonstrated the strongest effect on guest satisfaction ($\beta = 0.421$), reinforcing the central role of religious values in shaping service experiences for Muslim travelers. This finding is consistent with prior studies emphasizing that the alignment between service attributes and religious identity is a fundamental determinant of emotional comfort, trust, and satisfaction among Muslim guest [16].

Theoretical Implications: This study contributes to the literature in several way. It extends the application of Service-Dominant Logic (SDL) by demonstrating that value co-creation in Islamic hospitality is achieved through a combination of digital tools, interpersonal service, and religious alignment [17].

Practical Implications: Hotel managers and practitioners in Islamic destinations should consider the following, Implement structured service recovery procedures that emphasize not just speed and fairness but also Islamic values such as humility, patience, and honesty in complaint handling. The measurement model was assessed for validity and reliability using SmartPLS. Convergent Validity. All item loadings > 0.70. Average Variance Extracted (AVE) for each construct > 0.50 This confirms good convergent validity.

Table 5. Construct Reliability

Construct	Cronbach's Alpha	Composite Reliability (CR)	AVE
Service Recovery	0.881	0.912	0.618
Social media	0.865	0.901	0.642
Sharia Hospitality	0.891	0.925	0.659
Guest Satisfaction	0.873	0.909	0.603

All reliability indicators exceed threshold values, confirming strong internal consistency. Discriminant Validity. Evaluated using Fornell–Larcker Criterion and HTMT Ratio All constructs satisfy the condition where the square root of AVE > correlations between constrDiscriminant validity is established.

Structural model results (inner model): coefficient of determination (R^2). R^2 for Guest Satisfaction = 0.731. This indicates that 73.1% of the variance in guest satisfaction is explained jointly by service recovery, social media, and Sharia-compliant hospitality. Effect Size (f^2) Sharia-compliant hospitality has the largest impact.

Table 6. Effect Size (f^2)

Path	f^2 Value	Interpretation
Service recovery → satisfaction	0.236	Medium effect
Social media → Satisfaction	0.198	Medium effect
Sharia hospitality → satisfaction	0.315	Large effect

Path coefficients and hypothesis testing. Bootstrapping with 5,000 subsamples was conducted. The table below shows the results:

Table 7. Path coefficients and hypothesis testing

Hypothesis	Path Coefficient (β)	T-Statistic	P-Value	Decision
H1: Service recovery → guest satisfaction	0.368	6.514	0.000	Supported 
H2: Social media → Guest Satisfaction	0.284	4.998	0.000	Supported 
H3: Sharia-compliant hospitality → guest satisfaction	0.421	7.223	0.000	Supported 

Summary of findings: a) All proposed hypotheses were statistically supported; b) sharia-compliant hospitality has the strongest effect on guest satisfaction, affirming the importance of value alignment in religious tourism contexts; c) Service recovery and social media engagement also positively influence satisfaction, demonstrating the relevance of both human interaction and digital responsiveness in guest experiences.

4. Discussion

4.1 Interpretation of findings

The results of this study confirm that service recovery, social media engagement, and Sharia-compliant hospitality each have a significant and positive effect on guest satisfaction in Sharia-compliant hotels. This supports the theoretical proposition that both functional excellence and value congruence are essential to delivering satisfying service experiences [18].

4.2 Service recovery → guest satisfaction

The positive influence of social media engagement on guest satisfaction ($\beta = 0.284$) confirms the strategic role of digital platforms in enhancing transparency, responsiveness, and perceived accessibility within hospitality service. Consistent with prior studies, social media interactions foster relational capital, trust, and customer engagement, which ultimately strengthen satisfaction and loyalty [4].

4.3 Social media → guest satisfaction

The significant influence of social media engagement on guest satisfaction ($\beta = 0.284$) highlights the growing role of digital platforms in improving transparency, responsiveness, and perceived accessibility within hospitality services. Prior research demonstrates that social-media-based interaction fosters relational capital, trust, and customer engagement, ultimately enhancing satisfaction and loyalty [19].

4.4 Sharia-compliant hospitality → guest satisfaction

In Islamic hospitality, guests assess their experiences not solely on the basis of service quality, but also on religious fidelity—the extent to which service practices conform to Islamic ethics and lifestyle expectations. Thus, features such as halal-certified food, prayer facilities, and Islamic etiquette are not optional amenities but core service components that determine authenticity and legitimacy within Sharia-compliant operations. These findings highlight that the success of Sharia hotels depends on their ability to integrate operational efficiency with faith-based

authenticity, thereby creating satisfaction that fulfills both functional and spiritual guest needs [20].

4.5 Theoretical implications

This study contributes to the literature in several ways: It extends the application of Service-Dominant Logic (SDL) by demonstrating that value co-creation in Islamic hospitality is achieved through a combination of digital tools, interpersonal service, and religious alignment.

4.6 Practical implications

Hotel managers and practitioners in Islamic destinations should consider the following: Implement structured service recovery procedures that emphasize not just speed and fairness but also Islamic values such as humility, patience, and honesty in complaint handling.

5. Conclusion

This study investigated the influence of service recovery, social media engagement, and Sharia-compliant hospitality on guest satisfaction in Sharia-compliant star-rated hotels in Banda Aceh, Indonesia. Based on quantitative data from 350 respondents and analysis using PLS-SEM, the study concluded the following: a) all three variables—service recovery, social media, and Sharia-compliant hospitality—have a significant and positive influence on guest satisfaction; b) Among them, sharia-compliant hospitality is the most dominant factor, reflecting the crucial role of religious alignment and service authenticity in shaping Muslim guest experiences. These findings underscore the importance of combining service excellence, digital strategy, and religious values to meet the holistic expectations of guests in Sharia-compliant hospitality environments.

Acknowledgement

The authors would like to express their deepest gratitude to the Faculty of Vocational Universitas Muhammadiyah Aceh (Unmuha), for their institutional support and facilitation in conducting this research. The authors also extend their appreciation to the reviewers and proofreaders for their valuable feedback and suggestions, which greatly improved the quality of this manuscript. Special thanks are also conveyed to the technical staff who assisted in preparing the necessary research tools, as well as to the students who contributed during the data collection and survey processes.

Authors' contributions and responsibilities

Ichsan Akmal Mazas: conceptualization, methodology, writing – original draft, supervision. Ira Dama Yanti: investigation, formal analysis, visualization. Riska Nanda: supervision, writing-review & editing.

Funding

This research was self-funded by the author(s) without external financial support.

Availability of data and materials

All data are available from the authors.

Competing interests

The authors declare no competing interest.

Additional information

No additional information from the authors.

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