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Lifestyle, Religiosity and the Intention of Students in Visiting the Artifacts of Islamic Civilization Museum

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Abstract:

This research aims to find out and analyze whether there is an influence of lifestyle and religiosity on the attitude and intention of Muslim students to visit the Islamic civilization artifacts museum in Indonesia. The population are students in Indonesia. Sample takes from Muslim population as Yogyakarta students which are from various regions in Indonesia that study at a University in Yogyakarta i.e Universitas Islam Indonesia, Universitas Muhammadiyah Yogyakarta and Universitas Gadjah Mada. Sample was taken by non-random sampling convenience technique. The number of samples was 166 students, using 4 research variables, namely lifestyle, religiosity, attitude and intention, and 29 question indicators. Data analyzed use AMOS 21's Structural Equation Modeling Analysis (SEM). The results showed that there was a positive and significant influence between lifestyle to attitude and intention in visiting the Islamic civilization artifacts museum. The religiosity had a positive and significant effect on the attitude, but it was not significant to the intention. The attitude had a enough role means as a variable intervening for lifestyle and religiosity towards the intention, and the attitude had a positive and significant influence on the intention of the Muslim students to visit of the Islamic civilization museum. This research limit only at student intention on the basis of personal influence, thus opening up the research from external influences. Beside of that the sample of this research only in Yogyakarta, not from others region in Indonesia. Islamic Museum Organizer can use the information about lifestyle and religiosity to be implicated in their museum product. Positive impact about lifestyle and religiosity can increase the Student intention to visit Islamic Museum. Individual backgrounds in the form of lifestyle and religiosity for attitudes toward museum object have not been studied in Indonesia, therefore researcher are interested to study this case.

Keywords: lifestyle; religiosity; attitude; intention; Islamic artifact museum.

JEL Classification: Z32.

Introduction

Islam began to enter in the Archipelago (Indonesia), in the relation to time and when, until now there is no data that is strong enough to believe. Some observers of Islamic culture have explained that Islam began to enter in Indonesia starting in the 7th century BC or the 1st century Hijri (Harun 1994). The presence of a religion or belief in a place or country has an influence on the culture in that place (Delener 1994).

Culture is the whole of beliefs, values, and learned habits that help direct consumer behavior of certain members of the community (Schiffman and Kanuk 2010). Cateora, Gilly, and Graham (2011), said that culture is a collection of values, rituals, symbols, trust, and the thought process that is learned, shared by a group of people, and passed down from generation to generation. Thus, culture is in the mind of the individual. Culture for a nation will produce civilization in the concerned nation or country. Civilization is a condition in the form of progress knowledge and technology, intelligence. One of the results of the human culture is called artifacts.

Artifacts are artificial or man-made products, or something made by human engineering, or interesting tools, or ancient objects. Kitchen artifacts are in the form of buildings such as kingdoms, monuments, temples, mosques, tombs, museums, weapons, war equipment, statues, and so on. Islamic artifacts are buildings and objects of historical value produced by culture that reflects or is characterized by Islam.

Visiting a museum has an important value because visitors can know more about what, or what greatness has been done and produced by the people of their time (Murdaningsih 2018). The behavior of an individual to visit a museum or places that become artifacts certainly has a variety of reasons that become predecessors or antecedents. Consumer decisions to choose, buy products, and use them, are influenced by self-concept factors and lifestyle (Mothersbaughn and Hawkins 2016). Aside of that, culture and sub-culture have a role for someone to behave (Kotler and Keller 2016). Religiosity is the characteristics and behavior of someone who is in accordance with the teachings of the religion adopted by someone. Religiosity has an influence on a person's behavior (Delener 1994; Riaz and Chaudry 2004). Religiosity also have positive and significantly in moderating motivation and satisfaction of Islamic tourism (Battour *et al.* 2017).

According to Ajzen (2005), attitudes toward objects or behavior are influenced by beliefs and evaluations of such objects and behaviors, then he explains the attitude to his beliefs there are factors that become the background, namely personal, social and information factors. Therefore, attitude does not occur without reason. There are factors that influence the attitude of an individual in this research, namely lifestyle and religiosity. Whether these two factors certainly have a positive influence on the attitude of adherents of Islam to the artifacts of Islamic civilization, this still needs to be empirically proven. Researches on museums have been carried out by many researchers, but researches that discuss the influence of lifestyle and religiosity on attitudes and intention in visiting museums and objects of the Islamic civilization artifacts, based on researchers' observation results, are still difficult to find and have not been done more. In connection with this, a research is carried out with the issue of whether lifestyle and religiosity have an influence on attitudes and intention in visiting the objects of Islamic civilization in Indonesia.

At present the museum is increasingly facing fierce competition with various other tourist attractions. Museum tourism is expected to be an option for teenagers to fill their leisure. Hyun *et al.* (2018) shows that the Millennium generation in Korea and most of Asia considers that the value of experience is more important than the previous generation. This shows that most millennials tend to find value in experience and they would rather spend money on adventure and cultural experience than to buy things. The new experience gained through their visit to the museum. Research on the experience of teenage visits to museums was also carried out (Shavanddasht 2019).

Open innovation is needed for small and medium scale of Museum that owned by the public sector (García-Muiña *et al.* 2019). Several Museums in Europe attract many visitors by doing a lot of innovation. Increase the quality and creating prestige as a strategy that customer oriented (Virto, López and San-Martín 2017). Researcher choose the individual background based on lifestyle and religiosity to attract customer intention.

1. Literature Review

This research used Theory of Planned Behavior (TPB) approach. Theory of Planned Behavior (TPB) is an extension of Theory of Reasoned Action (TRA) from Fishbein and Ajzen that began to extend in 1967. This theory stated that individual or group behaviour influenced by their intention, an intention by behaving attitude or subjective norms. The intention based on rational consideration and on the control of the individual concerned (Fishbein and Ajzen 1975). Furthermore, the theory can't cover the external individual factors so another factor included that included is plan behavior control to overcome the weaknesses of TRA (Shakona 2013). Attitudes, subjective norms and plan behavior control are possible to be included in this theory because there are predecessors (antecedents) factors which can be searched and extended by researchers. Based on this theory, lifestyle and religiosity are factors that will be investigated as antecedents of the attitudes and customer intention to visit the artifact of Islamic civilization museum.

Lifestyle

The lifestyle of the people is rapidly changing, making it as the object of research that is always interesting to learn. Researchers and marketing practitioners often give meaning to different lifestyles, some of which include the meaning that lifestyle is a pattern of how a person spends his time and money (Schiffman and Kanuk 2010; Mothersbaughn and Hawkins 2016). Plummer (1974) describes various indicators to explain lifestyle, using the concepts of Activity, Interest, and Opinion (AIO). Activities are real actions involved in social media, shopping at the store, or telling neighbors about new services. Interest (interest) is a concern for objects,

events, topics, and levels of excitement that accompany special attention specifically or continuously. Opinion (opinion) is an oral or written answer that people give in response to a given stimulus situation (Engel, Blackwell and Miniard 2012).

Lifestyle can give an idea of a person's life pattern which is reflected in the expression of activity, desire, and wish. People who have the same sub-culture, social class, and work, generally only have a slight difference in their lifestyle (Kotler and Keller 2016). A person's lifestyle has an influence on his behavior (Mothersbaugh and Hawkins 2016). Lifestyle is related and inherent in a person, and one's state of being can be a factor that shapes a person's attitude towards an object (Ajzen 2005).

Until now there have not been many researches that reveal the influence of lifestyle on attitudes and interests in a particular object. Few researches can be found explaining that lifestyle has a positive and significant influence on purchasing decisions following higher education in Taiwan (Lin and Shih 2012), lifestyle is related to how one spends money, social behavior, buying behavior, information seeking, purchasing decisions (Khrisnan 2011). Other researchers claim that lifestyles influence the intention and behavior of tourists towards the object to be visited (González and Bello 2002). This research presents the hypothesis:

Hypothesis 1. Lifestyle has a positive and significant influence on attitudes to visiting the Islamic civilization artifacts.

Hypothesis 2. Lifestyle has a positive and significant influence on intention of students in visiting the Islamic civilization artifacts.

Religiosity

Religiosity is a religious appreciation of a person concerning symbols, beliefs, values, and behaviors, driven by spiritual power. Religiosity can be described as the consistency between belief in religion as a cognitive element, the feeling of religion as an element of affective, and behavior towards religion as a psychomotor element (Rahmat 1996). Furthermore, he stated that the attitude of religiosity can be understood as a complex integration between religious knowledge, religious feelings and actions in a person. Religiosity is studied or researched in relation to the religion it believes in (Shakona 2013).

Some of the results of studies and research explain that religiosity has a relationship with attitudes and behaviors to gender (Shakona 2013). Lefkowitz, Gillen, and Shearer (2004) explained that there were 5 aspects related to religiosity, namely Religiosity of Identity, number of attendances in rituals and events related to religiosity, religious attitudes in daily life, religious teachings related to special behavior, and whether someone obeyed the teachings his religion. The religiosity influence in behaving for individuals can be caused by two main factors, namely because something is a prohibition and the obligation to do something follows the teachings of the religion.

Although there is no single agreement to limit the notion of religiosity, yet some studies of the religiosity influence on human behavior have provided an explanation that religiosity has a real influence on political beliefs (Reker 1977), about job choice for individuals (Davidson and Caddell 1994) and healthy living behavior (Caputo, Graf, and Schmoor 2004). Otherwise there are research that stated religiosity didn't have positive impact toward behavior. Religiosity didn't have significant toward contemporary customer of Islamic Bank in Indonesia (Farraq and Hasan 2015). For this research, the hypotheses are:

Hypothesis 3. Religiosity has a positive and significant influence on attitude in visiting Islamic civilization artifacts.

Hypothesis 4. Religiosity has a positive and significant influence on intention in visiting Islamic civilization artifacts.

Attitude and Intention

Attitude is a disposition to respond favorably or unfavorable to objects, people, institutions, or events. Attitude is an individual disposition to behave based on belief and evaluation of an object, person, or event, which is then expressed in the form of cognitive, affective, and conative. Some background factors of an individual or subject such as personal, social, and information, can shape his attitude to behave towards certain objects (Ajzen 2005)

Intention has a role as a link between attitude and behavior. Intention is an individual statement about his desire to carry out certain behaviors. Intention can also be interpreted as an internal declaration to act or do something (Vaughan and Hogg 2005), whereas according to Bandura, (1981), intention is a determination to carry out an activity or to state events in the future.

Some of the researches results by researchers explain that there is a positive and significant influence between attitudes to intention in behaving to buy products such as halal meat and environmentally friendly products (Bonne, Vermeir and Bergeaud-blackler 2007; Lada, Tanakinjal and Amin 2009; Alam and Sayuti 2011; Mukhtar et al. 2012; Abdul 2014; Wijaya 2013; Sumadi 2016).

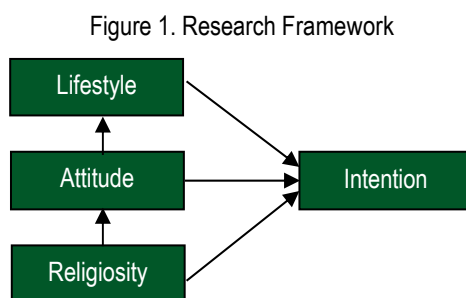
However, the results of Jusmaliani and Nasution (2008) research found that there was no influence between attitude and buying intention rest to consume the halal meat. This research presents the following hypothesis:

Hypothesis 5. The attitude has a positive effect on intention in visiting Islamic civilization artifacts.

2. Methodology

Research Framework

From the description that has been conveyed by the researcher in the literature review on lifestyle, religiosity, attitude, and interest in visiting Islamic civilization artifacts, the research framework is presented as follow.



Samples and Data Collection

The population are students in Indonesia that studied in Yogyakarta which are from various regions in Indonesia. The sample of this research was 166 students of the Universitas Islam Indonesia of Yogyakarta. They came from the Faculty of Economics, Mathematics and Natural Sciences, and Psychology. Sampling was taken by non- random sampling, *i.e.*, students who happened to be found at the time of the survey, and were willing to be respondents of the study by answering a number of questions that were asked and written on the questionnaire, and they had been studying for at least 2 semesters. The number of samples (n) was stated to be sufficient, because by using the calculation of the error rate (error) of 5% and the significance of the test with $\alpha = 0.05$.

Description and justification of the research methods used. Normally, the methods will be selected from known and proven examples. In special cases the development of a method may be a key part of the research, but then this will have been described in Introduction section and reviewed in first one.

$$n = 0,25 \left[\frac{Z_{\frac{1}{2}\alpha}}{E} \right]^2 n$$

$$n = 96,04$$

It was known that the sample size was at least 96 respondents (Hair *et al.* 2006). Data collection was carried out a survey directly to respondents using a tool in the form of a questionnaire. The questions in the questionnaire consisted of two substantive things, namely the first data about the identity and general description of the respondents. Both data about lifestyle, the nature of religiosity, their attitudes and interests towards artifacts inherited from Islamic civilization Museum. The questionnaire before being used to collect data was first tested on the validity of the question items with the product moment correlation testing approach, only the question items that had a probability value smaller than 0.05 were considered appropriate to use. This test managed to get 29 questions as used in this research. While the reliability testing of variables using the Cronbach Alpha approach to get the coefficient results above 0.60 (Hair *et al.* 2006).

Structural equation modeling (SEM) allows separate relationships for each dependent variable. Structural equation modeling provide the most efficient estimation technique for a series of separate multiple regression equations estimated simultaneously (Hair *et al.* 2006).

3. Data Analysis Result

Overview of Respondents

Respondents for this research were students who were studying at the Universitas Islam Indonesia. Research using these samples with consideration that they were the younger generation of Islam. Their concern for learning the history of Islamic civilization in the past certainly had an influence on the wisdom of behaving in the future when they would work and socialize.

The general description of the characteristics of respondents was as follows. Based on gender as the respondents the study was 45.20% male and 54.80 female respondents. Respondents were undergraduate level students, so they were between 17-25 years old, 76.51% of respondents had an average monthly expenditure that did not include tuition and rent between IDR 1 - 2 million. For recreation areas that were priority and often visited were Nature Tourism as much as 47.54%, going to the Mall 29.52% and only 5.42% who were interested in museums and historical relics.

Based on the results of data processing and analysis, it was known that the lifestyle of student respondents had a score of average value of 3.66. This average number was in the high category, from 5 levels of criteria namely very low, low, medium, high and very high. To measure lifestyle, the concept of AIO (Activity, Interest and Opinion) was used are related to their daily activities, something interesting in their lives and opinions formed on their environment. The highest lifestyle attributes with scores of 3.96 meant that by doing activities, seeing, understanding, and studying past heritage works, could translate social, cultural, political and economic insights into the era.

The religiosity of the respondent students was very high, this was reflected in the average score of 4.70. The very high nature of religiosity for respondents reflects that research was conducted at universities with religious backgrounds, although respondents were accustomed to thinking rationally, but the values of religious beliefs that could not be empirically and rationally proven affected their religious behavior. The highest score lay in the attribute that the respondent only recognized God as his God and there was no other God. The lowest religiosity score was the attribute of circumcision prayer which was rarely done. While their attitude towards objects of Islamic culture was very high, but their interest in visiting artifacts inherited from high Islamic civilizations was high.

Data Testing and Variable Indicators

Before the data obtained based on research results was processed or calculated, first test the data normality and outliers. The results of the normality test to determine whether the data used had met the requirements for normality in a multivariate and univariate manner. This was indicated by the value of the critical ratio (c.r) for kurtosis and skewness in the accept range of ± 2.58 .

Detection of extreme value data that was far from the average data or outlier was done by taking into account the value of the expensive distance. The criteria used were based on the value of chi square on the degree of freedom 29 in accordance with the number of indicator indicators used for the study and with a significance level of $p < 0.001$. The value of chi square at df 29 was 211.304. The test results showed that the cost of the expensive distance was not greater than the chi square value, so there was no data outlier.

Whereas the next test is testing the Confirmatory Factor Analysis (CFA) which aimed to test whether the variables being studied were actually accurately incorporated in one factor or construct variable (Hair *et al.* 2006). This study consisted of 4 (four) constructs or latent variables, among which were lifestyle variables with 7 indicators, religiosity variables with 11 indicators, attitude variables with 6 indicators, and intention variables with 5 indicators. Based on the results of the test obtained results as reported in the following Table.

Table 1. Confirmatory Analysis of Variable

Variable	Criteria and Result							Criteria
	X ² little	p ($\geq 0,05$)	CMIN/DF ≤ 2	RMSEA $\leq 0,08$	GFI $\geq ,90$	TLI $\geq ,90$	CFI $\geq ,90$	
Life Style	20,683	0,054	1,433	0,089	0,926	0,924	0,895	Fit
Attitude	10,917	0,055	1,213	0,078	0,913	0,901	0,937	Fit
Religiosity	40,418	0,061	0,919	0,069	0,926	0,924	0,914	Fit
Intention	9,705	0,052	1,941	0,073	0,955	0,894	0,922	Fit

Source: Primary Data Analysis, 2019

The results of the analysis as presented in Table 1 showed that the indicators used to reveal the 4 (four) variables were appropriate and meet the criteria of goodness of fit.

Structural Equation Modeling Analyses

The test aimed to find out whether structurally the relationship model between the variables used met the requirements and accordingly (goodness of fit). Testing was done by comparing the numbers of the calculation coefficients with the number of minimum standard requirements (cut-of value) used. The analyses results for the Goodness of Fit SEM were as shown in Table 2.

Table 2. Goodness- of-Fit Analyses

Goodness of Fit Index	Cut-off Value	Analysis Result	Criteria
X ² – Chi Square	little	112,613	fit
Probability or p value(p)	≥ 0.05	0,000	fit
CMIN/DF	≤ 2,00	0,804	fit
RMSEA (The Roats Mean Square Error of Aproximation)	≤ 0.08	0,079	fit
GFI (Goodness of Fit Index)	≥ 0.90	0,946	fit
AGFI (Adjusted Goodnes of Fit Index)	≥ 0.90	0,891	Marginal
TLI (Tucker Lewis Index)	≥ 0.90	0,890	Marginal
CFI (Comparative Fit Index)	≥ 0.90	0,896	Marginal
ECVI (Expected Cross Validation Index)	ECVI < IM	2,98<9,85	fit

Source: Primary Data Analysis, 2019

The calculation produced a number coefficient for each Chi-Square criterion = 112,613; probability value = 0.000; CMIN / DF = 0,804; RMSEA = 0.079; GFI = 0.946; AGFI = 0.891; TLI = 0.890 and CFI = 0.896. The coefficient number of the calculation results met the standard acceptance criteria (Ferdinand 2006), thus the structural model used for this research was appropriate.

Hypothesis testing

After the researcher conducted a series of tests of data, variables and structural models of research, hypothesis testing would then be submitted. Regression coefficient results were standard (standardized), Standard Error (SE), Critical Ratio (CR) and significance or Probability value (P).

Table 3. Relationship and hypotheses testing analysis

Relationship	Standardized Regression	S.E.	C.R.	P
Life Style → Attitude	0,790	0,116	7,001	0,000
Life Style → Intention	0,541	0,169	3,271	0,001
Religiosity. → Attitude	0,197	0,181	2,288	0,022
Religiosity. → Intention	0,092	0,164	1,169	0,243
Attitude. → Intention	0,353	0,167	2,092	0,036

Source: Primary Data Analysis, 2019

The first hypothesis of the research to be proven was that lifestyle has an influence with attitudes towards Islamic artifacts. The test results obtained a positive standard regression coefficient of 0.790 with a critical ratio of 7.001 and a probability value of 0.000. Based on this number, then there was a positive and significant influence between lifestyle and attitude, which meant that an increasingly increasing lifestyle, then the attitude towards the artifacts of Islamic civilization also increased, thus the first hypothesis was not rejected or accepted.

The second hypothesis of research was that lifestyle has an influence with intention in visiting Islamic civilization artifacts. The results of the research were as stated in Table 3 above for positive standard regression 0.541 with a critical ratio of 3.271 and a probability value of 0.001. On the basis of these results, there was a positive and significant influence between lifestyle and interest in visiting Islamic civilization artifacts in Indonesia. The increasing lifestyle, the interest to visit the historical heritage of Islamic civilization museum was higher, thus the second hypothesis was proven and not rejected.

The third hypothesis of the research was religiosity had an influence with attitudes towards Islamic civilization artifacts. The results of the research were as stated in Table 3 above for the positive standard regression scores 0.197 with a critical ratio of 2.288 and a probability value of 0.022. On the basis of these results, using a critical test number limit of 0.05, there was a positive and significant influence between lifestyle and attitudes towards artifacts inherited from the history of Islamic civilization in Indonesia. The increasing lifestyle, then the attitude towards the heritage of Islamic civilization was higher, thus the third hypothesis was proven and not rejected.

The fourth hypothesis of this study was that religiosity had an influence with intention in visiting places of Islamic civilization artifacts museum. The results of the research were as presented in Table 3 above for positive standard regression 0.092 with a critical ratio of 1.169 and a probability value of 0.243. On the basis of these results, using the critical test number limit of 0.05, the influence between lifestyle and interest in visiting historical sites of artifacts inherited from the history of Islamic civilization in Indonesia was positive and insignificant. Thus, the fourth hypothesis was not proven, therefore the hypothesis had to be rejected. The results of this research stated that the nature of religiosity one could not directly predict his interest in visiting places of history of Islamic civilization.

The fifth hypothesis of the research was that attitudes towards Islamic civilization artifacts had an influence with an intention in visiting historical places of historical artifacts in Islamic civilization museum. The results of the research were as stated in Table 3 above for positive standard regression questions 0.353 with a critical ratio of 2.092 and a probability value of 0.036. On the basis of these results, using the critical test number limit of 0.05, there was a positive and significant influence between the attitude and intention in visiting artifacts inherited from the history of Islamic civilization museum in Indonesia. The increasing attitude, the interest to visit places of history of Islamic civilization was higher, thus the fifth hypothesis was proven and not rejected.

The Role of Intervening Variable Attitude for Intention

The antecedent factor used to predict the attitudes and intention of Indonesian students, especially Universitas Islam Indonesia students was lifestyle and religiosity. This model used attitude as an intervening factor in the state of life and the religiosity of respondents in their intention in visiting objects of Islamic civilization artifacts in Indonesia. Based on the results of the analysis, the summary results in Table 4 were summarized as follows:

Table 4. The role analysis of intervening variable of attitude for intention

Relationship of variable	Regression Weight	
	Direct Effects	Total Effects
Life Style → Attitude	0,790	
Life Style → Intention	0,541	
Religiosity → Attitude	0,197	
Religiosity → Intention	0,092	
Attitude → Intention	0,353	
Life Style → Attitude → Intention		0,820
Religiosity → Attitude → Intention		0,162

Source: Primary Data Analysis, 2019

The influence of lifestyle variables directly on students' intention in visiting the objects of Islamic civilization museum was a positive result of 0.541. The results of the influence of lifestyle on intention through intervening variables were greater attitudes, which was positive 0.820 and significant. These results indicated that attitudes had an important role in increasing intention for students to visit the objects of historical heritage objects of Islamic civilization museum in Indonesia.

The direct influence of the variable Religiosity on intention was a positive of 0.092 but not significant. While the influence of variable religiosity on intention through attitude intervening variables was positive 0.347 and significant. This meant that the attitude had an important and meaningful role for the religiosity of respondents to form and increase intention in visiting places of object of Islamic civilization museum in Indonesia. Based on these two findings, we can find out and provide an explanation that lifestyle and religiosity can be an antecedent factor or as a background factor for the formation of attitudes, this is in accordance with the theory proposed by Ajzen 2005. Next, attitude has a positive and significant influence on his intention, this is in accordance with and supports the Theory of Reasoned Action (TRA) of Fishbein and Ajzen (1975) and Theory of Planned Behavior (TPB) of Ajzen (2005)

Discussion

Based on the results and findings of the research presented in advance, it was known that students choose recreation by visiting museums and historical sites of

Islamic civilization around 5%, they prefer visiting 79% of natural beauty, then visiting mall shopping 49%. The findings of this information explained that the younger generation, especially students in Indonesia, felt that

knowing and studying history and cultural heritage of the past was not a necessity. Large nations and nations were those who can respect the historical heritage and civilization of their nation. One question that was worth mentioning was why common Indonesian people and their young generation, especially students, had not been interested and gave priority to visiting museums and historical sites of the past, this needed to be sought. Since it could happen because of the lack of information and communication from the museum, there was no awareness of individual factors and so on which caused still needed to be looked for.

Lifestyle reflects the activity, interest and opinion, someone in his life. The results of the study explained that the average score of the student's lifestyle was 3.06 in the high category. The highest score lay in the attribute that visiting historical objects in the form of artifacts from the work of Islamic civilization in the past was useful to increase cultural knowledge. In the next analysis it could be seen that lifestyle had a positive and significant influence on his attitude. The results of this research were in accordance with Theory of Planned Behavior (TPB) of Azjen, 2015 which stated that a person's attitude towards objects was influenced by certain factors or there were certain factors (background factor) the formation of one's attitude towards certain objects. Researches that uses lifestyle factors that influence attitudes, as far as the knowledge of researchers, has not been found, therefore this result can at least fill the void of research findings about lifestyle variables as a factor that causes the formation of attitudes towards objects. Researcher had only obtained research findings that explain that lifestyle had an influence on the decision of someone choosing higher education in Taiwan by Lin and Shih (2012). While lifestyle also had a positive and significant direct influence on the intention to visit the historical object of Islamic civilization, but the value of its influence based on statistical analysis was smaller than through the intervening variable attitude.

Religiosity is a condition that exists in a person or group that is related to their behavior to follow the teachings of their religion. For this research, the followers of Islam were being studied by researcher. Islam has the teachings that its followers must behave as written in the Koran and Hadist. The Koran is an Islamic religious scripture which is a collection of teachings and commands from Allah SWT that were conveyed to the Prophet Muhammad through revelation. Whereas the hadith is a collection of Muhammad's words and behaviors written and recorded as teachings of life that must be emulated by the followers of Islam. Islam teaches the five pillars of life which are referred to as the Pillars of Islam, which must be carried out by the adherents, namely the creed statement, that there is no god but Allah and Muhammad as a prophet, establishing Salat 5 times a day, issuing zakat for possessions when it reaches the limit the calculation, Fasting in the month of Ramadan and Hajj for those who have the ability of funds and health.

Based on the findings of the research of religiosity, it had a positive and significant influence on the attitude of students to visit artifacts of Islamic civilization in Indonesia, meaning that the more a student had a religious nature, the more positive his attitude would be. The results of this research were consistent with the research conducted by Shakona (2013), that religiosity had a positive and significant influence on the attitudes and behavior of sharia hotel guests in the United States. The results of this research also supported Modified Theory of Planned Behavior proposed by Ajzen (2005), that there were background factors that contributed to the attitude of a person or group to a particular object. The results of religiosity research had a positive but not significant influence on their intention. Therefore, the influence of religiosity on students' intention in visiting artifacts of Islamic civilization had to go through an intervening variable of attitude.

The attitude of students to the artifacts of Islamic civilization in Indonesia, based on research results, had a positive score of 4.23 and this included a very high category. This reflected that they generally had a high assessment of the results of Islamic culture in the past, this assessment was supported by their assessment of indicators of attitudes towards the object that carrying out Islamic teachings was believed to benefit the tranquility of life. Whereas the interest of students to visit places or historical artifacts of Islamic civilization museum of 3.75 which were included in the high category and indicators of the highest interest stated that by visiting the historical artifacts of Islamic civilization, it was useful to learn from people's experiences in the past. The influence of attitudes on intention in this study the results were positive and significant. The results of this research were in accordance with the Theory of Reasoned Action from Fishbein and Fishbein and Ajzen (1975), and were consistent with the results of research (Bonne, Vermeir, and Bergeaud-blackler 2007; Lada, Tanakinjal, and Amin 2009; Alam and Sayuti 2011; Mukhtar *et al.* 2012; Abdul 2014; Wijaya 2013; Sumadi 2016) for different categories of product objects.

Conclusion

The results of the analysis of this study provided a conclusion that the student's lifestyle was related to his activities, interest and opinions. Their lifestyle was in the high category. Lifestyle had a positive and significant

influence on the attitude towards objects, and an interest in visiting Islamic civilization artifacts museum in Indonesia. This meant that if the lifestyle was positive and higher, then the attitudes and intention were also increasingly positive and high.

Islamic Religiosity is a picture of the nature and behavior of students reflected in their lives in the form of daily practices in Islam. The results of the research showed and explain that there was a positive and significant effect of religiosity on his attitude. This meant that students were increasingly religious, so their attitude towards objects of Islamic civilization artifacts in Indonesia was also increasingly positive and high. But religiosity, although there were positive influences, but not directly significant to his intention in visiting Islamic civilization artifacts museum in Indonesia. With this finding, it means that the student's lifestyle was not used to directly predict his interest in visiting Islamic civilization artifacts museum in Indonesia.

The attitude of students towards the objects of Islamic civilization had a positive and significant influence on the interest to visit places of Islamic civilization artifacts museum. This means having a unidirectional relationship, that was, the more positive and higher his attitude was, then his intention will also increase. Furthermore, attitudes had a positive role for lifestyle and religiosity to encourage interest in visiting Islamic civilization artifacts. The results of the research showed an attitude of increasing positive influence and making it as significant as the two factors to their intention.

Implications and limitations

Based on the findings of the research, implications and limitations that the managers of museums and places of Islamic civilization need to consider lifestyle and the nature of religiosity, namely by paying attention to their activities, interests, opinions and daily religious life as a strategy for attract visits and market objects that can touch their hearts and interests.

The findings of the research showed that only about 5% of respondents or people were interested in visiting historical artifacts of Islamic civilization, so the implication was that museum managers and places of Islamic civilization artifacts had to be able to provide interesting education and communication about past historical heritage and always innovate, and could create a positive and creative image and attitude, because their positive attitude would be a driving factor for intention in visiting the places they manage.

This research had limitations, which were only using lifestyle and religiosity factors to make predictions of the attitudes and intention of respondents to visit Islamic civilization artifacts and used samples of students from the Universitas Islam Indonesia of Yogyakarta. The researcher realized that the factors that influenced attitudes and intention, size and number of samples, were still too small from the population of students in Indonesia and young people in Indonesia. However, researchers believed the results of this research had benefits as a reference for subsequent studies.

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