

Sharia Swimming Pool: A Practice and the Factors that Affect Consumers

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Abstract: *The swimming pool is a part of tourism, entertainment, and sports activities. The development of halal tourism demands swimming pool facilities that can better meet Sharia principles that benefit Muslim consumers. This study aims to reveal Sharia swimming pool management practices and explore why its customers choose Sharia swimming pools over conventional swimming pools. This research was conducted to reveal the halal lifestyle that has penetrated halal tourism, including swimming pools based on Sharia principles. This study uses a phenomenological approach to reveal the phenomenon of swimming pool practices and factors that affect its customers. This study interviewed 15 people with characteristics of high-intensity Sharia swimming pool use. It revealed that Islamic pool management practices include rules for members to enter, swimwear, facilities, and services provided. This study explores the factors influencing Islamic pool consumers by grouping them internally and externally. Internal factors impacting Sharia swimming pool users include comfort, halal lifestyle, and health. At the same time, the support of facilities, encouragement from others, and unpleasant experiences in public or traditional swimming pools are part of external factors. This study is expected to become a reference for Sharia swimming pool management practices and evidence of the findings of factors that encourage consumers to choose Sharia swimming pools.*

Keywords: *affecting factor, halal lifestyle, halal tourism, Sharia economic law, Sharia swimming pool*

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1. Introduction

As the nation with the most significant Muslim population in the world, which is expected to reach 231.6 million by the year 2022, Indonesia has a significant part to play in the growth of the halal business (Maulana et al., 2023). Despite this, Indonesia remains a significant global market in halal and tourism businesses. With a sizeable Muslim population, Indonesia has good potential for developing the Islamic economy. The development of the Islamic economy in Indonesia was initially marked by the increasing number of studies and publications on Sharia banks (Cahyono & Kurniawan, 2017). The high public interest in responding to the Sharia economy innovates the Islamic economic sector, not only in Sharia banking. Integrating collaboration between parties in running sharia-principled tourism villages can also help the village economy (Alam et al., 2022).

The Sharia economy is also developing in the halal food industry sector, Islamic media, Sharia property, halal medicines, Sharia clothing, halal tourism, and halal cosmetics based on Islamic principles (Adinugraha & Sartika, 2019). This significant expansion in the Sharia economy created the halal lifestyle trend, in which people follow Islamic values. Global companies address this by offering needs-based halal lifestyles that are gaining popularity. This condition certainly has an excellent opportunity for the growth of a region and is expected to increase its economic value (Adinugraha & Sartika, 2019). Due to a growing awareness trend, Indonesia competes to provide halal lifestyle products and services. Businesses struggle to offer long-lasting goods and services. Sharia business ideas—halal products and services with Islamic values—are created by this trend.

Global Islamic Economy Indicator, which states that the level of public consumption in Indonesia is quite large, is one of the reasons for the increasing business growth based on Islamic values (Randeree, 2019). The increasing business growth based on Islamic principles is one of the areas that occurs in the halal tourism sector. “Islamic tourism” or “halal tourism” includes trips for any reason, so long as they are conducted under Islam (Bekkin & Shnyrkova, 2022). “halal tourism” refers to vacations that only involve legal activities and services under Islamic law (Battour & Ismail, 2016). Therefore, successfully creating and advertising a halal tourism location is imperative. The tourism sector has valuable economic potential if well promoted (Widoyono, 2007). Tourism needs to explore promotional strategies such as Instagram or social media to attract the sympathy of visitors (Kurniawati, 2017). In the globalized world, people still want to have fun at tourist destinations, especially in cities with various activities. Halal tourism meets this desire. Natural and artificial tourism, halal travel, and various city and international tourist sites are available. Visiting the Syariah swimming pool may address these needs (Ekka, 2024).

Swimming is a recreational entertainment activity and a helpful activity to maintain physical health conducted in the water in various styles (Neri et al., 2018). Furthermore, swimming is one of the physical activities that we can easily find in urban areas and attracts tourist attention (Bhuiyan et al., 2014; Firzan et al., 2022; Machado et al., 2021, 2022). Swimming is a practical choice for the community because it provides entertainment and health benefits. With the emergence of halal lifestyle trends in Indonesia, many businesses are utilizing the needs of this market by providing a Muslimah swimming pool as one form of halal tourism in Indonesia. Suryanto et al. (2022) showed that religious facilities that follow Sharia principles are affordable and suitable for use.

The halal lifestyle is a process that uses halal principles to obtain, utilize, and use something based on Islamic rules. In short, a halal lifestyle is one's daily behavior that conforms to Sharia Islamic values and teachings. Understanding the halal lifestyle is one's life habits, such as consuming, utilizing, and using goods/services that are not contrary to Islamic values and rules (Adinugraha & Sartika, 2019). Fatwa from the National Sharia Council (DSN) of the Indonesian Ulema Council (MUI) on Sharia tourism guidelines includes the rules for visitors and managers to the standard for tourist destinations. MUI's goal in issuing this fatwa and supporting the development of Sharia tourism is also to control tourism itself to not get out of the concept of Islamic teachings.

Aruan (2020) stated that another thing that influences the decision to buy beauty products is the awareness of Muslims' Sharia lifestyle. It is proven that the Sharia sector has a great opportunity in Indonesia because of the awareness of the Muslim community whose lives want to be more per Islamic teachings. Hardianto (2015) used a quantitative research method by analyzing exploratory factors to describe the factors influencing consumers in choosing the Al-Hikmah Sports Center swimming pool in Surabaya. The study results stated that six factors affect consumers' choice of a swimming pool at Muslimah Al-Hikmah Sports Center Surabaya. The six factors are the similarity of motive, secularity, location, facilities, water quality, and experience.

Subarkah (2018) stated that Indonesian public diplomacy presents itself as a halal tourist destination and is considered successful in attracting foreign tourists, especially Muslim tourists, and

attracting investment. The development of halal tourism has also experienced a positive increase, so increasing tourist visits and investment can improve the regional economy (Alam et al., 2024). Daly (2019) conducted research that showed that halal tourism significantly influences tourists' satisfaction when visiting Banda Aceh.

Islam encourages Muslims to swim in separate swimming pools between men and women. This separation is helpful to avoid looking at each other's *awrah* between men and women who are not mahram. Muslimah swimming pool is one of the efforts to meet these needs. The Muslimah swimming pool is an interesting phenomenon, especially in Surakarta, where the number of Muslimah pool enthusiasts is increasing daily. The number of Sharia swimming pools in Surakarta is minimal and only amounts to two locations. However, there is no data stating the closure of swimming pools due to losses due to the commitment of business owners and the loyalty of users who enjoy Sharia swimming pool services.

Previous studies have used quantitative approaches to explain the findings that the awareness of Muslims in Indonesia to choose halal tourism is increasing. Halal tourism studies still focus on making policy development models (Adinugraha et al., 2021; Purwandani & Yusuf, 2021; Yusuf et al., 2021) and halal management certification (Katuk et al., 2021). This study has a novelty in discussing the concept of applying Sharia-principled swimming pools and exploring the factors that encourage users of Sharia swimming pool services. However, detailed research on Sharia-based pool management is still tiny. In addition, a detailed explanation of the factors behind the selection of Sharia-based swimming pools has not been disclosed more specifically in previous studies.

This study aims to explain the practice of Sharia-based pool management by taking a case study of a Sharia-based swimming pool in Surakarta, Central Java, Indonesia. The research also revealed the factors behind Muslim female consumers utilizing Sharia-based swimming pool services. The results of this study are expected to benefit the development of science in Sharia Economic Law. Besides, this research adds scientific insights for related readers in the concept of Sharia-based pool management and knows the factors behind consumers choosing Muslimah swimming pools as a form of halal lifestyle influence.

2. Materials and Methods

This study used a qualitative approach with a descriptive qualitative method. In solving a problem, this study used empirical data obtained through the respondent's point of view of the research object and a detailed picture of the object of the study to determine the factors that cause consumers to choose the Muslimah Dinar swimming pool (Aniyati, 2018). In this qualitative approach, researchers are interested in knowing more about the study subjects' experiences, beliefs, and perspectives (Mohajan, 2018). The research aims to obtain precise, accurate, and accessible information to make observations.

This study also explores the factors that affect Sharia pool users. In this case, this study divides factors into internal and external. Internal factors come from within the consumer's self, which covers the psychological aspect of the consumer (Fitria, 2014). These factors include motivations for consumers buying a product or using a service, consumer economic conditions, consumer attitudes, and perception and integration. Meanwhile, the external factor comes from outside the consumer's personal but can influence purchasing a product/service. External factors include family, culture, beliefs, and influence by social groups (Fitria, 2014).

The location of this study is in the Muslimah Dinar swimming pool at Pleret Utama Street no. 36, Banyuanyar village, Banjarsari subdistrict, Surakarta City, Central Java. This study uses a purposive sampling method based on particular characteristics determined by researchers and considered closely related to the predetermined population (Janesari, 2009). Researchers determined research subjects who could be used as samples with criteria including Muslim women, Dinar swimming pool visitors, over 17 years of age, and consumers for at least two months with a minimum swimming intensity of three times. Table 1 shows the selected respondents who meet the criteria in this study. This characteristic is determined to facilitate the grouping of data and obtain a valid basis so that it is considered capable of representing the specified customer group.

Qualitative research on data collection methods was conducted with primary data sources, in-depth interviews, and documentation. The interview stage is conducted in an accessible way but still pays attention to the points needed to get information from the research subjects. The substance of the questions asked of the research subjects encouraged them to choose the Muslimah swimming pool. A choice is an option in swimming activities and ascertaining whether the research subjects have a unique experience or an exceptional experience in a public swimming pool.

Another question is about their knowledge regarding the rules of swimming for Muslims. This act allows the research subjects to feel comfortable and free to provide information related to the research. The subjects sampling in this study are the Muslimah Dinar swimming pool owners to get information about the concept of the Muslimah Dinar swimming pool and visitors of the Muslimah Dinar swimming pool who became visitors for more than two months with the intensity of swimming more than three times. The subjects used for sampling this study were as many as 15 consumers of the Muslimah Dinar swimming pool. This interview process is conducted intensively or in-depth interviews with research subjects to get information about the factors that cause them to choose a good Muslimah Dinar swimming pool. The size of this research results in a scale of the cause of consumers' decision to choose a swimming pool, Muslimah Dinar. Researchers revealed three factors that cause consumers to choose the Muslimah Dinar swimming pool: halal lifestyle factors, comfort factors, and facilities. The data from intensive interviews, which resulted in audio, is converted first into text. This process is called data transcription, which makes analysis more accessible. The next step is to reduce the data that has been obtained. Data reduction aims to understand data rationally and critically in a study. Reduction of data qualitatively results in the grouping or describing a phenomenon thematically.

Table 1. List of Research Expert Informant

| Expert Informant | Age (year) | Intensity per Month (times) |
|------------------|------------|-----------------------------|
| Expert 1 | 23 | 2× |
| Expert 2 | 22 | 2× |
| Expert 3 | 50 | 3× |
| Expert 4 | 22 | 3× |
| Expert 5 | 51 | 2× |
| Expert 6 | 18 | 3× |
| Expert 7 | 25 | 4× |
| Expert 8 | 22 | 2× |
| Expert 9 | 32 | 4× |
| Expert 10 | 37 | 3× |
| Expert 11 | 37 | 3× |
| Expert 12 | 42 | 2× |
| Expert 13 | 58 | 2× |
| Expert 14 | 27 | 3× |
| Expert 15 | 19 | 3× |

3. Results and Discussion

3.1. Muslimah Dinar as a Sharia Swimming Pool Management Practice

Dinar Surakarta Muslimah's swimming pool operates every Tuesday through Sunday from 05:00 AM to 05:00 PM. In comparison, the special day for women where non-Muslims can enter is Thursday and Sunday. Every Muslim who swims must wear a Sharia swimsuit with a minimum limit of long sleeves and pants below the knee. In addition, every visitor is required to wear headgear to maintain comfort together while swimming. This rule applies to Muslim and non-Muslim women who want to swim on special days. The obligation to wear swimwear that closes is also the responsibility of every Muslim who swims.

Today's Muslimah Dinar swimming pool facilities include parking lots for motorcycles and cars, children's and adult swimming pools, canteens, prayer rooms, bathrooms, sinks, shampoos and soaps, plastic locker wet shirts, and Muslimah swimwear rentals. This swimsuit rental aims to make it easier for visitors to obey the rules in terms of clothing. In addition to renting out swimwear, the Muslimah Dinar swimming pool also sells some Muslimah swimsuits. Muslimah Dinar is provided for rent swim clothes of various sizes, with a rental fee of Rp. 10,000. This swimsuit-related rule does not yet have special sanctions for violators. Staff who work in the Muslimah swimming pool will reprimand visitors who violate this rule. This reprimand is done in the best possible way for mutual convenience.

Dinar swimming pool applies the principle where a Muslim in front of other Muslims has a limit of awrah that must be maintained when doing sports activities, even if it must keep his awrah. The Muslim woman is only permitted to expose her face and hands up to the wrists when she is in the presence of other men (referred to as "non-mahram") and older children, particularly boys who have already come to terms with the fact that men and women are physically distinct from one another (Al-Absi, 2018). It is only permissible to uncover the awrah in extreme circumstances, such as when it is necessary for medical care or when there is a threat to one's life (Al-Absi, 2018).

This boundary of awrah is the basis of the rules regarding swimming clothes in the swimming

pool Muslimah Dinar. The activities of walking, running, wrestling, swimming, archery, spear throwing, horseback riding, and camel racing are among the sporting activities in which the Prophet Muhammad himself also participated (Lone, 2017). If it does not break the norms of Shariah, which is the Islamic code of life, then participating in sports does not go against the spirit of Islam (Lone, 2017). In Islamic literature, swimming is the sport that receives the most attention, emphasis, and praise. According to Atha bin Abi Rabah (RA), the Prophet Muhammad used to hold swimming tournaments for the younger generation (Lone, 2017).

3.2. Factors Influencing Consumers Choosing Muslimah Swimming Pool

Some internal factors that consumers consider in choosing the Muslimah swimming pool can be presented in the following Table 2:

Table 2. Internal Actor Consumers Choose the Muslimah Swimming Pool

| Classification | Details |
|-----------------|---|
| Comfort | <ul style="list-style-type: none"> a. Feeling calm exercising without worrying about the awrah seen by men b. Comfort with the atmosphere inside the pool c. Comfort with a friendly and Islamic environment d. Comfort with the cleanliness of the swimming pool that is constantly maintained |
| Halal Lifestyle | <ul style="list-style-type: none"> a. Self-awareness with swimming rules in Islam b. Just follow the growing trend c. Practicing sunnah for swimming |
| Health | <ul style="list-style-type: none"> a. Self-awareness to maintain health by doing sports b. Habits that have been done regularly to maintain health |

This study explains the internal factors behind choosing a swimming pool: comfort, halal lifestyle, and health. First, comfort is one of the main reasons respondents choose swimming pools based on the Sharia principle. Most respondents chose to swim in the Muslimah swimming pool because they are comfortable and safe swimming with fellow Muslims. The statements of respondents who chose comfort as the most significant reason they swam in the Muslimah swimming pool:

'I feel more comfortable when swimming in a swimming pool that does not mix with men, but also calmer because it minimizes the presence of harassment.' (Expert 15)

'It is very comfortable and more confident to swim in a unique swimming pool where women like this, so I also feel more accessible to exercise without worrying about men looking.' (Expert 1)

'It is very comfortable swimming like this, no need to be afraid of colliding with the opposite sex because usually in a public swimming pool, a man is nimble yes while swimming, the atmosphere is also Islamic, so swimming feels calm.' (Expert 4)

Second, Islamic teachings that emphasize the importance of swimming are considered swimming as part of a halal lifestyle. Some respondents stated that one reason they choose a Muslim swimming pool is self-awareness of Islamic rules that instruct men and women not to be in a laver. Some respondents understand this decision to change their lifestyle to comply with Islamic rules. The statements of respondents who chose to swim in the Muslimah swimming pool because of the halal lifestyle:

'I like swimming first still swimming, yes, in a public swimming pool so, but because of the arena, I have veiled and understand yes if Muslimah also can swim in the pool with a man that is not her mahram.' (Expert 10)

'One thing that excites me to swim in the Muslimah swimming pool is because it understands the law and wants to run one of the Sunnah of the Messenger of Allah.' (Expert 11)

'Understand how I have the same rules, so why do I usually swim with friends and so now decided for hijrah including this swimming business.' (Expert 7)

Third, the respondents' self-awareness encouraged them to care of their health by exercising and swimming. Most others chose the self-awareness aspect about the necessity of health maintenance. They argue that swimming is not only an option to release fatigue but a necessity of life that must be routinely carried out. The statements of respondents who chose to swim in the Muslimah swimming pool as a reason for health factor:

'I am an entrepreneur who is not only required to be ready in intelligence but also to have extra stamina. That is why this swimming sport I need so that my body does not get sick easily.' (Expert 10)

'I swim for sport routinely, and it does need to stay primed. It feels like you have been swimming for a long time; something is missing if I do not swim.' (Expert 7)

'Since there is a Muslimah swimming pool, I want to learn to swim. Keep yourself fit because you are old.' (Expert 5)

In addition to exploring the internal factors that affect Sharia pool users, this study also found several external factors, as summarised in Table 3 below:

Table 3. External Factors that Affect Respondents Choosing Muslimah Swimming Pool

| Classification | Details |
|---|---|
| Facilities | a. Satisfactory cleanliness and pool size b. The presence of available toiletry facilities c. The bathroom, sink, and lockers provided are pretty good d. Ease of access includes mileage and the location of the swimming pool e. Spacious vehicle parking facilities f. The existence of a canteen, prayer room, swimwear rental, and wifi g. Modern and attractive interior design |
| Encouragement of Others | Therapeutic obligation for the cure of a disease |
| More petite than enjoyable experience in the public swimming pool | a. Sexual harassment b. Disturbed by other parties during swimming activities |

This study explains the external factors in the respondents' use of swimming pools using Sharia principles. The first external factor is the facilities provided by the swimming pool management. Some respondents choose to swim in the Muslimah swimming pool because of the complete facilities that make it easier for consumers/visitors to swim effectively and efficiently. The respondent's statement stating that the facilities factor is one of the reasons they chose to swim in the Muslimah swimming pool:

'Like because the complete facilities are different from other swimming pools. The swimming becomes so complicated to bring more stuff.' (Expert 8)

'Because of the close distance house, the pool is spacious and clean. The facilities are also quite complete. Because rarely there is a swimming pool that provides complimentary toiletries even to pockets for wet clothes like this.' (Expert 2).

'Here, the pool is immaculate and wider than other Muslimah swimming pools.' (Expert 6)

The second external factor is encouragement from others. Most respondents rarely swim in the Muslimah swimming pool because of encouragement from other parties, such as undergoing therapy. The statements of respondents who chose to swim in the Muslimah swimming pool because of the motivation factor from the other party:

'I used to have a lower-body paralysis, and the doctor suggested swimming therapy. Since then, I decided to swim in the Muslimah swimming pool routinely.' (Expert 15)

The third external factor is the most exciting finding: the discomfort factor of swimming pool users due to the mixture of men and women. A few respondents chose to swim in the Muslimah swimming pool because of the unpleasant experience in the public pool. Here are their statements:

'I was once swimming in a public swimming pool usually walking there is nothing strange. One day, when I entered the pool and continued fit swimming, some men liked to get closer to me and continue swimming deliberately, so I felt uncomfortable.' (Expert 2)

'I used to swim in a public swimming pool where there happened to be a man my age was in a group so watch all in a crowd, continued to have time in disturbing using weird sound until it felt ashamed of itself.' (Expert 6)

3.3. Operational Management Practice and Challenges of Sharia Swimming Pool

The national standard for swimming pool management in the Ministry of Health regulation no. 32 of 2017 only targets healthy water management standards for the community. It has not targeted the concept of management based on Islamic religious teachings. The feasibility of swimming pool water still dominates studies on swimming pools (Amagliani et al., 2013; Darmawan & Hartono, 2020; Herawati & Yuntarso, 2017; Mahendra & Supriyono, 2020; Neri et al., 2018; Sarasta & Mulyono, 2020).

The results of this article study explain the concept that has been applied by one of the exceptional Muslim swimming pool managers who regulate the type of swimsuit costumes worn by swimmers.

Studies of swimming pool management in the Mediterranean Region show findings that differences in the character of individuals of different nationalities, religions, and customs due to the arrival of tourists increase the importance of better swimming pool management regulations and can accommodate the impact of these many differences (Mavridou et al., 2014). Local regulations regarding pool management in the Mediterranean Region offer little guidance (Mavridou et al., 2014).

The study by Khotimah and Darsin (2019) discusses the concept of halal swimming pool management by proposing the application of mahram relationships for whoever wants to use the swimming pool. The concept will face many obstacles, and swimming pools with Sharia principles will only target family segments in one mahram. Alam et al. (2023) conducted a study on applying the swimming pool concept with Sharia principles, emphasizing the separation of swimming pool use between men and women. The study of this article provides additional novelties, such as swimwear-type regulations.

The opportunity for developing the Sharia swimming pool management business is still tremendous, considering that many Sharia hotels do not yet have swimming pool facilities, allowing collaboration between the two. Swimming pool facilities for Sharia hotels are a concern and require usage management based on Sharia principles (Alam, Mellinia, et al., 2023; Alam, Sukmana, et al., 2023). Providing Sharia-compliant amenities and services like separate swimming pools for men and women halal or local authority-compliant hotels requires careful planning and significant funding (Alam et al., 2024).

The challenge in managing a Sharia-compliant swimming pool involves adapting the separation architecture and establishing an environment that aligns with Islamic cultural values (Boğan & Sarıışık, 2019). Employee training is necessary to teach staff how to deliver top-notch service to these discerning visitors (Boğan & Sarıışık, 2019). In addition to infrastructure, regulations concerning the provision of Muslim swimsuits for women present a barrier that the administration must address. Swimwear guidelines for women aim to adhere to the Quran's recommendation for Muslim women to dress modestly (Battour & Ismail, 2016). The apparel provides full body coverage, excluding the face, hands, and feet, yet is lightweight enough for swimming (Battour & Ismail, 2016). It resembles a full-length wetsuit with an attached hood but is slightly more relaxed in fit and crafted from swimsuit material.

3.4. Internal and External Factors Affecting Customers of a Sharia Swimming Decision

Based on Tables 2 and 3, two factors determine consumers' decision to swim in the Muslimah swimming pool: internal and external. Internal factors include comfort, a halal lifestyle, and health. At the same time, external factors include facility factors, encouragement from other parties, and bad experiences in public swimming pools.

In this study, most respondents stated that comfort and safety are why they swim in the Muslimah swimming pool. This convenience-related decision-making perspective illustrates that consumers have comprehensive environmental assessment criteria. Comfort is also a situation where a person performs his activities and is considered pleasant. Prakoso (2017) stated that consumers have extraordinary perceptions of convenience, such as convenience in terms of time, cost, and effort, before deciding to purchase or use services.

Prakoso (2017) also stated that convenience from a consumer perspective has several variables, among others. This convenience can be in the form of consumers' convenience in purchasing / or using a service to affect customer satisfaction. Transaction convenience is a consumer perspective on the time and cost provided by the provider of the product/or service. One example is the ease with which consumers can contact service providers. The situation makes consumers feel more effective and efficient in using these services. Benefit convenience is a precept of consumers to the benefits obtained from their services. Consumer satisfaction increases if the service is served to the maximum to feel the benefits.

The development of technology in Indonesia makes consumers more open to information. One of the pieces of health information is raising self-awareness (health consciousness) to maintain health. Moreover, awareness of the importance of health is a concern that motivates people to maintain health and a healthy lifestyle (Kutresnaningdian & Albari, 2012). This self-awareness will affect the attitude and interest of consumers in using a service. Kutresnaningdian and Albari (2012) stated that self-awareness could shape consumer attitudes and indirectly influence consumer interest. Some respondents stated that their awareness of the importance of maintaining health led to their habit of swimming. Some people apply health awareness that forms a healthy lifestyle pattern.

Every Muslim should consider the rules of Islam in their daily activities. Muslims use Islamic teachings as the basis for social and communal resilience in calamities, which is another plus for halal tourism (Sofyan et al., 2022). Implications and restrictions on the future study: Tourist officials and academics may use the findings to better prepare for and respond to emergencies. The novelty/value of this study is that it extends the decision-making ideas used in the *maqasid* matrix to the realm of crisis and catastrophe management. This statement means that worship in Islam is not only about ritual worship; every aspect of daily activities can be worth worship if done following Islamic law (Divianjella, 2018). This rule certainly makes every Muslim more careful in carrying out his activities. They should consider the halal and haram aspects. This aspect applies to food or beverages and currently extends to the type of activity chosen. The definition of halal is everything allowed to be done and does not violate the Sharia of Islamic law (Divianjella, 2018). These halal teachings then changed some Muslims' habits to implement a halal lifestyle in their daily activities. Halal lifestyle is a process where people choose a product or service to comply with Islamic law (Divianjella, 2018).

Sarno (2022) stated that the facility provides convenience to others and supports an activity to be fulfilled to the maximum. The facilities provided must be able to meet the needs of consumers so that consumers feel satisfied. Motivation is encouragement from the other party to perform a behavior or action with a specific purpose (Maghrifani, 2018). This encouragement indirectly affects the behavior of consumers when choosing a product or service. They tend to feel more satisfied when they get particular motivations from others. Encouragement from other parties arises from various backgrounds, including the environment, family, culture, or even education. In this study, the motivation in question is the encouragement of other parties to do swimming activities to achieve specific goals such as healing therapy of a disease, the obligation of an agency, or to achieve achievements in the field of swimming itself.

The unpleasant experience in the public or conventional pool has to do with psychological trauma, which is an experience that causes a loss of security and self-esteem that causes psychological wounds. This unpleasant experience is robust due to the response to a bad event, either experienced by herself or experienced someone witnessed. As a result, a person experiences fear or distress at a particular action. One of the symptoms caused by a person due to such unpleasant feelings is avoidance. Someone with a less pleasant experience will avoid anything related to the experience because they do not want to be re-exposed to the traumatic experience. This avoidance response directly changes consumers' attitudes to be more selective in choosing an activity, including swimming. Those who have had less pleasant experiences in public swimming pools tend to avoid coming to the same place or do not even want to do the same activities. One *maqasid Sharia* talks about caring for offspring (Yahaya et al., 2020). Keeping offspring can be implemented by staying away from adultery. The eye's view of eyes can give rise to desire or encourage people against adultery.

In this study, it has been known that two factors influence consumer decisions when choosing the Muslimah swimming pool. These factors are internal and external. Internal factors include comfort, halal lifestyle, and health factors. In contrast, external factors consist of self-amenities, encouragement from other parties, and harmful experience factors in public pools. The data shows that the respondents chose to swim in the Muslimah swimming pool because of the comfort factor. Most of the others are due to halal lifestyle factors.

Some other respondents chose health factors as their reason for swimming in the Muslimah swimming pool. Few of them decided to swim in the Muslimah swimming pool because of the facilities provided. Two unique factors become the origin of a small percentage of respondents deciding to swim in the Muslimah swimming pool. These factors are the motivation factor of other parties and the bad experience in the public swimming pool. Comparing this study and previous research conducted by Hardianto and Ratnasari (2015), there is a similarity of comfort, safety, experience, and facilities factors. At the same time, the difference between this study and previous research conducted by Hardianto and Ratnasari (2015) is the absence of water quality factors and similar motives.

This study illustrates a practice that runs in managing Islamic swimming pools that applies rules to visitors regarding the type of swimsuit. Studies also contribute to exploring the internal and external factors that influence users' decisions. The study revealed factors other studies have never done, namely halal lifestyle and bad experiences while swimming in public swimming pools. The implication of this study is the emergence of justification for the needs of swimming pool users, especially Muslim women, related to swimming pools with Sharia principles. The results of this study also critique conventional swimming pool management. Although the study had exciting findings, it had limitations with one

Islamic swimming pool location. Future studies can explore with a broader scope of data and empirical studies targeting more respondents to test the phenomena revealed in this study.

4. Conclusion

This study reveals a Sharia swimming pool management practice and explores the internal and external factors that encourage consumers to use Sharia swimming pools. The results of this study show that the manager regulates the characteristics of members who are allowed to enter the pool and the dress code in the pool. This research study concluded that internal factors influencing visitors to Islamic swimming pools are comfort, halal lifestyle, and health. In addition, the study also found external factors that encourage them to use Islamic swimming pools, including facilities, encouragement from other parties, and poor experiences in public swimming pools. The discussion of this study emphasized the importance of socializing Islamic teachings in swimming, including the separation of men and women and the obligation to cover the *awrah*. The discussion of this study also highlighted the internal factors of the halal lifestyle that have become part of the reason for choosing a Sharia swimming pool. This study recommends that Sharia swimming managers be more active in socializing religious rules and teachings in swimming and excellence when choosing Sharia swimming pools. This study also advises academics to examine the phenomenon of the needs of the Muslim community for the management of Sharia swimming pools more broadly to support the halal tourism industry.

CRedit Authorship Contribution Statement

Azhar Alam: Conceptualization, Writing – Original Draft, Formal Analysis, Funding Acquisition, Writing – Review & Editing. **Raditya Sukmana:** Supervision, Resources, Methodology. **Nikmatus Sholikah:** Writing – Original Draft, Formal Analysis, Data Curation. **Mahafizur Rahman Jim:** Writing – Review & Editing, Supervision, Validation.

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