



Tourists' Perceptions of Halal Destinations in Indonesia

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Abstract

Halal tourism is a recent breakthrough and offers a more unrestricted travel experience than other religious-based travels and is promising in the future. However, the experience of travel based on Islamic law is still neglected in academic discussion. This study intends to identify tourists' perceptions of the presence of halal tourism through model development. This study used deductive reasoning in developing and examining a model using structural equation modeling. The model simultaneously involved several constructs: halal service quality, halal tourist satisfaction, halal destination image, and halal destination loyalty. Questionnaires were distributed online to gain insight from domestic tourists who are individuals who make repeated visits to a halal tourist destination, and obtained 424 valid questionnaires. The findings of the hypotheses in the model have a high significance in explaining the relationships between constructs. Halal tourism service providers need to dwell on and improve the quality of halal destination service quality to develop tourist satisfaction, image, and return visits. This research model leads to measuring the perception of halal tourist destinations that are challenging to find.

Persepsi Wisatawan Tentang Destinasi Halal di Indonesia

Abstrak

Wisata halal merupakan terobosan baru yang menawarkan pengalaman perjalanan yang lebih bebas daripada perjalanan berbasis agama lainnya dan menjanjikan di masa depan. Namun demikian, pengalaman perjalanan berdasarkan hukum Islam masih diabaikan dalam diskusi akademis. Studi ini bermaksud untuk mengidentifikasi persepsi turis terhadap kehadiran wisata halal melalui pengembangan model. Penelitian ini menggunakan penalaran deduktif dalam mengembangkan dan menguji suatu model dengan menggunakan pemodelan persamaan struktural. Model tersebut secara simultan melibatkan beberapa konstruk, yaitu kualitas jasa destinasi halal, kepuasan wisata halal, kesan destinasi halal, dan loyalitas destinasi halal. Kuesioner disebarluaskan secara online untuk mendapatkan wawasan dari turis domestik yang melakukan kunjungan berulang ke destinasi wisata halal dan diperoleh 424 kuesioner yang sah. Temuan menunjukkan hipotesis yang diajukan dalam model memiliki signifikansi yang tinggi untuk menjelaskan interaksi antar konstruk. Penyedia jasa wisata halal perlu menggali dan meningkatkan kualitas pelayanan halal sebagai pondasi terciptanya peningkatan kepuasan turis, citra turis dan kunjungan kembali turis. Model penelitian ini dapat menjadi acuan untuk mengukur persepsi destinasi wisata halal yang sulit ditemukan.

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INTRODUCTION

Halal tourism has increased rapidly in recent years, both globally and domestically. Mohsin et al. (2016) and Samori et al. (2016) identified several countries that have implemented halal tourism because of its considerable potential since the emergence of tourists' preferences for halal tourism, even though they are not from Islamic countries or countries with large Muslim populations. Muslims who adhere to Islamic law as a way of life have particular views on meeting their needs (Battour & Ismail, 2016). For Muslims, whatever they want and do must follow their religious views. Halal is a guideline for Muslims in their daily behavior and a reference in carrying out Islamic law, including when doing travel activities.

Through different studies, Haq (2013) and Yan et al. (2017) identified halal tourism to respond to behavioral changes in specific segments, specifically the increasing demand for halal tourism from Middle East tourists. Middle Eastern tourists, primarily Muslims, have many limitations when visiting specific destinations since many destinations neglect their needs (Sherwani et al., 2018). Therefore, they need tourism that supports their beliefs. Halal tourism is promising since it can benefit both Muslim and non-Muslim tourists (Battour et al., 2018; Mohd Nawawi et al., 2020). This sense is reciprocal with the growing halal concept because the consumers can feel more benefits than the regular concept. The halal concept application is no longer limited to the context of food and beverages but can also expand widely through the boundaries of daily human contexts (Mukherjee, 2014; Khan et al., 2018) categorises & analyses the definitions of HSCM available in the literature. Seven, well-known definitions of the HSCM from the existing literature were investigated for their preparedness and reviewed against the identified characteristics of Halal and the Supply Chain Management. The analysis exhibits that identified definitions narrowly addresses the characteristics of both Halal and Supply Chain Management. Thus, we have

proposed a comprehensive definition of HSCM comprising of all the characteristics of Halal and the Supply Chain Management. The present work suggests that all the activities of Halal Supply Chain needs to be managed to extend Halal & Topyyib till the consumption point with improved performance. This definition is very much required by the researchers of this area in theory building, defining, standardising (or making process oriented).

Yan et al. (2017) asserted that the tourism industry had entered an era of being a more competitive industry. Several countries have implemented halal tourism because it has enormous demand. Interestingly, this opportunity is also used by non-Muslim countries to bring in a growing number of Muslim tourists as an alternative income for their countries (Battour et al., 2018). Halal tourism is a breakthrough concept since it is less restricted than other concepts of religious tourism. Halal tourism is part of spiritual tourism, but with a different concept from other types of spiritual tourism, such as a pilgrimage. Battour & Ismail (2016) emphasized the concept of halal, including its implementation in tourism, which is principally a rule for Muslims and other religious people who pursue the benefits of traveling.

Many discussions are more focused on differentiating between halal tourism and Islamic tourism (El-Gohary, 2016; Boğan & Saruşıık, 2019; Vargas-Sánchez & Moral-Moral, 2020) regardless of the importance of religious studies, religious tourism is still very much under-represented in the literature. In fact, it is distressing to find that little is known about religious tourism in many developed and developing economies. Meanwhile, Islamic tourism or Halal tourism. Indonesia has carried out halal tourism because the Indonesian government believe that tourism based on Islamic law can provide convenience for all tourists. Halal tourism is also considered more reasonable since Indonesia is not a destination for worship, even though Indonesia has the largest Muslim population. Furthermore, discussions on several concepts considered to raise doubts are still being carried out, so other

studies are neglected. Some literature indicates the need to deepen tourists' perspectives on their experiences at halal destinations (Vargas-Sánchez & Moral-Moral, 2019) to make these destinations become repeated destinations (Quintal et al., 2010). Therefore, this study attempts to fill the gap by developing a model that empirically examines the tourists' experiences at a halal destination.

This study attempts to determine the tourists' perceptions of halal destinations in Indonesia, the center of halal industry development. Therefore, two research questions in this study include: (i) What are tourists' perceptions about implementing halal destinations in Indonesia? and (ii) What is the performance of halal destinations from tourists' perspectives? This study develops a model to acknowledge the research questions, which involves the interaction between the constructs of halal service quality, halal tourist satisfaction, halal destination image and loyalty. Then the model is tested empirically on ten destinations designated as halal destinations in Indonesia. Halal destinations originally intended for Muslim tourists have also transformed to attract non-Muslim tourists (Battour et al., 2018). Therefore, assessing halal destinations from cross-faith differences is an exciting aspect of this study. This study presents a particular model for the development of halal destinations as part of the halal industry in Indonesia and its contributions to the body of knowledge.

The concept of halal is attached to food and beverages since the initial requirement for halal uses this area as the medium. People who understand halal in consuming food have expanded its attributes by considering several other aspects such as safety, comfort, the environment, and even ethics (Wilkins et al., 2019). Based on this idea, the halal concept is very relevant to the needs of today's society with a broader scope and a long-term orientation. The rules in Islam have many benefits, so the concept of halal and *thayyib* becomes a guarantee for daily consumption in society. The importance of the halal concept causes the concept to no longer to be seen from a religious point of view, as it has

penetrated the symbolic and emotional sphere.

"O mankind, eat from whatever is on Earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (QS 2:168)

The concept of halal can develop and be adapted by other religions besides Islam because of its perceived benefits. In choosing food, the adherents of these religions realize that the halal concept can provide more comprehensive benefits. The expansion of the halal concept encourages animal slaughter and provides positive benefits to the environment and food safety rather than the conventional way animal slaughtering without implementing Islamic way. Obtaining and processing consumer goods with halal labels also comforts the adherents of other religions besides Islam. Slaughtering animals in a Muslim way can reduce animal suffering, and the safety process of slaughtered products is also considered better than the conventional way (Lee et al., 2016).

The development of the halal tourism concept is fundamentally inseparable from the halal concept. This notion creates a misperception that halal tourism is synonymous with religious tourism. Halal tourism studies have developed since the discussion initiated by Battour et al. (2011) initiated the discussion. The discussion continued until there was a disagreement between Islamic and halal tourism. This disagreement has made many writers try to straighten it out since both concepts are attached to one particular religion Islam (Battour & Ismail, 2016; El-Gohary, 2016; Vargas-Sánchez & Moral-Moral, 2020) regardless of the importance of religious studies, religious tourism is still very much under-represented in the literature. In fact, it is distressing to find that little is known about religious tourism in many developed and developing economies. Meanwhile, Islamic tourism or Halal tourism. These concepts have been successfully straightened out by focusing on the goal of distinguishing between the two. Religious tourism, also known as Islamic tourism, argues that the main goal is a tour that brings one closer to God.

Islamic tourism can be defined as a motivating journey of experiencing religious forms or products, such as art, culture, tradition, and architecture. Meanwhile, halal tourism supports Muslim tourists to feel safe and comfortable consuming a tourist service. Halal tourism applications can be carried out from two perspectives—sharia and monotheism (Battour & Ismail, 2016). Tawhid is in terms of belief, and sharia is in terms of ethics. This argument indicates that halal tourism can be implemented by non-Muslim service providers, such as Japan (Samori et al., 2016). Since this digression has been resolved, there is a need for a study that examines the experience of a halal destination (Boğan & Sarıışık, 2019; Vargas-Sánchez & Moral-Moral, 2019) and the competitiveness of halal tourism (Battour & Ismail, 2016).

The service provider's efforts to meet consumer needs are general understanding of service quality. In the context of tourism, the choice of a destination is primarily determined by the relative position of the destination to other destinations (Crouch & Ritchie, 1999; Mazanec et al., 2007). Tourists will search for a destination through their experience and knowledge through comparisons with other destinations. Therefore, tourist service quality when traveling is essential to creating a pleasant experience. The experience will stimulate tourists to retract their interest in tourist visits, become one of the preferences for the next tourist destination, or share their experiences with the social environment. This idea illustrates the increasing importance of service quality in improving the travel experience of a destination. Dimoska dan Trimcev (2012) emphasizes that increasing tourism services is the attraction offered by the destination or tourism service provider.

Selecting a destination is an essential point for tourists (Quintal et al., 2010). The choice is initially initiated by the wishes of tourists but will be influenced by how well a destination can meet their expectations, such as attractions, access, amenities (Lee & Huang, 2014; Seyidov & Adomaitienė, 2016), accommodation, and activities (Lee & King, 2019). The element of

attraction in a halal destination refers to an attraction that is offered and can impress tourists who experience it. Quality in performance can be studied from an affective and cognitive perspective. From an affective perspective, performances at halal tourist destinations align with values based on Islamic law or following religious teachings. From a cognitive perspective, halal tourist destinations have high service quality. Next, accessibility to tourist attractions or a destination also influences perceptions of service quality. In halal destinations, accessibility develops in the availability of infrastructures, such as facilitating access to support worship, such as information on halal food or the availability of places of worship. The third dimension, amenities, is the comfort tourists feel when visiting a halal destination, such as the availability of facilities that support the worship of halal tourists. Then fourth, service satisfaction can be measured by the availability of a place to stay that suits their needs—finally, the availability of activities that align with their worship.

The development of halal tourism attractions is fundamentally a combination of two concepts that have complementary capabilities. Halal tourism destinations can be interpreted as attracting a tourism area wrapped in Islamic law (Battour & Ismail, 2016). Mohsin et al. (2016) explained that all elements related to tourism experiences must meet the required halal criteria. The main objective is to provide a safe and comfortable travel experience because it has gone through a rigorous filtering process. Halal tourism service providers should provide not only attractive performances and accommodations but also food that is safe for consumption. Through this initiative, tourists can enjoy their tourism activities without any worries that interfere with their activities.

A halal tourism experience is an impression captured by individuals when they experience travel based on Islamic law, and this impression can be assessed (Eid & El-Gohary, 2015). In its development, the travel experience can be viewed from several aspects, including destination image (Echtner & Ritchie, 1991; Lai & Li,

2016), tourist satisfaction (Pizam et al., 1978; Alegre & Garau, 2010), and destination loyalty (Oppermann, 2000; Meleddu et al., 2015). Some of these concepts become vital since the role of tourists is the center of an activity that determines the decision to choose tourism destinations, including plans to re-select the desired destinations. Therefore, the ability of service providers to meet the needs of tourists will be a measure of the success of a destination. Tourist satisfaction is applicable because of its ability to assess the service quality of tourist destinations, including halal destinations.

Tourist satisfaction is developed from the notion of consumer satisfaction with what they consume. This idea is developed in the tourism sector to identify tourist satisfaction. Experts assess tourist satisfaction widely to test the quality service of a tourism destination because its measurement accuracy involves two main components, namely instrumental and expressive (Pizam et al., 1978). Expressive values are considered more critical and complex than instrumental values. However, measuring tourist satisfaction is similar to measuring product satisfaction. The differentiating factor is assessing objects that are not visible or intangible.

Alegre & Garau (2010) stated that an expressive measurement is more psychological, while an instrumental value is the performance of a product or service obtained from the intended destination. To improve the success rate of consumer psychology, del Bosque & San Martín (2008) suggested that it is better to emphasize the tourist satisfaction process to produce a better picture of consumer psychology. Based on these ideas, the halal concept is relevant to tourist satisfaction. Halal tourism satisfaction means a measure of tourist satisfaction with a destination that uses Islamic law for what is permissible or "halal". Tourists' satisfaction with their visits to a destination, including a halal destination, will be the initial instrument to determine their following visit decision.

A destination image is an individual assessment activity before and after traveling (Echtner & Ritchie, 1991). A halal destination

image can be interpreted as someone's assessment when visiting a halal tourism destination. When someone wants to travel, they tend to find out in advance where they want to go. In particular, those who have had the experience of visiting the same destination will try to recall their memory. If not, they will look for accurate information from various sources until they finally decide on the desired destination. Individual involvement in obtaining information from one's experience or other sources is the most critical moment of the destination image process. Lai & Li (2016) discovered that individual participation is the main instrument for tourists to assess and modify a destination image.

A destination image has several functions in the context of tourism, namely as an evaluator and for positioning. Destination image measurement rules include the characteristics and visual components of the intended tourism destination. Each tourist destination has functional and psychological virtues based on its characteristics. A function is usually explained from an economic perspective, while psychology describes the destination's characteristics more emotionally. Next, the description-based assessment of the destination is based more on the attributes or holistic aspects. Another measurement of the destination image can accommodate two components, affective and cognitive (del Bosque & San Martín, 2008). The cognitive aspect is a logical-based destination assessment, while the affective is an emotional-based destination assessment. In halal tourism destinations, the concept reaches these two impressions simultaneously. A cognitive evaluation is a logical impression that arises from what is recognized from the travel experience, while an affective evaluation includes appreciation, interest, and attitude towards the travel experience. Al-Ansi & Han (2019) explained that the positive impressions or results of evaluating a destination would encourage tourists to perform repeat visits.

Destination loyalty is a manifestation of tourist satisfaction with tourist destinations that have been visited, including halal tourism destinations. These manifestations are catego-

rized in a longitudinal form because the behavior is repeated at different times (Oppermann, 2000). Tourism destination loyalty is a complex decision-making process considering many tourism destinations. When tourists revisit a tourism destination, this behavior illustrates that the tourism destination is the most likely choice to visit. Tourists will consider various limitations before choosing a tourism destination (Enright & Newton, 2005). The same idea applies to halal destination loyalty, which involves considering various options because tourists have a valuable experience visiting a halal destination.

Purchase behavior is a notion highlighted in the loyalty to tourist destinations. Purchasing is a form of initial measurement of consumer loyalty (Meleddu et al., 2015). The possibility of repeat purchases is substantial when someone has purchased the products and services needed. Purchasing products and services for the first time will drive individuals to repurchase them even though there is relatively the same number of products and services available. When individuals feel comfortable with the products and services they buy, the possibility of repeat purchases is greater (Alegre & Garau, 2010). In addition, human nature to avoid incompatibility also increases the chances of purchasing the same products and services. The same idea can also be used in halal tourism destinations. The positive experiences in halal tourism can trigger these tourists to make repeat visits (Al-Ansi & Han, 2019).

Hypothesis Development

The developed model in this study utilizes four mutually influencing constructs: halal service quality, halal tourist satisfaction, halal destination image, and halal destination loyalty, as shown in Figure 1. Service quality is a provider initiative to meet consumer demand (Echtner & Ritchie, 1991; Lai & Li, 2016). This concept is essential since it contains information about consumers' feelings when using the product. In short, service quality can

measure the performance of a product delivered to consumers. Service quality science can develop and be applied in the context of tourism. Tourists will assess the service quality dimension and respond to it in a specific behavior, such as an image referring to the product/service. The dimensions of service quality in tourism use the 5A concept (attraction, accessibility, amenity (Lee & Huang, 2014; Seyidov & Adomaitienė, 2016), accommodation, and activities (Lee & King, 2019) relevantly create an image of a destination. Therefore, if these dimensions can be met by the criterion of the tourists and their expectations, it will intensify the halal destination image (Rahman et al., 2016). Thus, the proposed hypothesis is:

H1: The high level of halal service quality received by tourists when visiting a halal destination increases the halal destination image significantly.

An assessment significantly determines tourist satisfaction after traveling (del Bosque & San Martín, 2008; Alegre & Garau, 2010). Tourists will feel satisfied if the tourism destination can affectively and cognitively meet their needs. On the other hand, if the tourism destination cannot meet the needs of tourists, then tourist satisfaction will decrease. In line with the concept of destination image, which is an evaluation process of the destination, tourist satisfaction explains how halal service quality can meet the needs of these tourists (Lee & King, 2019). When a destination service quality can meet the needs of tourists, tourist satisfaction will increase. The implication is that this can affect tourist satisfaction (Koc, 2019), including tourism based on Islamic law. For example: (i) in the attraction dimension, attractive attractions will increase tourist satisfaction in their visits to halal destinations, (ii) accessibility will increase tourist satisfaction, (iii) the availability of facilities that support worship will affect tourist satisfaction, (iv) the quality of accommodation encourages tourist satisfaction and (v) activities that are attractive and following tourist values increase tourist

satisfaction. From these notions, the relevant hypothesis is:

H2: The high level of halal service quality significantly increases tourist satisfaction.

The destination choice depends on the tourism destination image. The halal destination image is an evaluation process from information obtained about tourism destinations before and after being visited (del Bosque & San Martín, 2008; Rahman et al., 2016). The destination image has a dual role as an evaluator and guides in simple terms. However, a destination image position will be formed since tourists feel their needs are met when traveling to a halal destination. If tourists are satisfied with halal tourism, a good image of the destination will be formed (Al-Ansi & Han, 2019; M. et al., 2020). Based on the 5A elements, the relationship between tourist satisfaction and the image is as follows: (i) tourist satisfaction because attractive attractions improve the image of halal destinations, (ii) tourist accessibility satisfaction positively affects the image of halal destinations, (iii) satisfaction of the facilities offered to improve the image of the destination, (iv) quality accommodation encourages a positive image, and (v) engaging activities affect the image of the destination. Therefore, from this notion, a hypothesis between tourist satisfaction and destination image can be built as follows:

H3: The high level of satisfaction of tourists because their needs can be met or exceeded encourages someone to leave a positive image of a halal tourist destination

Halal destination loyalty is the ultimate goal of a person's travel experience because the individual feels like they are getting a valuable experience. Destination loyalty can only occur if tourists feel a valuable experience from a tourism destination that has been visited and has given an excellent impression to the tourists (Oppermann, 2000). The behavior of tourists who tend to compare one tourism destination with another can measure the success of a tourism destination (Meleddu et al., 2015). When a destination comes to the minds of tourists for

consideration, it is the beginning of its success. The desire to return to visit the same destination is because tourists feel all the valuable travel experiences can be an assessment criterion for a tourism destination (Wu, 2016). The positive image of a halal destination will affect: (i) the tourists acquire more benefits, and (ii) tourists position the destination as their next destination. Thus, the developed hypothesis is:

H4: The better image of a halal destination influences tourists in form loyalty to the halal destination.

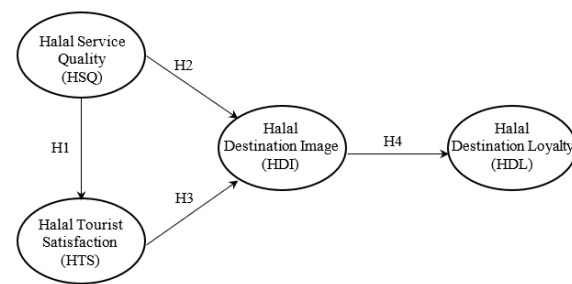


Figure 1. Research Model and Hypothesis

METHOD

The data collection technique was performed by conducting a survey using a questionnaire. The population of domestic tourists is vast, reaching 518.6 million for travel (BPS, 2020). This research data collection used purposive sampling of domestic tourists who have visited a halal tourism destination. Purposive sampling strongly supports research to be carried out where information is obtained from certain target groups (Sekaran & Bougie, 2019). Sampling is limited to certain people who can provide the desired information because it fits the established criteria. Appropriate purposive sampling is judgment sampling, which involves choosing the subject that is most favorably placed or in the best position to provide the required information. This study opens opportunities for respondents with a strong relationship with the halal concept and different beliefs, as long as they have visited and understood halal tourism destinations. Questionnaires were distributed to targeted respondents who were tourists who had repeated visits to halal tourist

destinations. A total of 525 questionnaires were collected; the 101 questionnaires were considered invalid since they did not meet the research requirements.

The survey in this study used an instrument measured with a Likert scale (Table I). The Likert scale shows how strong the level of agreeing or disagreeing with a statement is. The scale ranges from 1 "strongly disagree" to 7 "strongly agree". The range of numbers from 1 to 7 aims to obtain more optimal data reliability and is better than other Likert scales (Joshi et al., 2015). Wakita et al. (2012) but used different numbers of options to assess these items (specifically, 4-, 5-, and 7-point scales revealed that some variations in the Likert scale, such as the 7-point Likert scale, can be caused by people's preferences because they are accustomed to using that particular scale.

To measure halal service quality, this study used several references from concepts developed in previous studies and then modified them based on the research location contextualization (Mazanec et al., 2007; Blanco-Cerradillo et al., 2018) or Dwyer & Kim (2003). The measurement of destination halal quality service utilized five indicators: attraction, accessibility, amenities, accommodation, and activity. The quality service of halal destinations must meet these five elements. Some researchers use similar instruments even though they use different terms. In developing the instruments, the study utilized the attribute of attitude or "normative belief" to measure the five indicators of halal service quality. Justification for individual attitudes was obtained from their experiences and education. If something felt or experienced was considered good, the individual gave a positive value and vice versa.

Destination images must represent affective and cognitive perspectives (Echtner & Ritchie, 1991; Souiden et al., 2017). An affective perspective is the tourist's perception created in an emotional form, whilst the cognitive perspective is the tourist's response to the destination that has been chosen based on the suitability of logical thinking. The destination

image constructs from a cognitive perspective will be represented by the infrastructure of the destination and the attractions displayed. According to logical thinking, if the tourists consider a destination good, then the responses of the tourists to this statement have a higher value and vice versa. Next, the destination image constructed from an affective perspective will be represented by passion and pleasure. If the tourists consider that the chosen destination can fulfill their affective and cognitive perspectives, their responses will rate these components higher, and vice versa.

The service dimension can measure tourists' satisfaction when visiting halal tourism destinations. The construct measurement uses a different model between tourists' perceptions and expectations. It also places attraction as the main instrument; followed by the feasibility of facilities, services, and accommodations; and the ease of access for tourists to reach the attractions displayed (del Bosque & San Martín, 2008; Alegre & Garau, 2010). In short, the destination image can be captured through tourists' experiences obtained and evaluated based on what tourists feel. The measurement instrument can use a Likert scale of 1, namely "strongly dissatisfied" to "strongly satisfied", as taken from visits to a tourist destination.

The instrument measuring halal destination loyalty uses a behavioral and attitudinal model approach (Oppermann, 2000; Alegre & Garau, 2010; Meleddu et al., 2015). The behavioral perspective uses a tourist behavior-based approach in choosing a destination again as the next tourism destination. The behavioral component is represented by 'probability to purchase' and 'repeat visitation' as research instruments that explain halal destination loyalty. The attitudinal perspective emphasizes the attitude of tourists as a response to the evaluation of previous visits to tourism destinations. A positive tourist attitude will increase the possibility for tourists to return to make repeat visits to the same place. The attitudinal component represents 'destination choice' and 'meaningful benefit'.

Table 1. Research Instrument

Constructs	Statements	Code
HSQ (5 Dimensions)	Halal tourist destinations are attractive to visit.	HSQ_1
	I like the attractions displayed in halal tourist destinations.	HSQ_2
	The halal tourist destinations that I visited have adequate infrastructure.	HSQ_3
	I can easily access halal tourist destinations.	HSQ_4
	The facilities at the halal tourist destinations that I visited were adequate.	HSQ_5
	I feel comfortable with the infrastructure available at halal tourist destinations.	HSQ_6
	The accommodation I stayed at was adequate.	HSQ_7
	I feel comfortable with the accommodations offered at halal tourist destinations.	HSQ_8
	There are many activities that I can do at halal tourist destinations.	HSQ_9
	The activities at halal tourist destinations vary.	HSQ_10
HDI (2 Dimensions)	My impression is that the halal tourist destinations I visited have adequate infrastructure.	HDI_1
	I have a favorable view of the infrastructure available at halal tourist destinations.	HDI_2
	My impression is that the halal tourist destinations I visited have interesting attractions.	HDI_3
	I have a decent view of the attractions shown by the halal tourist destinations.	HDI_4
	My impression is that the halal tourist destinations that I visited are delightful.	HDI_5
	I feel joyful when visiting a halal tourist destination.	HDI_6
	I think the halal tourist destinations I visited gave me a different spirit.	HDI_7
	I feel a different spirit when visiting a halal tourist destination.	HDI_8
HTS (5 Dimensions)	I am satisfied with the facilities available at halal tourist destinations.	HTS_1
	I am satisfied with the complete availability of halal tourist destinations.	HTS_2
	I am satisfied with the visualization of attractions displayed at halal tourist destinations.	HTS_3
	I am satisfied with the cultural performances at halal tourist destinations.	HTS_4
	I am satisfied with the physical infrastructure provided at halal tourist destinations.	HTS_5
	I am satisfied with the easy access to shows at halal tourist destinations.	HTS_6
	I am satisfied with the services provided at halal tourist destinations.	HTS_7
	I am satisfied with the accommodations at halal tourist destinations.	HTS_8
HDL (2 Dimensions)	I feel great benefits when visiting a halal tourist destination.	HDL_1
	I acquire pleasant experiences when visiting a halal tourist destination.	HDL_2
	I will most likely repurchase the halal tourist destination visit package.	HDL_3
	I will buy a halal tourist destination visit package if I have the opportunity.	HDL_4
	I will return to visit the halal tourist destinations.	HDL_5
	I will be pleased if I can travel back to the halal tourist destinations.	HDL_6
	I place the halal tourist destinations I have visited as my priority tourism destination.	HDL_7
	The halal tourist destinations I have visited will be my next travel preference.	HDL_8

RESULT AND DISCUSSION

Profile of the Respondents

Questionnaires were distributed online to respondents with experience traveling to halal destinations, and 525 were successfully obtained. However, only 424 questionnaires were declared valid after a more detailed check and could be processed for statistical testing. The profile of the respondents is presented in Table 2. The age group who responded to this survey was demographically dominated by young tourists, with 66.7%. Then it was followed by the elderly at 21.5%, and the rest were adults with 11.8%. For another attribute, monthly expenditure was dominated by people who earned between 3-5 million, with as much as 65.3%. Based on belief, 62.7% of the respondents in this study were non-Muslims.

This finding is refreshing considering that the halal concept is intended to support tourism for Muslim tourists. The dominance of respondents who believe other than Islam shows that these tourists know the concept of halal tourism destinations.

Validity and Reliability

The validity and reliability testing process needs to be performed since this study adopts a concept that the public has not fully understood. This study uses a factor analysis to test the indicators on the developed instrument. As a result, some indicators cannot play a good role in representing a particular construct, as shown in Table 3. This study adjusted several indicators with a minimum standard loading requirement value of >0.5. In the HSQ construct, this study selected five

Table 2. Profile of the Respondents

Attributes (N=424)	Frequency	Percentage	Accumulated Percentage
Gender			
Male	204	48.1%	
Female	220	51.9%	100.0%
Age (years old)			
20 – 29	283	66.7%	
30 – 39	50	11.8%	78.5%
Above 40	91	21.5%	100.0%
Monthly Expenditure (in Rp)			
3-5 million	277	65.3%	
5-10 million	88	20.8%	86.1%
>10 million	59	13.9%	100.0%
Religion			
Christianity	209	49.3%	
Islam	158	37.3%	86.6%
Others	57	13.4%	100.0%
Domicile			
Jakarta	177	41.7%	
West Java	72	17.0%	58.7%
Banten	61	14.4%	73.1%
Central Java	35	8.3%	81.4%
Others	79	18.6%	100.0%

out of ten indicators. Next, the HDI construct forced two of the eight indicators to be eliminated. This number is also followed by bycatch and HDL, respectively. The indicators for each construct changed from these adjustments, and all indicator values were >0.7 . These results follow the minimum requirements specified in the measurement of factor analysis.

The constructs' validity and reliability can be determined using AVE (Average Variance Extracted). The minimum requirement to find out the model validity is that the estimated number of AVE and CR (Composite Reliability) must exceed a specific number, i.e., an $AVE > 0.5$ and $CR > 0.7$ (Hair et al., 2018). All constructs involved in this study were declared valid. The AVE value in the HSQ construct is

0.605, HDI is 0.653, HTS is 0.725, and HDL is 0.709. The value is obtained from the sum of the squares divided by the sum of the squares added to the error value. All constructs have an AVE value more significant than the requirements. Furthermore, the construct's reliability also meets the minimum value required to assess that the construct is reliable. The HSQ constructs CR value is 0.902, HDI is 0.918, HTS is 0.941, and HDL is 0.936. This study added all the standard loading values on the indicator and confirmed them to obtain the value. Then the value was divided by the sum of these values with the previous error. The research instrument is declared valid and reliable from the two calculations to be processed in hypothesis testing.

Table 3. Model Validity and Reliability

Construct	Indicator	R^2			AVE*	CR*
HSQ	HSQ_4	.75	.563	.438	.605	.902
	HSQ_5	.75	.563	.438		
	HSQ_6	.82	.672	.328		
	HSQ_7	.73	.533	.467		
	HSQ_8	.84	.706	.294		
HDI	HDI_2	.79	.624	.376	.653	.918
	HDI_3	.84	.706	.294		
	HDI_4	.83	.689	.311		
	HDI_5	.84	.706	.294		
	HDI_6	.83	.689	.311		
HTS	HTS_1	.86	.740	.260	.725	.941
	HTS_2	.85	.723	.278		
	HTS_5	.86	.740	.260		
	HTS_6	.85	.723	.278		
	HTS_7	.83	.689	.311		
HDL	HTS_8	.86	.740	.260	.709	.936
	HDL_1	.81	.656	.344		
	HDL_3	.83	.689	.311		
	HDL_4	.88	.774	.226		
	HDL_5	.85	.723	.278		
	HDL_6	.88	.774	.226		
	HDL_8	.80	.640	.360		

*AVE > 0.5 and CR > 0.7

Goodness-of-Fit Model

Barrett (2007) reviewers, and readers of research articles, structural equation model (SEM) emphasized that model testing is needed to determine the suitability of the theoretical model with the reality that occurs. Suppose the data distribution can follow a specific theoretical distribution. In that case, the model is declared acceptable. The problem of model testing is one of the biggest challenges for researchers to determine the suitability of the model they have developed. To make matters worse, testing the new model can be known when the number of research samples meets the minimum requirements. The challenge becomes higher when statistical-based research must meet a certain level of requirements. This study attempted to minimize the model to produce an objective analysis.

The model testing results show good model fit indicators, as shown in Table 4. This study ignores the Chi-square in model testing since the indicator is less effective in testing ordinal data, as was the case in this study. CMIN/df requires a value of 2-5, so the model can be considered suitable. The model test result shows a value of

3.615, and the criteria for the model are declared suitable. This study also uses several other indicators to test the developed model, including RMSEA, RMR, GFI, NFI, CFI, and TLI. The RMSEA indicator indicates that this model has a high degree of fit at 0.079. This indicator also replaces the Chi-Square, which is weak in the assessment, with a larger sample size. Other indicators, such as NFI with a value of 0.916, CFI with 0.937, and TLI with 0.928, fulfill the requirements to become an acceptable model. One indicator, GFI, has a value below the minimum limit of 0.839. However, no reference states that this number is unacceptable because this indicator is 0 to 1 and is closer to 1, i.e., the model is a better fit (Hooper et al., 2008). Based on this justification, this study determines that the GFI indicator is acceptable with the level of Marginal Fit.

Hypothesis Testing

The hypothesis test shows a consistent relationship among the constructs in the model, as shown in Table 5 and Figure 2. The first hypothesis (H1) shows a positive and significant relationship between HSQ and bycatch. In short, H1 is accepted, so the interpretation of this hypothesis is that if HSQ is changed, the bycatch will follow the change. The situation is characterized by a p-value below 0.01 and a CR value of more than 2.58. The same condition occurs in H2, H3, and H4, which all have a similar relationship. In other words, H2, H3, and H4 are accepted. H2 indicates a strong relationship between HSQ and HDI. If HSQ changes, then HDI will follow the change. Next, H3 specifies a change in bycatch will be followed by HDI. The last hypothesis, H4, shows that if there is a change in HDI, then HDL will respond well.

Table 4. Goodness-of-Fit Testing

Indicator	Result	Requirement	Decision
CMMIN/df	3.615	≤2-5	Good Fit
RMSEA	.079	≤.08	Good Fit
RMR	.072	≤1.00	Good Fit
GFI	.839	≥.90	Marginal Fit
NFI	.916	≥.90	Good Fit
CFI	.937	≥.90	Good Fit
TLI	.928	≥.90	Good Fit

Table 5. Hypothesis Testing

Hypothesis	Relationship	Estimate	S.E.	C.R.	P	Decision
H1	HSQ ---> HTS	.978	.050	19.733	***	Accepted
H2	HSQ ---> HDI	.458	.102	4.478	***	Accepted
H3	HTS ---> HDI	.445	.095	4.672	***	Accepted
H4	HDI ---> HDL	.220	.059	15.732	***	Accepted

***= 0.01 (2.58), **=0.05 (1.96), *=0.1 (1.645)

The findings show that the relationship between constructs has different coefficients. The highest coefficient is expressed in the relationship between HSQ and HTS, with a value of 0.978. This relationship value means that if there is an increase of one point in the HSQ constructs, there will be a positive change of 0.978 in HTS. Next, it is followed by HDI and HDL, HSQ and HDI, and HTS and HDI with 0.922, 0.458, and 0.445, respectively. The HDI construct is influenced by two variables simultaneously, HSQ and HTS. Thus, if there is an increase in HSQ by one point, then HDI will increase by 0.458; and if there is an increase in HTS by one point, it will affect HDI by 0.445. The relationship between HDI and HDL can be

interpreted if an increase of one point in HDI potentially changes 0.922 of HDL.

A more in-depth analysis of the indirect effects indicates three alternative pathways to achieve the HDL construct from HSQ, as shown in Table 6. The paths include HSQ to HDI, HTS to HDL, and HSQ to HDL, with 0.444, 0.400, and 0.760. The data indicates that if HSQ increases by one point, HDI will change by 0.444 through HTS. Next, if there is an increase in HTS by one point, HDL will increase by 0.400 through HDI. On the longest path, HSQ to HDL has a value of 0.760. If there is an increase in HSQ by one point, HDL will change by 0.760. From this analysis, it can be identified that HSQ is the most effective construct to increase HDL.

Table 6. Analysis of the Direct and Indirect Effects

Constructs	Direct Effects				Indirect Effects			
	HSQ	HTS	HDI	HDL	HSQ	HTS	HDI	HDL
HTS	0.978	0.000	0.000	0.000	0.000	0.000	0.000	0.000
HDI	0.458	0.445	0.000	0.000	0.444	0.000	0.000	0.000
HDL	0.000	0.000	0.922	0.000	0.760	0.400	0.000	0.000

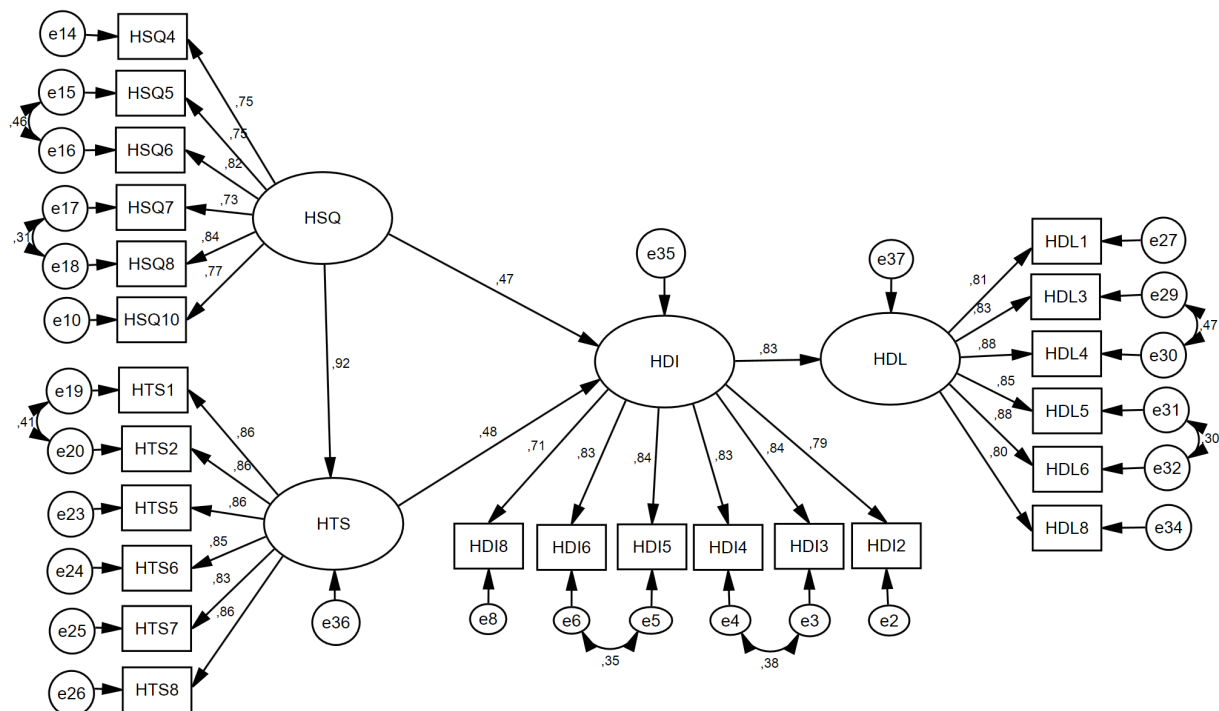


Figure 2. Structural Equation Modeling Analysis

Religious Perspectives

The respondents' profile states that the comparison of respondents to the questionnaire has a more balanced comparison between Muslim and non-Muslim respondents, as shown in Table 7. Therefore, it is very relevant to compare these two classifications. These two classifications indicate a positive and significant relationship in the connected constructs. The relationship between constructs of non-Muslim respondents shows a more substantial relationship than that of Muslim respondents. In HSQ and HTS, the relationship coefficient between constructs for non-Muslims is 0.956, while for Muslims, it is 0.889. The relationship between HSQ and HDI

identifies a coefficient for non-Muslims of 0.473 and Muslims of 0.464. The HTS and HDI coefficients produce a coefficient for non-Muslims of 0.464 and Muslims of 0.498. In the HDI and HDL relationship, the coefficient of relations for non-Muslims is 0.839 and for Muslims is 0.819.

Discussion

The study found that the developed model can explain tourist perceptions of halal tourist destinations in Indonesia. The development of the model involves several concepts that have been and have been developed with halal contextualization. Tourists' perceptions of halal destinations follow the hypothesis developed by this study.

Table 7. Comparative Analysis Based on Religion

Relationship	Muslim					Others				
	E	S.E.	C.R.	P		E	S.E.	C.R.	P	
HSQ -> HTS	0.889	0.066	14.257	***		0.956	0.071	14.373	***	
HSQ -> HDI	0.464	0.104	4.125	***		0.473	0.222	2.189	*	
HTS -> HDI	0.498	0.098	4.462	***		0.464	0.205	2.176	*	
HDI -> HDL	0.819	0.081	10.067	***		0.839	0.079	11.971	***	

***= 0.01 (2.58), **=0.05 (1.96), *=0.1 (1.645)

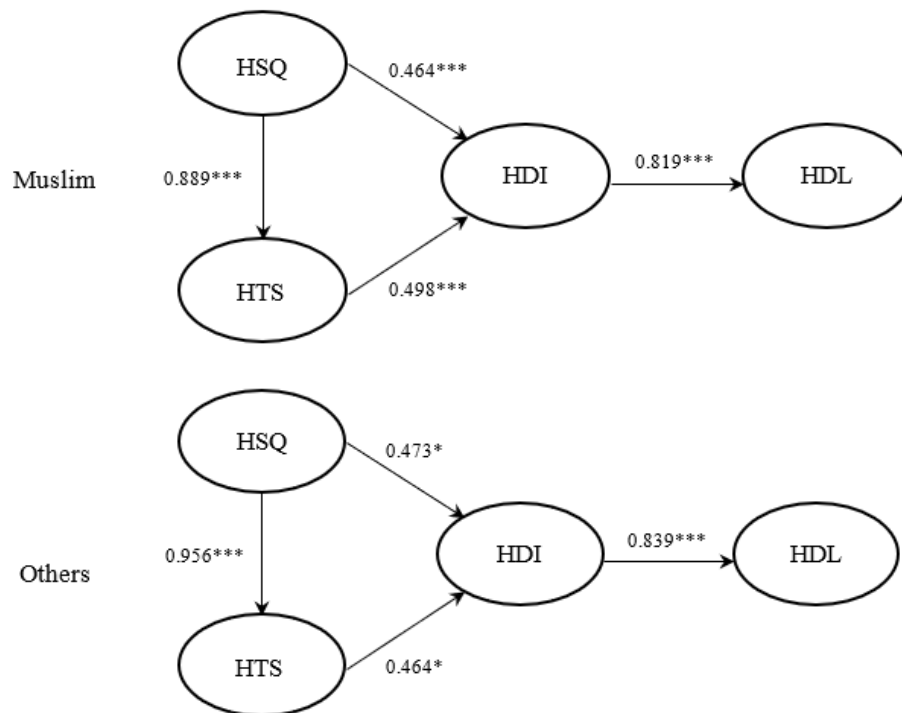


Figure 3. Comparative Analysis Model Based on Religion

Therefore, halal tourism in Indonesia has the potential to continue to be developed (Crouch & Ritchie, 1999; Mazanec et al., 2007) through the provision of quality services on a halal basis. The application of halal tourism destinations benefits those who take vacations but still want to practice their worship (Dwyer & Kim, 2003; Enright & Newton, 2005; Hong, 2008). As the largest Muslim population, the development of halal tourism is carried out through community involvement through the ease of availability of halal products/services at a destination (Venegas et al., 2013) and an emphasis on distinguishing between products that are allowed and those that are not permitted by Islamic law. The implementation of the halal concept is oriented toward the safety and comfort of tourists when carrying out travel activities (Wilkins et al., 2019). It is not meant to symbolize the exclusivity of traveling for Muslims.

Halal service quality significantly affects tourist satisfaction and destination image simultaneously (Lee & King, 2019; Koc, 2019). Three elements can be used to measure halal service quality, such as accessibility, amenity, and accommodation. Tourists can reach the products/services provided easily. For example, it is not difficult to find halal products/services such as halal food, places of worship and other necessities tourists need when traveling but can still carry out their worship. Tourists are satisfied with the accessibility provided in halal destinations. Subsequently, good halal service quality also affects the image of a good destination. The positive image of the destination is caused by good accessibility, quality amenities, and decent accommodation. Halal destinations leave a positive impression on tourists. In other dimensions, attractions and activities are not used as a reference in assessing tourist satisfaction and destination image. Tourists have difficulty perceiving attractions and activities associated with values in Islam.

Tourist satisfaction can reflect a good image of halal destinations (Al-Ansi & Han, 2019; M. et al., 2020). The positive image of tourist satisfaction is represented by facilities, accessibility, and accommodation availability.

Facilities provided by the destination can support Muslim tourists to carry out their worship such as the existence of halal certification facilities in several restaurants when they want to eat or the presence of places of worship when it is time for prayer. As for accessibility, tourists can easily access information on locations that support halal products or places of worship. In addition, tourist accommodations provide places of worship or other needs required by Islamic law (Battour et al., 2011)

The halal destination image has succeeded in influencing the return of tourists to the same place. Destination loyalty can only be achieved when tourists have a perfect experience or impression of the destination (Oppermann, 2000). A positive impression makes the destination considered an option for the next destination (Meleddu et al., 2015). One of the excellent performance destinations is to be included in consideration of tourists when traveling. The image of halal destinations can perform well because it represents two critical dimensions, affective and cognitive (Echtner & Ritchie, 1991; Souiden et al., 2017), influencing halal destination loyalty (Wu, 2016). From a cognitive perspective, the image of a halal destination is represented by its facilities. Meanwhile, from an affective perspective, the image of a halal destination can be explained as giving pleasure and enthusiasm. Halal destinations provide more benefits to the tourists and the choice of the next destination is an element that can explain halal destination loyalty in this study (Enright & Newton, 2005).

A comparative analysis based on the respondents' beliefs shows no significant difference between Muslim and non-Muslim respondents. This condition indicates that the concept of halal tourism destinations is accepted by non-Muslims (Battour et al., 2018; Mohd Nawawi et al., 2020). Halal tourism destinations can provide a pleasing experience for adherents of religions other than Islam, even beyond expectations. The attraction of halal tourism destinations can satisfy the needs of tourists and give a good impression of a destination and has an important position in the choice of the next trip. This finding confirms that the

halal concept is accepted in broader areas besides food, which has always been highlighted, and other sectors. Furthermore, this concept also has an expanded meaning oriented to what is allowed and not allowed and towards implementing the halal concept based on Islamic law, safety, and comfort (Khan et al., 2018; Mukherjee, 2014) categorises & analyses the definitions of HSCM available in the literature. Seven, well-known definitions of the HSCM from the existing literature were investigated for their preparedness and reviewed against the identified characteristics of Halal and the Supply Chain Management. The analysis exhibits that identified definitions narrowly addresses the characteristics of both Halal and Supply Chain Management. Thus, we have proposed a comprehensive definition of HSCM comprising of all the characteristics of Halal and the Supply Chain Management. The present work suggests that all the activities of Halal Supply Chain needs to be managed to extend Halal & Toyyib till the consumption point with improved performance. This definition is very much required by the researchers of this area in theory building, defining, standardising (or making process oriented).

CONCLUSION AND RECOMMENDATION

This study has explained that the halal tourism experience has the opportunity to leverage tourism performance in Indonesia. A quantitative study found that halal service quality indirectly affects tourist satisfaction, destination image, and destination loyalty. Furthermore, destination loyalty can only be achieved if destination service providers prioritize and develop halal service quality. Another finding shows that differences in beliefs give similar results between non-Muslim and Muslim tourists. Halal service quality benefits are welcomed functionally and emotionally by tourists from various religions. Thus, halal tourism supports and is aimed at tourists of one particular belief and other beliefs.

The contribution of this study focuses on the development of halal tourism literature, which has proliferated in the last decade, especi-

ally on the experiences of traveling to halal destinations and the implementation of halal destinations (Battour et al., 2011; Samori et al., 2016; Vargas-Sánchez & Moral-Moral, 2019). Through model development, this study explained the relationship between constructs to justify the performance of halal service quality from the perspective of tourist behavior. The model has been tested empirically and has proven the hypotheses developed in the study. This study fills the void left in the halal tourism literature in an academic context. In practical terms, this study has found the importance of halal service quality in travel experiences. Therefore, the quality of halal implementation must be carried out properly because the halal concept has implications for tourist visits.

This study declares several limitations as guidelines for further research. First, from all the indicators of the model's suitability, GFI is slightly outside the requirements to be declared a good fit. However, the resulting value does not indicate that the model is unsuitable because some literature categorizes it as a moderate fit. At the same time, several other indicators have met the requirements. Second, since this research is quantitatively based, this study cannot explain in detail some of the findings that can be clarified in more depth. The findings show that the experience of traveling to halal destinations also gives an excellent impression to non-Muslim tourists. Therefore, future research is expected to further elaborate on why non-Muslim tourists feel the benefits of halal labeling at a destination.

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