

HALAL TOURISM: LESSONS FOR DESTINATION MANAGERS OF NON-MUSLIM MAJORITY COUNTRIES

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ABSTRACT

Muslim tourists spending are expected to grow significantly and could represent more than 13% of global tourism expenditure by the year 2020. The growth of younger and educated Muslims with larger disposable income has also further increase their propensity to travel abroad. This study explores the influence of perceived destination attributes on Muslim tourist satisfaction and eventual destination loyalty. The population of the study were Muslim travellers intercepted at the Penang International Airport. A purposive sampling procedure was applied and data collection was through self administered questionnaire. A structural equation modelling approach (using SmartPLS 3.0 software) was employed for data analysis and testing of the research model. The results of the analysis were critically discussed and suggestions were proposed, for practical and empirical purpose.

Keywords: Destination attributes; Halal tourism; Tourist satisfaction; Destination loyalty.

Received: 31 January 2019
Accepted: 2 March 2020

1. INTRODUCTION

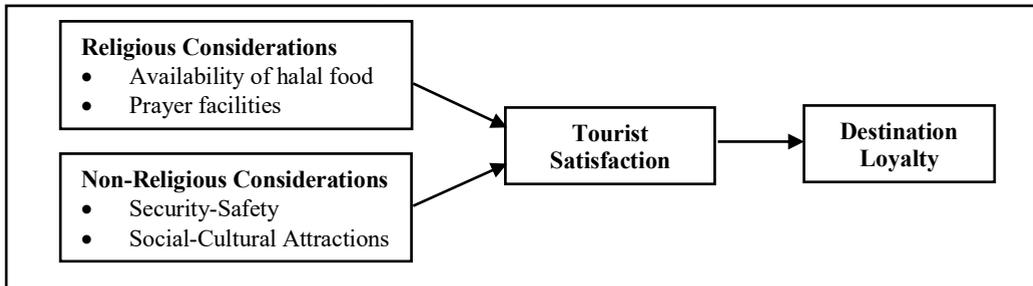
Muslims population is expected to grow more than twice as fast as the overall world population between 2015 and 2060 (Lipka and Hackett, 2017). The gross domestic product (GDP) per capita of Muslim-majority countries such as Qatar, United Arab Emirates and Saudi Arabia are all above some developed countries, including Japan (Tanada, 2017). The growth of the Muslim population has attracted stakeholders of international business, including in the tourism sector. The Dinar Standard (2018), a New York based marketing research and advisory firm has estimated that the global Muslim tourism market is worth \$126.1 billion in outbound expenditure. This is approximately 12.3% of the total global tourism expenditure in 2011. The same report has also forecasted that the Muslim tourist spending is expected to grow further to \$192 billion by 2020, representing 13.4% of the global tourism expenditure. Another study conducted by MasterCard and Crescent Rating (2015) revealed Muslim travel market was worth \$145 billion, with 108

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million Muslim travellers representing 10% of the entire travel economy and is forecasted to grow to 150 million visitors by 2020 (which is 11% of the market) with an estimated expenditure projected to grow to \$200 billion. This optimistic trend is also contributed by the growth of younger and educated Muslim with a larger disposable income which has an increased propensity to travel. With this ongoing trend, Muslim travel could continue to be one of the fastest growing travel sectors in the world. Even though the above accounts of the Muslim travel market are approached in general, there are in actual fact important diverse aspects of that market. These significant diverse aspects might be associated to demographics or psychographics background of the Muslim society. It would be reasonable to suggest that the diversity elements could be reflected by the purpose of the visit and choice of travel destinations. This study is an attempt to explore the factors that influence Muslim travel satisfaction when choosing a non-Muslim majority country as the destination choice. The perceptions Muslim travellers have regarding potential destination attributes are divided into two groups, religious-related (*availability of halal food and prayer facilities*) and non-religious-related (*security-safety and social-cultural attractions*). This study will compare and look into the level of importance attached to the dimensions of each destination attributes and their influence on tourist satisfaction, and eventual destination loyalty.

The research model for this study is shown in Figure 1 below.

Figure 1: The Research Model



2. LITERATURE REVIEW

2.1. Halal Tourism

Halal tourism refers to the provision of a tourism product and service that adheres to the Islamic values, where the need of Muslim travelers to worship and the dietary requirement that conform to Islamic teachings is facilitated (Mohsin, Ramli, & Alkhulayfi, 2016). The World Travel Market (2007) describes halal tourism as a type of tourism that is in conformity with the Islamic teaching regarding behaviorisms, conduct and diet. This study adopts a simpler definition by Zamani-Farahani & Henderson (2010) that defined halal tourism as simply tourism by Muslims, who prefer to stay within their cultural and religious belief. Halal tourism must be differentiated from religious tourism, where the later form of tourism is motivated solely by religious or spiritual ritual and practices, such as pilgrimages, missionary travel, faith-base retreats etc. (El-Gohary, 2016). Table 1 provides several other definitions of halal tourism.

From the tourism operators and stakeholders' perspectives, response to halal tourism could be observed from several aspects, such as, serving only halal food and no alcohol, prayer room or prayer mat in each room, markers indicating directions of Mecca, Islamic arts and ambience, and a copy of the Quran in the hotel room.

Table 1: Islamic Tourism Definitions

Author	Definition
ITC – Malaysia (2015)	<i>Any activity, event, and experience undertaken in a state of travel that is in accordance with Islam.</i>
Duman (2011)	<i>All tourism activities by Muslims that originates from Islamic motivation and are realized according to Syariah principles.</i>
Henderson (2010)	<i>All product development and marketing efforts designed for and directed at Muslims</i>
Hassan (2007)	<i>The type of tourism that adheres to the value of Islam.</i>
Shakiry (2006)	<i>All forms of tourism, except those that go against Islamic principles.</i>

In Japan, where the Muslim tourists is gaining in number, major airports are making prayer rooms available, while popular Japanese food such as Udon and Ramen are certified halal (HMJ, 2018). Thailand is also one of the countries that have taken the initiative to launch Muslim friendly application to help visitors to find hotels and shopping centre with prayer rooms and restaurants that provide halal food (Lefevre, 2015). To give assurance to their Muslim guest, Centara Hotel in Hatyai has obtained the Thailand prominent Halal Certification for its popular restaurant Sanaha Cafe since 2014 (Centara, 2018). Similarly, the Aerostar Hotel in Moscow has adopted a Muslim-friendly approach as one of the hotel's kitchens is certified Halal and the hotel provides a copy of the Quran, a prayer mat and the Qibla direction in 20 of their rooms. The shampoo and soap provided in the rooms are also certified Halal and two separate prayer rooms are available; one for men and one for women (Sboros, 2014). In the Philippines, the Fairmont Makati and Raffles Makati hotels is also enhancing their Muslim friendly image by providing Quran copies, prayer room, and Arabic-language TV channels (Ocampo, 2014).

The few examples given above are actually indicators that the tourism industry is slowly recognizing the significance of halal tourism. This awareness must be complimented with reliable and updated knowledge and understanding about the Muslim consumer (tourist) behaviour and factors relevant in their decision-making process.

2.2. Tourist Destination Loyalty

Today's global tourism industry is extremely dynamic and competitive; compelling all destination managers to plan and strategize the marketing aspect of their destination management. They need a well-planned and carefully developed tourism product or destinations that would not only attracts, but more importantly retains its target market. The emphasis on destination loyalty is justified by the fact that success depends not only on the first purchase but on repurchase where a product or brand can survive over time. Studies have repeatedly showed that the most critical factor that could sustain market growth and business performance is by focusing on customer loyalty (Stepchenkova and Mills, 2010; Sun, Chi & Xu, 2013; Wu, 2016). The conceptualization of destination loyalty

has been discussed by several scholars in tourism studies which included both attitudinal and behavioural perspective (Gursoy, Chen, & Chi, 2014; Tasci, 2017). The behavioural perspective focuses on tourist's repeat visitation within an appropriate timeframe (Oppermann, 2000; Alegre & Juaneda, 2006; Sirikaya-Turk, Ekinici & Martine, 2015), while the attitudinal perspective is reflected in behavioral intention to return to the destination, positive word-of-mouth, and recommendation (Castro, Armario, & Ruiz, 2007; Chi & Qu, 2008).

Therefore, it is vital for destination managers to understand what makes customers loyal to a destination and what their expectations are so that destinations can adapt their offerings, service delivery and communication strategies to meet and exceed customers' expectations.

2.3. Destination Attributes

Leiper (1995) explains that destinations are places towards which people travel and where they choose to stay for a while in order to experience certain features or characteristics - a perceived attraction of some sort. Cooper, Fletcher, Gilbert, Shepherd & Wanhill (1998) define destinations as the focus of facilities and services designed to meet the needs of the tourists. Some studies have been conducted to identify the destination attributes that influence tourist visiting certain destinations. Eusebio & Vieira (2011) conducted research on 923 visitors domestic and international tourists to build a sample that would be as representative as possible of the tourism market in the Central Region of Portugal. Zhou (2005), studied on price, culture, entertainment and relaxation, beautiful scenery, pleasant weather and climate, accessibility, safety, friendly attitude of local people toward tourists, and service as destination attributes elements. The sample of the study was selected at the Cape Town International Airport, after the international tourists finish their trip to Cape Town and are preparing for departure. Kaur, Chauhan & Meduri (2016) found that local cuisine and food outlets, hotels and restaurants, famous handicraft and parking facilities are important destination attributes of Indian tourism destination.

In discussing travel destinations, Muslim scholars such as, Eid & El-Gohary (2015), Al Jahwari (2015), and Battour, Ismail & Battor (2011) proposes that Islamic physical attributes of destinations such as the inclusion of Halal food, prayer facilities, Islamic entertainment, Islamic dress codes, general Islamic morality and the Islamic call to prayer has positive effect on customer satisfaction. Battour, Ismail & Battor (2011) and Abodeeb, Wilson, & Moyle (2015) finds that the availability of Islamic norms and practices related to tourism at the destination like the lack of public consumption of alcohol and public gambling activities, general Islamic morality, and worship facilities are considered noteworthy for Muslim tourist. After considering these prior discussions, this study summarizes preferred destination attributes for Muslim travellers into two perspectives, which are religious related (*availability of halal food and prayer facilities*) and non-religious related (*social-cultural attractions and safety-security*) and are discussed in the following section.

2.3.1. Availability of Halal Food

Muslims are instructed by their religion to follow the regulations set out in the Quran with the need to recognize what food is permitted to be consumed (Tieman, 2013 ; Zailani, Kanapathy, Iranmesh, & Tieman, 2015). The al Quran says, "*And eat of the things which Allah has provided for you, lawful and good, and have Piety of Allah in Whom you believe*" (5:88). Other verses from the Quran mentioning about the importance of lawful and good food include 2:172; 8:69; 16:114; 116;

6:145; 5:3-5. Previous research have suggested that religious beliefs toward *Halal* (lawful and allowed) and *Haram* (forbidden) can influence Muslim's travel behaviour (Shakona et al. 2015; Shakona, 2013). According to Shafaei & Mohamed (2015) as Muslims are required to stick and comply with Islamic values while travelling, the availability of Halal food is an important attribute that they search when choosing a travel destination. Thus, this study hypothesized that;

H₁: Availability of halal food has a significant influence on tourist satisfaction.

2.3.2. Prayer Facilities

Muslims are required to dutifully perform their religious commitments in everyday life and also while travelling (Zamani-farahani & Henderson, 2010) especially in order to perform prayer as stated in the Quran: "*And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down in worship*"(2:43). Other verse that instructs the obligation of Muslims to perform prayer includes 2:3, 45, 153, 238; 4:101 – 103; 5:55. Study by Al-Hamarneh & Steiner (2004) states that the prayer facility is one of the pivotal facilities for Muslims travellers. While according to Battour, Ismail, & Battor (2011), easy access to places of worship (Masjid or prayer room) and availability of the Quran and the *Qiblah* direction pointer are highly prioritized tangible attributes for Muslim travellers. Later studies by Battour & Ismail, (2015) and Abodeeb, Wilson, & Moyle (2015) also found the similar finding. Thus, this study hypothesized that;

H₂: Availability of prayer facilities has a significant influence on tourist satisfaction.

2.3.3. Socio-Cultural Factors

Studies done by Funk and Bruun (2007); Kozak (2002); Maoz (2007) confirms that culture is one of the most important factor of tourist motivations when deciding their preferred travel destinations. Cultural tourism is essentially a form of tourism that focuses on the culture, and the cultural environments including landscapes of the destination, the values and lifestyles, heritage, visual and performing arts, industries, traditions, and leisure pursuits of the local destination or host community. It can include attendance at cultural events (festivals and performances), visits to museums and heritage places and mixing with local people (ICOMOS, 2002). It also includes travelling to or visiting of places or communities which are rich in a unique style that is representative of the ways of life of the people who live there, and which include both tangible and intangible resources (OECD, 2009). Studies have shown a rising trend of tourists seeking adventure, culture, history, archaeology and interaction with the local people (Hughes & Allen, 2005; Nuryanti, 1996). The World Tourism Organization estimates that 40% of all international travel is based on cultural heritage attractions (UNWTO, 2005; Timothy & Boyd, 2003). Sukanthasirikul & Trongpanich (2016) explores the relationship between cultural tourism experience and customer satisfaction and concluded that tourism industry operators should direct their focus to both core service quality and also to peripheral services (such as costumes, dances, handicrafts, language, and other cultural activities). Thus, considering these previous studies it is hypothesized that;

H₃: Destination social and cultural factors have a significant influence on tourist satisfaction.

2.3.4. *Safety-Security While Visiting*

Safety and security is one of the most important factors that could influence quality in tourism. Tourists are more concern about these aspects before deciding to stay at any country. A safe and secure environment is a key to attracting any tourist to a destination. Previous studies reported a very high relationship between a safe travel environment and the number of tourist arrivals to a particular destination (MasterCard-Crescent Rating, 2015). The impact of the September 11 terrorist attacks on the USA in 2001 has changed the world tourism industry. Since then, the tourism industry experienced a big change in the traveling moods and patterns of international tourists. Non-Muslim tourists felt traveling to Muslim countries as a risk, whereas Arabs and Muslim communities felt being misunderstood and unwelcome in non-Muslim countries (Al-Hamarneh& Steiner, 2004), especially in the USA, United Kingdom, Australia and the European nations where strict travel policies for Arab tourists exist (Shafaei& Mohamed, 2015). Thus, this study hypothesized that;

H₄: Destination safety and security factors have a significant influence on tourist satisfaction.

2.4. *Tourist Satisfaction*

Satisfaction is one of the most important elements that need to be considered by product and service provider. Kotler, Bowen, & Makens (2006) emphasized that tourist satisfaction depends on degree of realised success in delivering the products and services in relation to tourist expectations. Only in the case that expectations are surpassed will the tourist be delighted. This approach in conceptualizing tourist satisfaction follows the Expectancy – Disconfirmation Theory (Oliver, 1993) which posits that customers form their satisfaction with a target product or service as a result of subjective comparisons between their expectations and perceptions. Knowledge of customer expectations and requirement is essential because it provide understanding of how customers define quality of service and facilitates the development of a more specific customer satisfaction measurement instruments (Hayes, 1997).

While tourists' overall satisfaction is reported to be the most important predictor of destination loyalty (Chi and Qu, 2008; Neal and Gursoy, 2008), there are also studies that acknowledged its mediating role in the comprehensive theoretical framework (Su, Cheng, and Huang, 2011; Miguel-Da'vila, Cabeza-Garci'a, Valdunciel, & Flo'rez, 2010). This would mean that destination attributes has an indirect effect on tourist destination loyalty through satisfaction. Thus this study hypothesized that;

H₅: Tourist satisfaction has a significant influence on destination loyalty.

H₆ – H₉: The impact of both religious and non-religious destination attributes on destination loyalty is mediated by tourist satisfaction.

3. METHODOLOGY

3.1. Population and Sampling Procedure

The population of this study are Muslim travellers that have at least visited one foreign non-Muslim majority country either on their own or with a tour operator. A purposive sampling technique was used, where samples are intercepted at the Penang International Airport and was asked a screening question to determine their suitability as respondents for the study. They were also required to reflect a non-Muslim majority country that they have visited before going on to answering the questionnaire. After a week at the airport, a total of 110 questionnaire sets were successfully collected for the study.

4. ANALYSIS AND FINDINGS

In this study, the researcher employs structural equation modelling approach for data analysis and testing of the proposed model. Specifically, this study chose to use variance-based SEM a.k.a. partial least squares SEM (PLS-SEM) due to its nature of small sample size. 110 sets of questionnaires were collected but after further evaluation and deletion for outlier, only 86 were fit to be used in the analysis for this study. Estimation of the adequateness of the sample size using the G*Power software with four exogenous variables in the proposed structural model suggest that a minimum of 85 sample is required given a medium effect size $f^2 = 0.15$, power $(1 - \beta) = 0.80$ and $\alpha = 0.05$ (Faul, Erdfelder, Buchner and Land, 2009). The PLS-SEM analysis was carried out using SmartPLS 3.0 software (Ringle, Wende & Becker, 2015). Like covariance-based SEM, the PLS-SEM also is a two-stage process; assessment of measurement model and evaluation of structural model. In the first stage, the measurement model was carried out to assess its validity and reliability before continuing with testing the proposed hypothesis in the second stage through the evaluation of structural model path analysis.

4.1. Measurement Model

The measurement model was first examined for its internal consistency reliability and convergent validity through the measures of items factor loadings, composite reliability (CR) and average variance extracted (AVE). As suggested by Hair *et al.* (2013), a model is said to have internal consistency reliability if the CR values for each latent construct are well above 0.7. In addition, they also stated that model with latent construct AVE above 0.5 is considered to meet the convergent validity assumption. For this study, all the latent constructs under evaluation CR and AVE values are well above the cut-off values such that the CR values ranges between 0.834 until 0.968 and the AVE values were between 0.559 and 0.885. Hair *et al.* (2013) also suggested that the indicator's outer loading should be above 0.708 and anything below the value should be considered for removal from the model. For this study, three items were removed due to low factor loadings (below 0.5) which resulted in low AVE value. However, other items which has loadings higher than 0.6 but lower than 0.708 were retain since the AVE for the construct they belong to has already achieved the convergent validity assumption. These results were summarized and reported in Table 2 and Figure 2.

Table 2: Factor Loading, Composite Reliability (CR), and Average Variance Extracted (AVE) of the Measurement Model

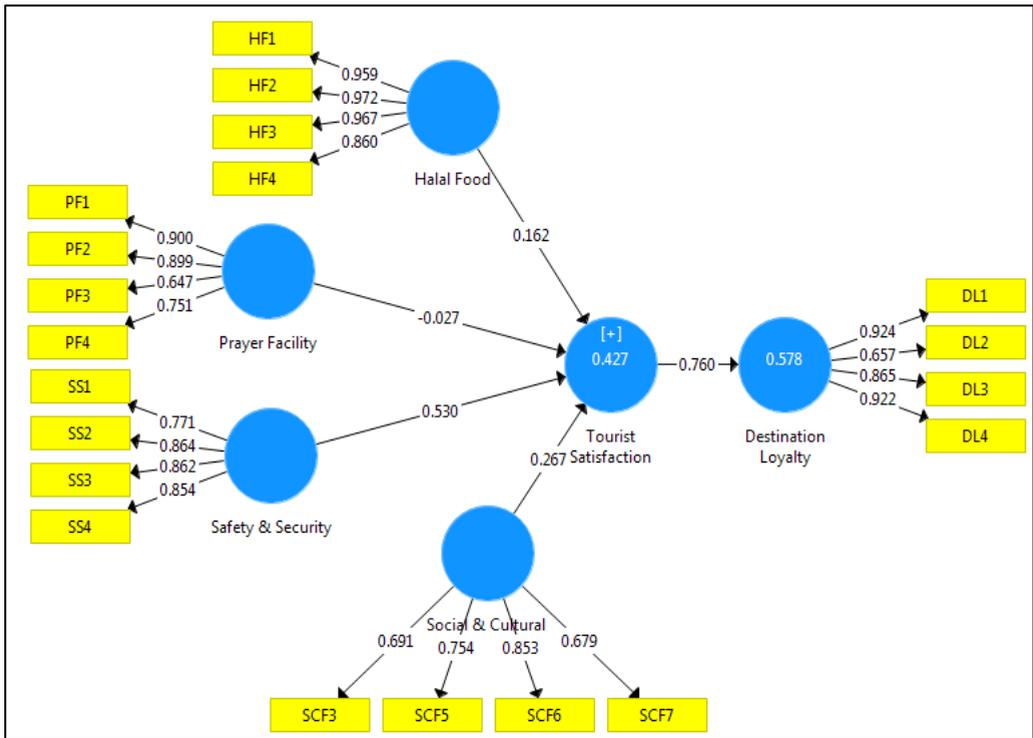
Construct	Item	Loadings	Indicator Reliability	CR ^a	AVE ^b
Halal Facility (HF)	HF1	0.959	0.920	0.968	0.885
	HF2	0.972	0.945		
	HF3	0.967	0.935		
	HF4	0.860	0.740		
Prayer Facility (PF)	PF1	0.900	0.810	0.880	0.650
	PF2	0.899	0.808		
	PF3	0.647	0.419		
	PF4	0.751	0.564		
Safety & Security (SS)	SS1	0.771	0.594	0.904	0.703
	SS2	0.864	0.746		
	SS3	0.862	0.743		
	SS4	0.854	0.729		
Social & Cultural (SCF)	SCF3	0.691	0.477	0.834	0.559
	SCF5	0.754	0.569		
	SCF6	0.853	0.728		
	SCF7	0.679	0.461		
Tourist Satisfaction (TS)	TS1	0.775	0.601	0.871	0.628
	TS2	0.777	0.604		
	TS3	0.786	0.618		
	TS4	0.830	0.689		
Destination Loyalty (DL)	DL1	0.924	0.854	0.910	0.721
	DL2	0.657	0.432		
	DL3	0.865	0.748		
	DL4	0.922	0.850		

aComposite reliability (CR) = (square of the summation of the factor loadings) / {(square of the summation of the factor loadings) + (square of the summation of the error variances)}

bAverage variance extracted (AVE) = (summation of the square of the factor loadings) / {(summation of the square of the factor loadings) + (summation of the error variances)}

The second part of measurement model checking procedure is to check for its discriminant validity. For this study, three criteria were used to assess the model discriminant validity which are Fornell-Larcker, cross loading, and heterotrait-monotrait (HTMT) ratio. Table 3 shown below represent the Fornell-Larcker criterion for assessing the model discriminant validity. Based on the table above, it is said to have not violated the discriminant validity assumption if the diagonal values are well above all other values to the left and below it, or in other words, the latent variable correlation should be higher when correlate with itself as compared to its correlation with other variables (Ramayah, Yeap&Igatius, 2013, p. 142). Thus, based on the Fornell-Larcker criterion shown in Table 3, the model met the discriminant validity assumption since all the diagonal values representing the square root AVE for each of the latent construct are higher that the its correlation coefficients with other variables (Fornell&Larcker, 1981).

Figure 2: Final Measurement Model after Item Deletion



The discriminant validity was also assessed through items cross loading (Table 4). Comparing factor loading between the construct, in order for each construct to be distinct with each other and achieved discriminant validity assumption, the loadings gap between the constructs should be at least 0.1 and preferably greater than 0.2 (Hair et. al, 2013). Examining Table 4 for any existence of cross loading problem shows that most of the loadings gaps are greater than preferable value 0.2, and only four items (DL3, SS1, TS1, and TS3), has loading gaps less than 0.2 but still meet the minimum required gap of 0.1. Thus, Table 4 further support the Fornell-Larcker criterion discussed above on the assessment of discriminant validity for the proposed model.

Finally, to improve the rigorousness of the statistical analysis, an alternative approach for assessing the discriminant validity was also employed in this study. As stated by Henseler, Ringle&Sarstedt (2015), heterotrait-monotrait ratio of correlation (HTMT) is a relatively new criterion for assessing discriminant validity that outperform the classical method using Fornell-Larcker criterion and cross loading. The result of this method is presented in Table 5. Based on the result presented, it shows that the HTMT ratio between Tourist Satisfaction (TS) and Destination Loyalty (DL) violate the classical approach HTMT.85 which could indicate that there is a possible problem in discriminant validity. However, a more liberal approach HTMT.90 and HTMT (Inference) do not show any violation of discriminant validity for the proposed model.

Thus, based on the three-criterion used for assessing model discriminant validity, we can conclude that the proposed model shows the existence of discriminant validity.

Table 3: Fornell-Larcker Criterion Discriminant Validity for the Measurement Model

	[1]	[2]	[3]	[4]	[5]	[6]
[1] Halal Facility	0.941					
[2] Prayer Facility	0.409	0.807				
[3] Service Security	0.298	0.299	0.839			
[4] Social & Culture Facility	-0.128	0.107	0.074	0.748		
[5] Tourist Satisfaction	0.275	0.226	0.590	0.282	0.792	
[6] Destination Loyalty	0.333	0.263	0.566	0.291	0.760	0.849

Diagonal elements are the square roots of the AVE while the off diagonals are the correlations between constructs

Table 4: Cross Loading For Items in the Measurement Model

Construct	Item	DL	HF	PF	SS	SCF	TS
Destination Loyalty	DL1	0.924	0.299	0.232	0.497	0.227	0.698
	DL2	0.657	0.122	0.301	0.390	0.323	0.453
	DL3	0.865	0.364	0.216	0.499	0.190	0.697
	DL4	0.922	0.302	0.180	0.527	0.287	0.696
Halal Facility	HF1	0.303	0.959	0.406	0.274	-0.161	0.281
	HF2	0.298	0.972	0.375	0.233	-0.147	0.221
	HF3	0.338	0.967	0.370	0.289	-0.127	0.252
	HF4	0.308	0.860	0.379	0.313	-0.050	0.269
Prayer Facility	PF1	0.267	0.398	0.900	0.293	0.066	0.230
	PF2	0.221	0.355	0.899	0.222	0.109	0.225
	PF3	0.162	0.242	0.647	0.232	0.053	0.036
	PF4	0.163	0.276	0.751	0.260	0.124	0.101
Social & Cultural	SCF3	0.224	-0.118	0.066	0.026	0.691	0.168
	SCF5	0.151	-0.165	0.027	0.062	0.754	0.166
	SCF6	0.315	-0.031	0.157	0.168	0.853	0.276
	SCF7	0.144	-0.114	0.033	-0.077	0.679	0.205
Safety & Security	SS1	0.581	0.319	0.250	0.771	0.102	0.483
	SS2	0.495	0.317	0.234	0.864	0.046	0.540
	SS3	0.421	0.227	0.239	0.862	0.050	0.495
	SS4	0.394	0.121	0.284	0.854	0.049	0.453
Tourist Satisfaction	TS1	0.647	0.292	0.318	0.591	0.162	0.775
	TS2	0.509	0.148	0.129	0.429	0.243	0.777
	TS3	0.628	0.175	0.153	0.445	0.219	0.786
	TS4	0.606	0.238	0.092	0.382	0.281	0.830

DL = Destination Loyalty; HF = Halal Facility; PF = Prayer Facility; SCF = Social & Cultural; SS = Safety & Security; TS = Tourist Satisfaction

Table 5: Heterotrait-Monotrait(HTMT) Result

	[1]	[2]	[3]	[4]	[5]	[6]
[1] HF						
[2] PF	0.424 (0.267,0.577)					
[3] SS	0.321 (0.173,0.493)	0.358 (0.171,0.563)				
[4] SCF	0.189 (0.111,0.383)	0.152 (0.138,0.377)	0.161 (0.141,0.385)			
[5] TS	0.304 (0.150,0.496)	0.239 (0.176,0.400)	0.700 (0.562,0.821)	0.359 (0.210,0.575)		
[6] DL	0.352 (0.196,0.527)	0.303 (0.165,0.472)	0.655 (0.516,0.779)	0.368 (0.244,0.568)	0.896 (0.797,0.975)	

The one results marked in bold indicate discriminant validity problems according to the HTMT_{.85} criterion, while HTMT_{.90}(in parenthesis) criterion and HTMT_{inference} does not indicate discriminant validity problems in this example

4.2. Structural Model

The second stage of PLS-SEM is to examine the structural model and test the hypothesis proposed earlier. At this stage, bootstrapping procedure was employed to examine the structural model path coefficients for their significant effect to test whether the hypothesis related to a specific path is supported or not. In addition, the R² values for the endogenous latent constructs were also examined to determine how well the data fit the proposed model and how much variance in the endogenous constructs can be explain by the combination of all the proposed exogenous constructs existed in the model (Chin, 1998). Chin (1998) also suggested that we used bootstrapping method with at least 1000 resampling to test the significance of the structural model path. However, in this study we used bootstrapping procedure with 5000 resampling following the recent study by Hair *et al.* (2017). To achieve a significant path, we employed a directional hypothesis test using *t*-statistic such that the path estimate is significant if its *t* values calculated from the bootstrapping procedure were greater than the critical value *t* = 1.645. Figure 3, Table 6, and Table 7 summarize the result obtain from the bootstrapping procedure. Table 6 presented the direct effect from all four-exogenous variable (HF, PF, SS, and SCF) to the mediator variable TS, and the direct effect from the mediator to the endogenous variable DL. For each of the direct effect path, the standardized beta coefficients were reported together with its respective standard error value, *t* statistics and the effect size *f*². In addition, Table 6 also provided the endogenous variables' coefficient of discriminant value, R² and the Stone-Geisser Q² predictive relevance coefficients.

Figure 3: Structural Model (Bootstrapping result)

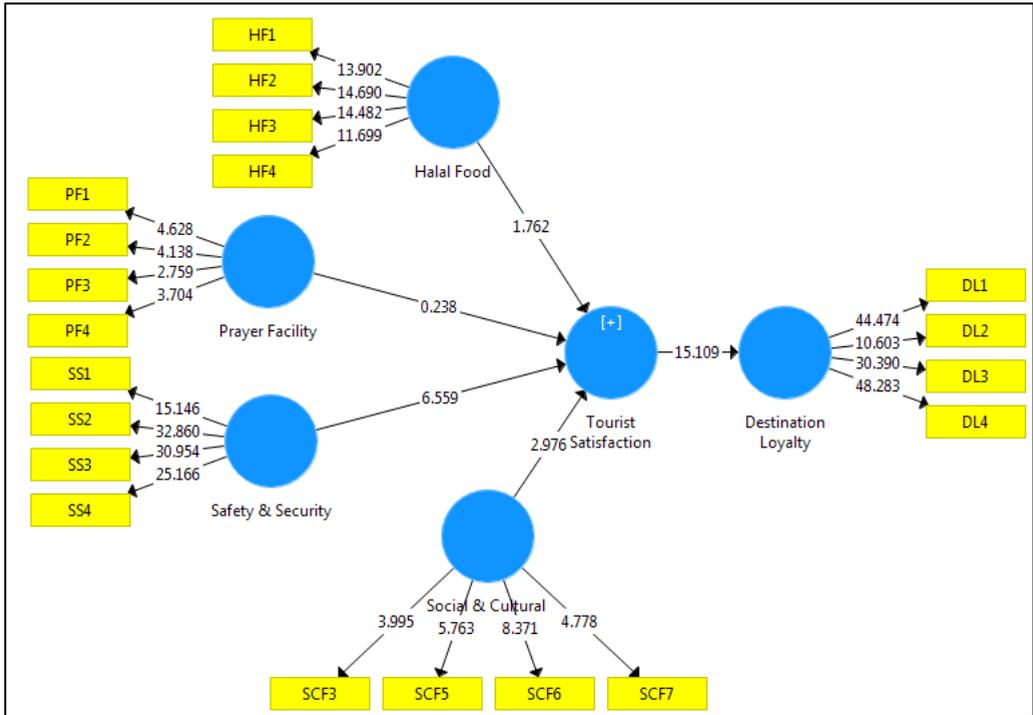


Table 6: Result Summary on Direct Path Analysis of the Structural Model

Hypothesis	Relationship	Std. Beta	Std. Error	t-value	Decision	R ²	Q ²	f ²
H ₁	HF → TS	0.162	0.092	1.762*	Supported	0.427	0.231	0.035
H ₂	PF → TS	-0.027	0.114	0.238	Not Supported			0.001
H ₃	SS → TS	0.530	0.081	6.559**	Supported			0.425
H ₄	SCF → TS	0.267	0.090	2.976**	Supported			0.118
H ₅	TS → DL	0.760	0.050	15.109**	Supported	0.528	0.375	1.369

**p < 0.01, *p < 0.05

Based on the result presented in Table 6, Halal Facilities, Safety and Security, and Social and Cultural explain 42.7% variation in Tourist Satisfaction while the combination of Halal Facility, Safety and Security, and Social and Cultural, together with Tourist Satisfaction combined explain 52.8% of the variability in Destination Loyalty among the respondent surveyed. According to Chin *et al.* (2008) about model validity based on the R² value, the R² value for both endogenous variable Tourist Satisfaction and Destination Loyalty can be considered to have moderate to strong model validity. Testing the hypothesis for the direct effect relationship shows that all (H₁, H₃, H₄, and H₅) except one (H₂) of the direct effect path coefficients were positively significant and supported the proposed hypothesis set earlier. H₁ result provided in Table 6 conclude that there is enough

evidence to support the hypothesis that Halal Facility has a significant positive influence towards Tourist Satisfaction ($\beta = 0.162, p < 0.05$). Similarly, H_3 shows that there is a positive significance influence between safety and security with tourist satisfaction ($\beta = 0.530, p < 0.01$). H_4 test the influence of social and cultural toward tourist satisfaction and it is found that there is enough evidence to support the existence of direct positive influence of social and cultural on tourist satisfaction ($\beta = 0.267, p < 0.01$). Table 6 also support the existence of direct positive influence of tourist satisfaction on destination loyalty ($\beta = 0.760, p < 0.01$). Further examination on the result obtain indicate that safety and security is the most dominant factor that influence tourist satisfaction. The effect size f^2 for significant exogenous variables ranges from 0.035 until 0.425 which can be considered as moderate to strong effect size as stated by Cohen (1988). Finally, Table 6 also reported the Stone-Geiser Q^2 value that were obtained from the blindfolding procedure run using SmartPLS 3.0. The Stone-Geiser Q^2 value is another measure that can be used to explain the model fit (Stone, 1974; Geiser, 1974). Based on Cohen (1988) guidelines on various statistical effect size, an effect size of 0.02 is small effect size, 0.15 is medium effect size and 0.35 is large effect size. In addition, an endogenous Q^2 value greater than 0 is said to have the relevance predictive of the given endogenous variable and a Q^2 value of 0 or negative is considered to have lack of predictive relevance of the given endogenous variable. In this study, both endogenous latent constructs, Tourist Satisfaction and Destination Loyalty, both have Q^2 values of 0.231 and 0.375 respectively. Since both values are positive, thus the proposed PLS-SEM model is predictive of the endogenous variables and has a medium to large effect size.

In this study, the indirect effect was also tested for the influence of four exogenous variables (halal facility, prayer facility, safety and security, social and cultural) on the endogenous variable (destination loyalty) is mediated by tourist satisfaction. Table 7 provides the summarized result obtained from this analysis. It is found that there is enough evidence to support the hypothesis that the influence of halal facility, safety and security, and social and cultural on destination loyalty is mediated by tourist satisfaction. However, availability of prayer facility is found to have no significant influence on tourist satisfaction (mediator) and destination loyalty.

Table 7: Result on Indirect Path Analysis (Mediating Effect) of the Structural Model

Hypothesis	Path	Std. Beta	SE _{Beta}	t-value	Decision
H ₆	HF → TS → DL	0.123	0.071	1.740*	Supported
H ₇	PF → TS → DL	-0.021	0.085	0.241	Not Supported
H ₈	SS → TS → DL	0.403	0.073	5.537**	Supported
H ₉	SCF → TS → DL	0.203	0.070	2.894**	Supported

**p < 0.01, *p < 0.05

5. ANALYSIS AND FINDINGS

The objective of this study is to appreciate what is considered significant for Muslims when experiencing a tour to non-Muslim majority country. The reason for exploring the non-Muslim majority travel destinations is due to the fact that it has become one of the favoured destinations for Muslim tourism market segment. However, there is an assumption that we would like to highlight when we refer to the Muslim market segment. From a marketing perspective, we would have to agree that the Muslim community itself is diverse, not only between countries but also

within a particular country (example; Malaysia). As such, generalizing any community on religious pretext as being thoroughly homogenous is inaccurate, either from the perspective of religious practices or a persons' religiosity. This study has shown that apart from the religious requirements during a travel, the practical and core reasons of a social visit are still quite similar as to any other tourist market segments; that is, the experiencing of new social-cultural events with assured safety-security. From the data analysis, the most important destination attribute is ensuring one's own safety-security during the visit. The need to ensure safety-security is of course a reflection of the person's perception toward risk. For Muslims, this feeling of insecurity or risk during international travel could be justified by the portrayal of Islamophobia in the international media. As such, all the stakeholders relevant to the Muslim tourism market segment have to be explicit in reassuring this fear or anxiety when offering their travel or tourism products. The role of credibility and trustworthiness of those involved in the tourism industry (tour operator, hotels, etc.) is crucial in addressing this security-safety factor.

As could be observed from the data analysis, the religious components of the travel destination attributes have provided mixed, though not thoroughly unexpected result. As for availability of halal food, the influence over tourist satisfaction is not as strong as the two destination attribute discussed earlier. Halal food does not certainly mean gourmet like cuisine. In fact where food is concern the Quran stated, "...and eat and drink but waste not by extravagance, certainly Allah likes not those who waste by extravagance" (7:31). Allah's Messenger (pbuh) said: "*We are a people who do not eat until we are hungry. And if we eat, we do not eat to our fill*". But still, even as lesser devout Muslims, having stronger feeling over what is consumed is something very much expected of, over other religious obligations.

Although MasterCard and CrecentRating (2016) puts prayer facility as a "need to have" rating for Muslim travellers, the data analysis from this study found it having no significant influence over tourist satisfaction. This contradiction is not totally unexpected taking into consideration the element of flexibility in performing the prayers (*solat*) especially as *musafir* (travellers). The Quran says, "*And when you travel throughout the land, there is no blame upon you for shortening the prayer*" (4:101). Apart from the flexibility in prayers (*solat*) allowed for travellers, two other factors might also justify the data analysis outcome. Firstly, compared to the circumstances during travel, the act of *solat* is performed on totally different foundation. The al Quran says, "*So from wherever you go out (for prayer, O Muhammad) turn your face toward al- Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do*" (2:149). As such, Muslims performing the *solat* is not at all restricted by any physical encumbrances. Secondly, the prayer facilities (*qiblat* and prayer time) as mentioned in the rating are too trivial for a Muslim performing the *solat* and can in fact be easily available on modern electronic and communication devices. There is also an earlier study by Nassar, Mostafa, & Reisinger, (2015), which found that the availability of Muslim-oriented amenities and services such as praying facilities is not important factor that determines Muslims go to travel.

In conclusion, the knowledge about tourism destination attributes and how it could affect Muslim travellers need to be translated into systematic and effective marketing strategies for tourism industry stakeholders. However, as mentioned earlier, an element that must be taken into consideration is the diverse nature of the Muslim tourist market segment. Future studies should explicitly include existing demographic and social diversity in the Muslim community as moderating the eventual relationship between destination attributes and tourist satisfaction.

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