The Mediating Role Of Halal Tourism Destination Image And The Moderating Effect Of Religiosity In Islamic Attributes And Halal Service Quality Effect To Strengthen Tourist Loyalty Behavior

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Abstract

This research mainly aims to analyze the mediating role of Halal Tourism Destination Image in strengthening Loyalty behavior and also to examine the moderating effect of Religiosity on the effect of Islamic attributes and halal service quality. The quantitative research design was used to address these objectives by distributing the questionnaires to 451 Indonesian Muslim Tourists based on the purposive sampling technique. By utilizing SEM, and AMOS applications, the result shows that Religiosity can strengthen the effect of Islamic attributes and halal service quality on tourists' loyalty behavior, which will revisit halal tourism and recommend to other candidate tourists to visit halal tourism. Halal tourism Destination Image plays a vital role as partial mediation in strengthening Tourists' Loyalty Behavior due to Islamic attributes and halal service quality, even though halal service quality has more value than Islamic Attributes. Tourism management must focus on improving halal delivery service quality performance, especially on shopping facility availability, transportation service frequency, drivers' attitude, destination cleanliness, and the clean beach and ocean. This research's novelty is mainly the moderating role of Religiosity in the effect of Islamic attributes and service quality on loyalty behavior. The research results contribute to extending the social exchange theory and the relationship marketing theory. This study can be developed by further research on different Islamic tourism destinations in other counties.

Keywords: Islamic attributes, halal service quality, halal tourist destinations Image, loyalty behavior, Religiosity

INTRODUCTION

The tourism industry has become a competitive market that can meet the needs, interests, demands, and international tourists' behavior (Al-Ansi & Han, 2019; Shafaei & Mohamed, 2015). The rapidly growing interest in halal tourism is accompanied by a growing Muslim population (Battour & Ismail, 2016). Halal tourism is closely related to Muslim tourists who want to comply with Islamic law and Islamic travel. Generally, the research on halal tourism and Muslim tourists is still limited, so it is needed further investigation (Oktadiana et al., 2016; Kim et al., 2015; Battour et al., 2012;).

Destination image plays a vital role in tourism marketing to increase the attractiveness

of more foreign tourists. Destination image consists of complex predictors, multi-process hospitality, and tourism-related services (Baloglu & McCleary, 1999). Lee et al. (2010) mentioned that several components, such as interaction, value, quality, and relationship, lead to the image of the hospitality industry. This shows that the image of halal tourist destinations must have those components that can highlight their uniqueness that make tourists interested in visiting.

In the tourism industry, the image study measures the perceived quality of a destination's attributes, such as the quality of entertainment facilities, historical and cultural attractions, or the friendliness of residents. (Konecnik & Gartner, 2007; Konecnik, 2006). Destination attributes that symbolize the image of an Islamic country can be used to assess Islamic brand image. Thus, Islamic brand image can be evaluated by attributes of Islamic destination, such as cultural and historical heritage, Islamic environment in resorts and hotels (Al-Hamarneh & Steiner, 2004), local Muslim community (Rahman, 2014), and political stability (Konecnik & Gartner, 2007).

Islamic attributes are brands or symbols that are attached to halal tourist destinations. The research results support the result of Chahal & Devi (2015) that attributes positively affect the destination's image. If the tourist destination that Muslim tourists will visit is not halal, it will get an assessment of the image of the destination that is less attractive for Muslim tourists. Besides that, the quality of the services also has an essential rule in tourist destinations because the quality of good services provided to tourists will give a positive value to the image of tourist destinations.

Service quality has been considered a critical antecedent of satisfaction (Cronin Jr & Taylor, 1992) and a good predictor of repurchase intention (Baker & Crompton, 2000; Getty & Thompson, 1994). Service quality is the

customers' evaluation of the encounter at a certain point. In contrast, satisfaction involves an assessment of the final state and process and reflects the emotional state of mind created by the exposure to the service experience (Baker & Crompton, 2000). Service quality can result in tourist satisfaction which affects the image of halal tourist destinations and the Loyalty of tourists' behavior, such as the intention to revisit.

The research results by Akroush et al. (2016) said that tourists' Loyalty also could be influenced by the image of the destination. Loyalty behavior has been emphasized by many researchers as an essential engine for the stability and future growth of all tourism organizations and destinations (Kim et al., 2012; Pechlaner et al., 2012). The success of a destination is highly dependent on the motivation of tourists and a thorough environmental analysis of customer satisfaction and loyalty behavior (McKercher & Prideaux, 2011; Yoon & Uysal, 2005). Besides that, the determinant of customer loyalty behavior is based on customer satisfaction, which is considered the main driver of loyalty behavior related to the availability of the destination image (Alexandris et al., 2008; Gartner, 1993).

The destination's image is one of the essential factors in getting the intention to revisit the same destination (Alcañiz, Garc\'\ia, and Blas 2005; Bigne, Sanchez, and Sanchez 2001). Destination image will influence tourists in choosing a destination, evaluating their next trips, and their intentions in the future (Baloglu & McCleary, 1999). Therefore, it is vital to understand the forces influencing image development (Beerli & Martin, 2004; Baloglu & McCleary, 1999; Gartner, 1993; Fakeye & Crompton, 1991). Knowing the factors that affect the image will help identify the target market.

The research on Islamic attributes and halal service quality mediated by halal tourist destination image in building tourists' loyalty

behavior is still very limited. On the other hand, the moderating role of Religiosity is also crucial in measuring the loyalty behavior of the tourists' destinations. El-Gohary (2016), Jafari & Scott (2014), Andriotis (2009) stated that Religiosity is essential in encouraging tourists' behavior toward tourist destinations. Hence, this research aims to analyze the mediating role of Halal Tourism Destination Image in strengthening Tourists' Loyalty Behavior and to examine the moderating effect of Religiosity on the effect o Islamic attributes and halal service quality.

LITERATURE REVIEW AND RESEARCH HYPOTHESES

This research refers to the social exchange theory developed by Homans (1958) for analyzing human behavior. Then, Homans (1961) stated that people always interact with each other and make interpersonal exchanges. Moreover, Blau (1964) proposed that social exchange is an essential process in social life or community and a fundamental relationship among the people and or group. (Blau 1964) stated that social exchange refers to the individual action motivated by the expected outcome achievement. According to Blau (1986: 93), the person carries out the best efforts to others and hopes to have the outcome achievements in the future. Therefore, perceived service quality can be affected by the internal process and different interpersonal perceptions of the persons. In the context of tourism service, social exchange theory identify the interaction between Muslim tourist and halal tourism providers creating the success or failure of the emotional response from the Muslim tourists.

Furthermore, in conjunction with Blau's opinion (1964) that social exchange is a fundamental relationship among the people, this research also adopts Relationship Marketing Theory (Berry, 1983; Morgan & Hunt, 1994; Sheth & Parvatiyar, 1995), focusing on creating values due to related activity in the long term.

Gronroos (1994) stated that relationship marketing is a marketing concept that aims to know, make a good relationship, and maintain the relationship between the customers and all other stakeholders to achieve the benefits and take promise in conducting reciprocal or interpersonal relationships. The interpersonal relationship focuses on creating effective communication and building mutual commitment, trust, and engagement in the long term for mutually beneficial exchanges of values (Ballantyne, Christopher, and Payne 1995). The values tourists get after having the travel experiences or visiting tourist destinations can build their loyalty behavior of the tourists. It means that relationship marketing is based on the values that must be created and served to the tourists (Peck et al., 1999; Ravald & Grönroos, 1996). The values of the marketing relationship can positively build loyalty behavior (Grace and O'Cass, 2005; Parasuraman & Grewal, 2000; Cronin et al., 2000; Oliver, 1999; Dick & Basu, 1994). Jayanti and Ghosh (1996) also said that the values could determine buying intention and repurchase behavior. Besides that, Zeithaml (1988) defined value as an assessment of the customers toward the products or services utility. In the context of tourism destinations, the values come from the tourism experiences, engaging the movement to destinations outside the standard home and workplace, the activities undertaken during the stay, and the facilities created to cater to the tourists' needs and happiness (Boniface & Cooper, 2010; Mathieson & Wall, 1982; Yoeti, 2010).

This research focuses on the halal tourism concept refers to the Al-Quran (Q.S Al-Hajj: 46 and Q.S Al- Jumuah: 10; Q.S An-Name: 69). Then, (Battour et al., 2018; Battour & Ismail, 2016) defined halal tourism is a tourism destination under Islamic role. According to Wardi et al. (2018); Battour and Ismail (2016); Carboni and Janati (2016); (Battour & Ismail, 2014), halal tourism has several dimensions in

terms of Islamic facility, halal food, halal culture, free alcohol, no gambling, and prostitution ban in tourism destination. Abror, Patrisia, Trinanda, et al. (2020) add other dimensions, such as Religiosity and satisfaction. In addition, World Travel Market (WTM, 2007) defined halal tourism as religious tourism referring to Islamic religion about Islamic behavior, clothing, food, and drink. In conclusion, halal tourism is based on Islamic rules (sharia) to serve the tourism services to the targeted tourists, mainly Muslims in Muslim countries or non-Mulsim countries. It is also known as a non-religious tourism destination.

Islamic Attributes and Halal Tourism Destination Image

The destination Image concept plays a vital role in tourist decisions, making several academicians or researchers examine the concept extensively (Pike et al., 2010; Pike, 2002). For the last three decades, the study of destination image has become an essential topic in travel and tourism. The researchers used various approaches to develop the conceptual framework of destination image (Pike et al., 2010; Beerli & Martin, 2004; Pike, 2002; Tasci et al., 2007; Gartner, 1993); Fakeye & Crompton, 1991;). Cronch (2011) said that identifying destination image is crucial to increasing tourism competitiveness. Tasci and Gartner (2007); Chen and Kerstetter (1999); Court and Lupton (1997) proved that tourism destination affects the behavior of tourists before, during, and after visiting tourism destinations, so it creates a positive or negative image of tourism destinations (Pike et al., 2010; Stepchenkova & Mills, 2010; Tasci et al., 2007; Beerli & Martin, 2004; Pike, 2002; Gartner, 1993; Echtner & Ritchie, 1991; Fakeye & Crompton, 1991). Stepchenkova & Mills (2010) explored that destination image is the determinant factor in influencing the choice of tourist destinations. The destination image is the

impression of the tourists toward tourist destinations. They enjoy the service quality and destination attributes.

In the context of halal tourism destinations, the image of halal tourism destinations can be increased by Islamic attributes and halal service quality. Islamic attributes can be a tourist attraction, such as the availability of worship for each individual's belief, halal-certified foods, prohibition of alcoholic beverages consumption, gambling, and pornographic content, as well as women's dress code (Battour et al., 2012). Fundamental aspects of Islamic morality, in general, involve common courtesy, for example, avoiding red light points and practices, adult channels, free mixing of men and women, especially in swimming pools, and adopting an Islamic dress code (Battour & Ismail, 2016). The attributes of the Islamic religion become an essential consideration when Muslims decide to travel abroad. Before traveling, a Muslim will ensure the availability of a place of worship at the destination (Battour et al., 2011). Islamic attributes represent the availability of Islamic norms and practices relevant to tourism destinations. The attributes reflect the sharia values related to tourism activities and practices in a destination (Battour et al., 2014) and can affect the choice of Muslim tourist destinations (Battour et al., 2011). The result of Chahal & Devi's (2015) study stated that the cognitive image of a destination is strongly influenced by cognitive or rational decisions made by tourists based on accessibility, awareness, accommodation, man-made, and natural attractions. In line with this,

Qu et al. (2011) thought that attractiveness, accommodation facilities, accessibility, and tourism attributes are essential predictors of cognitive image. The description above shows that Islamic attributes can impact halal tourist destination image. Therefore, the first hypothesis developed is:

H1: Islamic attributes positively and significantly affect halal tourist destinations' image.

Halal Service Quality and Halal Tourism Destination Image

Service quality is a holistic term denoting the overall evaluation of a destination's intangible, including the core product or service and all supporting services (Caruana, 2002; Žabkar, Brenčič, and Dmitrović, 2010; Zeithaml, Berry, and Parasuraman, 1988), such as accommodation, transportation, health care, and communications.

The previous empirical research on tourism explored the significance of tourists' perceptions in the choice of destinations (Getz, 2008) because the overall assessment of service quality towards the destination is strongly mediated by how customers perceive a certain service quality of the company (Badruldin et al., 2012; Sweeney & Soutar, 2001; Sheth et al., 1991). The image of a destination is characterized by a subjective perception consisting of a high level of belief and feeling toward the different dimensions of service quality in the tourism industry (Beerli & Martin, 2004). In conclusion, successful tourism destinations' image depends on the excellent service quality of halal tourism. Therefore, the hypothesis development for this research is:

H2: Halal service quality positively and significantly affects halal tourist destinations' image.

Islamic Attributes and Loyalty Behavior: Mediated by Halal Tourism Destinations Image

Oliver (1999) defined Loyalty as continually purchasing and consuming products or services. Loyalty behavior can be measured by attitude and behavior and integrated into attitude and behavior approaches (Chang, Wang, and Yang 2009). The behavior approach focuses on customers' consumption frequency (Bandyopadhyay & Martell, 2007). Otherwise, the attitude approach examines the customers' psychology. The integrated approach considers the ideas of attitude and behavior integration (Chang et al., 2009). Yang and Peterson (2004) defined loyalty behavior as a preference, attitude, and behavior toward the purchase process of one or many brands in a certain period. The loyalty behavior results from consumers' satisfaction due to the superior value of the services and product quality. Moreover, Yang and Peterson (2004) said that based on the attitude perspective, Loyalty is a particular interest and wants to create a long-life relationship with the marketers or service providers.

On the other hand, based on a behavior perspective, loyalty behavior is a repeat purchase or preferring to purchase frequently the same products or services. Newman and Werbel (1973) stated that the loyalty behavior of the consumers purchase the brand of the products or services frequently in the same brand of the products and services and do not want to look for other brands. However, Oliver (1997) said that consumers tend to switch to other brands due to the marketing efforts and the situational effect. In conclusion, loyalty behavior generally is a commitment of the consumer to repurchase the preferred products or services and creates a repeat purchase in the same brand.

In the context of tourism service, loyal tourists' behavior can be seen based on attitude and behavior (Im et al., 2012). Behavioral Loyalty refers to the frequency of repurchase or level of the repurchase in the same brand. In contrast, attitudinal Loyalty refers to an individual's intentional commitment or attitude toward tourists to a brand (Bianchi, Pike, and Lings 2014). According to (Dedeoğlu, Küçükergin, and Balıkçıoğlu 2015; Kim et al., 2013), loyalty behavior is generally studied

chiefly in terms of attitudes. The attitude of Loyalty represents behavioral intentions often used in the literature (Yu & Cristopher, 2005). (Warshaw and Davis, 1985) define behavioral intention as the degree to which a person has formulated a conscious plan to perform or not to perform some specified future behavior. (Zeithaml, Berry, and Parasuraman, 1996) defined loyalty behavior is the attitude of visitors who have a positive attitude towards a destination. In addition, behavioral Loyalty based on (Zeithaml et al., 1996), is indicated by repurchase intentions and word-of-mouth. Then, the measurement of loyalty behavior was developed by (Im et al., 2012) in as many as two dimensions with six indicators that have been tested for their validity and reliability.

Abundant research has been devoted to investigating the antecedents of repeat purchase intentions, including satisfaction (Baker & Crompton, 2000; Kozak, 2001), quality constructs (Baker & Crompton, 2000), perceived value (Lee, Yoon, and Lee, 2007; Mcdougall & Levesque, 2000; Moon et al., 2011; Parasuraman & Grewal, 2000; Petrick & Backman, 2002) and destination image (Baloglu & McCleary, 1999; Chi & Qu, 2008; Chon, 1991; Court & Lupton, 1997); (Baloglu & McCleary, 1999) suggest that destination images influence travelers in the process of selecting a destination, the subsequent evaluation of the trip and their future intentions.

Destination image positively influences perceived Quality, satisfaction, and intentions to return to a destination (Bigne et al., 2001; Chi & Qu, 2008; Court & Lupton, 1997). A positive image derived from positive travel experiences results in a positive evaluation of a destination. Tourist loyalty behavior would improve if destination image directly affects behavioral intentions through quality, perceived value, and satisfaction, which in turn affects behavioral intentions. In other words, more favorable images will lead to a higher likelihood of returning to the same destination. Some researchers even suggested that perceived value measurements should be associated with measures of satisfaction (Chen & Chen, 2010; Oh, 2000; Ryu, Han, and Kim, 2008; Woodruff, 1997), and perceived value plays a moderating role between service quality and satisfaction (Caruana, Money, and Berthon 2000).

Furthermore, the perceived value is associated with the benefits received with the price paid (Zeithaml, 1988) and is distinguished from service quality and satisfaction. Empirical research has also found that perceived value has positively influenced both future behavioral intentions and actual behaviors (Hutchinson, Lai, and Wang 2009; Meng, Liang, and Yang 2011). Therefore, service valuation variables (e.g., service quality, perceived value, and satisfaction) are good predictors of destination loyalty behavior (Baker & Crompton, 2000; Cronin et al., 2000; Sirakaya, Petrick, and Choi, 2004; Tam, 2000). Although theory-based research efforts have developed the understanding of key-service-oriented constructs (e.g., Quality, value, and satisfaction) in hospitality and tourism contexts, there continues to be a need to refine theories and methodologies by introducing new variables and modified frameworks to enhance the predictive power of these models (Hutchinson et al., 2009; Parks and Oh, 1997). For example, service quality has been exclusively investigated as the single antecedent to customer satisfaction in most hospitality and tourism service evaluation research. Other constructs have been examined to improve the accuracy of predictions (Hutchinson et al., 2009). For instance, in recent studies, perceived value has been empirically examined as a second proposed antecedent variable to satisfaction (Oh, 1999; Sirakaya et al., 2004; Tam, 2000).

Empirical investigation toward the model of the tourist consumption processes has been conducted by including destination image and

perceived value into the Quality–satisfaction–loyalty paradigm. The definition of tourist destination image most commonly cited is that by (Crompton, 1979), "the sum of beliefs, ideas, and impressions that a person has of a destination ."This definition relates to the individual, whereas other definitions acknowledge that images can be shared by groups of people (Jenkins, 1999). His definition has led many researchers to address the image as a salient concept in understanding the destination selection process of tourists (Baloglu & McCleary, 1999; Beerli & Martin, 2004; Chen & Tsai, 2007; Pike, 2002).

Tourist destination image is essential because it influences both tourists' decision-making processes (Chon, 1990; Echtner & Ritchie, 1991; Gunn, 1972; Hunt, 1975; Pearce, 1982) and behaviors, including on-site experiences, evaluations, and destination loyalty behavior for a particular destination (Bigne et al., 2001; Chen & Tsai, 2007; Crompton, 1979; Jenkins, 1999; Lee, Lee, and Lee, 2005). (Chen and Tsai 2007) argued that on-site perceived service quality experiences could be conceptualized by comparing expectations and actual performance. Also, (Chen & Tsai, 2007; Lee et al., 2005) posited that individuals with a favorable destination image would positively perceive their on-site experiences (i.e., service quality, perceived value), which in turn would lead to greater satisfaction levels and destination loyalty behavior.

The present study explores the influence exerted by a destination's current image on tourists' future behavior, using service quality and perceived value as mediating variables (Castro, Martín Armario, and Martín Ruiz 2007). This study is based on the premise that image plays a vital role in services that are complex to evaluate—such as tourist destinations. For tourist destinations, the service image can be a significant factor in conditioning customers' perceptions of quality and perceived

value based on Islamic attributes and their consequent intended future behaviors.

Therefore, loyalty behavior is an essential concept in marketing and tourism research. Several studies have been dedicated to examining tourists' loyalty behavior to halal tourism. The research by Al-Ansi & Han (2019) showed that tourists' Loyalty had been carried out to make repeated visits and recommend others to halal tourism destinations. (Rahman et al. 2020) define tourists' loyalty behavior as a tendency of tourists to recommend and revisit halal destinations. To maintain consistency with previous studies and to consider the strength of the attitude approach over the behavioral approach, tourist loyalty is a psychological manifestation of tourists towards a destination, which is indicated by their liking for the destination and their intention to revisit and advocate the destination as one that offers excellent halal service quality and Islamic attributes. Tasci & Gartner (2007) revealed that the holistic goal images and unique purpose attributes had influenced consumer behaviors before, during, and after visiting a destination. If tourists positively perceive the destination's image, they will have high loyalty levels, such as recommending tourist attractions to others (Bonn, Joseph, and Dai 2005). It means that halal tourism destination image is mediating the effect of Islamic attributes on Loyalty. Therefore, the hypothesis for this research is:

H3: Islamic attributes have a positive and significant effect on loyalty behavior.
H4: Islamic attributes indirectly affect loyalty behavior, mediated by halal tourism destinations' image.

Halal Service Quality and Loyalty: Mediated by Halal Tourism Destinations Image

(Prayag 2007) evaluated the service quality using the SERVQUAL model and

determined the relative importance of service quality dimensions by International tourists. He proved that the excellent perceived service quality could affect tourists' behavioral intention to visit or revisit the destinations.

Perceived service quality can be a crucial driver of future behavioral intentions, such as the intention to recommend and revisit (Chen & Tsai, 2007). Therefore, five dimensions of service quality must be implemented in halal tourist destinations to improve service and retain customers in the tourism industry (Parasuraman, Zeithaml, and Malhotra, 2005). According to (Spreng & Chiou, 2002; Walker, Johnson, and Sean, 2006), the positive response of the tourists toward the quality service of the tourism destination builds higher satisfaction and Loyalty than the below service quality standard.

Research concerning the nature and measurement of service quality is prevalent in the marketing literature (Cronin Jr & Taylor, 1992; Oliver & Swan, 1989; Parasuraman, Zeithaml, and Berry, 1994). In the tourism industry, customer perceptions of service quality are essential to successful destination marketing because they influence destination selection (Ahmed, 1991), the consumption of goods and services at destinations, and the decision to return to a destination (Stevens, 1992). As a result, researchers have attempted to adapt service quality to hospitality and tourism settings. Service quality has been considered to be one of the critical antecedents of both satisfaction (Baker & Crompton, 2000; Caruana, 2002; Cronin Jr & Taylor, 1992) and perceived value (Baker & Crompton, 2000; Fornell et al., 1996; Petrick & Backman, 2002), as well as to be a good predictor of repurchase intentions (Baker & Crompton, 2000; Getty & Thompson, 1994). The theoretical justification for the linkages between quality, value, and satisfaction is derived from the coping framework (Bagozzi, 1992), which suggests that initial service evaluations (i.e., appraisal) lead to emotional

reactions that, in turn, drive behavior (Gotlieb, Grewal, and Brown 1994). Adapting (Bagozzi, 1992) the framework to a service context suggests that higher performance-oriented service quality and value appraisals precede satisfaction (Anderson, Fornell, and Lehmann, 1994; Cronin Jr & Taylor, 1992; Gotlieb et al., 1994; Woodruff, 1997). Service quality is a customer's evaluation of a service encounter at a specific point. In contrast, satisfaction has involved both end state and process judgments and reflected emotional states of mind created by exposure to service experiences (Baker & Crompton, 2000).

H5: Halal service quality positively and significantly affects loyalty behavior.
H6: Halal service quality indirectly affects loyalty behavior mediated by halal tourism destinations' image.

Halal Tourism Destination Image and Loyalty Behavior

Destination image consists of two aspects, 1) functionalities, such as views, facilities, activities, and accommodation; 2) psychological characteristics, such as friendly people, feelings, and atmosphere (Echtner, Ritchie, and others 1991). Functional aspects are related to tangible (cognitive) and psychological characteristics, including intangible (affective) aspects. Destination image formation is a complex concept that plays an essential role in tourist decisions and has been extensively examined in the tourism literature (Pike et al., 2010; Pike, 2002). Crouch (2011) stated that identifying the destination image in the tourism sector will increase competitiveness.

The result by Khan et al. (2013) stated that tourism destinations' image positively influences customer satisfaction and destination loyalty behavior. This shows that the attributes attached to a tourist destination image can increase tourist loyalty behavior by making

repeated visits and recommending it to others. Next, Zhang et al. (2014) said that the image of destinations strongly affects tourists' loyalty behavior to a destination. They also emphasized that the destination image is strongly related to loyal behavior at various levels. Destination image attracts new and novice travelers and has an important relationship with their future pleasures and desires (Liu, Li, and Kim, 2017). A study by (Khuong & Phuong, 2017) revealed that tourists would recommend a destination if they feel the beauty and positive feelings. This shows that tourist destination image is powerfully influential on customer loyalty behavior. Hence, the last hypothesis formulation is:

H7: Halal tourism destinations' image positively and significantly affects loyalty behavior.

The Moderating Role of Religiosity

According to Marks & Dollahite (2001), Religiosity includes personal, internal beliefs, religious frameworks, meanings, and perspectives. Meanwhile, the religious practice includes observable outward expressions of faith such as the study of scriptures, prayers, traditions, and rituals. Next, (Eid & El-Gohary, 2015) said that Islamic values consist of two dimensions, namely the physical attributes of Islam and the non-physical attributes of Islam. Islamic physical attributes and non-physical attributes influence Muslim consumer satisfaction moderated by Islamic Religiosity or Muslim consumer religious commitment. In other words, consumers with a high level of religious commitment view the value of Islamic physical attributes and non-physical attributes as more important than other things in evaluating a tourism package. The result from Eid & El-

Gohary (2015) said that Religiosity could be a moderating variable of the relationship between Islamic physical and non-physical attributes on tourist satisfaction and Loyalty. This suggests that Religiosity plays a vital role in the tourism industry, with most studies directed at the diverse impacts of tourist satisfaction and Loyalty (Abror, Patrisia, Engriani, et al., 2020; Sobari, Kurniati, and Usman, 2019).

Several experts have supported the idea that customer satisfaction is a significant determinant of customer loyalty (Homburg et al., 2006; Anderson et al., 2004). Cronin & Taylor (1992) believe that if customers are satisfied with the service provided, they can continue repurchasing and are more willing to recommend this service to others. Moreover, Chitty et al. (2007) said that satisfaction with the services provided could produce loyal customers. Zamani-Farahani & Musa (2012) said that Religiosity has a relationship with the socio-cultural impact of customers. In other words, one of the socio-cultural impacts is consumer satisfaction, so if consumers have high or low Islamic Religiosity (beliefs and practices), it will impact their satisfaction and Loyalty. Many previous studies found that customer satisfaction caused by service quality significantly affects customer loyalty (Han & Hyun, 2018; Kamran-Disfani et al., 2017). When a customer is satisfied with the quality of service, then he or she will be loyal to the product or service. Therefore, the last two hypotheses related to the moderating role of Religiosity are:

H8: Religiosity strengthens the influence of Islamic attributes on Loyalty.
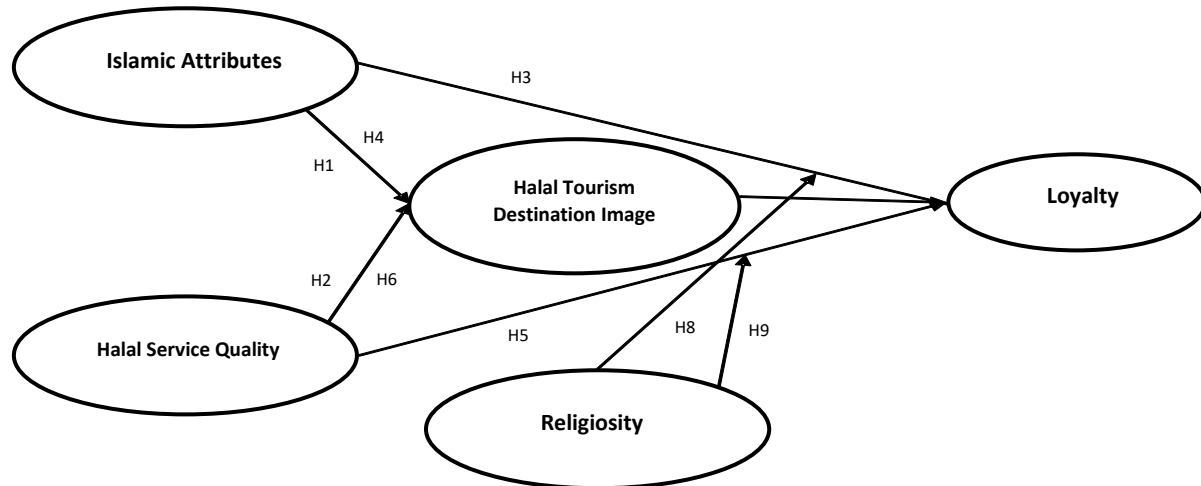**H9: Religiosity strengthens the influence of halal service quality on Loyalty.**

Figure 1. Research Model

METHODOLOGY

The population in this study are people who have visited or are while visiting halal tourist destinations. Sampling in this study used a purposive sampling technique (Neuman, 2014). Determination of the number of respondents is based on the opinion of (Hair et al., 2014), which is detailed if there are ≤ 5 variables, it requires a minimum of 100 respondents, whereas if ≤ 7 variables, it requires a minimum of 150 respondents. (Sekaran and Bougie 2016) also explained that business research with a maximum number of 500 respondents is best. This study uses this opinion with a sample of 451. Then, data analysis will be carried out using covariance-based Structural Equation Modeling (SEM) analysis with the Amos version 22 application. The variable measurement used in the previous research fulfilled the requirement of the validity test (loading factor at least 0,50) and reliability test (Cronbach Alpa value at least 0,70). Islamic attributes mesurements adopted (Battour et al. 2014). Halal service quality adopts the measurement developed by (Tosun, Dedeo\uglu, and Fyall 2015). Halal tourism destinations

adopted the measurement by (Nassar, Mostafa, and Reisinger 2015). The loyalty measurement was used (Kim, Holland, and Han, 2012). Religiosity measurement adopts the measurement by (Zamani-Farahani & Musa, 2012).

RESULTS

Men dominated respondents' characteristics in terms of gender at 65.2%, and the most age distribution was between the ages of 31-40 years at 55.9%. Age distribution reflects respondents in the productive category. The distribution of education levels was dominated by bachelor's degrees at 48.9%. In comparison, the distribution of employment status is mostly private employees at 38.7% and entrepreneurs at 30.2%, and the distribution of marital status is mostly married people at 66.2%.

SEM model analysis was used to test the hypotheses. Before the results of the hypotheses test, SEM analysis firstly needs to fulfill the convergent validity and reliability test measured by Cronbach Reliability (CR) and the fit model measurement based on the Confirmatory Factor Analysis (CFA). The convergent validity was used in terms of factor loading and Average Variance Extracted (AVE), requiring a loading

factor greater than 0.70 and an AVE not less than 0.50 (Fornell & Larcker, 1981). All measurements of variables fulfill the convergent validity (the value of AVE between 0.600-0.922) and reliability test (the value of CR between 0.889-0.973). The measurement fit model uses maximum likelihood estimation (ML) because it is consistent and efficient without symptoms in large-scale samples (Bollen, 1989). Proper evaluation of the measurement fit model is a prerequisite for evaluating the structural model as the result of hypothesis testing. The results of model fit measurement fulfilled the cut-off criteria, measured by GFI (at least 0.90, the result equal to 0.944, AGFI (at least 0.90, the result equal to 0.918), RMSEA (no more than 0.08, the result shows 0.068), CFI (at least 0.90, the result shows 0.925), and TLI ((at least 0.90, the result shows 0.920).

After the validity and reliability were done, showing all valid and reliable measurements, and the model fit measurements were fit, the researchers tested the structural model on all models by looking at the coefficient values. In estimating the coefficient influence values in the context of path analysis, the direct causal effect (DCE), indirect causal effect (mediation), and moderation analysis were carried out. However, before that, the overall sample was tested to get a good model in general. There are several stages in testing the hypothesis. First, directly test the effect of exogenous on endogenous constructs as a whole sample. Second, examine the mediating role of halal tourist destinations' image. Third, examine the moderating role of Religiosity in influencing the construct of Islamic attributes and service quality on Loyalty.
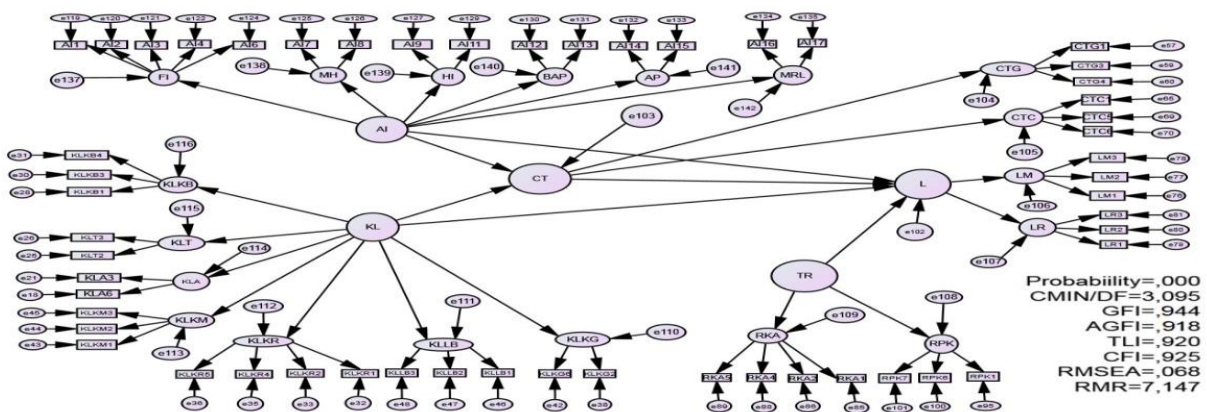
Figure 1. Structural Model

Figure 1 shows the processing of the structural model of the observed constructs. There are several measured constructs: Islamic attributes and service quality as an independent, halal tourist destinations image as the mediating role, Religiosity as the moderating role, and Loyalty as a dependent. Tests are carried out separately in order to get the required results.

The first test was carried out by looking at

the direct effect of the constructs without looking at the mediation effect and without entering a moderating construct. Table 1 shows that all hypotheses are supported by the data, measured by p-value < 0.05 with a positive direction. Hypothesis 2 shows that halal service quality positively and significantly affects the image of halal tourist destinations. Hypothesis 3 shows that the image of halal tourist destinations

positively and significantly affects Loyalty.

Table 1. Direct Effect Hypothesis Testing without Mediation and Moderation

Hypotheses	Estimate	S.E.	C.R.	P	Conclusion
Islamic attributes → halal tourism destinations image	0,408	0,056	5,009	0,000	Positive and significant
Halal service quality → halal tourism destinations' image	0,452	0,063	5,812	0,000	Positive and significant
Islamic attributes → Loyalty	0,170	0,100	1,974	0,048	Positive and significant
Halal service quality → Loyalty	0,296	0,135	2,990	0,003	Positive and significant
Halal tourism destinations image → Loyalty	0,281	0,203	2,330	0,020	Positive and significant

Furthermore, a mediation test was conducted on halal tourism destinations' image effects on Loyalty. (Baron and Kenny 1986) explained that two steps followed the procedure for testing the construct of mediation. First, estimate the direct effect, namely Islamic attributes and Service quality, on Loyalty which requires a significant value. Second, estimate the indirect effect simultaneously with the triangle SEM model. Triangle SEM testing is done by using the analysis of variance accountant for (VAF) value (Baron & Kenny, 1986) with the following conclusions, a) if VAF value > 80%, then complete mediation; b). Suppose VAF values ≥ 20% and ≤ 80%, then partial mediation, c). If the VAF value < 20%, then there is no mediating effect.

Table 2. Mediation Test Result

Model	Direct effect	Indirect effect	Total effect	VAN	%	Conclusion
Islamic attributes → halal tourism destinations image→ Loyalty	0,170	0,115	0,285	0,404	40%	Partial mediation
Halal Service quality → Halal tourism destinations image → Loyalty	0,296	0,127	0,424	0,300	30%	Partial mediation

Table 2 shows that halal tourist destinations' image partially mediates the effect of Islamic attributes and halal service quality on Loyalty, which means that without the mediating role of halal tourism destinations, Islamic attributes and halal service quality will still directly affect Loyalty.

The next test in the structural model is to look at the moderating role of the religiosity variable in the effect of Islamic attributes and halal service quality on Loyalty, as seen in Table 3.

Table 5. Moderation Test Result

Hypotheses	Estimate	CR	Conclusion
Islamic attributes*Religiosity → Loyalty	0,002	3,795	Significantly Positive

			(Moderating Role)
Service quality*Religiosity → Loyalty	0,001	5,902	Significantly Positive
			(Moderating Role)

DISCUSSION

The primary purpose of this study is to empirically investigate the effect of Islamic attributes and halal service quality on halal tourism destinations' image, which in turn affects Loyalty. SEM analysis results support a statistically significant effect of Islamic attributes and halal service quality on halal tourism destinations' image (Hypothesis 1 and 2). However, halal service quality directly affects halal tourism destinations' image, about 45,00% of the estimated value, then Islamic attributes, about 41,00% of the estimated value. Nevertheless, the results show that the higher value of Islamic attributes and quality services, the higher increase in halal tourism destinations.

The high significant effect of Islamic attributes on halal tourism destination results supports the research result by Eid et al. (2019). Even though there are differences in the measurement used, this research used six dimensions following the measurement developed by (Battour et al., 2014); otherwise, (Eid et al., 2019) used two dimensions. Also, the result of Halal service effect on Halal tourism destinations in this research supports the research result by Akroush et al. (2016). However, the object setting of Akroush et al. (2016) research is natural eco-tourism.

The determinant factors of Islamic attributes are Worship facilities, Halal food, Islamic entertainment, free alcohol and gambling, Clothing rules, and Morality. The main factor is free alcohol and gambling, having a score of about 4.4 out of 5.0, even though it still has gambling activity in the destination of about 1,00%. Then, other factors are Worship facilities, Halal food, Morality, morality, Islamic entertainment, and Clothing rules with

the lower score value (3.96). These results imply that the needs of Islamic tourists are not fully met. Hence, the legalized institution should consider warning the halal tourism destination management not to offer the gambling package and have the rule of wearing the Islamic clothing attributes in the venue of the tourism destination.

Meanwhile, the results also show that Islamic attributes (Hypothesis 3) and Halal service quality (Hypothesis 5) statistically affect loyalty behavior. However, the estimated effect values of Halal service quality on loyalty behavior of about 30,00% have higher than the estimated effect values of Islamic attributes of about 17,00%. It means that the higher the Halal service quality and Islamic attributes, the higher the halal tourism destination.

This research supports the research finding by Rahman et al. (2020) that Halal service quality positively affects loyalty behavior. The determinant factors of Halal service quality's effect on loyalty behavior are accommodation service, transportation, cleanliness, courtesy, activity package, language communication, and airport facilities. The two main factors of Halal service quality are transportation and cleanliness, with a score of 4,42. However, there is still 1% of tourists who stated that the accessibility of transportation is complex, and 3% of them felt that the venue of a halal tourism destination is unclean. This condition will build the unclean and complex accessibility image toward the destination. Then consequently, it can bring the effect of tourism brand positioning that halal tourism is unclean and lousy service quality. This condition implies that the tourism management should build cooperation with other institutions, especially it needs help from the relevant government

institutions, such as tourism institutions of the country, to facilitate the best service facility in terms of easy accessibility and empower the cleanliness program, such as in Indonesia program, known as CHSE Certificate Program (Clean, Healthy, Safe, and Environment/Green). CHSE program also is relevant to the Islamic attributes needing the clean and healthy rules postulated in Islamic rules " Clean is a part of the faith". To preserve the venue of the destination to be always a clean, healthy, safe, and green environment, the management of destination tourism needs to build the organizational culture of the CHSE program and socialize intensively with the tourist to maintain and protect the environment of the destination from being clean, health, green, and safe to have the excellent service quality. Another bad service quality still existing in the destination venue is the airport service facility, in terms of the unclean toilet, inadequate services from the airport workers, and unpleasant waiting rooms.

Jia and Chaozhi (2020) support this research result regarding transportation service quality as the main factor in visiting the destination. Transportation service quality in this research is the local transportation in which the tourists need enough availability of local transportation, easy access, comfortable seats, and courtesy drivers. The destination's cleanliness is also essential to quality service, as Henderson's finding (2016) states that cleanliness is one of the vital quality service performance to fulfill the Halal tourists' needs. (Joan C. Henderson 2016) also said that The management of tourist destinations must keep the trust of Muslim tourists, especially in safe destinations, and offer Halal food to improve the higher Halal service quality. Menawhile, Chanin et al. (2015) suggested that one of Halal service quality provided is toilets separated between men's and women's toilets and also provide clean toilet. Therefore, the management of tourism destinations needs to improve these

conditions to offer excellent services in terms of clean toilets, enjoyable waiting rooms, and courtesy airport workers.

The completeness of Islamic attributes can motivate the tourists to have high Loyalty to visiting Halal tourism destinations when revisiting and recommending the halal tourism destination to other tourists. This result supports the research result by (Rahman, 2014) that Islamic Attributes are the factor of tourists' motivation to visit Halal tourists destination. Two factors of Loyalty behavior are recommendation and revisiting intention toward Halal tourism destination. The main factor is a recommendation with a score value of 4.33. The lower score value is revisiting intention, 3.67. 2% of the tourists said they do not want to return to Halal tourism destinations. It means that there still are uncompleted Islamic attributes offered by the management, so the tourists felt unpleasant with the Islamic attributes offered. This condition implies that the management of Halal tourism destinations needs to improve the Islamic attributes offered with excellent service quality. This result supports the customer value concept. Describing the values accepted by consumers will affect the consumer intention behavior. In this research, the values accepted by Muslim tourists are Islamic attributes. The Muslim tourists will recommend and revisit Halal tourism destinations. If the values of Islamic Attributes are accepted to create the Muslim Tourists' satisfaction, that will build the loyal behavior of the tourists.

This research also confirms the hypothesis of the Halal Tourism Destination Image effect on the Loyalty behavior of Tourists. The result shows that Halal Tourism Destination Image has a significant positive effect on Loyal behavior with an estimated value of 28,00%. This result supports the research finding (Al-Ansi & Han, 2019). Even though the research by (Al-Ansi & Han, 2019) has been done in Korea, this research has been conducted

in Indonesia. If examined by the cognitive image dimension of a tourist destination, the higher the halal tourism cognitive image destination, the higher the tourist intention to visit the destination due to the attributes and attraction package of tourism, as stated by (Stabler, 1995). This result supports the research results by Nassar et al. (2015); Razaq Raj et al. (2015) that cognitive image positively affects the intention to visit Halal tourist destinations. This implies that the destination image signs the management of tourism to focus on the cognitive image through preserving local historical heritage, culture, tradition, architecture, and historical monument as a unique tourism package, and also to improve the effective image of the destination through promoting the destination as a Wonderful Indonesia Tourism Destination, as Ryan and Cave's suggestion (2005). This result also supports the research finding by Mohamad et al. (2011) that Destination Image is an essential antecedent of tourist satisfaction and Loyalty (intention to revisit). However, there are several weaknesses of Halal tourism destinations, especially in the aspects of transportation accessibility, quality service, cleanliness, and the unique Islamic attributes of the destination. Therefore, destination management must improve those aspects to increase the loyal behavior of tourists.

If seen from the mediating effect of Halal tourism destination image, Halal tourism destination image plays a vital role in mediating the effect of Halal service quality and Islamic attributes on Loyal behavior. Tourists will recommend the destination if they feel and have an image of the beautiful and comfortable destination. Therefore, increasing in Halal service quality and Islamic attributes must be created inclusively and sustainably to optimize Islamic attributes and halal service quality, especially in terms of the safety and security of the destination (Khuong & Phuong, 2017), as also stated by (Chauhan, 2007), that safety and

security of the destination are the main requirements to build the ideal image of the destination. Muslim tourists prefer to excellent Halal tourism image to visit the destination (Hsu, Lin, and Lee, 2017; Kim and Richardson, 2003; Kim, Park, and Lee, 2014). Tourists will revisit the destination more times due to the excellent Halal tourism destination. The higher the excellent Halal tourism destination, the more revisit intention of tourists to the destination, and even strengthened by offering higher Halal service quality and Islamic attributes, such as the availability of worship places, certified halal food, free alcohol, no gambling, no pornography action, and following the Islamic clothing attribute as stated (Battour et al., 2012, 2011; Battour & Ismail, 2016). This result also supports the research result by (Chen & Myagmarsuren, 2011; Souza & Brito, 2014) that The destination image plays a vital role in mediating the effect of Tourism quality service on Loyal behavior toward the tourism destination. Moreover, (Stylos & Bellou, 2019) stated that the image of the destination could rise due to the positive feeling of the tourists toward the destination and bring about loyalty behavior development.

Religiosity plays a positive significant moderating role in the effect of Islamic Attributes and Halal service quality on Loyalty. It means that Religiosity measured by belief and Islamic faithfulness strengthens the effect of Islamic Attributes and Halal service quality on Loyalty behavior. Belief refers to the Muslim belief in the God Allah SWT, and Prophet Muhammad SAW, based on Al-Quran and Hadist. Islamic faithfulness refers to Muslim activity in running Islamic rituals, such as Praying to God 5 times and reading Al-Quran (Zamani-Farahani & Musa, 2012). This result support the research results by (Abror et al., 2019; Eid & El-Gohary, 2015; Ghorbani et al., 2017; Hakimi et al., 2018; Mathras et al., 2016; Rashid & Ahmad, 2015). The higher the

Religiosity, the higher the satisfaction will be, bringing the higher loyalty behavior. Therefore, the management of tourism destinations must develop Halal service quality and offer Islamic Attributes to build the loyal behavior of Muslim Tourists who have a higher religiosity.

CONCLUSIONS AND CONTRIBUTIONS

SEM analysis results support a statistically significant effect of Islamic attributes and halal service quality on halal tourism destinations' image, affecting loyalty. Also, Islamic attributes and halal service quality has direcly a significant positive effect on Loyalty. The result confirms that halal tourism destinations' image has a direct positive significant effect on Loyalty. In addition, halal tourism destination image plays a mediating effect on Islamic attributes and Halal service quality in building Loyalty behavior. Beside this, Religiosity strengthens the influence of Islamic attributes and halal service quality on Loyalty. This research results contribute to developing social exchange theory and relationship marketing theory implemented in service marketing, represented by the loyalty behavior of the tourist toward halal tourist destinations. Another contribution in terms of methodological perspective draws from the mediating role of the image of halal tourist destinations and a moderating role of Religiosity.

A Friendly, welcoming, and positive attitude toward Muslim tourists residents also have an essential role in developing the intention of Halal tourists to revisit and recommend destinations to others. Therefore, destination managers and governments need to highlight the importance and broad benefits of the tourism industry to their region in terms of social and economic development. Moreover, a campaign program in terms of awareness and appreciation toward the cultures and religious diversity of

people from other must be developed to affect the positive attitudes of residents and tourists towards Halal tourists.

Then, tourist destination managements must provide halal facilities and services to attract Muslim tourists. One of the essential factors for Muslim tourists is halal foods and beverages, so the management of resto should have certificates of food and beverage shown on their storefronts and menus to build trust among Muslim tourists. Furthermore, the management of the destination must provide facilities in airports, hotels, and tourist attraction locations to increase the satisfaction and Loyalty of Muslim tourists. Next, destinations should provide information about Halal services through brochures, maps, and guidebooks. These should be available in common Muslim languages (Arabic, Bahasa, and English) to enhance Muslim tourists' experience and satisfaction with their visit. The service from staff, managers, and marketers of tourism destinations should encourage tourism employees to increase their awareness, knowledge, and skills in providing Halal services. Staff training to increase skills and awareness of Halal services is essential, especially for those who have direct contact with Muslim tourists. Hotel and restaurant staff, travel agents, and tour guides should be able to greet and communicate with Muslim tourists and provide services that align with Islamic values. If potential Muslim tourists know such behavior, it will be very beneficial to attract Muslim tourists to tourist destinations.

This research has limitations, especially in data collection in Indonesia. It is known that halal tourism has a distinctive nature, and not all tourist attractions have Islamic service facilities such as places of worship for Muslims. Therefore, researchers can generalize these findings by researching other halal tourism objects in other countries. Theoretically, memorable experience, perceived value, motivation, and demographic factors can affect

destination image, service quality, satisfaction, and tourist loyalty. Therefore, further research is needed to expand and re-examine the loyalty model in other contexts of halal tourism, including memorable experience, perceived value, motivation, and demographic factors. Then, to broaden the collective knowledge about tourist experience and Loyalty in the context of halal tourism, future studies may concentrate on other aspects of tourism, such as disposable income, gender differences, and package tours vs independent tourists.

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