





“The role of religiosity in enhancing tourist loyalty through halal tourism and quality services”

AUTHORS	Martaleni Martaleni  Sugeng Mulyono  Elok Sri Utami 
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Martaleni Martaleni, Prof., Lecturer, Faculty of Economics and Business, Management Department, University of Gajayana, Indonesia. (Corresponding author)

Sugeng Mulyono, Dr., Lecturer, Faculty of Economics and Business, Management Department, University of Gajayana, Indonesia.

Elok Sri Utami, Dr., Lecturer, Faculty of Economics and Business, Management Department, Universitas Jember [University of Jember], Indonesia.

Martaleni Martaleni (Indonesia), Sugeng Mulyono (Indonesia),
Elok Sri Utami (Indonesia)

THE ROLE OF RELIGIOSITY IN ENHANCING TOURIST LOYALTY THROUGH HALAL TOURISM AND QUALITY SERVICES

Abstract

Halal tourist destinations meet the needs of Muslim travelers while also being accessible to non-Muslim visitors. This study investigates the relationship between non-Muslim visitors' loyalty to halal products and services and the growth of halal tourism, with a focus on the role of religion as a mediating factor. Using a quantitative approach, the data were collected from 308 non-Muslim tourists in East Java Province, Indonesia, through a questionnaire. The findings reveal that perceptions of halal products and services significantly influence tourist loyalty (t-statistic = 2.789, p-value = 0.005), although the effect size is low (0.158). In contrast, perceptions of halal tourism development have a strong impact on loyalty (t-statistic = 9.225, p-value = 0.000). The study also finds that non-Muslim religiosity has a negligible effect on the relationship between halal services and loyalty, with an interaction effect value of 0.008. Overall, while higher religiosity increases the impact of halal services and tourism development on loyalty, the effects are statistically insignificant. These findings suggest that promoting halal products and services can enhance loyalty among non-Muslim tourists, which is crucial for the growth of halal tourism. Destination marketers should focus on highlighting the benefits and inclusivity of halal offerings to attract a broader audience. Furthermore, understanding the limited influence of religiosity on loyalty can help tourism providers tailor their strategies to better engage non-Muslim visitors.

Keywords

destinations, non-Muslim visitors, halal services, Indonesia

JEL Classification

L83, Z12, M31

INTRODUCTION

The rise of halal tourism has transformed the global tourism landscape, offering new opportunities for market expansion by catering to the growing demand for services aligned with Islamic principles. As countries strive to capitalize on this trend, understanding the factors that drive tourist loyalty becomes critical. Among these, religiosity plays a pivotal role in influencing tourist behavior, especially within the context of halal tourism. Halal tourism extends beyond food compliance, encompassing all aspects of travel, including accommodation, entertainment, and services that adhere to Islamic guidelines. This sector's development has garnered considerable attention, particularly in destinations aiming to appeal to Muslim travelers while balancing the diverse needs of non-Muslim tourists. Indonesia, ranked as the world's top Muslim-friendly destination by Mastercard Crescent Rating (2023), exemplifies the potential and challenges of expanding halal tourism. The role of tourism services in shaping visitor satisfaction and loyalty cannot be overstated, particularly when viewed through the lens of religiosity. As previous studies suggest, religious identity is a strong predictor of consumer behavior (Butt et al., 2016), influencing not only the decision to choose halal destinations but also



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the level of satisfaction and loyalty (Abror et al., 2023). In this context, religiosity serves as a cultural mediator that links tourism services and halal tourism development with tourist loyalty, shaping how individuals perceive their travel experiences and influencing their return intentions. This research seeks to explore the mediating role of religiosity in the relationship between tourism services, halal tourism development, and tourist loyalty. By understanding the intricate dynamics between these variables, this study aims to provide insights into how tourism stakeholders, especially in Muslim-majority countries like Indonesia, can enhance tourist loyalty through the development of culturally and religiously aligned tourism services.

1. LITERATURE REVIEW

1.1. Halal tourism development

Halal tourism, also known as Islamic or Muslim-friendly tourism, refers to tourism services and products that adhere to Islamic law. This form of tourism has been interpreted differently depending on location and cultural context (Slamet et al., 2022). The fundamental aspects of halal tourism include providing accommodations, halal-certified food, and facilities that support religious practices, such as prayer rooms (Shoukat et al., 2023). The growing demand for halal products and services reflects the increasing number of Muslim travelers globally (Olya & Al-Ansi, 2018). Meeting these demands requires the tourism industry to address cultural and religious needs, including the prohibition of alcohol and gender-segregated recreational areas (Dealwis et al., 2022).

Although halal tourism remains a relatively new concept in academic literature, it has attracted significant attention in both conceptual and practical terms (Han et al., 2019). The scholars have explored how marketing strategies aimed at halal-conscious travelers can contribute to social, cultural, and environmental sustainability (Olya & Al-Ansi, 2018; Saraç et al., 2020). However, one of the primary challenges in halal tourism is balancing the needs of Muslim and non-Muslim tourists while maintaining adherence to Islamic principles (Razzaq et al., 2016). Fajriyati et al. (2020) highlighted those misconceptions among non-Muslims about halal tourism, often associating it exclusively with food, can hinder the sector's growth. The term "halal" is derived from the Quran and refers to anything permitted by Islamic law (Suradin, 2018; El-Gohary, 2016; Olya & Al-Ansi, 2018; Jia & Chaozhi, 2021). Halal signifies an object or action allowed under Islamic law.

According to Al-Ansi et al. (2022), the concept of halal in hospitality and tourism often overlaps and encompasses specific characteristics and domains within the travel industry. The halal tourism sector has become an appealing option in market expansion strategies to enhance the role of the tourism industry globally. Halal tourism has garnered significant attention in various tourism literature, highlighting its evolving role in the global tourism industry. Olya and Al-Ansi (2018) argue that the rise of halal tourism is part of a broader movement to cater to Muslim travelers by providing services that align with Islamic principles, which not only affects the Muslim market but also raises questions about cultural adaptation in diverse settings. This industry's growing importance is evident as various markets, including those in Muslim-minority countries, actively explore halal tourism as a viable strategy to attract international visitors (Akhtar, 2020; Sánchez & Moral, 2019; Moshin et al., 2020). For instance, in predominantly non-Muslim countries like Japan and Korea, halal tourism is being embraced through the provision of halal-certified food, prayer facilities, and Muslim-friendly accommodations (Sánchez & Moral, 2019; Akhtar, 2020). This shows the global appeal of halal tourism, even in places where most population does not follow Islamic practices, demonstrating the cross-cultural importance of meeting diverse tourist needs.

The decision to consume halal products is not solely based on religious obligations but is also influenced by cultural factors. Eid and El-Gohary (2015) note that consumer behavior in choosing halal products is deeply embedded in cultural norms and practices, where religiosity plays a vital role in guiding decisions. Jafari and Scott (2016) extend this by indicating that the perception of halal products goes beyond their religious significance to include an association

with quality, safety, and ethical consumption. In this context, cultural factors shape the demand for halal tourism as Muslim travelers seek destinations that cater to both their religious and cultural needs (Saraç et al., 2020). The increasing awareness of halal tourism in non-Muslim countries, coupled with the push from Muslim travelers for halal services, presents opportunities and challenges for tourism providers. For example, Dealwis et al. (2022) emphasize that businesses involved in halal tourism must navigate cultural sensitivities to avoid alienating non-Muslim travelers while staying true to the expectations of Muslim consumers.

The debate over strategies to expand halal tourism has grown significantly, considering its economic, social, and cultural implications. As the market for halal tourism expands, understanding the different perspectives of stakeholders is essential. According to Al-Ansi et al. (2022), successful development of halal tourism requires balancing Islamic principles with the practicalities of serving a diverse, global tourist base. Strategies to expand halal tourism, particularly in countries with mixed religious populations, must be inclusive while also adhering to the needs of Muslim travelers (Salaheldeen & Battour, 2024). This highlights the need for policymakers and industry stakeholders to collaborate in shaping policies that cater to religiously diverse populations without undermining the core principles of halal tourism.

Religiosity plays a significant role in shaping tourists' attitudes, behavior, and satisfaction, which is critical for the sustainability of halal tourism. As Eid and El-Gohary (2015) explain, religiosity is a cultural factor that can moderate tourist satisfaction and loyalty. Muslim travelers, particularly those with strong religious identities, are more likely to prioritize destinations that align with their religious values, leading to greater satisfaction and loyalty. This is supported by Abror et al. (2023) who found that religiosity is a key determinant in Muslim tourists' destination choices and their likelihood of returning to halal-compliant locations. Understanding the role of religiosity helps tourism providers better tailor their offerings to meet the spiritual and practical needs of Muslim travelers (Brien et al., 2022; Aslan, 2023).

Thus, the integration of cultural factors, religious obligations, and tourists' expectations makes halal tourism a unique and complex segment within the global tourism industry. For tourism providers, this requires a deep understanding of the diverse factors influencing consumer behavior, from religiosity to cultural preferences, as well as a commitment to developing inclusive, high-quality services that cater to the growing demand for halal tourism.

Butt et al. (2016) found that religious identity strongly predicts consumer behavior regarding halal product choices. Fajriyati et al. (2020) studied the differences in perceptions of Islamic destination characteristics between Muslim-majority and non-Muslim-majority countries. Makhasi and Rahimmadhi (2019) highlighted societal rejection and debate surrounding halal tourism. Misconceptions leading to negative attitudes can challenge the development of halal tourism locations. Fajriyati et al. (2020) noted that many non-Muslims mistakenly believe that halal solely pertains to permissible food in Islam.

1.2. Tourism services and tourist loyalty

The quality of tourism services plays a critical role in shaping tourist satisfaction and loyalty. Research has shown that loyalty is influenced by several factors, including service quality, convenience, and accommodation of tourists' religious and cultural values (Rashid et al., 2020; Leo et al., 2021). Loyalty is typically demonstrated through repeat visits, positive word-of-mouth, and long-term commitment to a destination (Solís-Radilla et al., 2019). Managers must, therefore, innovate and develop strategies that cater to diverse tourist needs while promoting positive experiences (Martaleni, 2019). In halal tourism, tourist loyalty is particularly influenced by the availability of halal-certified services, such as halal food and accommodations that support Muslim religious practices (Lin et al., 2023). Furthermore, Ghaderi et al. (2020) emphasized that Islamic teachings encourage host communities to be kind to tourists, which strengthens loyalty by fostering positive relationships between travelers and destinations. Tourist loyalty is especially important for Muslim-majority destinations like Indonesia, where halal tourism has the potential to drive economic growth (Mastercard Crescent Rating, 2023).

1.3. Religiosity and its influence on tourism

Religiosity, or the degree of an individual's religious devotion, significantly influences consumer behavior, including decisions related to travel and tourism. Eid and El-Gohary (2015) found that religiosity moderates the relationship between Islamic attributes and tourist satisfaction, making it a key variable in understanding how Muslim travelers evaluate tourism services. Tourists with higher levels of religiosity are more likely to seek destinations that align with their religious values, and this alignment enhances their loyalty (Abror et al., 2023). Religious identity plays a significant role in halal tourism, as Muslim travelers often prioritize destinations that allow them to practice their faith without compromise (Butt et al., 2016). Makhasi and Rahimadhi (2019) noted that challenges arise when halal tourism is perceived as exclusive or restrictive by non-Muslims, leading to societal rejection or debate. However, the growing global demand for halal products presents opportunities for expanding the halal tourism market (Han et al., 2019). Religion and religiosity are fundamental aspects of individual life that significantly influence cultures around the world (Muthuswamy & Alshiha, 2023). Effective management of tourist destinations is necessary for all tourist destinations to foster tourist loyalty, including destinations with a religious identity (Rashid et al. 2020; Leo et al. 2021). Indicators of tourist loyalty include long-term visits, positive word-of-mouth recommendations, and willingness to revisit religious destinations in the future. Therefore, destination management authorities and governments must implement innovations that attract more tourists and foster loyalty (Solís-Radilla et al., 2019). Loyalty programs are crucial as tourist loyalty greatly affects a country's tourism success. Religiosity profoundly affects consumer behavior, particularly in the context of tourism. Eid and El-Gohary (2015) argue that Islamic religiosity significantly moderates the impact of Islamic attributes on Muslim consumer satisfaction, emphasizing that an individual's devotion to their faith is a key determinant of both their satisfaction and behavior when traveling. This relationship is vital, as religious individuals often seek services and destinations that align with their spiritual beliefs, suggesting that religiosity is a powerful motivator

in the decision-making process. Islamic religiosity influences not only the selection of travel destinations but also shapes expectations regarding the quality and type of services provided (Eid & El-Gohary, 2015). These findings highlight that tourism providers catering to Muslim travelers must prioritize religious compliance to maintain high levels of satisfaction among this demographic.

Religion, as a major social institution, exerts considerable influence over attitudes, beliefs, and behaviors, shaping not only personal values but also decisions related to consumption and travel. Mokhlis (2009) and Eid and El-Gohary (2015) both emphasize the centrality of religion in the lives of Muslim travelers, noting that religious devotion guides choices in everyday activities and experiences. This relationship between religion and consumer behavior underscores the necessity for businesses in the tourism sector to incorporate religious considerations into their offerings, particularly when targeting Muslim markets. The connection between tourism and religion has been extensively examined in the literature, with numerous studies investigating how religiosity influences travel behavior. Battour et al. (2018) explore the significance of religion in shaping tourist satisfaction and loyalty, particularly among Muslim travelers. Similarly, Ghaderi et al. (2020) investigate how religious principles affect the expectations of Muslim tourists, with the emphasis placed on halal compliance playing a crucial role in shaping their overall experience. This growing body of literature indicates that religiosity is not a peripheral concern but rather a central factor in the tourism decisions of devout individuals, particularly those who seek halal-compliant services and products.

Jafari and Scott (2016), Henderson (2016), and Wilkins et al. (2019) have highlighted the broader implications of religion as a motivating force for travel. Jafari and Scott (2014) explain that religious travel, often linked to pilgrimage or faith-based tourism, is a longstanding tradition that continues to play a significant role in modern travel behavior. Religion is not just a passive backdrop to travel but serves as an active motivating force, guiding travelers toward destinations and activities that align with their spiritual values. These insights point to the importance of understanding how religious

motivations shape travel patterns and decision-making processes. The ideas of halal and haram are essential for comprehending halal tourism, as these concepts are deeply embedded in Islamic law and have a profound influence on the lives of Muslims. The principles of halal (permissible) and haram (forbidden) are not limited to food and drink but extend to other aspects of life, including travel activities (Bogan et al., 2023). For Muslim travelers, the distinction between halal and haram is pivotal in determining their destination choices, accommodation preferences, and overall travel experiences. Understanding these principles is critical for tourism providers who aim to cater to the growing Muslim market, as failing to meet these expectations can lead to dissatisfaction and a loss of consumer loyalty. The importance of adhering to halal principles in tourism reflects the broader influence of religion on Muslim consumers, further demonstrating the interplay between faith and consumer behavior in the tourism sector.

1.4. Halal tourism and non-Muslim travelers

Halal tourism is not limited to Muslim travelers; it also attracts non-Muslims who value health-conscious lifestyles or demonstrate an interest in different cultures (Stephenson, 2014). Despite this, non-Muslim tourists may feel restricted by the rules governing halal tourism, particularly in destinations where Islamic principles are strictly enforced (Jia & Chaozhi, 2021). Striking a balance between accommodating both Muslim and non-Muslim tourists is essential for the growth of halal tourism destinations, especially in diverse countries like Indonesia, where the tourism industry serves both domestic and international markets (Razzaq et al., 2016). Muslim tourists and communities enthusiastically embrace the concept of halal tourism, developed by the government and tourist destination managers. However, the response from non-Muslim communities or tourists is less clear. Makhasi and Rahimadhi (2019) found that there is some rejection and controversy within the community regarding halal tourism. This suggests that halal tourism may face challenges in development if misperceptions lead to rejection. Nonetheless, halal tourism represents a promising new business niche. Additionally, non-Muslim travelers who prioritize a health-con-

scious lifestyle and demonstrate social awareness towards different cultures and societies also purchase halal products (Stephenson, 2014). Therefore, the researchers take the opportunity to fill this void with a research approach or method, namely quantitative methods, so that the research results appear more transparent.

1.5. The mediating role of religiosity in tourist loyalty

Religiosity not only shapes travel behavior but also serves as a mediator in the relationship between tourism services and tourist loyalty. For Muslim tourists, the alignment between their religious values and the tourism services offered plays a crucial role in their overall satisfaction (Eid & El-Gohary, 2015). The research has shown that religiosity can enhance the loyalty of Muslim tourists by reinforcing their emotional and psychological attachment to destinations that respect and facilitate their religious practices (Abror et al., 2023; Brien et al., 2022). Moreover, the studies have explored the influence of religious identity on product choices, highlighting that strong religious devotion increases the likelihood of selecting halal products and services (Butt et al., 2016). In the context of halal tourism, this suggests that tourists with higher levels of religiosity are more likely to become loyal to destinations that provide adequate halal services (Aslan, 2023).

The literature on halal tourism highlights the importance of accommodating the religious needs of Muslim travelers while also recognizing the challenges posed by varying perceptions of halal tourism among non-Muslim tourists. The role of religiosity in influencing tourist loyalty underscores the need for tourism providers to offer services that align with Islamic values. Further research is needed to explore how religiosity mediates the relationship between tourism services and tourist loyalty, particularly in diverse markets like Indonesia.

This study aims to empirically examine the extent of non-Muslim tourist loyalty to halal service products and halal tourism development with religiosity as a mediating variable. After conducting a literature review, the hypothesis can be formulated as follows:

H1: Halal products and services have a direct positive significant effect on loyalty.

- H2: *Halal tourism development has a direct positive significant effect on loyalty.*
- H3: *Halal products and services have an indirect positive significant effect on loyalty through religiosity of non-Muslim tourists.*
- H4: *Halal tourism development has an indirect positive significant effect on loyalty through the religiosity of non-Muslim tourists.*

2. METHODOLOGY

This research employs a descriptive approach combined with quantitative methods. Utilizing quantitative research methods through surveys allows for a systematic and measurable description of a problem, with results that can be generalized (Creswell, 2014). Primary data for this study were collected using a questionnaire with a 5-point Likert scale, ranging from strongly agree (5) to strongly disagree (1). Due to challenges in defining a sampling frame, a non-probability sampling method, specifically convenience purposive sampling, was employed. The research sample was selected because they had travelled at least once before this research was conducted and were willing to complete the questionnaire.

For this reason, the number of samples will be determined based on certain factors, such as data analysis techniques or minimum sample calculations, based on Hair’s research in 2017, it is necessary to use between five and ten questionnaires in order to accurately measure each parameter for each respondent. The variables examined in this study consist of service product variables with 15 indicators, halal tourism development with four indicators, reliability with five indicators and loyalty with four indicators. There is no text provided. According to these standards, the largest number of participants that can be included in this survey is 280 respondents, which is calculated by multiplying 28 by 10. However, the successfully returned and valid questionnaires were distributed to 308 of the 372, so all of them were used for processing. Besides, it has also fulfilled the minimum sample size for using the analysis method with PLS, which is 160 samples (Kock & Hadaya, 2016). Data collection will be done by distribut-

ing questionnaires through Google form links to tourists who are not of the Muslim faith who have visited tourist spots in the province of East Java, Indonesia, and are at least 17 years old. The questionnaire commences by providing instructions to the tourists and requesting them to verify their non-Muslim status. After gathering the data, it was examined using Structural Equation Modeling (SEM) with Partial Least Squares (PLS) because the research model involved constructs that were organized in a hierarchical manner. The study commences with filtering the data and proceeds with an evaluation of the measurement model, encompassing convergent validity, reliability, construct validity, and discriminant validity. The structural model, which includes R², relevance f (Q2), and path coefficients, is then evaluated. Then, the results of the hypothesis are summarized as a basis for conducting discussions to answer the research objectives. The respondents in this study are non-Muslim tourists spread across various regions in Indonesia who are divided into several characteristics, including gender, age, religion, provincial origin and city or district visited as a tourist destination, as shown in Table 1.

Table 1. Characteristics of respondents

Source: Primary data processed (2023).

Category		Number of respondents	Percentage (%)
Gender	Male	126	40.9%
	Female	182	59.1%
Age	17-26 years old	208	67.5%
	27-36 years old	42	13.6%
	37-46 years old	16	5.2%
	47-55 years old	24	7.8%
	>56 years old	18	5.8%
Religion	Protestant Christianity	171	55.5%
	Catholic Christian	91	29.5%
	Hindu	25	8.1%
	Buddha	21	6.8%
Province of origin	East Java	120	39%
	West Java	35	11.4%
	Nusa Tenggara Timur	31	10.1%
	North Sumatra	24	7.8%
	Bali	11	3.6%
	others	87	28.1%
Destination city	Malang Raya	155	50.4%
	Surabaya	87	28.1%
	Probolinggo	55	17.9%
	Lainnya	11	3.6%

Table 1 shows that most respondents in this study were female (59.1%) aged between 17 and 26 years (67.5%). The dominant respondents are Protestant Christians, namely 55.5%, and the most significant provincial origin is from the province of East Java (other provinces have cumulative numbers below the highest five), at 39%. The respondents recognize the most visited tourist destination in the East Java region, namely the Greater Malang area by 50.4%.

3. RESULTS

The results in Table 2 present the average construct reliability and validity. Composite reliability indicates how consistently and accurately a measurement scale or instrument measures a construct or concept.

In this study, all variables used are reflective. The measurement model results state that several indi-

Table 2. Reliability and construct validity

Source: Primary data processed (2023).

Scale items	Loading	p-value	CA	rho_A	CR	AVE
Halal products and services (PLH)			0.788	0.830	0.821	0.263
PLH1: Willing to visit halal tourist destinations	0.714	0.000				
PLH2: I know what a halal tourist destination is	0.523	0.000				
PLH3: Halal tourism is only for the benefit of Muslim travellers	0.118	0.183				
PLH4: I accept the existence of Muslim worship facilities in tourist locations	0.672	0.000				
PLH5: I am disturbed by the sound of the azan	0.482	0.000				
PLH6: I am disturbed by the availability of clean water at tourist sites	0.308	0.000				
PLH7: I accept gender-segregated facilities in tourist accommodation	0.555	0.000				
PLH8: I also buy halal products	0.721	0.000				
PLH9 : I also consume halal food	0.641	0.000				
PLH10: I am bothered by the Islamic dress code	0.547	0.000				
PLH11: I am bothered by staff wearing hijab	0.613	0.000				
PLH12: I am bothered by the prohibition of prostitution activities	0.044	0.600				
PLH13: I am bothered by the prohibition of alcoholic beverages	0.364	0.000				
PLH14: I am bothered by the prohibition of gambling	0.382	0.000				
PLH15: I am bothered by the prohibition of kissing/cuddling scenes in public	0.429	0.000				
Halal tourism development (PWH)			0.928	0.930	0.949	0.822
PWH1: Halal tourism is essential to develop	0.875	0.000				
PWH2: Halal tourism helps job opportunities for the community	0.908	0.000				
PWH3: Halal tourism helps the development of other business sectors	0.912	0.000				
PWH4: Halal tourism can increase people's opinions	0.931	0.000				
Non-Muslim religiosity (NMR)			0.894	0.908	0.922	0.703
NMR1: I believe in the teachings of my religion	0.745	0.000				
NMR2: I consistently fulfil my religious obligations	0.843	0.000				
NMR3: I always feel grateful to God	0.864	0.000				
NMR4: I know about the teachings of my religion, especially those in the holy book	0.915	0.000				
NMR5: I like to help people in trouble and donate some of my wealth per religious requirements	0.817	0.000				
Traveller loyalty (LYT)			0.836	0.882	0.889	0.670
LYT1: I intend to travel to halal tourist destinations again.	0.883	0.000				
LYT2: I will recommend halal tourist destinations to friends, family and others	0.905	0.000				
LYT3: I am okay with halal tourist destinations' entrance fees being more expensive than other tourist destinations	0.686	0.000				
LYT4: I am willing to explain the concept of halal tourist destinations if other people think halal tourism is only for Muslim tourists	0.783	0.000				

cators on the halal products and services construct are invalid because the outer loading value is very far from the requirement: > 0.7. Likewise, with the AVE value requirement, > 0.5 is not met, which is only 0.263. Therefore, the researcher evaluates and reworks the data by removing 2 (two) indicators: PLH3 (halal tourism is only for the benefit of Muslim tourists) and PLH12 (disturbed by the prohibition of prostitution activities) and consideration because the outer loading value is meagre and insignificant, as shown in Table 3.

Based on Table 3, all indicators are known to be significant even though there are still values lower than 0.7 or 0.5 in the outer loading value. These indicators are retained because the inter-indicator continuity will be reduced if many of the indicators have to be removed in this research model. AVE values that have not met the requirements because they are still below 0.5 are also retained to continue to be tested, as research conducted by Huang et al. (2013). The following PLS algorithm results as Table 2 can be seen in Figure 1.

Table 3. Construct reliability and validity with indicator spending

Source: Primary data processed (2023).

Scale items	Loading	p-value	CA	rho_A	CR	AVE
Halal products and services (PLH)			0.814	0.831	0.843	0.304
PLH1: Willing to visit halal tourist destinations	0.712	0.000				
PLH2: I know what a halal tourist destination is	0.520	0.000				
PLH4: I accept the existence of Muslim worship facilities in tourist sites	0.677	0.000				
PLH5: I am disturbed by the sound of azan	0.479	0.000				
PLH6: I am disturbed by the availability of clean water at the tourist site	0.309	0.000				
PLH7: I accept gender-segregated facilities in tourist accommodation	0.557	0.000				
PLH8: I also buy halal products	0.720	0.000				
PLH9 : I also consume halal food	0.637	0.000				
PLH10: I am bothered by the Islamic dress code	0.548	0.000				
PLH11: I am bothered by staff wearing hijab	0.616	0.000				
PLH13: I am bothered by the prohibition of alcoholic beverages	0.368	0.000				
PLH14: I am bothered by the ban on gambling	0.387	0.000				
PLH15: I am bothered by the prohibition of kissing/cuddling scenes in public	0.520	0.000				
Halal tourism development (PWH)			0.928	0.930	0.949	0.822
PWH1: Halal tourism is essential to develop	0.875	0.000				
PWH2: Halal tourism helps job opportunities for the community	0.908	0.000				
PWH3: Halal tourism helps other business sectors grow	0.912	0.000				
PWH4: Halal tourism can increase people’s opinions	0.931	0.000				
Non-Muslim religiosity (NMR)			0.894	0.908	0.922	0.703
NMR1: I believe in the teachings of my religion	0.745	0.000				
NMR2: I consistently fulfil my religious obligations	0.843	0.000				
NMR3: I always feel grateful to God	0.864	0.000				
NMR4: I know about the teachings of my religion, especially those in the holy book	0.915	0.000				
NMR5: I like to help people in trouble and donate some of my wealth per religious requirements	0.817	0.000				
Traveller loyalty (LYT)			0.836	0.882	0.889	0.670
LYT1: I intend to travel to halal tourist destinations again	0.883	0.000				
LYT2: I will recommend halal tourist destinations to friends, family and others	0.905	0.000				
LYT3: I am okay with halal tourist destinations’ entrance fees being more expensive than other tourist destinations	0.686	0.000				
LYT4: I am willing to explain the concept of halal tourist destinations if other people think halal tourism is only for Muslim tourists	0.783	0.000				

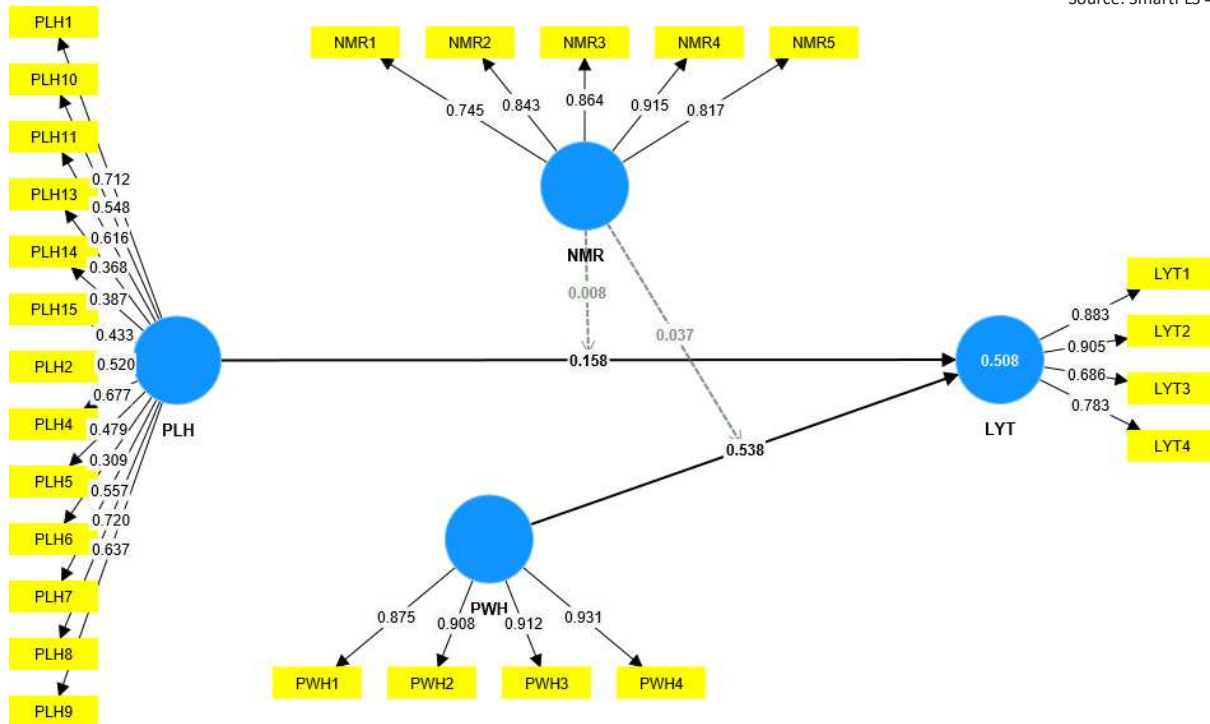


Figure 1. PLS algorithm results

Table 4. Discriminant validity

Source: Primary data processed (2023).

Fornell-Larcker criterion	PLH	PWH	NMR	LYT
PLH	0.551			
PWH	0.621	0.907		
NMR	0.393	0.391	0.838	
LYT	0.543	0.686	0.393	0.819

In testing this research, all construct AVE values in the Fornell-Larcker criterion are more significant than 0.50, which indicates that all indicators used in this study correctly represented their latent variables. At the same time, only the correlation of variables or constructs of halal products and Services is smaller than the square AVE value of the halal tourism development variable.

Table 5. Variance Inflation Factor

Source: Primary data processed (2023).

Variable	Items	Outer VIF	Inner VIF
			LYT
PLH	PLH1	1.577	1.723
	PLH2	1.343	
	PLH4	1.613	
	PLH5	1.485	
	PLH6	1.193	
	PLH7	1.365	
	PLH8	2.647	
	PLH9	2.321	
	PLH10	1.902	
	PLH11	2.325	
	PLH13	2.076	
PLH14	2.515		
PLH15	2.472		
PWH	PWH1	2.427	1.722
	PWH2	3.422	
	PWH3	3.958	
	PWH4	4.579	

Table 5 (cont.). Variance Inflation Factor

Variable	Items	Outer VIF	Inner VIF
			LYT
NMR	NMR1	1.786	1.808
	NMR2	2.489	
	NMR3	2.869	
	NMR4	3.825	
	NMR5	1.948	
LYT	LYT1	2.686	
	LYT2	2.890	
	LYT3	1.490	
	LYT4	1.747	

From Table 5, it can be concluded that there are no issues of intercorrelation or multicollinearity among halal products and services, halal tourism development, non-Muslim religiosity, and loyalty. This allows the study to proceed with hypothesis testing.

Table 6. R-squared and Q-squared

Source: Primary data processed (2023).

	R-squared	Adjusted R-squared
LYT	0.508	0.500

The findings from Table 6 indicate that the adjusted R-squared value represents the R-squared (R²) value that has been adjusted to account for the standard error value. This adjustment provides a more reliable assessment of the exogenous construct's ability to explain the endogenous constructs. The coefficient of determination (R²) for the loyalty variable is 0.508. The loyalty variable is influenced by 50.8% due to the variables of halal products and services and halal tourism development, while the remaining influence comes from other variables. The R² value for Loyalty is classified as a moderate construct.

Hypothesis testing results in Table 7 show that the perception of halal products and services significantly affects loyalty, with a t-statistic of 2.789 (exceeding the critical value of 1.96) and a p-value of

0.005 (below the significance level of 0.05). This indicates that non-Muslim perceptions of halal products and services can influence Muslim tourists' loyalty and support the growth of halal tourism in East Java. However, the coefficient value is relatively low (0.158).

To reveal that the perception of halal tourism development has a strong and direct impact on loyalty. This is supported by a t-statistic value of 9.225, which is significantly greater than the critical value of 1.96, and a p-value of 0.000, which is below the significance level of 0.05. The third hypothesis demonstrates that Non-Muslim religiosity has a negligible and statistically insignificant positive impact, with an effect value of 0.008, on the association between halal service items and loyalty. This suggests that when the level of religiosity among Non-Muslims is higher, the impact of halal service products on loyalty also increases. Specifically, for every one standard deviation increase in religiosity, the relationship between halal service products and loyalty increases by the value of the interaction term, which is 0.166 (calculated as 0.158 + 0.008). Conversely, when non-Muslim religiosity is at a lesser level, the correlation between halal service items and loyalty is calculated to be 0.150, obtained by subtracting 0.008 from 0.158. Based on the data in Table 7, the fourth hypothesis indicates that the influence of non-Muslim religiosity

Table 7. Hypothesis testing results

Source: Primary data processed (2023).

Hypothesis	Linkage	Coefficient	t-statistics (O/STDEV)	p-value	Information
Hypothesis 1	PLH → LYT	0.158	2.789	0.005	Accepted
Hypothesis 2	PWH → LYT	0.538	9.225	0.000	Accepted
Hypothesis 3	NMR x PLH → LYT	0.008	0.100	0.920	Rejected
Hypothesis 4	NMR x PWH → LYT	0.037	0.466	0.641	Rejected

on the relationship between halal tourism development and loyalty is positive. However, this effect is minor and statistically insignificant, with an effect value of 0.037. This suggests that when the degree of non-Muslim religiosity is higher by one standard deviation unit, the association between halal tourism development and loyalty increases by the value of the interaction term, which is 0.575 (calculated as $0.538 + 0.037$). On the other hand, when non-Muslim religiosity is at lower levels, the correlation between halal service items and loyalty is 0.501, calculated by subtracting 0.037 from 0.538.

4. DISCUSSION

When conducting tourism research, it is important to use the appropriate methods to quantify tourist loyalty. This involves considering both behavioural loyalty and tourist attitudes as key factors. The desire to return is a key predictor of an individual's loyalty behavior and is a crucial element in ensuring that a destination effectively attracts tourists (Fajriyati et al., 2020). This study provides answers to research questions regarding the relationship between product perceptions and halal services on loyalty. The results of hypothesis testing show that perceptions of halal products and services have a direct and significant effect on loyalty (Martaleni, 2014; Fajriyati et al., 2020; Battour et al., 2012; Bagri, 2015; Martaleni et al., 2022). The level of satisfaction plays a crucial role in enhancing both the behavior and attitudes of tourists, leading to increased loyalty (Fajriyati et al., 2020). This demonstrates that the viewpoint of individuals who are not of the Muslim faith regarding halal products and services can significantly influence loyalty. Despite religious differences, these Muslim and non-Muslim populations share similarities that may prompt tourism stakeholders to approach the future requirements of Muslim and non-Muslim travelers in distinct ways.

Dealwis et al. (2022) suggest exploring the relationship between perceptions of halal products and services from the perspective of non-Muslim visitors, as also recommended by Battour et al. (2018) and Madun et al. (2022).

Most non-Muslim tourists hold a positive impression regarding the adherence to halal standards in culinary goods in Palembang, Indonesia (Julvirta et al., 2022). Cuisine has a crucial role in tour-

ism and significantly contributes to the economic growth of tourist locations. The significance of food tourism is growing within the tourism industry since it establishes connections between travelers, local residents, and the destination itself (Lin et al., 2023). Although researchers have examined tourist loyalty from various perspectives (Abror et al., 2023; Brien et al. 2022), there still needs to be more research on tourist loyalty mediated by non-Muslim tourists' religiosity towards halal tourist destinations. According to Butt et al. (2016), the level of one's religious identity strongly predicts their behavior in choosing halal products as consumers. The presence of Muslim cultural values, such as the consumption of halal items, might have a beneficial influence on attitudes and behaviors in destinations that are culturally and ethnically diverse (Olya & Al-Ansi, 2018). A thorough comprehension of the aspects that affect traveler happiness and loyalty is necessary due to the fierce competition in the tourism industry and the saturation of markets (Battour et al., 2012). It is crucial to comprehend the interplay between tourism characteristic variables and traveler loyalty towards a tourist site. Non-Muslim travelers may have limited agreement with the requirement to adhere to specific standards, particularly those that are outside of their own religious beliefs or Islamic principles. Put simply, their preference lies with hotels that provide inclusive dining options, maybe excluding pork and alcohol (Dealwis et al., 2022). The findings of this study contrast with the research conducted by Battour et al. (2018), which asserts that non-Muslim tourists visiting do not consume halal meat due to their dislike of the method of animal slaughter. They also reject gender segregation in tourist activities such as at the beach or swimming pool because they perceive it as unusual and negative. The variation in attitude may stem from the cultural and educational upbringing of non-Muslim tourists in Indonesia, where they constitute a minority in a predominantly Muslim society and are therefore more accustomed to and accepting of Muslim habits in their surroundings. The tourists are not affected by Islamic regulations at tourist sites. They also acknowledge the presence of Muslim worship facilities, viewing halal tourism as not exclusively for Muslims but something they can also enjoy. This fosters loyalty among non-Muslim Indonesian tourists. Japan is a non-Muslim country that offers

Muslim-friendly travel options (Samori et al., 2015). The halal tourism development directly and significantly affects loyalty. Halal tourism development with indicators: halal tourism is essential to development, helps job opportunities for the community, helps the development of other business sectors, and can increase community income. Of course, the perception of the development of halal tourism encourages the hope of increased community welfare, it attract a return visit of non-Muslim communities to tourist destinations in East Java, where it becomes an identification of loyalty in non-Muslim communities in Indonesia. Therefore, relationships based on loyalty's stakeholders can be further developed (Dealwis et al., 2022).

Further exploration is needed to develop and implement best practices for halal food venue design concepts (Hasri et al., 2016), given that people generally assume halal is related to food. Continuously developing halal tourism will widen employment opportunities, so it is expected to increase community productivity and investment. Developing halal tourism at tourist sites can be done by renovating facilities and infrastructure and improving the quality of halal products and services, such as clean toilets with sufficient availability of clean water and halal food at tourist sites. Halal tourism will complement the advancement of the tourism industry and the nation's economy.

Religiosity is the degree of adherence to and applying religious values and beliefs in everyday life (Madun et al., 2022), which dominantly influences behavioural intentions (Akhtar et al., 2020; Aslan, 2023). The religiosity that exists in a person will encourage that person to do something by the level of obedience and by the teachings of the religion he adheres to (Butt et al., 2016). The results of the third hypothesis test in this study show that the moderating effect of non-Muslim religiosity in the relationship between halal service products and loyalty has a minimal and insignificant positive effect. This shows that the level of adherence of non-Muslim tourists to their religious values has little impact on mediating their attitude to be loyal to halal tourism products and services. However, religiosity can significantly influence the nature of tourist interactions with local residents (Ghaderi et al., 2020). Madun et al. (2022) found that religiosity is an additional predictor variable of planned behavior.

Another study highlighted that religiosity has a significant impact on customer loyalty (Mustikawati et al., 2022; Julvirta et al., 2022). Additionally, an individual's religious identity strength was found to be a strong predictor of halal choice behavior and perceived religious benefits related to self-expression (Butt et al., 2016). Although non-Muslims typically do not adhere strictly to halal-haram distinctions, social rules aligned with Islamic principles can be accepted and considered by people of all religions of halal tourism. The results of this study can be an essential insight for tourism stakeholders and the government on how the level of religiosity of non-Muslims plays a role in providing perceptions and building and maintaining their loyalty to halal products and services in tourist sites. The insignificance of the resulting statistical value indicates the complexity and diversity of other factors that may affect the influence of this relationship, such as the motivation of tourists. Motivation is a psychological state often synonymous with loyalty, enthusiasm, and confidence. Therefore, it is crucial for destination management authorities and governments to implement creative ideas to attract more travelers from different backgrounds and foster loyalty (Solís-Radilla et al., 2019). Implementing loyalty programmes is equally important, as tourist loyalty contributes significantly to the success of countries in the tourism sector.

In this study, indicators of tourist loyalty include intentions to revisit halal tourist destinations, recommendations to friends and family, insensitivity to increases in entry fees, and willingness to clarify that halal tourism is not exclusively for Muslim tourists. The results of the fourth hypothesis indicate that the influence of non-Muslim tourists' religiosity on the relationship between halal tourism development and loyalty is positive but minimal and not statistically significant. This suggests that the level of religious devotion among Muslims does not significantly influence tourist loyalty towards halal tourism. Non-Muslim travelers' commitment to Islamic values does not affect their views on the advancement of halal tourism. These results contrast with previous research (Akhtar et al., 2020; Mustikawati et al., 2022; Julvirta et al., 2022), which indicates that consumer religiosity is associated with the internalization of values, beliefs, and attitudes that primarily shape behavioral intentions.

CONCLUSION

This study evaluates the influence of halal products and services, as well as halal tourism development, on the loyalty of non-Muslim tourists. The findings indicate that halal products and services significantly and positively affect non-Muslim tourists' loyalty. Moreover, the development of halal tourism also demonstrates a notable positive effect on loyalty. These results suggest that the availability of halal products and services, along with the advancement of halal tourism at destinations, plays a crucial role in enhancing the loyalty of non-Muslim tourists.

However, the study found that the level of religiosity among non-Muslim tourists, whether high or low, does not affect their perceptions of halal products, services, or halal tourism development regarding their loyalty. This indicates that a non-Muslim's adherence to religious values does not affect their loyalty towards halal products and services or the growth of halal tourism.

Based on these findings, it is recommended to involve various stakeholders in maintaining positive attitudes among non-Muslim communities to boost tourist visits. Attention should be given to developing halal infrastructure and facilities that cater to both. Expanding the understanding of halal concepts and enriching the tourist experience can enhance the appeal of halal tourism for all visitors.

AUTHOR CONTRIBUTIONS

Conceptualization: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Data curation: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Formal analysis: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Funding acquisition: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Investigation: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Methodology: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Project administration: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Resources: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Software: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Supervision: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Validation: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Visualization: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Writing – original draft: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

Writing – review & editing: Martaleni Martaleni, Sugeng Mulyono, Elok Sri Utami.

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