



MUSLIM TOURIST PERCEIVED VALUE AS DETERMINANT ON DESTINATION BRAND LOYALTY

Abstract

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Purpose—This study investigates the attributes of Muslim tourist perceived value as a determinant of destination brand loyalty. This is also related to the discussion in the literature on tourist loyalty, which is still unclear, especially in the context of Halal tourism.

Methodology/Design/Approach—This study takes a quantitative approach by designing a questionnaire as a research instrument distributed to 150 respondents. Simple random sampling is used to collect data in several selected tourist destinations in Batu City and Malang City. Structural equation modelling-partial least squares was used to analyse the data
Findings—The results indicate cognitive value has a positive but not significant effect on destination brand loyalty, while affective value and Halal value have a positive and significant effect on destination brand loyalty.

Originality of the research—This empirical evidence correlates with the development of Halal tourism in Indonesia, as indicated by the Global Muslim Tourist Index report stating that the unique experience felt by Muslim tourists is still low. Therefore, this study replicates the attributes of Muslim tourist perceived value associated with destination brand loyalty, which have not yet been empirically demonstrated.

Keywords Muslim tourist perceived value, destination brand loyalty, Halal tourism

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INTRODUCTION

The Indonesian Government places significant emphasis on the tourism industry as a focal point for growth and development, particularly in terms of infrastructure and regional accessibility. The tourism sector has the potential exert a dominant effect on the nation's economy. According to the Ministry of Tourism and Creative Economy's report (2022), the contribution of the tourism industry to the country's gross domestic product (GDP) has consistently increased, aligning with the country's objectives and emerging as the primary driver of the national economy. However, the Covid-19 pandemic has had a considerable impact, as indicated in the Ministry of Tourism and Creative Economy's report (2022), with the global tourism industry suffering a loss of 1.8 million in GDP. This underscores the tourism sector's profound impact on the nation's economy. As the worldwide pandemic potentially comes to an end, the tourism industry is anticipated to recover, and the national tourism sector's performance may be enhanced. To ensure the safety and comfort of tourists visiting Indonesia, the Ministry of Tourism and Creative Economy (2020) has placed comprehensive focus on the industry. One notable initiative is the implementation of the Cleanliness, Health, Safety, and Environment (CHSE) program, which provides certification to tourism businesses, destinations, and other tourism products to assure travelers of the implementation of cleanliness, health, safety, and environmental sustainability measures. Furthermore, expansion of the Halal tourism business is a contemporary global challenge. According to the *Global Muslim Travel Index* (GMTI) report from 2022 (Mastercard Asia/Pacific & Crescent Rating), worldwide Muslim travel generated \$160 million in 2019 but witnessed a significant decline in 2020 and 2021 as a result of the Covid-19 pandemic. Additionally, the report (Mastercard Asia/Pacific & Crescent Rating, 2022) predicts that, once the pandemic ends in 2023, there may be an increase in international Muslim travel, potentially reaching between \$140 million and \$160 million in 2024. Given the demonstrated quality of security and comfort for Muslim visitors in tourist locations, as reflected in the 2022 GMTI global rankings, the rise of international Muslim travel presents tremendous potential for Indonesia.

The tourism sector has a strong connection to travellers' behavioural objectives, as it assesses the suitability of destinations for their intended value (Krishnapillai & Kwok, 2020). Every time Muslim visitors utilize or experience Halal services, changes in their values and attitudes towards the destination can be perceived. This is particularly evident in the context of Halal tourism (Al-Ansi & Han, 2019). Visitors make decisions about whether they intend to revisit based on their perception—whether positive or negative—of the quality of tourism services (Juliana et al., 2022; Han et al., 2019). Moreover, empirical research on travellers' intentions to revisit various tourist destinations, engage in activities, and explore interests is gaining significance in the travel and tourism literature (Hasan et al., 2020; Supriono et al., 2023). This highlights the importance of continued emphasis

on values for tourist destinations. The primary rationale for this is that recurring visitor traffic is ultimately the determinant of a destination's revenue and profitability (Hsu & Huang, 2012; Kim et al., 2013). Additionally, travellers are conscious of the reasons they should return to a specific location, and these reasons are closely tied to the value, satisfaction, and brand of the destination (Ferdiawan, et al., 2018; Krishnapillai & Kwok, 2020). Consequently, the development of appropriate facilities and the encouragement of proper visitor behaviour are considered essential elements in fostering loyalty within the tourism sector.

The literature on destination marketing frequently discusses how the landscape of Halal tourism results in Halal-friendly destinations that offer Muslim visitors a range of security and comfort measures (Battour & Ismail, 2016; El-Gohary, 2016; Rasul, 2019). In reality, Muslim travellers have specific criteria when selecting travel destinations and tourist attractions to visit (Kusumawati et al., 2020; Vargas-Sánchez & Moral-Moral, 2020). These criteria are met by destinations that are welcoming to Muslims, resulting in a high-quality experience and implications for loyalty (Al-Ansi & Han, 2019; Jeaheng et al., 2020; Jia & Chaozhi, 2020). Tourist loyalty has been the subject of numerous previous studies, yet some note that increasing visitor loyalty to a place remains unclear (Jeaheng et al., 2020; Liu et al., 2020; Rahman et al., 2020; Suhartanto et al., 2021). Furthermore, there are limited findings specifically relevant to tourist segments, as most studies analyse visitor loyalty in general. However, Halal tourism is rooted in religion and requires an understanding of Islamic religious standards related to the consumption of all products and services, even though both Halal tourism and conventional tourism aim to provide visitors with high-quality experiences (Eid & El-Gohary, 2015; Lari et al., 2020; Wardi et al., 2018).

Muslim tourists' values and attitudes towards a destination fluctuate based on their perception of the quality of Halal services, influencing positively or negatively their decision-making and overall perception of the place (Olya & Akhshik, 2019). Understanding and being familiar with Islamic beliefs is crucial because they shape how Muslim tourists perceive destinations. Although distinct from each other, perceived value influences enjoyment through the acquired experience in determining destination brand loyalty (Cronin et al., 2000; Sharma et al., 2022; Williams & Soutar, 2009). Relevant to the values of Muslim visitors, Essoo and Dibb (2004) observe that religion plays a significant role in determining traveller behaviour. Additionally, Weidenfeld and Ron (2008) assert that Muslim tourists consider Halal tourism values when choosing destinations, tourist product preferences and the selection of amenities offered. Juliana et al. (2023a) also emphasize that the religiosity and Islamic attributes of a destination are dominant factors in influencing the intentions of Muslim millennials to visit that destination. This indicates the religiosity and Islamic attributes of a destination can provide insights into their connection with Muslim tourists' perceived value, as highlighted by Juliana et al. (2023b) in capturing Muslim tourists' perceptions in Indonesia. This aligns with Suhartanto et al. (2021), who address how tourist loyalty is influenced by the quality, perceived value and enjoyment of the Halal experience. However, the results are still not entirely clear. Therefore, this study investigates Muslim tourists' perceived value as a determinant of its impact on destination brand loyalty.

Based on data from the Central Bureau of Statistics, East Java province (200.55 million tourists) was the favourite Indonesian province to visit in 2022, even surpassing tourist destinations in Bali province. The cities of Batu and Malang are the most well-known tourist attractions in East Java because both have become tourist destination centres that offer various attractions, including natural, constructed and cultural attractions. In this regard, the research framework is closely related to the Halal tourism market, which provides various facilities in line with the values expected by tourists. Therefore, this study investigates Muslim tourist perceived value attributes that can determine destination brand loyalty. Regarding the novelty of this research, there has been no discussion of the relationship between Muslim tourist perceived value and destination brand loyalty. In turn, this highlights a research gap, as in Isa et al. (2018), who also briefly indicate Islamic branding values can represent Halal tourism. The researchers of that study only focus on aligning Halal and conventional tourism paradigms, investigating Muslim tourist perceived values in the context of tourist destinations. Moreover, Wilopo et al. (2020) explain that in preparing the tourism market, marketing strategies are needed to brand Indonesian tourism in the global competitive landscape. This research also highlights the extent to which Muslim tourist perceived value influences destination brand loyalty. Thus, the present study can contribute theoretically to the development of the Halal tourism paradigm, not only focusing on Muslim tourists' behaviour but also on tourism marketing.

Muslim tourists' perceived value plays a critical role in the success of the hospitality industry and micro, small, and medium-sized tourism enterprises (MSMTEs) catering to the needs of Muslim travellers. It can lead to increased revenue, attract more Muslim tourists and provide a competitive advantage in the market. Therefore, destinations must prioritize the requirements of Muslim tourists and offer excellent services tailored to their unique preferences and needs. First, when Muslim tourists perceive the hospitality industry provides exceptional services catering to their specific requirements, such as Halal food, prayer facilities and modest accommodations, they are more likely to develop positive attitudes towards the destination. This positivity increases the likelihood of them revisiting and recommending the destination to others. Second, more Muslim travellers can be drawn to the destination when Muslim tourists' perceived value is high. This creates opportunities for the hospitality industry and MSMTEs to expand and diversify their offerings to cater to this growing market (Darmawan et al., 2021; Mala et al., 2023). Finally, Muslim tourists constitute a significant segment of the tourism market, and their preferences are unique. Therefore, catering to their specific needs can help the hospitality industry and MSMTEs distinguish themselves from competitors, creating a competitive advantage. In summary, ensuring the hospitality industry and MSMTEs meet Muslim tourists' specific needs is crucial for enhancing their perceived value and fostering destination brand loyalty, attracting more Muslim tourists to destinations and generating increased revenue from this market segment.

1. LITERATURE REVIEW

1.1. Relevance of Halal-Friendly Tourism and Destination Branding

One form of tourism that emphasizes religious criteria and features distinct market segmentation is Halal tourism. According to Zamani-Farahani and Henderson (2010), Islamic tourism and Halal tourism share the same underlying principles. As defined by Battour and Ismail (2016), 'Halal tourism' encompasses practices permissible for use in the tourism sector and is founded on Islamic principles. Consequently, Muslim travellers exercise greater caution and selectivity when choosing a destination for their vacations (Prayag, 2020; Rasul, 2019). In recent times, there has been a noticeable surge in the Halal tourism industry on a global scale, with many countries now paying close attention to Islamic Sharia standards in various areas such as food, lodging, transportation, clothing, shopping, finances and medical services. Battour and Ismail (2016) argue that integrating the Halal lifestyle into the tourism industry is a necessity that should be approached sustainably. Given that Indonesia is home to the world's largest Muslim population, the Indonesian Ministry of Tourism and Creative Economy is particularly dedicated to creating a robust Halal tourism environment that prioritizes Muslim travellers' security and comfort. This implies that all tourism services are designed with Muslims' needs in mind, as Muslim visitors require specific amenities aligned with Islamic Sharia law (Battour et al., 2020; Ratnasari et al., 2021). A vital travel aspect for Muslim tourists is Halal-friendly establishments, as they offer a comfortable and secure environment. Various research studies conducted in both Organisation of Islamic Cooperation (OIC) and non-OIC countries have explored the topic of Halal-friendly offerings (Al-Ansi & Han, 2019; Azali et al., 2021; Han et al., 2019; Jeaheng et al., 2020; Olya & Akhshik, 2019). Depending on the standard of Halal services provided at a destination, Muslim travellers' values and attitudes may either improve or deteriorate (Al-Ansi & Han, 2019).

Furthermore, theoretically, Halal-friendly tourism has formed the basis of discussions on Halal tourism, focusing on the clarity of high-quality Halal products and services at tourist destinations to ensure the available value for Muslim travellers. Several studies have discussed Halal-friendly tourism in relation to destination attributes (Al-Ansi et al., 2019; Han et al., 2019; Isa et al., 2018). However, Juliana et al. (2023b) referred to the term 'Islamic destination attribute' as a determinant factor for Muslim travelers in forming their intention to visit. This term also shares similarities with the concept of halal-friendly tourism. This is because the Islamic attribute of the destination emphasizes various hospitality facilities aimed at Muslim tourists to ensure their enjoyment of a destination, such as worship facilities, Halal food and beverages, a Halal environment, and Islamic morality (Juliana et al., 2023b; Menne et al., 2022). These factors can contribute to the quality of service in the hospitality and tourism industry (Juliana et al., 2023b). 'Halal-friendly tourism' has been identified to encompass Muslim tourists' perceived value and provides an overall picture of Muslim tourist destinations (Han et al., 2019). Halal-friendly tourism is not only a crucial issue for Sharia-centred Muslim travellers (Al-Ansi et al., 2018) but also aligns with branding in Halal tourism, as briefly mentioned by Isa et al. (2018).

This research connects Halal-friendly tourism with destination branding, highlighting a strong correlation in terms of tourism marketing to create attractiveness in halal tourism. In the context of tourist destinations, branding is a critical component that presents inherent attributes of the destination, such as products and services (Gartner, 2014; Yousaf et al., 2018). Tourist destination components cannot be wholly separated from destination attributes (Kashif et al., 2015). Although the relationship between Halal tourism and destination branding has not yet been explained, this study highlights it theoretically. For example, Yusof and Jusoh's research (2014) found that Muslim travellers prefer products and services that meet Halal criteria with Halal certification, which also contributes to Islamic branding. Furthermore, destination branding aims to build an image, create name awareness, perceived quality, and positive associations leading to traveller satisfaction and loyalty (Govers & Go, 2009; Kusumah et al., 2022). Therefore, The construction of Muslim tourist perceived value at a tourist destination entails how tourists perceive the extent to which quality values can influence destination brand loyalty..

1.2. Muslim Tourist Perceived Value and Destination Brand Loyalty

Undoubtedly, the hospitality and tourism industries must delve into dreams, emotions and feelings to elucidate a tourist's purchase intention (Eid & El-Gohary, 2015). Beyond tangible attributes, perceived quality or pricing, many factors hold symbolic connotations. Eid and El-Gohary (2015) introduced the Muslim tourist perceived value measurement scale to evaluate the perceived value experienced by Muslim travellers, representing the level of consumer judgement after utilizing products and services (Isa et al., 2018). The literature on Muslim tourist perceived value suggests three variables define perceived value: cognitive value, encompassing quality and price; affective value, including emotional and social aspects; and Islamic/Halal value, encompassing physical and non-physical attributes. Individual beliefs and knowledge regarding the features or qualities of tourist destinations, namely the assets or attractions a place possesses, are associated with cognitive worth (dos Anjos et al., 2017). Building a cognitive image necessitates the collection of information aligned with the intended objective. As the cognitive image component involves action, it can be likened to behaviour. 'Cognitive value' pertains to the rational and economic judgements visitors make regarding the cost and quality of previously encountered goods and services. Relationship quality, product quality, service quality and customer value have emerged as key factors influencing customer satisfaction and loyalty (Jeaheng et al., 2020; Kim et al., 2015). 'Affective value' pertains to the positive or pleasant feelings associated with products and services. In essence, as stated by Isa et al. (2018), affective attributes encompass a range of emotions that shape

and foster positive acceptance of particular items, particularly under hedonic consumption contexts. Affective imagery leaves the most favourable impressions when it involves enjoyable and relaxing experiences, whereas less favourable assessments are made of experience aspects that are passive or disheartening (Isa et al., 2018). In the realm of hospitality and tourism research, affective values are frequently utilized as a predictive factor for tourist behaviour (Han & Hyun, 2017). According to Lee et al. (2010), both cognitive and affective elements consistently contribute to shaping the overall image of hotel branding.

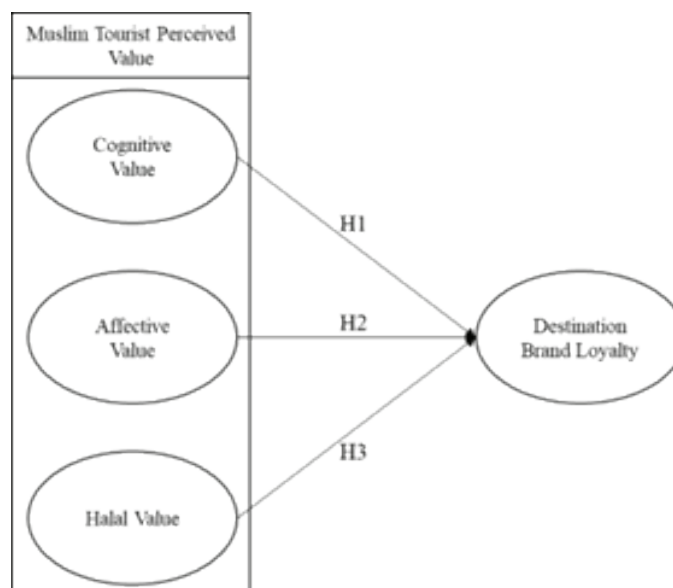
Researchers universally recognize the role and significance of psychological factors in shaping individual expectations and perceptions (Oliver, 1997). Previous studies have demonstrated a significant correlation between the emotional value (both social and emotional) perceived by Muslim travellers and their loyalty to destinations (Krishnapillai & Kwok, 2020; Sangpikul, 2018). The quality of development in various Halal tourism products and services leads to a satisfying experience for Muslim tourists (Baloglu et al., 2004), thereby influencing loyalty to tourist destinations (Han & Hyun, 2017; Jeaheng et al., 2020) through the creation of cognitive and affective value as psychologically driven factors. After utilizing the products and services offered at tourist destinations, visitors' experiences are undoubtedly reviewed, allowing travellers to assess their level of satisfaction. Additionally, this significantly affects the reputation of travel destinations, associated products and traveller loyalty (Rahman et al., 2020).

In Arabic, the word 'halal' simply means 'permissible', but it signifies much more as a concept. Halal, often referred to as 'Sharia', encompasses everything that is lawful or in accordance with Islamic rules and practices (Battour et al., 2020). For every Muslim, the consumption of Halal food is obligatory, and the avoidance of non-Halal items is essential. This requirement extends beyond dietary habits, encompassing well-known prohibitions against alcohol and pork consumption. Muslims are obliged to adhere to Sharia law and Halal criteria in all the goods and services they consume. Additionally, Sharia law prohibits usury and gambling. In essence, Halal tourism represents a form of religious travel promoting adherence to Islamic principles, doing so by highlighting destinations offering Halal goods and services suitable for Muslim travellers (World Travel Market, 2007). Halal travel provides an alternative for Muslim tourists, ensuring compliance with Sharia law. In contrast to traditional tourism, where Muslim travellers must actively seek out Halal-based goods and services or avoid certain items to adhere to Halal criteria, this approach offers peace of mind when travelling.

The perceived value is closely tied to how consumers perceive the food service or product they intend to use (Namkung & Jang, 2007). As indicated by Rahman et al. (2020), previous research suggests tourists' ratings of their perception of Halal tourism destinations are influenced by brand recognition and assessments of product and service quality. Rahman et al. (2020) also explain that Muslims are likely to feel more comfortable using amenities provided in tourist destinations if those items or services are branded as Halal or Sharia compliant. Such brands become well known and receive numerous recommendations on various international social media platforms (Zailani et al., 2015). Unique tourist experiences, destination image and target market focus are critical for competitiveness, as asserted by Gardiner and Scott (2018) and Kusumah et al. (2022). Based on the existing literature, this study proposes three hypotheses (Hs):

- H1: Cognitive value positively and significantly effects destination brand loyalty.
- H2: Affective value positively and significantly effects destination brand loyalty.
- H3: Halal value positively and significantly effects destination brand loyalty.

Figure 1: Research Model



2. METHODOLOGY

This study uses a quantitative approach design by distributing questionnaires to domestic and international Muslim tourists. The target population of this study is domestic and international Muslim tourists who visit tourist destinations only for holiday. In total, the questionnaires were distributed to 150 tourists: 100 domestic and 50 international. Sample size determination is based on a calculation using the Slovin formula with the assistance of an online sample size solution providing the minimum required sample size (www.qualtrics.com). This calculation also considers data from the Central Bureau of Statistics of Batu and Malang City, which includes both domestic and international tourists in the first quarter of 2023. Simple random sampling—a common sampling technique where every member of the population has an equal chance of being selected for the sample—was employed in this study (Creswell & Creswell, 2017). This process was conducted randomly, with each element in the population having had an equal probability of being chosen without considering specific characteristics or strata. Based on this rationale, surveys were distributed randomly and directly to tourists at visited destinations, with responses obtained from 100 domestic and 50 international tourists. Table 1 shows that most international tourists were from Malaysia (n = 31; 60.67%), followed by visitors from Saudi Arabia (n = 12; 8.00%) and Brunei Darussalam (n = 7; 4.66%). This research combines responses from domestic and international tourists to conduct a comprehensive analysis of how tourists assess their level of experience. The researchers differentiated the questionnaire and translated it into English to make it easier for international tourists to understand when completing it. The researchers determined the sample population targeted at each of the two main tourist centres, Batu and Malang City.

The partial least squares (PLS) approach is used in this study for data processing as a causal modelling approach, aiming to maximize the explained variance of the dependent latent construct. PLS uses an iterative combination of principal component analysis and regression to explain construct variance in the model (Chin, 1998). The approach allows researchers to avoid biased and inconsistent parameter estimates, is an effective analytical tool for testing interactions by reducing errors, and allows analysis using small sample sizes (Hair et al., 2014). PLS is also used to develop or construct hypotheses, predict complex situations and has features that facilitate multivariate data analysis. In contrast, previous structural equation modelling (SEM), based on theoretical evidence, has parametric assumptions that must be met (Hair, Babin et al., 2019). Partial least squares structural equation modelling (PLS-SEM) is the statistical method utilized—particularly in the social sciences and business fields—to analyse complex relationships among variables (Hair et al., 2019) and is the approach employed to test conceptual models connecting various variables and determine the extent to which the models fit the collected data (Hair et al., 2014; Hair et al., 2017). Cronbach’s alpha and composite reliability are used to test reliability in PLS-SEM, with a standard indicator loading of 0.70, while validity is assessed using average variance extracted (AVE), with an acceptable value being more than 0.50, as recommended by Hair et al. (2014). The questionnaire was designed based on previous research in the same context and adopted construct measures. This study uses several variables from the construct—namely, Muslim tourist perceived value using measurements consisting of cognitive, affective and Halal value, each measured using eight measurement items developed by Eid and El-Gohary (2015), and destination brand loyalty was measured using four items from Pike and Bianchi (2016).

3. RESULTS AND ANALYSIS

Table 1 presents the demographic profile of the respondents, including information on gender, respondent age, education level and travel expenses.

Table 1: Demography of Respondents (n = 150)

	Demographic	Frequency	Per cent (%)
Gender	Male	82	54.67
	Female	68	45.33
Age	20–25	34	22.67
	26–30	53	35.33
	31–35	47	31.33
	≥36	16	10.67
Educational level	Senior high school	25	16.67
	Bachelor’s degree	80	53.33
	Master’s degree	45	30.00
Country origin	Indonesia	100	66.67
	Malaysia	31	20.67
	Saudi Arabia	12	8.00
	Brunei Darussalam	7	4.66

Demographic		Frequency	Per cent (%)
Travel expenses	≤Rp500,000	25	16.67
	Rp500,001–Rp1,000,000	70	46.67
	Rp1,000,001–Rp1,500,000	24	16.00
	≥Rp1,500,001	31	20.67

PLS is used to test research hypotheses while evaluating measurement and structural models. The PLS analysis reveals two main results: the inner model and the outer model. The ‘inner model’ refers to the latent variable relationship in the form of a structural model or path matrix, and the ‘outer model’ is represented by the validity and reliability values of the configuration. Table 2 is a construct measurement testing validity and reliability. As recommended by Hair et al. (2019), the reliability value referring to the Cronbach’s value and composite reliability must be greater than 0.7, while the validity value refers to the value generated based on the AVE. The results of the reliability measurement in this study reveal that all variables have Cronbach’s values greater than 0.9, such as cognitive value (0.925), affective value (0.936), Halal value (0.961) and destination brand loyalty (0.795). Furthermore, related to the composite reliability value, all variables in this study resulted in more than 0.9, including the cognitive value (0.938), affective value (0.948), Halal value (0.967) and destination brand loyalty (0.865). Thus, both reliability measurements met based on the resulting values are declared acceptable and guarantee adequate reliability. Validity is proven by calculating the AVE value. All variables are revealed to have an AVE value greater than 0.5, including cognitive value (0.656), affective value (0.694), Halal value (0.785) and destination brand loyalty (0.617).

Table 2: Reliability and Validity Analysis

Variable	Item	Mean	Standard deviation	Cronbach’s α	Composite reliability	Average variance extracted (AVE)
Cognitive value	X1.1	4.433	0.927			
	X1.2	4.033	0.883			
	X1.3	3.873	0.636			
	X1.4	3.867	0.670			
	X1.5	4.200	0.849			
	X1.6	3.827	0.737			
	X1.7	3.827	0.737			
	X1.8	4.227	0.896			
				0.925	0.938	0.656
Affective value	X2.1	3.973	0.808			
	X2.2	4.293	0.884			
	X2.3	4.133	0.806			
	X2.4	3.887	0.679			
	X2.5	4.413	0.826			
	X2.6	4.387	0.831			
	X2.7	4.413	0.842			
	X2.8	4.360	0.954			
				0.936	0.948	0.694
Halal value	X3.1	4.207	0.769			
	X3.2	4.413	0.888			
	X.3.3	4.180	0.801			
	X.3.4	4.160	0.833			
	X3.5	4.153	0.839			
	X3.6	3.987	0.739			
	X3.7	3.987	0.730			
	X3.8	4.080	0.906			
				0.961	0.967	0.785

Variable	Item	Mean	Standard deviation	Cronbach's α	Composite reliability	Average variance extracted (AVE)
Destination Brand Loyalty	Y1.1	4.040	0.848			
	Y1.2	4.013	0.757			
	Y1.3	4.127	1.041			
	Y1.4	4.027	0.894			
				0.795	0.865	0.617

In measuring discriminant validity (see Table 3), both internal consistency and validity are essential in the measurement model, as recommended by Hair et al. (2022) and this study uses the heterotrait-monotrait (HTMT) ratio of correlations. HTMT is a new approach that assesses discriminant validity in variance-based PLS-SEM and is recommended by Henseler et al. (2015). The HTMT measurement has a threshold so that the construct is not declared to lack discriminant validity, as in the study from Henseler et al. (2015)—namely, the HTMT value must be less than 0.9. In the present study, all HTMT values are less than 0.9, meeting the discriminant validity standard.

Table 3: Discriminant Validity

	Affective value	Cognitive value	Destination brand loyalty	Halal value
Affective value				
Cognitive value	0.804			
Destination brand loyalty	0.889	0.852		
Halal value	0.822	0.874	0.888	

Confirmatory factor analysis (CFA) is employed to assess the measurement model in PLS-SEM (Hair et al., 2020; Hayes et al., 2017). CFA is used in this research to better understand the extent to which constructs measured by specific indicators reflect the intended concepts and how well the proposed model aligns with empirical data. According to Hair et al. (2020), one reason for selecting this technique in PLS-SEM is that: 'The CFA process enabled researchers to evaluate multi-item constructs and scholars began referring to measurement model confirmation as CFA because constructs were based on common variance and referred to as factors'. As Hair et al. (2019) state a loading factor greater than 0.50 is significant and feasible, this value is selected in the present study, ensuring the construct items used are feasible (see Table 4).

Table 4: Confirmatory Factor Analysis

Item	Cognitive value	Affective value	Halal value	Destination brand loyalty
X1.1	0.839			
X1.2	0.805			
X1.3	0.883			
X1.4	0.795			
X1.5	0.817			
X1.6	0.783			
X1.7	0.837			
X1.8	0.805			
X2.1		0.763		
X2.2		0.821		
X2.3		0.799		
X2.4		0.888		
X2.5		0.909		
X2.6		0.893		
X2.7		0.772		
X2.8		0.770		
X3.1			0.839	

Item	Cognitive value	Affective value	Halal value	Destination brand loyalty
X3.2			0.847	
X3.3			0.912	
X3.4			0.907	
X3.5			0.872	
X3.6			0.887	
X3.7			0.918	
X3.8			0.909	
Y1.1				0.885
Y1.2				0.906
Y1.3				0.952
Y1.4				0.925

In research employing a quantitative approach with questionnaires as the research instrument, there is a tendency to experience bias known as ‘common method bias’ (CMB) (Podsakoff et al., 2003). Indeed, since the stages of questionnaire design and data collection, procedural statistical actions have been implemented to avoid Common Method Bias (CMB) (Corvello et al., 2020; Giglio et al., 2023). Furthermore, Giglio et al. (2023) have also examined CMB to reinforce the analysis results regarding instrument bias, which is a primary concern in quantitative research. ‘Common method variance’ (CMV) is a technique used to analyse and identify whether the obtained data indicate bias. Chin et al. (2013) observe that CMV can identify and control the impact of CMB in any study using PLS-SEM analysis. Referring to Tehseen et al. (2017), efforts to avoid CMB in PLS-SEM analysis include analysing following the steps of the partialling out of general factor technique; namely:

- (1) The factor scores for all respondents are calculated on the first unrotated factor and then transferred into a file of raw output data.
- (2) These scores are added as another variable ‘general factor’ to the cases’ file on the existing dataset, and this file is transferred into the smart PLS software.
- (3) The whole research model is constructed, and the R^2 value of the endogenous construct is observed.
- (4) Then the general factor is added to the endogenous construct, after which the R^2 value of the endogenous construct is again observed, and the difference between the R^2 value before adding the general factor and after adding the general factor is calculated.
- (5) If there is a significant increase in the R^2 value of the endogenous construct after adding the general factor, then this means that there is a major issue of CMB in the study. However, if the addition of this general factor results in a small increase in the R^2 value of the endogenous construct, then this reveals that CMB is not a threat in the study.

The analysis results indicate the R^2 value for the destination brand loyalty variable is 0.671 (see Figure 2). After adding the general factor, the R^2 value changes to 0.672 (see Figure 3), indicating the addition of the general factor does not significantly change the endogenous variable (destination brand loyalty), which means this study is free from substantial CMB, as referring to Tehseen et al (2017).

Table 5 shows the results of statistical analysis based on bootstrapping through PLS-SEM. This is performed in accordance with the designed hypothesis to determine model fit and path coefficients as quantities used to determine the effect of the overall relationship on the inner model (Figure 1). A partial sequential model is determined to perform statistical analysis and shows that the relationship between variables resulted in a coefficient of determination (R^2), such as destination brand loyalty (0.671). Based on these results, the relationship between cognitive value on destination brand loyalty has a positive but not significant effect ($\beta = 0.179$; p value > 0.05), so H1 is rejected. Although this study has yet to explore the relationship between cognitive value and destination brand loyalty, previous research findings differ—for example, Isa et al. (2018) found cognitive value, including quality and price, determines the tourist experience. Second, the relationship between affective value on destination brand loyalty (H2) shows positive and significant effect ($\beta = 0.312$; p value < 0.05), so H2 is accepted. Finally, the relationship between Halal value and destination brand loyalty (H3) shows a positive and significant effect ($\beta = 0.369$; p value < 0.05), so H3 is accepted. The hypothesis testing results of this research reveal affective value and Halal value significantly influence destination brand loyalty. This study does not find the same results as previous research, even though Isa et al. (2018) establishes this in the context of Halal tourism in Malaysia.

Table 5: Hypothesis Testing

Relationships	Direct effect	T score	P value	Conclusion
CV→DBL	0.179	1.492	0.136	Rejected
AV→DBL	0.312	2.707	0.007	Accepted
HV→DBL	0.369	2.655	0.008	Accepted

N = 150

R² = DBL (0.671)

*Significant (Sig.) p value < 0.10; **Sig. p value < 0.05; ***Sig. p value < 0.01

AV = affective value; CV = cognitive value; DBL = destination brand loyalty; HV = Halal value

Figure 2: Structural Output Model

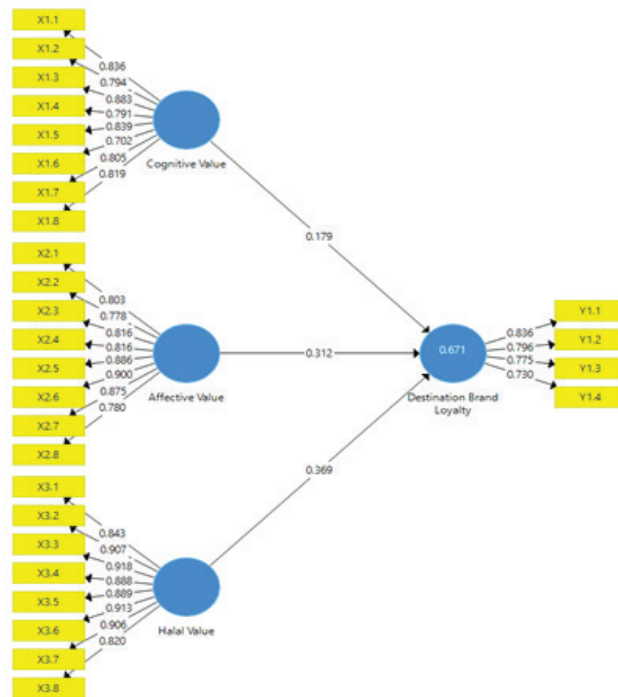
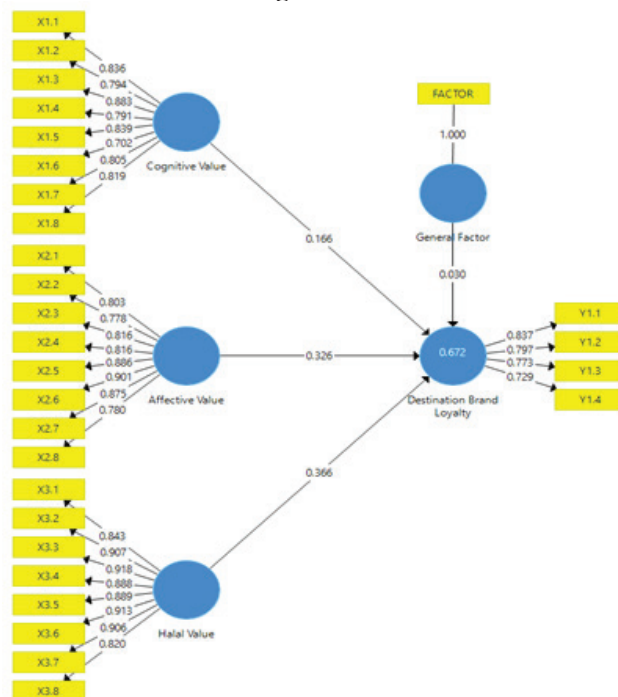


Figure 3: R² Value of Endogenous Construct after Adding General Factor



4. DISCUSSION

Theoretically, Halal-friendly tourism is a focal point in the discourse surrounding Halal tourism, emphasizing the importance of providing high-quality Halal products and services at tourist destinations to ensure value for Muslim travellers. Previous research has examined Halal-friendly tourism in relation to destination attributes, such as worship facilities, Halal food and beverages, Halal environment and Islamic morality, all of which significantly contribute to overall service quality in the hospitality and tourism industry (Al-Ansi et al., 2019; Han et al., 2019). Halal-friendly tourism is acknowledged to encompass Muslim travellers' perceived value and provides a comprehensive overview of Muslim tourist destinations. This is crucial not only for Muslim travellers adhering to Sharia but also aligns with branding in Halal tourism. This study establishes a connection between Halal-friendly tourism and destination branding, which exhibits a strong correlation in tourism marketing to enhance attractiveness in Halal tourism. Within tourist destinations, branding is a critical component that represents inherent attributes such as products and services. In Indonesia, as the country with the largest Muslim population globally, Halal tourism holds significant potential for growth. The government and tourism industry players in Indonesia are striving to strengthen destination branding by emphasizing aspects relevant to Halal tourism, such as providing Halal food and beverages and adequate worship facilities. Enhancements in understanding and implementing the concept of Halal-friendly tourism will also help Indonesia position itself as an attractive tourist destination for Muslim travellers worldwide.

Various tourism destinations, both within OIC-member states and beyond, have engaged in discussions regarding the perceived value of Muslim tourists. As they represent a promising market segment with distinct value preferences, tourism destination managers have increasingly recognized the importance of catering to Muslim visitors. Indonesia, in particular, has taken heed of the unique value characteristics sought by Muslim tourists given the country's status as a member of the OIC and the nation with the world's largest Muslim population. In addition to this study's investigation into the measurement of Muslim tourists' perceived value in shaping both domestic and international travellers' experiences, it also explores the evaluation of indicators previously employed by the GMTI. The findings reveal the cognitive value variable has an insignificant effect on destination brand loyalty. However, affective value exerts a positive and significant influence on destination brand loyalty, while Halal value also demonstrates a significant impact. These results are in line with a GMTI assessment from 2019, which indicates that, although other service indicators such as restaurants, gaming venues and airports received high ratings, these services failed to deliver a unique traveller experience, as mentioned by Sharma et al. (2022) regarding memorable tourist experiences. Regarding cognitive value, which includes quality and price, tourist destinations in Batu and Malang may still not meet expectations in terms of the quality attributes of products and services, which may not be commensurate with their price. This aligns with the findings of Isa et al. (2018), which reveal that quality and price are determinants for tourists in making visits to meet their expectations and create the desired experience. This is also confirmed by Eid and El-Gohary (2015), who find that visitors' economic and rational assessments of the cost and quality of the goods and services they purchase contribute to cognitive value. Furthermore, individual feelings and emotions resulting from the use of goods and services are included in affective values (Eid & El-Gohary, 2015; Battour et al., 2020). The results of this survey support the GMTI's assessment of Indonesia's Halal tourism destinations, which indicates the unique experience component receives only 35 out of a possible 100 points (Mastercard Asia/Pacific and Crescent Rating, 2022).

In terms of Halal value, Muslim visitors need not be concerned about the affordability or security of Halal food and beverage options. Indonesian travel destinations have diligently adhered to the requirements and quality criteria established by the Indonesian Ulema Council and the Ministry of Tourism and Creative Economy for monitoring and regulating Halal food and beverage products. An item receives Halal certification only when it complies with the relevant legislation, ensuring that food and beverage products are safe for consumption by Muslim visitors (Hermawan, 2020). Additionally, offering tourism goods and services in a Sharia-compliant manner is believed to greatly enhance their value to Muslim tourists because of the inherent Islamic qualities and advantages (Eid, 2015; Rodrigo & Turnbull, 2019). Previous research suggests Muslim visitors' appreciation of Islamic values ultimately affects their satisfaction, loyalty and retention (Eid, 2015; Hassan et al., 2016; Isa et al., 2018; Jeaheng et al., 2020; Preko et al., 2020).

This study clearly demonstrates that cognitive, affective and Halal value play a crucial role in determining destination brand loyalty and significantly influence tourists' intentions to revisit. Furthermore, a study conducted by Wilopo et al. (2020) highlights the success of destination locations in Indonesia in maximizing their tourism potential, resulting in increased visitor numbers and revenue. This underscores the importance of considering and enhancing value attributes in tourism sites to sustain visitor numbers. In addition, the factors influencing Muslim tourists' loyalty to tourist destinations, products and services must be considered. These factors encompass various aspects, including products and services offered by travel agents and local suppliers, which can serve as intrinsic and extrinsic reasons for Muslim tourists to select specific destinations over others (Isa et al., 2018). Studies on the quality of the Halal-friendly experience have taken various forms, such as the research by Isa et al. (2018), which explores Muslim tourists' perceptions of value as a determinant of their satisfaction and loyalty. This assessment considers both physical and non-physical value components. According to Rahman et al. (2020), in the Halal tourism context, the brand encompasses positioning, target market, promotion and the overall experience individuals have with businesses, products and services. Consequently, the value attributes in Halal tourist destinations become closely linked to the brand. Furthermore, Rahman et al. (2020) note that some Muslim visitors may have experiences visiting multiple Halal tourism destinations that can enhance their brand awareness of such destinations.

4.1. Theoretical Contributions

This study makes a theoretical contribution regarding the construction of Muslim tourist perceived value as one aspect of Halal-friendly tourism. Halal-friendly tourism is specifically grounded in theoretical perspectives within the context of Halal tourism, emphasizing that destinations should provide welcoming value to Muslim travellers. Consequently, a tourist destination that has adopted the concept of 'Halal-friendly' can also establish strong destination branding, as highlighted by Yousaf et al. (2018). Furthermore, the preference for values among Muslim tourists is characterized by meeting Halal criteria; thus, Halal-friendly serves as a theoretical reference and implies destination branding (Juliana et al., 2023b; Yusof & Jusoh, 2014; Kusumah et al., 2022). Moreover, the MTPV framework developed by Eid and El-Gohary (2015) emphasizes the level of consumer experience assessment in using products and services at tourist destinations can reflect their visiting experiences. Thus, this framework forms the basis for discussing the behaviour of Muslim travellers through perceived value. Building on this background, the study delves further into whether Muslim tourist perceived value has a strong correlation with destination branding, which is considered briefly by Isa et al. (2018). Furthermore, tourist destinations, which also represent the products and services within them, carry the essence of a brand, as explained by Govers and Go (2009). Therefore, when Muslim travellers evaluate the extent of their experience during visits to a destination, they are simultaneously assessing that destination's brand. Hence, this research focuses on the interplay between Muslim tourist perceived value and destination branding, specifically concerning destination brand loyalty. As a result, this study contributes further to the framework of Halal-friendly tourism and destination branding, areas not extensively explored in previous research.

4.2. Practical Implications

This study also provides practical contributions to the Halal tourism industry, especially within the context of tourism in Indonesia, which has the world's largest Muslim population. In Halal tourism, ideally, it adheres to Sharia law, thus, regarding Halal-friendly tourism, there are still several factors identified in this research that require improvement.. First, collaboration should be fostered among various stakeholders in building product and service quality that can create a unique experience for Muslim travellers, referred to as 'cognitive value'. The concept of tourism in Indonesia sees the creative economy as an integral part of the tourism industry, and the creative economy can stimulate economic growth through hospitality and tourism. Thus, there is a need for education and training for MSMTEs in generating product quality. Specifically, this study underscores the importance of maintaining and promoting Halal certification for food and beverage products, considering it as a competitive advantage. Furthermore, destination managers can invest in showcasing their commitment to Sharia compliance, ensuring safety for Muslim visitors. This can enhance the perceived value of the destination, attracting more Muslim tourists and contributing to the economic growth of the Halal tourism industry. Secondly, for destination marketers to be more effective, they should provide creative content and leverage digital technologies such as social media to reach a wider audience in branding destinations. Thirdly, destination managers can use this insight to strategically market and position their destinations. Emphasizing affective and Halal values in promotional campaigns can be more effective in attracting and retaining Muslim tourists. This can lead to increased visitor numbers and enhanced revenue for the tourism industry. Lastly, this research is beneficial for policymakers in Indonesia, such as the Ministry of Tourism and Creative Economy, in providing guidance to develop the tourism potential in each region, emphasizing the construction of Muslim tourist perceived value. Moreover, in the local business development context, such as that of MSMTEs, creating business resilience to face multidimensional crises like Covid-19 is crucial. This is emphasized by Iqbal et al. (2023), who advocate for training the owners/managers of MSMTEs to apply knowledge creatively, providing a managerial influence in making accurate decisions. Overall, the practical contributions derived from this study can guide stakeholders in the Halal tourism industry to make informed decisions that enhance the overall attractiveness and competitiveness of their destinations, resulting in positive economic and commercial impacts.

CONCLUSION AND LIMITATIONS

This study investigates whether Muslim tourists' perceived value plays a role in determining destination brand loyalty within the context of Halal tourism. Despite numerous studies on tourist loyalty, the relationship remains unclear. However, in line with this research and the GMTI report for 2022, it has been demonstrated that perceived value among Muslim tourists is a determining factor in their loyalty when visiting tourist destinations. This empirical research was conducted in Batu and Malang cities, Indonesia. The findings reveal that only cognitive value has a positive, though not statistically significant, impact on destination brand loyalty, while affective and Halal values have a positive and significant influence on destination brand loyalty. In this vein, this study examines Muslim tourists' perceived value in Halal-friendly tourism, building on Eid and El-Gohary's (2015) framework. It investigates the correlation between perceived value and destination branding, enhancing understanding of destination brand loyalty. By filling gaps in prior research, it extends knowledge in Halal-friendly tourism and destination branding. In addition, this study offers practical insights for the Halal tourism sector, particularly in Indonesia, which has the world's largest Muslim population. It identifies areas for improvement, emphasizing collaboration among stakeholders to enhance product quality and create unique experiences for Muslim travellers. The importance of Halal certification, education for tourism enterprises and strategic marketing efforts is highlighted (Sultoni et al., 2022). These findings can inform policymakers,

destination managers and marketers to strengthen destination appeal and competitiveness, ultimately driving economic growth in the Halal tourism industry. These results align with Wilopo et al.'s (2020) research, which underscores the crucial role of stakeholder involvement, particularly that of the central government and local government, in the development of tourism in Indonesia. This pertains to guidance for the development of Halal tourism through the facilitation of infrastructure and destination attributes friendly to Muslim tourists. Therefore, the stakeholders involved should emphasize the value attributes that determine tourists' experiences, satisfaction and loyalty to destinations in Indonesia.

This research is not without limitations. First, this study cannot be considered a general reference for the overall tourism conditions in Indonesia, as it focuses only on two research locations; namely, the cities of Batu and Malang—findings may vary in other areas with different characteristics. Secondly, this study combines the perceptions of domestic and international tourists. Future research should aim to specify the focus of the study on international tourists, given the Indonesian Government's target through the Ministry of Tourism and Creative Economy to attract international visitors. Furthermore, based on the findings and novelty of this research, it is hoped that future research will explore the relationship between Halal-friendly tourism and destination branding to enrich the theoretical understanding in this field.

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APPENDIX

Variable	Item
Cognitive value	The tourism package purchased was well organized
	The quality of the tourism was maintained throughout
	The tourism package had an acceptable level of quality
	The tourism package purchased was well made
	The tourism package was a good purchase for the price
	The tourism package purchased was reasonably priced
	The price was the main criterion for my decision
	The tourism package purchased was economical
Affective value	I am comfortable with the tourism package purchased
	I felt relaxed about the tourism package purchased
	The tourism package purchased gave me a positive feeling
	The tourism package purchased gave me pleasure
	The tourism package has helped me to feel acceptable
	The tourism package improved the way people perceive me
	The tourism package purchased gave me social approval
	Many people that I know purchased the tourism package
Halal value	Availability of prayer facilities
	Availability of Halal food
	Availability of a copy of the Holy Qur'an in hotel room
	Availability of Shari'ah-compatible toilets
	Availability of segregated services
	Availability of Shari'ah-compatible television channels
	Availability of Shari'ah-compatible entertainment tools
	Availability of art that does not depict the human forms
Destination brand loyalty	This destination would be my preferred choice for a vacation
	I would advise other people to visit this destination
	I intend visiting this destination in the future
	This destination provides more benefits than other destinations