

**BUKTI KORESPONDENSI ARTIKEL**  
**JURNAL INTERNATIONAL BEREPUTASI**

**Judul Artikel** : The role of religious respect in elevating Muslim travelers' experience and satisfaction

**Nama Jurnal** : Journal of Islamic Marketing (2025)  
<https://doi.org/10.1108/JIMA-12-2024-0583>

**Penulis** : Ali Mursid (First Author and Correspondence Author) ,  
Amron Amron, Dwi Suryanto Hidayat, Hengky Latan

No	Perihal	Tanggal
<b>Bukti Korespondensi di Author Dashboard Jurnal</b>		
1.	Bukti Artikel Sudah di Review Journal of Islamic Marketing - Decision on Manuscript ID JIMA-12-2024-0583	18 Januari 2025
2.	Bukti Rekomendasi Reviewer Setelah Revisi Satu (R1) Journal of Islamic Marketing - Decision on Manuscript ID JIMA-12-2024-0583.R1	9 April 2025
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10.	Bukti Accepted dan Final Check	16 Mei 2025
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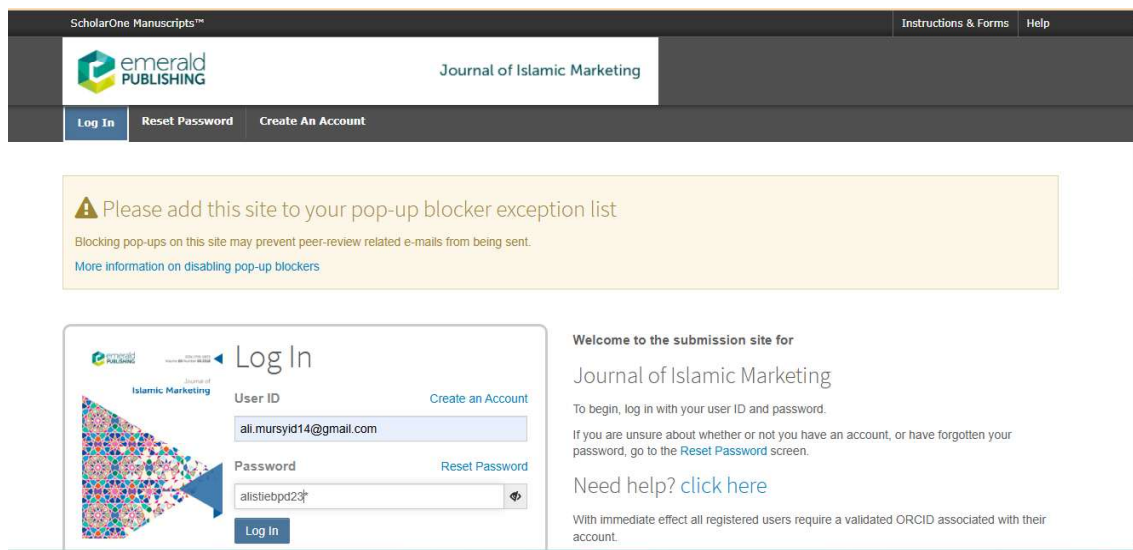
14.	Bukti Artikel Submit Pertama
15.	Bukti Artikel Revisi Satu (R1)
16.	Bukti Artikel Revisi Dua (R2)
17.	Bukti Artikel Revisi Tiga (R3)

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ACTION	STATUS	ID	TITLE	SUBMITTED	DECISIONED
	 <a href="#">Contact Journal</a> AE: Tabari, Saloomeh GE: Not Assigned	JIMA-12-2024-0583.R3	The role of religious respect in elevating Muslim travellers' experience and satisfaction	15-May-2025	15-May-2025
	<ul style="list-style-type: none"><li>Accept (15-May-2025)</li></ul> <a href="#">view decision letter</a>				

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a revision has been submitted (JIMA-12-2024-0583.R3)	 <a href="#">Contact Journal</a> AE: Tabari, Saloomeh GE: Not Assigned	JIMA-12-2024-0583.R2	The role of religious respect in elevating Muslim travellers' experience and satisfaction <a href="#">View Submission</a>	01-May-2025	03-May-2025
	<ul style="list-style-type: none"><li>Minor Revision (03-May-2025)</li><li>a revision has been submitted</li></ul> <a href="#">view decision letter</a>				
a revision has been submitted (JIMA-12-2024-0583.R2)	 <a href="#">Contact Journal</a> AE: Tabari, Saloomeh GE: Not Assigned	JIMA-12-2024-0583.R1	The role of religious respect in elevating Muslim travellers' experience and satisfaction <a href="#">View Submission</a>	18-Mar-2025	09-Apr-2025
	<ul style="list-style-type: none"><li>Minor Revision (09-Apr-2025)</li><li>a revision has been submitted</li></ul> <a href="#">view decision letter</a>				
a revision has been submitted (JIMA-12-2024-0583.R1)	 <a href="#">Contact Journal</a> AE: Tabari, Saloomeh GE: Not Assigned	JIMA 12-2024-0583	The role of religious respect in elevating Muslim travellers' experience and satisfaction <a href="#">View Submission</a>	08 Dec 2024	18 Jan 2025
	<ul style="list-style-type: none"><li>Major Revision</li></ul>				

1. BUKTI SUDAH DIREVIEW  
TANGGAL 18 JANUARI 2025

Decision Letter (JIMA-12-2024-0583)

From: jw@islamicmarketing.co.uk

**To:** ali.mursyid14@gmail.com  
**CC:**  
**Subject:** Journal of Islamic Marketing - Decision on Manuscript ID JIMA-12-2024-0583  
**Body:** 18-Jan-2025

Dear Asst. Prof Mursid:

Manuscript ID JIMA-12-2024-0583 entitled "The role of religious respect in elevating Muslim travellers' experience and satisfaction" which you submitted to the Journal of Islamic Marketing, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some revisions to your manuscript. Therefore, I invite you to respond to the reviewer(s)' comments and revise your manuscript.

To revise your manuscript, log into <https://mc.manuscriptcentral.com/jima> and enter your Author Centre, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

You will be unable to make your revisions on the originally submitted version of the manuscript. Instead, revise your manuscript using a word processing program and save it on your computer. Please also highlight the changes to your manuscript within the document by using the track changes mode in MS Word or by using bold or coloured text. Once the revised manuscript is prepared, you can upload it and submit it through your Author Centre.

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Once again, thank you for submitting your manuscript to the Journal of Islamic Marketing and I look forward to receiving your revision.

Sincerely,  
Prof. Jonathan Wilson  
Editor, Journal of Islamic Marketing  
[jw@islamicmarketing.co.uk](mailto:jw@islamicmarketing.co.uk)

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Reviewer(s)' Comments to Author:  
Reviewer: 1

Recommendation: Minor Revision

Comments:  
Overall, this study might give contributions and has a potency for publication. Please revise some parts in the introduction and method part.

Additional Questions:

1. Originality: Does the paper contain new and significant information adequate to justify publication?: yes, however, the authors need to explain more on how this study has contributed to the expand theory of destination image.

2. Relationship to Literature: Does the paper demonstrate an adequate understanding of the relevant literature in the field and cite an appropriate range of literature sources? Is any significant work ignored?: yes. however, the authors need to explain more on how religious respect mediate the variables. Please also explain why the mediating effect of religious respect is important to be studied

3. Methodology: Is the paper's argument built on an appropriate base of theory, concepts, or other ideas? Has the research or equivalent intellectual work on which the paper is based been well designed? Are the methods employed appropriate?: please explain more about data collection procedures especially in distributing questionnaires across the islands in Indonesia.

4. Results: Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?: yes

5. Implications for research, practice and/or society: Does the paper identify clearly any implications for research, practice and/or society? Does the paper bridge the gap between theory and practice? How can the research be used in practice (economic and commercial impact), in teaching, to influence public policy, in research (contributing to the body of knowledge)? What is the impact upon society (influencing public attitudes, affecting quality of life)? Are these implications consistent with the findings and conclusions of the paper?: yes, contributions have been clearly explained

6. Quality of Communication: Does the paper clearly express its case, measured against the technical language of the field and the expected knowledge of the journal's readership? Has attention been paid to the clarity of expression and readability,

such as sentence structure, jargon use, acronyms, etc.: yes

Reviewer: 2

Recommendation: Major Revision

Comments:

Dear Authors,

Thank you for submitting your manuscript titled "The Role of Religious Respect in Elevating Muslim Travellers' Experience and Satisfaction." Below, I have provided detailed feedback on various aspects of the manuscript to help improve its clarity, rigor, and overall contribution to the field. My comments focus on the introduction, literature review, methodology, results, and discussion sections. I hope this feedback will assist you in refining your manuscript for potential publication.

First: Introduction

1. Unclear Justification for Research Gap

- While the text cites the growing market size of Muslim travellers, it does not clearly demonstrate why the constructs of halal awareness and sense of security have not been adequately examined in prior research, especially in connection with “religious respect.”

- The introduction repeatedly refers to existing literature on “halal tourism” and “sense of security” but fails to articulate how or where previous studies fall short—other than stating they do not mention religious respect.

2. Overreliance on Growth Statistics: There is limited explanation of how these market figures translate into a need for this specific mediation model (halal awareness → religious respect → experience/satisfaction).

3. Lack of Detailed Research Questions' Justification

- Although RQ1 and RQ2 are stated, they appear abruptly at the end of the introduction. There is no in-depth discussion tying these questions back to the literature review.

- The introduction does not explain why it is important to test indirect effects through religious respect, beyond stating that previous studies have not done so!

4. Repetitive Statements

- Several passages re-state the importance of halal tourism for Muslim travellers without introducing new evidence or theoretical insights. This redundancy reduces clarity and makes the introduction longer than necessary.
- Phrases like “halal destinations fulfill the needs of Muslim travellers” appear multiple times without deeper discussion of the unique attributes of a ‘halal destination.’

## Second: Literature review and hypothesis development

### 1. Overall Structure and Flow

- The literature review jumps between definitions (e.g., cognitive, affective, conative aspects of destination image) and constructs (halal awareness, sense of security, religious respect) without forming a clear, step-by-step link to your proposed hypotheses. This creates a disjointed reading experience.
- Multiple theoretical statements (e.g., definitions of destination image, religiosity, sense of security) are inserted without detailing how they specifically converge to form your conceptual framework. The text appears more like a glossary of terms than a cohesive argument.

### 2. Destination Image Theory (Section 2.1)

- Incomplete Justification for ‘Cognitive Element’ Focus: While the text states that this research “adopts cognitive elements,” there is no clear rationale for excluding affective and conative elements. It’s unclear why only “cognitive” constructs are highlighted, especially if the study later discusses experience and satisfaction, which are often considered affective or conative outcomes in tourism literature.

### 3. Halal Awareness, Religious Respect, Muslim Travellers’ Experience, and Satisfaction (Section 2.2)

- Lack of Direct Link Between Halal Awareness and Religious Respect: The text references prior studies on religiosity, halal awareness, and satisfaction, but fails to explain precisely why or how halal awareness should be mediated by religious respect rather than by other dimensions of religiosity (e.g., beliefs, practices, or attitudes). The jump from “halal awareness” to “religious respect” is insufficiently substantiated.
- Unclear Definition of ‘Religious Respect’: Though you briefly define religious respect as appreciation of Islamic religiosity, the connection between “appreciation” and how it mediates experience or satisfaction is unclear. There is no explanation of the specific behaviors or signals of “respect” that

destination providers exhibit to travelers.

- Insufficient Justification for Hypotheses 1 and 2: The transition from the cited studies to the proposed hypotheses is abrupt. You do not thoroughly connect the theoretical reasoning i.e., why halal awareness specifically leads to improved experience or satisfaction through religious respect. There is no mention of alternative explanations or controlling for direct effects.

#### 4. Sense of Security, Religious Respect, Muslim Travellers' Experience, and Satisfaction (Section 2.3)

- Incomplete Theoretical Rationale for 'Sense of Security': You briefly mention security as part of service quality, but the review never explains why sense of security is uniquely important in a halal tourism context (as opposed to standard security concerns for all tourists). The text does not distinguish general safety from a Muslim-centered perspective.

- Weak Hypotheses 3 and 4 Justification: Similar to the previous set of hypotheses, there is no robust logic provided for how sense of security indirectly impacts experience or satisfaction through religious respect. Merely stating that local communities are "welcoming" does not comprehensively demonstrate a mediation effect.

### Third: Research Methods

#### 1. Data Collection Procedures

- Vague Sampling Method: The text claims that 875 questionnaires were "randomly" distributed to "halal travellers," yet provides no clear explanation of how these travellers were selected or what specific randomization technique (simple, stratified, etc.) was used. This raises doubt about the representativeness of the sample.

- Insufficient Details on Recruitment

- o The study mentions the use of WhatsApp, Facebook, Instagram, and email for distribution but does not clarify how participants were initially identified or targeted on these platforms.

- o There is no mention of any sampling frame or database of halal travellers, making it unclear whether the researchers employed convenience sampling or a more rigorous sampling strategy.

- Unclear Exclusion Criteria: Seventeen responses were excluded for being incomplete, but the text does not explain

what constituted “incomplete” or “missing data” (e.g., number of unanswered items, random response patterns). A clear definition of exclusion criteria is lacking.

## 2. Measurement Instruments

- **Minimal Discussion of Pilot Testing:** There is no mention of any pilot study to test the internal consistency or comprehension of the adapted questionnaire items before large-scale distribution. Without pilot testing, item clarity and construct validity are uncertain.
- **Superficial Reporting of Reliability and Validity:** The KMO, factor loadings, and Cronbach’s alpha results are mentioned, but no deeper analysis or discussion of potential cross-loadings, average variance extracted (AVE), or composite reliability is provided. This is insufficient for demonstrating robust measurement validity in a structural equation model.

## 3. Data Analysis

- **No Discussion of Common Method Bias:** Self-reported surveys are prone to common method bias, yet the manuscript does not mention any procedural or statistical remedies (e.g., Harman’s single-factor test, marker variable approach). This omission undermines the reliability of the findings.
- **Superficial Justification for Using CB-SEM:** While citing Jöreskog et al. (2016) and Kline (2023) to support CB-SEM as a robust method, the text provides no rationale for why covariance-based (rather than variance-based) SEM is most appropriate, particularly with your sampling methods and presumed reflective indicators.
- **Missing Details on Model Fit Criteria:** The manuscript states that CFA was performed but does not outline which goodness-of-fit indices (e.g., CFI, TLI, RMSEA, SRMR) were used or what threshold values determined acceptable fit. The absence of model fit statistics weakens the credibility of the proposed model.
- **Superficial Justification for Using CB-SEM:** While citing Jöreskog et al. (2016) and Kline (2023) to support CB-SEM as a robust method, the text provides no rationale for why covariance-based (rather than variance-based) SEM is most appropriate, particularly with your sampling methods and presumed reflective indicators.
- **Incomplete Description of Structural Model Evaluation:** The discussion of structural model testing merely mentions “assessing the structural model to validate the hypotheses”

without specifying if there was any multi-group analysis, control variables, or potential moderating relationships examined.

#### Fourth: Results

##### 4. Results

- **Contradictory Normality-Related Assertions:** The text argues that SmartPLS's "CB-SEM algorithm" is well-suited for non-normal data, yet simultaneously claims to check for normality using the Cramér–von Mises test. It is unclear why "non-normal data conditions" justify a purported CB-SEM approach, as typical CB-SEM methods often assume at least approximate normality or rely on robust estimators when normality is violated.
- **Insufficient Detail on Z-Score Outlier Threshold:** The manuscript claims that all cases have Z-scores under 2.58, implying no outliers. However, there is no clarification on which variables or composite scores were used in these Z-score calculations. Further, the threshold of  $\pm 2.58$  is quite restrictive for large samples; many researchers use  $\pm 3$  or  $\pm 3.29$  for identifying potential outliers. This discrepancy is not addressed.

##### 4.1. Validity and Reliability Assessment

- **Sparse Reporting of Measurement Model Fit**
  - o Although factor loadings, AVE, HTMT2, MSV, and ASV are mentioned, the results section does not present any actual numeric values or a concise table excerpt. Vague references to "above 0.721" or "exceeding 0.618" do not allow readers to gauge how close certain items might be to borderline cutoffs.
  - o The mention that MSV and ASV values are "below the values of AVE" does not detail actual differences. Researchers typically provide explicit numeric results for each construct to demonstrate discriminant validity rigorously.
- **Lack of Evidence for Cross-Loading Checks:** Cross-loadings are not addressed at all. Merely reporting item factor loadings does not ensure that items do not significantly load on unintended constructs. This is crucial, especially if the constructs (e.g., halal awareness, sense of security, religious respect) may be conceptually related.
- **GOFI Indices Possibly Contradicting CB-SEM:** The Goodness-of-Fit Index (GFI) is typically associated with traditional CB-SEM software (e.g., AMOS, LISREL). It is

unclear how these indices were derived within SmartPLS 4 if a “PLS-based” approach is standard. Moreover, the GFI value of 0.856 is not widely recognized in PLS contexts, raising questions about the methodological consistency.

#### 4.2. Full Model Assessment

- Unclear  $R^2$  and  $f^2$  Interpretations

- o The text states the  $R^2$  for religious respect, experience, and satisfaction but does not indicate the theoretical rationale for what is considered weak, moderate, or strong in the context of these constructs. Citing “Cohen et al. (2003)” is not enough—one might expect explicit references to typical effect size benchmarks in tourism or marketing research.

- o The mention of  $f^2$  values “ranging from 0.053 to 0.149” lacks clarity on which relationships these refer to or how these effect sizes compare with established norms. The statement “the results prove the degree to support the null hypothesis is incorrect” is grammatically ambiguous and uninformative.

#### 4.3. Hypothesis Validation

- Potential Over-Reliance on Single Indirect Paths: The results section does not indicate if direct paths from “halal awareness” or “sense of security” to experience/satisfaction were tested in parallel. Without that, it remains unclear if religious respect fully mediates or partially mediates these relationships.

- Repetitive Use of 'Significant Positive Results': The text repeatedly states “significant positive results” without clarifying the effect sizes or any substantive interpretation. Terms like “meaningful” or “substantial” appear but are never quantified, limiting the utility of the reported statistics.

#### Fifth: Discussion and conclusion

##### 5. Discussion

- Overgeneralized Claims: Statements such as “These findings confirm the importance for halal destination providers of facilitating halal awareness and sense of security...” are repetitive and do not offer new theoretical or managerial insights. They merely restate that these factors “are important” without explaining how or under which conditions they might be more/less critical.

- Insufficient Detail on “Religious Respect”: The discussion emphasizes that religious respect is critical in mediating relationships, yet fails to scrutinize how or why it exerts that effect. There is no nuanced examination of whether certain sub-



dimensions of religious respect are more influential than others.

### 5.1. Theoretical Implications

- Vague Connection to Destination Image Theory
  - o Although the authors claim to “expand Destination Image Theory,” the explanation is superficial. There is no clear statement of how or which aspect of Destination Image Theory is being extended beyond simply saying that “halal awareness and sense of security” are part of the cognitive dimension.
  - o The text offers no meaningful engagement with the established cognitive–affective–conative sequence in Destination Image Theory, nor does it reveal any new theoretical propositions or frameworks that might be generalizable.
- Inadequate Explanation of ‘New Insights’: Repeated references to “new theoretical insights” are not backed by specific arguments. The discussion does not illustrate how these “insights” diverge from existing knowledge or challenge existing assumptions in the tourism or marketing literature.

### 5.2. Practical Implications

#### 1. Limited Specificity

- o Suggestions for government agencies or policymakers are kept at a high level (“develop regulations,” “establish standards”). There is no discussion of the feasibility, cost, or practicality of implementing such policies.
- o Advising halal destination providers to “train staff to be culturally sensitive” or to “improve halal awareness” is generic and lacks detailed action items.

#### 2. Insufficient Empirical Support for Policy Recommendations:

The text proposes broad measures (e.g., cultural sensitivity training, safety measures) but does not tie these recommendations back to actual data from the study (e.g., how an X-point change in religious respect or security correlates with an outcome). Without numeric linkages, these suggestions read as common-sense remarks rather than data-driven insights.

3. Overlap With Prior Studies: Much of the advice (e.g., providing halal-certified food, ensuring prayer facilities) is already widely known in halal tourism contexts and reiterated by past research. The discussion does not show any genuinely new managerial guidance that emerges from the current study’s findings.

#### Additional Questions:

1. Originality: Does the paper contain new and significant information adequate to justify publication?: The study attempts to introduce “religious respect” as a mediator between two important constructs (halal awareness, sense of security) and outcomes (Muslim travelers’ experience, satisfaction) in the context of halal destinations. While this approach could contribute interesting insights to Destination Image Theory, the paper does not thoroughly demonstrate how “religious respect” is conceptually distinct from closely related constructs (e.g., religiosity, religious commitment). The potential novelty is "NOT FULLY REALIZED" because the authors do not deeply articulate how this mediator extends or challenges existing frameworks.

2. Relationship to Literature: Does the paper demonstrate an adequate understanding of the relevant literature in the field and cite an appropriate range of literature sources? Is any significant work ignored?: The manuscript cites various tourism and hospitality studies, including those focused on halal tourism and religiosity. However, the literature review is fragmented—it lists multiple studies without critically evaluating how each specifically supports or contradicts the proposed mediation model. Key works on religious or cultural mediators in tourism (and potentially from broader consumer behavior domains) are "NOT SYNTHESIZED" comprehensively. The omission of a clear, cohesive narrative prevents readers from seeing how the new mediator (religious respect) fits into the broader body of knowledge.

3. Methodology: Is the paper's argument built on an appropriate base of theory, concepts, or other ideas? Has the research or equivalent intellectual work on which the paper is based been well designed? Are the methods employed appropriate?: - Conceptual Foundation: Although Destination Image Theory is mentioned, the paper only superficially links the constructs (halal awareness, sense of security, religious respect) to the cognitive–affective–conative dimensions. It is unclear why only “cognitive” aspects are emphasized, given that satisfaction typically involves affective components.

- Sampling and Data Collection: The study refers to “randomly” selected participants via social media, but lacks details on the exact sampling method or how “halal travelers” were determined. Incentivizing participation (monetary reward) raises questions about response bias.

- Measurement and Analysis: The paper claims to use covariance-based SEM (CB-SEM) within SmartPLS, yet SmartPLS is typically associated with PLS-SEM. The methodological explanation is inconsistent, and it remains unclear whether the analysis fully adheres to a covariance-based approach or a partial least squares approach.

Overall, there is a "MISMATCH" between the stated CB-SEM approach and the typical functionalities of SmartPLS, which undermines the credibility of the results.

4. Results: Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?: - Presentation: The authors provide partial statistics (beta values, p-values) for the proposed indirect effects. However, the reporting of the model's fit indices mixes CB-SEM and PLS-SEM indicators. It is unclear how the fit indices (e.g., GFI, CFI, TLI) were obtained via SmartPLS, as these are traditionally part of covariance-based tools like AMOS or LISREL.

- Analysis: While the indirect effects are claimed to be significant, the paper provides minimal detail on whether direct effects were tested or if partial vs. full mediation was assessed. The lack of confidence intervals or bootstrap detail (beyond the number of resamples) makes it difficult to confirm the robustness of the mediation paths.

Overall, the results "LACK CLARITY" regarding the analytic procedures and omit key information needed to confirm the validity of the indirect effects.

5. Implications for research, practice and/or society: Does the paper identify clearly any implications for research, practice and/or society? Does the paper bridge the gap between theory and practice? How can the research be used in practice

(economic and commercial impact), in teaching, to influence public policy, in research (contributing to the body of knowledge)? What is the impact upon society (influencing public attitudes, affecting quality of life)? Are these implications consistent with the findings and conclusions of the paper?: - Theoretical Implications: The paper repeatedly claims to “extend Destination Image Theory” but does not offer a clear articulation of how these findings modify or refine the cognitive–affective–conative sequence.

- Practical Implications: The suggestions (e.g., train staff in cultural sensitivity, provide halal-certified food) are high-level and general, echoing well-known best practices in halal tourism. The paper does not tie these suggestions to specific numeric findings or effect sizes that could guide managers, policymakers, or stakeholders more concretely.

- Societal Impact: While the authors mention increased cultural understanding and economic benefits, the argument remains broad. There is no in-depth discussion of how, for instance, “religious respect” can specifically enhance community relationships or affect broader social outcomes.


Hence, the implications section "LACKS CONCRETE SPECIFICITY" and fails to demonstrate a strong link between the empirical results and actionable policies or strategies.

6. Quality of Communication: Does the paper clearly express its case, measured against the technical language of the field and the expected knowledge of the journal's readership? Has attention been paid to the clarity of expression and readability, such as sentence structure, jargon use, acronyms, etc.: The manuscript would benefit from a thorough review to ensure correct usage of technical terms and more precise explanation of statistical procedures.

**Date Sent:** 18-Jan-2025

Files attached

[Comments to manuscript JIMA-12-2024-0583.pdf](#)

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## 2. BUKTI REKOMENDASI REVIEWER SETELAH REVISI SATU (R1) TANGGAL 9 APRIL 2025

### Decision Letter (JIMA-12-2024-0583.R1)

**From:** mohamedbator@gmail.com

**To:** ali.mursyid14@gmail.com

**CC:**

**Subject:** Journal of Islamic Marketing - Decision on Manuscript ID  
JIMA-12-2024-0583.R1

**Body:** 09-Apr-2025

Dear Asst. Prof Mursid:

Manuscript ID JIMA-12-2024-0583.R1 entitled "The role of religious respect in elevating Muslim travellers' experience and satisfaction" which you submitted to the Journal of Islamic Marketing, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some minor revisions to your manuscript. Therefore, I invite you to respond to the reviewer(s)' comments and revise your manuscript.

To revise your manuscript, log into

<https://mc.manuscriptcentral.com/jima> and enter your Author Centre, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

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Once again, thank you for submitting your manuscript to the Journal of Islamic Marketing and I look forward to receiving your revision.

Sincerely,  
Dr. Mohamed battour  
Editor, Journal of Islamic Marketing  
[mohamedbator@gmail.com](mailto:mohamedbator@gmail.com)

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Reviewer(s)' Comments to Author:

Reviewer: 1

Recommendation: Accept

Comments:

Congratulations, you have revised it based on the previous comments

Additional Questions:

1. Originality: Does the paper contain new and significant information adequate to justify publication?: yes, the authors have revised the paper based on the previous comment
2. Relationship to Literature: Does the paper demonstrate an adequate understanding of the relevant literature in the field and cite an appropriate range of literature sources? Is any significant work ignored?: yes
3. Methodology: Is the paper's argument built on an appropriate base of theory, concepts, or other ideas? Has the research or equivalent intellectual work on which the paper is based been well designed? Are the methods employed appropriate?: yes
4. Results: Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?: yes

5. Implications for research, practice and/or society: Does the paper identify clearly any implications for research, practice and/or society? Does the paper bridge the gap between theory and practice? How can the research be used in practice (economic and commercial impact), in teaching, to influence public policy, in research (contributing to the body of knowledge)? What is the impact upon society (influencing public attitudes, affecting quality of life)? Are these implications consistent with the findings and conclusions of the paper?: yes

6. Quality of Communication: Does the paper clearly express its case, measured against the technical language of the field and the expected knowledge of the journal's readership? Has attention been paid to the clarity of expression and readability, such as sentence structure, jargon use, acronyms, etc.: yes

Reviewer: 2

Recommendation: Minor Revision

Comments:

Dear Author,

Thank you for the comprehensive revision. Your manuscript has improved significantly, particularly in terms of structure, theoretical framing, and methodological detail. However, several issues still need attention to meet the publication standards. Please consider the following specific suggestions:

1. Clarify the Conceptual Distinction Between “Religious Respect” and Religiosity:

- You position “religious respect” as a mediator, yet its distinction from closely related constructs like religiosity, religious commitment, or spiritual sensitivity remains unclear. Please elaborate on how “religious respect” is conceptually unique, both in definition and measurement, especially compared to previously studied mediators such as “perceived value” or “religious motivation.”



2. Strengthen Theoretical Contribution to Destination Image Theory:

- The connection between your variables and the cognitive, affective, and conative framework needs to be more deeply theorized. Avoid only mapping constructs to each dimension, and explain how your findings refine or expand the theory. Are you suggesting that religious respect should be considered a new affective sub-dimension specific to faith-based tourism?

3. Provide Clearer Justification for Full Mediation:

- In the results section, you mention that direct effects became insignificant, suggesting full mediation. Please explicitly state and summarize these results ( $\beta$ , p-values, CI) in Table 3 or a separate table to allow readers to see the full mediation evidence more clearly.

4. Explain Sampling Strategy More Transparently:

- While you now describe quota sampling and the distribution process, clarify how participants were pre-screened as having actually visited halal destinations in 2024. How did you confirm eligibility? Did the Google Form include a screening question?

5. Include the Measurement Table in the Main Text or Appendix:

- Readers should see the actual item wordings for all constructs (halal awareness, sense of security, religious respect, experience, satisfaction). Include these as a supplementary table or in the appendix with their sources.

6. Clarify CB-SEM Use in SmartPLS:

- Although SmartPLS 4 supports CB-SEM, many readers may still associate SmartPLS with PLS-SEM. Include a short footnote or sentence in the methodology explaining the distinction and confirming your use of CB-SEM, not PLS.

Once these revisions are implemented, your manuscript will offer theoretical and practical value in halal tourism and literature on the Muslim traveler experience.


#### Additional Questions:

1. Originality: Does the paper contain new and significant information adequate to justify publication?: Yes, the paper offers original and significant contributions by introducing religious respect as a novel mediator between halal awareness, a sense of security, and Muslim travelers' experience and satisfaction. This extends Destination Image Theory in the context of halal tourism and justifies publication.
2. Relationship to Literature: Does the paper demonstrate an adequate understanding of the relevant literature in the field and cite an appropriate range of literature sources? Is any significant work ignored?: Yes, the paper demonstrates a solid understanding of the relevant literature and cites various credible sources.
3. Methodology: Is the paper's argument built on an appropriate base of theory, concepts, or other ideas? Has the research or equivalent intellectual work on which the paper is based been well designed? Are the methods employed appropriate?: Yes, the paper is grounded in Destination Image Theory and builds logically on established concepts. The research design is robust, using CB-SEM with reflective indicators, and the methods, including sampling, instrument validation, and data analysis, are appropriate and clearly explained.
4. Results: Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?: Yes, the results are clearly presented and appropriately analyzed using CB-SEM. The conclusions effectively tie back to the hypotheses, supporting the theoretical framework and demonstrating how religious respect mediates the effects of halal awareness and a sense of security on experience and satisfaction.
5. Implications for research, practice and/or society: Does the paper identify clearly any implications for research, practice and/or society? Does the paper bridge the gap between theory and practice? How can the research be used in practice (economic and commercial impact), in teaching, to influence

public policy, in research (contributing to the body of knowledge)? What is the impact upon society (influencing public attitudes, affecting quality of life)? Are these implications consistent with the findings and conclusions of the paper?: Yes, the paper clearly outlines implications for research, practice, and society. It bridges theory and practice by offering actionable insights for halal destination providers and policymakers, such as training programs and infrastructure standards. The recommendations align with the findings and can influence public policy, improve service quality, and enhance the travel experience for Muslim tourists, contributing to both economic impact and cultural inclusivity.

6. Quality of Communication: Does the paper clearly express its case, measured against the technical language of the field and the expected knowledge of the journal's readership? Has attention been paid to the clarity of expression and readability, such as sentence structure, jargon use, acronyms, etc.: Yes, the paper communicates its case clearly, using appropriate technical language for the field. The authors have revised the manuscript for clarity, reduced redundancy, and improved structure. Terminology, acronyms, and statistical explanations are used correctly and are understandable for the journal's readership.

**Date Sent:** 09-Apr-2025

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### **3. BUKTI REKOMENDASI REVIEWER SETELAH REVISI DUA (R2) TANGGAL 3 MEI 2025**

## Decision Letter (JIMA-12-2024-0583.R2)

**From:** mohamedbator@gmail.com  
**To:** ali.mursyid14@gmail.com  
**CC:**  
**Subject:** Journal of Islamic Marketing - Decision on Manuscript ID JIMA-12-2024-0583.R2  
**Body:** 03-May-2025

Dear Asst. Prof Mursid:

Manuscript ID JIMA-12-2024-0583.R2 entitled "The role of religious respect in elevating Muslim travellers' experience and satisfaction" which you submitted to the Journal of Islamic Marketing, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some minor revisions to your manuscript. Therefore, I invite you to respond to the reviewer(s)' comments and revise your manuscript.

To revise your manuscript, log into <https://mc.manuscriptcentral.com/jima> and enter your Author Centre, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

You will be unable to make your revisions on the originally submitted version of the manuscript. Instead, revise your manuscript using a word processing program and save it on your computer. Please also highlight the changes to your manuscript within the document by using the track changes mode in MS Word or by using bold or coloured text.

Once the revised manuscript is prepared, you can upload it and submit it through your Author Centre.

When submitting your revised manuscript, you will be able to respond to the comments made by the reviewer(s) in the space

provided. You can use this space to document any changes you make to the original manuscript. In order to expedite the processing of the revised manuscript, please be as specific as possible in your response to the reviewer(s).

**IMPORTANT:** Your original files are available to you when you upload your revised manuscript. Please delete any redundant files before completing the submission.

Because we are trying to facilitate timely publication of manuscripts submitted to the Journal of Islamic Marketing, your revised manuscript should be uploaded as soon as possible. If it is not possible for you to submit your revision in a reasonable amount of time, we may have to consider your paper as a new submission.

Once again, thank you for submitting your manuscript to the Journal of Islamic Marketing and I look forward to receiving your revision.

Sincerely,  
Dr. Mohamed battour  
Editor, Journal of Islamic Marketing  
mohamedbator@gmail.com

To help support you on your publishing journey we have partnered with Editage, a leading global science communication platform, to offer expert editorial support including language editing and translation.


If your article has been rejected or revisions have been requested, you may benefit from Editage's services. For a full list of services, visit: [authorservices.emeraldpublishing.com/](http://authorservices.emeraldpublishing.com/)

Please note that there is no obligation to use Editage and using this service does not guarantee publication.

Reviewer(s)' Comments to Author:<ol><li>Revise the introduction to identify the research objectives and research gaps. Cite your writing in this section to justify the gaps from high-ranking journals. </li><li>The paper must clearly make a practical or theoretical contribution to the field. A substantial

contribution should offer new insights, solutions, or perspectives that advance understanding or practice in the discipline. Clear future research recommendations are needed!!</li><li>Professional Proofreading is required to ensure clarity and accuracy. Please review the manuscript carefully to correct grammatical errors, typos, and inconsistencies.</li><li>Update your literature review with recent studies, especially those published in Scopus-indexed journals. Please try to cite recent papers from the Journal of Islamic Marketing related to your topic. Remove any references not indexed in Scopus as much as possible.</li></ol>

**Date Sent:** 03-May-2025

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#### 4. BUKTI ACCEPTED SETELAH REVISI TIGA (R3) TANGGAL 15 MEI 2025

##### Decision Letter (JIMA-12-2024-0583.R3)

**From:** mohamedbator@gmail.com

**To:** ali.mursyid14@gmail.com, amron@dsn.dinus.ac.id, ds.hidayat17@gmail.co.id, lata  
nhengky@gmail.com

**CC:**

**Subject:** Journal of Islamic Marketing - Decision on JIMA-12-2024-0583.R3

**Body:** 15-May-2025

Dear Mursid, Ali; Amron, Amron; Hidayat, Dwi Suryanto; Latan, Hengky

It is a pleasure to accept your manuscript JIMA-12-2024-0583.R3, entitled "The role of religious respect in elevating Muslim travellers' experience and satisfaction" in its current form for publication in Journal of Islamic Marketing. Please note, no further changes can be made to your manuscript.

This email will be followed by a second message containing a copy of your author accepted manuscript (AAM) which is the version that we will typeset and publish in the journal.

Your article will now go through editorial checks by Emerald's editorial team to ensure it meets our publication standards. These checks can take up to five days; we'll be in touch if we have any queries at this stage. Once this step has been

completed you will receive an email directing you to Emerald Submit to select your publishing licence and submit your article to production. If you are publishing in one of our subscription journals and wish to make your article open access you can choose this option in Emerald Submit. Please note, when creating an account to sign your licence in Submit, you must use the same email address that is linked to your ScholarOne account. If you use a different email, you will not be able to see your accepted manuscript in the Submit platform.

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<https://www.emeraldgrouppublishing.com/journal/jima>

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<https://www.emeraldgrouppublishing.com/journal/jima>.

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Thank you for your contribution. On behalf of the Editors of Journal of Islamic Marketing, we look forward to your continued contributions to the Journal.

Sincerely,  
Dr. Mohamed battour  
Editor, Journal of Islamic Marketing  
[mohamedbator@gmail.com](mailto:mohamedbator@gmail.com)

Tell us how we're doing! We'd love to hear your feedback on the submission and review process to help us to continue to support your needs on the publishing journey.

Simply click this link <https://eu.surveymonkey.com/r/F8GZ2XW> to complete a short survey and as a thank you for taking part you have the option to be entered into a prize draw to win £100 in Amazon vouchers. To enter the prize draw you will need to provide your email address.

**Date**  
**Sent:** 15-May-2025

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**BUKTI MELALUI EMAIL**

**5. BUKTI PASSED INITIAL SCREENING  
TANGGAL 13 DESEMBER 2024**

**Journal of Islamic Marketing - Author update**

Inbox



**Journal of Islamic Marketing** <onbehalf@manuscriptcentral.com> Fri, Dec 13, 2024, 11:32 PM

to me, amron, ds.hidayat17, latanhengky

13-Dec-2024

Dear Author(s),

It is a pleasure to inform you that your manuscript titled The role of religious respect in elevating Muslim travellers' experience and satisfaction (JIMA-12-2024-0583) has passed initial screening and is now awaiting reviewer selection.

The manuscript was submitted by Asst. Prof Ali Mursid with you listed as a co-author. As you are listed as a co-author please log in to <https://mc.manuscriptcentral.com/jima> and check that your account details are complete and correct, these details will be used should the paper be accepted for publication.

Your paper is assigned to Dr. Saloomah Tabari, [TabariS@cardiff.ac.uk](mailto:TabariS@cardiff.ac.uk). If you need any further information, please contact them directly.

Yours sincerely,

Shrouk Abdelnaiem

Editorial Assistant, **Journal of Islamic Marketing**

[shrouk.abdelnaeim@guc.edu.eg](mailto:shrouk.abdelnaeim@guc.edu.eg)



Journal of islamic marketing

**6. BUKTI ARTIKEL HASIL REVIEW PERTAMA  
TANGGAL 18 JANUARI 2025**



# Journal of Islamic Marketing - Decision on Manuscript ID JIMA-12-2024-0583

Inbox



**Journal of Islamic Marketing** <onbehalf@manuscriptcentral.com> Jan 18,  
11:52 AM

to me

18-Jan-2025

Dear Asst. Prof Mursid:

Manuscript ID JIMA-12-2024-0583 entitled "The role of religious respect in elevating Muslim travellers' experience and satisfaction" which you submitted to the Journal of Islamic Marketing, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some revisions to your manuscript. Therefore, I invite you to respond to the reviewer(s)' comments and revise your manuscript.

To revise your manuscript, log into <https://mc.manuscriptcentral.com/jima> and enter your Author Centre, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

You will be unable to make your revisions on the originally submitted version of the manuscript. Instead, revise your manuscript using a word processing program and save it on your computer. Please also highlight the changes to your manuscript within the document by using the track changes mode in MS Word or by using bold or coloured text. Once the revised manuscript is prepared, you can upload it and submit it through your Author Centre.

When submitting your revised manuscript, you will be able to respond to the comments made by the reviewer(s) in the space provided. You can use this space to document any changes you make to the original manuscript. In order to expedite the processing of the revised manuscript, please be as specific as possible in your response to the reviewer(s).

**IMPORTANT:** Your original files are available to you when you upload your revised manuscript. Please delete any redundant files before completing the submission.

Because we are trying to facilitate timely publication of manuscripts submitted to the Journal of Islamic Marketing, your revised manuscript should be uploaded as soon

as possible. If it is not possible for you to submit your revision in a reasonable amount of time, we may have to consider your paper as a new submission.

Once again, thank you for submitting your manuscript to the Journal of Islamic Marketing and I look forward to receiving your revision.

Sincerely,  
Prof. Jonathan Wilson  
Editor, Journal of Islamic Marketing  
[jw@islamicmarketing.co.uk](mailto:jw@islamicmarketing.co.uk)

To help support you on your publishing journey we have partnered with Editage, a leading global science communication platform, to offer expert editorial support including language editing and translation.

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Reviewer(s)' Comments to Author:  
Reviewer: 1

Recommendation: Minor Revision

Comments:  
Overall, this study might give contributions and has a potency for publication. Please revise some parts in the introduction and method part.

Additional Questions:

1. Originality: Does the paper contain new and significant information adequate to justify publication?: yes, however, the authors need to explain more on how this study has contributed to the expand theory of destination image.
2. Relationship to Literature: Does the paper demonstrate an adequate understanding of the relevant literature in the field and cite an appropriate range of literature sources? Is any significant work ignored?: yes. however, the authors need to explain more on how religious respect mediate the variables. Please also explain why the mediating effect of religious respect is important to be studied
3. Methodology: Is the paper's argument built on an appropriate base of theory, concepts, or other ideas? Has the research or equivalent intellectual work on which the paper is based been well designed? Are the methods employed appropriate?: please explain more about data collection procedures especially in distributing questionnaires across the islands in Indonesia.
4. Results: Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?: yes

5. Implications for research, practice and/or society: Does the paper identify clearly any implications for research, practice and/or society? Does the paper bridge the gap between theory and practice? How can the research be used in practice (economic and commercial impact), in teaching, to influence public policy, in research (contributing to the body of knowledge)? What is the impact upon society (influencing public attitudes, affecting quality of life)? Are these implications consistent with the findings and conclusions of the paper?: yes, contributions have been clearly explained

6. Quality of Communication: Does the paper clearly express its case, measured against the technical language of the field and the expected knowledge of the journal's readership? Has attention been paid to the clarity of expression and readability, such as sentence structure, jargon use, acronyms, etc.: yes

Reviewer: 2

Recommendation: Major Revision

Comments:

Dear Authors,

Thank you for submitting your manuscript titled "The Role of Religious Respect in Elevating Muslim Travellers' Experience and Satisfaction." Below, I have provided detailed feedback on various aspects of the manuscript to help improve its clarity, rigor, and overall contribution to the field. My comments focus on the introduction, literature review, methodology, results, and discussion sections. I hope this feedback will assist you in refining your manuscript for potential publication.

First: Introduction

1. Unclear Justification for Research Gap

- While the text cites the growing market size of Muslim travellers, it does not clearly demonstrate why the constructs of halal awareness and sense of security have not been adequately examined in prior research, especially in connection with "religious respect."

- The introduction repeatedly refers to existing literature on "halal tourism" and "sense of security" but fails to articulate how or where previous studies fall short—other than stating they do not mention religious respect.

2. Overreliance on Growth Statistics: There is limited explanation of how these market figures translate into a need for this specific mediation model (halal awareness → religious respect → experience/satisfaction).

3. Lack of Detailed Research Questions' Justification

- Although RQ1 and RQ2 are stated, they appear abruptly at the end of the introduction. There is no in-depth discussion tying these questions back to the literature review.

- The introduction does not explain why it is important to test indirect effects through religious respect, beyond stating that previous studies have not done so!

4. Repetitive Statements

- Several passages re-state the importance of halal tourism for Muslim travellers

without introducing new evidence or theoretical insights. This redundancy reduces clarity and makes the introduction longer than necessary.

- Phrases like “halal destinations fulfill the needs of Muslim travellers” appear multiple times without deeper discussion of the unique attributes of a ‘halal destination.’

## Second: Literature review and hypothesis development

### 1. Overall Structure and Flow

- The literature review jumps between definitions (e.g., cognitive, affective, conative aspects of destination image) and constructs (halal awareness, sense of security, religious respect) without forming a clear, step-by-step link to your proposed hypotheses. This creates a disjointed reading experience.

- Multiple theoretical statements (e.g., definitions of destination image, religiosity, sense of security) are inserted without detailing how they specifically converge to form your conceptual framework. The text appears more like a glossary of terms than a cohesive argument.

### 2. Destination Image Theory (Section 2.1)

- Incomplete Justification for ‘Cognitive Element’ Focus: While the text states that this research “adopts cognitive elements,” there is no clear rationale for excluding affective and conative elements. It’s unclear why only “cognitive” constructs are highlighted, especially if the study later discusses experience and satisfaction, which are often considered affective or conative outcomes in tourism literature.

### 3. Halal Awareness, Religious Respect, Muslim Travellers’ Experience, and Satisfaction (Section 2.2)

- Lack of Direct Link Between Halal Awareness and Religious Respect: The text references prior studies on religiosity, halal awareness, and satisfaction, but fails to explain precisely why or how halal awareness should be mediated by religious respect rather than by other dimensions of religiosity (e.g., beliefs, practices, or attitudes). The jump from “halal awareness” to “religious respect” is insufficiently substantiated.

- Unclear Definition of ‘Religious Respect’: Though you briefly define religious respect as appreciation of Islamic religiosity, the connection between “appreciation” and how it mediates experience or satisfaction is unclear. There is no explanation of the specific behaviors or signals of “respect” that destination providers exhibit to travelers.

- Insufficient Justification for Hypotheses 1 and 2: The transition from the cited studies to the proposed hypotheses is abrupt. You do not thoroughly connect the theoretical reasoning i.e., why halal awareness specifically leads to improved experience or satisfaction through religious respect. There is no mention of alternative explanations or controlling for direct effects.

### 4. Sense of Security, Religious Respect, Muslim Travellers’ Experience, and Satisfaction (Section 2.3)

- Incomplete Theoretical Rationale for ‘Sense of Security’: You briefly mention security as part of service quality, but the review never explains why sense of security is uniquely important in a halal tourism context (as opposed to standard security concerns for all tourists). The text does not distinguish general safety from a Muslim-centered perspective.

- Weak Hypotheses 3 and 4 Justification: Similar to the previous set of hypotheses, there is no robust logic provided for how sense of security indirectly impacts experience or satisfaction through religious respect. Merely stating that local

communities are “welcoming” does not comprehensively demonstrate a mediation effect.

### Third: Research Methods

#### 1. Data Collection Procedures

- Vague Sampling Method: The text claims that 875 questionnaires were “randomly” distributed to “halal travellers,” yet provides no clear explanation of how these travellers were selected or what specific randomization technique (simple, stratified, etc.) was used. This raises doubt about the representativeness of the sample.
- Insufficient Details on Recruitment
  - o The study mentions the use of WhatsApp, Facebook, Instagram, and email for distribution but does not clarify how participants were initially identified or targeted on these platforms.
  - o There is no mention of any sampling frame or database of halal travellers, making it unclear whether the researchers employed convenience sampling or a more rigorous sampling strategy.
- Unclear Exclusion Criteria: Seventeen responses were excluded for being incomplete, but the text does not explain what constituted “incomplete” or “missing data” (e.g., number of unanswered items, random response patterns). A clear definition of exclusion criteria is lacking.

#### 2. Measurement Instruments

- Minimal Discussion of Pilot Testing: There is no mention of any pilot study to test the internal consistency or comprehension of the adapted questionnaire items before large-scale distribution. Without pilot testing, item clarity and construct validity are uncertain.
- Superficial Reporting of Reliability and Validity: The KMO, factor loadings, and Cronbach’s alpha results are mentioned, but no deeper analysis or discussion of potential cross-loadings, average variance extracted (AVE), or composite reliability is provided. This is insufficient for demonstrating robust measurement validity in a structural equation model.

#### 3. Data Analysis

- No Discussion of Common Method Bias: Self-reported surveys are prone to common method bias, yet the manuscript does not mention any procedural or statistical remedies (e.g., Harman’s single-factor test, marker variable approach). This omission undermines the reliability of the findings.
- Superficial Justification for Using CB-SEM: While citing Jöreskog et al. (2016) and Kline (2023) to support CB-SEM as a robust method, the text provides no rationale for why covariance-based (rather than variance-based) SEM is most appropriate, particularly with your sampling methods and presumed reflective indicators.
- Missing Details on Model Fit Criteria: The manuscript states that CFA was performed but does not outline which goodness-of-fit indices (e.g., CFI, TLI, RMSEA, SRMR) were used or what threshold values determined acceptable fit. The absence of model fit statistics weakens the credibility of the proposed model.
- Superficial Justification for Using CB-SEM: While citing Jöreskog et al. (2016) and Kline (2023) to support CB-SEM as a robust method, the text provides no rationale for why covariance-based (rather than variance-based) SEM is most appropriate, particularly with your sampling methods and presumed reflective indicators.
- Incomplete Description of Structural Model Evaluation: The discussion of structural model testing merely mentions “assessing the structural model to validate the hypotheses” without specifying if there was any multi-group analysis, control

variables, or potential moderating relationships examined.

#### Fourth: Results

##### 4. Results

- **Contradictory Normality-Related Assertions:** The text argues that SmartPLS's "CB-SEM algorithm" is well-suited for non-normal data, yet simultaneously claims to check for normality using the Cramér–von Mises test. It is unclear why "non-normal data conditions" justify a purported CB-SEM approach, as typical CB-SEM methods often assume at least approximate normality or rely on robust estimators when normality is violated.

- **Insufficient Detail on Z-Score Outlier Threshold:** The manuscript claims that all cases have Z-scores under 2.58, implying no outliers. However, there is no clarification on which variables or composite scores were used in these Z-score calculations. Further, the threshold of  $\pm 2.58$  is quite restrictive for large samples; many researchers use  $\pm 3$  or  $\pm 3.29$  for identifying potential outliers. This discrepancy is not addressed.

##### 4.1. Validity and Reliability Assessment

- **Sparse Reporting of Measurement Model Fit**

- o Although factor loadings, AVE, HTMT2, MSV, and ASV are mentioned, the results section does not present any actual numeric values or a concise table excerpt.

- o Vague references to "above 0.721" or "exceeding 0.618" do not allow readers to gauge how close certain items might be to borderline cutoffs.

- o The mention that MSV and ASV values are "below the values of AVE" does not detail actual differences. Researchers typically provide explicit numeric results for each construct to demonstrate discriminant validity rigorously.

- **Lack of Evidence for Cross-Loading Checks:** Cross-loadings are not addressed at all. Merely reporting item factor loadings does not ensure that items do not significantly load on unintended constructs. This is crucial, especially if the constructs (e.g., halal awareness, sense of security, religious respect) may be conceptually related.

- **GOFI Indices Possibly Contradicting CB-SEM:** The Goodness-of-Fit Index (GFI) is typically associated with traditional CB-SEM software (e.g., AMOS, LISREL). It is unclear how these indices were derived within SmartPLS 4 if a "PLS-based" approach is standard. Moreover, the GFI value of 0.856 is not widely recognized in PLS contexts, raising questions about the methodological consistency.

##### 4.2. Full Model Assessment

- **Unclear  $R^2$  and  $f^2$  Interpretations**

- o The text states the  $R^2$  for religious respect, experience, and satisfaction but does not indicate the theoretical rationale for what is considered weak, moderate, or strong in the context of these constructs. Citing "Cohen et al. (2003)" is not enough—one might expect explicit references to typical effect size benchmarks in tourism or marketing research.

- o The mention of  $f^2$  values "ranging from 0.053 to 0.149" lacks clarity on which relationships these refer to or how these effect sizes compare with established norms. The statement "the results prove the degree to support the null hypothesis is incorrect" is grammatically ambiguous and uninformative.

##### 4.3. Hypothesis Validation

- **Potential Over-Reliance on Single Indirect Paths:** The results section does not indicate if direct paths from "halal awareness" or "sense of security" to experience/satisfaction were tested in parallel. Without that, it remains unclear if

religious respect fully mediates or partially mediates these relationships.

- Repetitive Use of 'Significant Positive Results': The text repeatedly states "significant positive results" without clarifying the effect sizes or any substantive interpretation. Terms like "meaningful" or "substantial" appear but are never quantified, limiting the utility of the reported statistics.

## Fifth: Discussion and conclusion

### 5. Discussion

- Overgeneralized Claims: Statements such as "These findings confirm the importance for halal destination providers of facilitating halal awareness and sense of security..." are repetitive and do not offer new theoretical or managerial insights. They merely restate that these factors "are important" without explaining how or under which conditions they might be more/less critical.
- Insufficient Detail on "Religious Respect": The discussion emphasizes that religious respect is critical in mediating relationships, yet fails to scrutinize how or why it exerts that effect. There is no nuanced examination of whether certain sub-dimensions of religious respect are more influential than others.

#### 5.1. Theoretical Implications

- Vague Connection to Destination Image Theory
  - o Although the authors claim to "expand Destination Image Theory," the explanation is superficial. There is no clear statement of how or which aspect of Destination Image Theory is being extended beyond simply saying that "halal awareness and sense of security" are part of the cognitive dimension.
  - o The text offers no meaningful engagement with the established cognitive–affective–conative sequence in Destination Image Theory, nor does it reveal any new theoretical propositions or frameworks that might be generalizable.
- Inadequate Explanation of 'New Insights': Repeated references to "new theoretical insights" are not backed by specific arguments. The discussion does not illustrate how these "insights" diverge from existing knowledge or challenge existing assumptions in the tourism or marketing literature.

#### 5.2. Practical Implications

##### 1. Limited Specificity

- o Suggestions for government agencies or policymakers are kept at a high level ("develop regulations," "establish standards"). There is no discussion of the feasibility, cost, or practicality of implementing such policies.
- o Advising halal destination providers to "train staff to be culturally sensitive" or to "improve halal awareness" is generic and lacks detailed action items.

2. Insufficient Empirical Support for Policy Recommendations: The text proposes broad measures (e.g., cultural sensitivity training, safety measures) but does not tie these recommendations back to actual data from the study (e.g., how an X-point change in religious respect or security correlates with an outcome). Without numeric linkages, these suggestions read as common-sense remarks rather than data-driven insights.

3. Overlap With Prior Studies: Much of the advice (e.g., providing halal-certified food, ensuring prayer facilities) is already widely known in halal tourism contexts and reiterated by past research. The discussion does not show any genuinely new managerial guidance that emerges from the current study's findings.

#### Additional Questions:

1. Originality: Does the paper contain new and significant information adequate to justify publication?: The study attempts to introduce “religious respect” as a mediator between two important constructs (halal awareness, sense of security) and outcomes (Muslim travelers’ experience, satisfaction) in the context of halal destinations. While this approach could contribute interesting insights to Destination Image Theory, the paper does not thoroughly demonstrate how “religious respect” is conceptually distinct from closely related constructs (e.g., religiosity, religious commitment). The potential novelty is "NOT FULLY REALIZED" because the authors do not deeply articulate how this mediator extends or challenges existing frameworks.

2. Relationship to Literature: Does the paper demonstrate an adequate understanding of the relevant literature in the field and cite an appropriate range of literature sources? Is any significant work ignored?: The manuscript cites various tourism and hospitality studies, including those focused on halal tourism and religiosity. However, the literature review is fragmented—it lists multiple studies without critically evaluating how each specifically supports or contradicts the proposed mediation model. Key works on religious or cultural mediators in tourism (and potentially from broader consumer behavior domains) are "NOT SYNTHESIZED" comprehensively. The omission of a clear, cohesive narrative prevents readers from seeing how the new mediator (religious respect) fits into the broader body of knowledge.

3. Methodology: Is the paper's argument built on an appropriate base of theory, concepts, or other ideas? Has the research or equivalent intellectual work on which the paper is based been well designed? Are the methods employed appropriate?: - Conceptual Foundation: Although Destination Image Theory is mentioned, the paper only superficially links the constructs (halal awareness, sense of security, religious respect) to the cognitive–affective–conative dimensions. It is unclear why only “cognitive” aspects are emphasized, given that satisfaction typically involves affective components.

- Sampling and Data Collection: The study refers to “randomly” selected participants via social media, but lacks details on the exact sampling method or how “halal travelers” were determined. Incentivizing participation (monetary reward) raises questions about response bias.

- Measurement and Analysis: The paper claims to use covariance-based SEM (CB-SEM) within SmartPLS, yet SmartPLS is typically associated with PLS-SEM. The methodological explanation is inconsistent, and it remains unclear whether the analysis fully adheres to a covariance-based approach or a partial least squares approach.

Overall, there is a "MISMATCH" between the stated CB-SEM approach and the typical functionalities of SmartPLS, which undermines the credibility of the results.

4. Results: Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?: - Presentation: The authors provide partial statistics (beta values, p-values) for the proposed indirect



effects. However, the reporting of the model's fit indices mixes CB-SEM and PLS-SEM indicators. It is unclear how the fit indices (e.g., GFI, CFI, TLI) were obtained via SmartPLS, as these are traditionally part of covariance-based tools like AMOS or LISREL.

- Analysis: While the indirect effects are claimed to be significant, the paper provides minimal detail on whether direct effects were tested or if partial vs. full mediation was assessed. The lack of confidence intervals or bootstrap detail (beyond the number of resamples) makes it difficult to confirm the robustness of the mediation paths.

Overall, the results "LACK CLARITY" regarding the analytic procedures and omit key information needed to confirm the validity of the indirect effects.

5. Implications for research, practice and/or society: Does the paper identify clearly any implications for research, practice and/or society? Does the paper bridge the gap between theory and practice? How can the research be used in practice (economic and commercial impact), in teaching, to influence public policy, in research (contributing to the body of knowledge)? What is the impact upon society (influencing public attitudes, affecting quality of life)? Are these implications consistent with the findings and conclusions of the paper?: - Theoretical Implications: The paper repeatedly claims to "extend Destination Image Theory" but does not offer a clear articulation of how these findings modify or refine the cognitive-affective-conative sequence.

- Practical Implications: The suggestions (e.g., train staff in cultural sensitivity, provide halal-certified food) are high-level and general, echoing well-known best practices in halal tourism. The paper does not tie these suggestions to specific numeric findings or effect sizes that could guide managers, policymakers, or stakeholders more concretely.

- Societal Impact: While the authors mention increased cultural understanding and economic benefits, the argument remains broad. There is no in-depth discussion of how, for instance, "religious respect" can specifically enhance community relationships or affect broader social outcomes.

Hence, the implications section "LACKS CONCRETE SPECIFICITY" and fails to demonstrate a strong link between the empirical results and actionable policies or strategies.

6. Quality of Communication: Does the paper clearly express its case, measured against the technical language of the field and the expected knowledge of the journal's readership? Has attention been paid to the clarity of expression and readability, such as sentence structure, jargon use, acronyms, etc.: The manuscript would benefit from a thorough review to ensure correct usage of technical terms and more precise explanation of statistical procedures.



**Ali Mursid** <ali.mursyid14@gmail.com>

Tue, Mar 4,  
2:35 PM

## 7. BUKTI REMINDER REVISI SATU (R1)

TANGGAL 26 APRIL 2025

Reminder: Journal of Islamic Marketing

Inbox



Journal of Islamic Marketing <onbehalfof@manuscriptcentral.com> Apr 26, 2025,

8:53 PM

to me

26-Apr-2025

Dear Asst. Prof Ali Mursid

Recently, you received a decision on Manuscript ID JIMA-12-2024-0583.R1, entitled "The role of religious respect in elevating Muslim travellers' experience and satisfaction." The manuscript and decision letter are located in your Author Centre at <https://mc.manuscriptcentral.com/jima>.

This e-mail is simply a reminder that your revision is due in two weeks. If it is not possible for you to submit your revision within two weeks, we will consider your paper as a new submission.

Sincerely,

Dr. Mohamed battour

Editor, Journal of Islamic Marketing

[mohamedbator@gmail.com](mailto:mohamedbator@gmail.com)



Journal of Islamic Marketing R1

## 8. BUKTI REVISI KEDUA (R2) SUDAH DIREVIEW

TANGGAL 3 MEI 2025

# Journal of Islamic Marketing - Decision on Manuscript ID JIMA-12-2024-0583.R2

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**Journal of Islamic Marketing** <onbehalf@manuscriptcentral.com> 03-May-2025,  
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03-May-2025

Dear Asst. Prof Mursid:

Manuscript ID JIMA-12-2024-0583.R2 entitled "The role of religious respect in elevating Muslim travellers' experience and satisfaction" which you submitted to the **Journal of Islamic Marketing**, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some minor revisions to your manuscript. Therefore, I invite you to respond to the reviewer(s)' comments and revise your manuscript.

To revise your manuscript, log into <https://mc.manuscriptcentral.com/jima> and enter your Author Centre, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

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Once again, thank you for submitting your manuscript to the **Journal of Islamic Marketing** and I look forward to receiving your revision.

Sincerely,  
Dr. Mohamed battour  
Editor, **Journal of Islamic Marketing**  
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1. Revise the introduction to identify the research objectives and research gaps. Cite your writing in this section to justify the gaps from high-ranking journals.
2. The paper must clearly make a practical or theoretical contribution to the field. A substantial contribution should offer new insights, solutions, or perspectives that advance understanding or practice in the discipline. Clear future research recommendations are needed!!
3. Professional Proofreading is required to ensure clarity and accuracy. Please review the manuscript carefully to correct grammatical errors, typos, and inconsistencies.
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May 3, 2025,  
4:55 PM

**9. BUKTI SUBMIT REVISI KETIGA (R3)**

**TANGGAL 15 MEI 2025**

## Journal of Islamic Marketing - You've submitted your revised manuscript, here is what you can expect next

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**Journal of Islamic Marketing** <onbehalf@manuscriptcentral.com> 15, 2025,  
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15-May-2025

Dear Asst. Prof Mursid,

Your manuscript entitled "The role of religious respect in elevating Muslim travellers' experience and satisfaction" has been successfully submitted online and is presently being given full consideration for publication in the **Journal of Islamic Marketing**.

Your manuscript ID is JIMA-12-2024-0583.R3.

Please mention the above manuscript ID in all future correspondence or when calling the office for questions. If there are any changes in your address or e-mail address, please log in to ScholarOne Manuscripts at <https://mc.manuscriptcentral.com/jima> and edit your user information as appropriate.

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Thank you for submitting your manuscript to the **Journal of Islamic Marketing**.

Yours sincerely,

**Journal of Islamic Marketing** Editorial Office



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TANGGAL 16 MEI 2025

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in your Author Centre for Final Checks

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**Journal of Islamic Marketing** <onbehalf@manuscriptcentral.com> 16, 2025,  
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16-May-2025

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JEO, Journal of Islamic Marketing  
[purnachandra.emerald@kwgglobal.com](mailto:purnachandra.emerald@kwgglobal.com)



Journal of Islamic Marketing

## 11.BUKTI SELECT PUBLICATION ROUTE

TANGGAL 22 MEI 2025

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Thu, May 22,  
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- Journal title: Journal of Islamic Marketing
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Journal of Islamic Marketing

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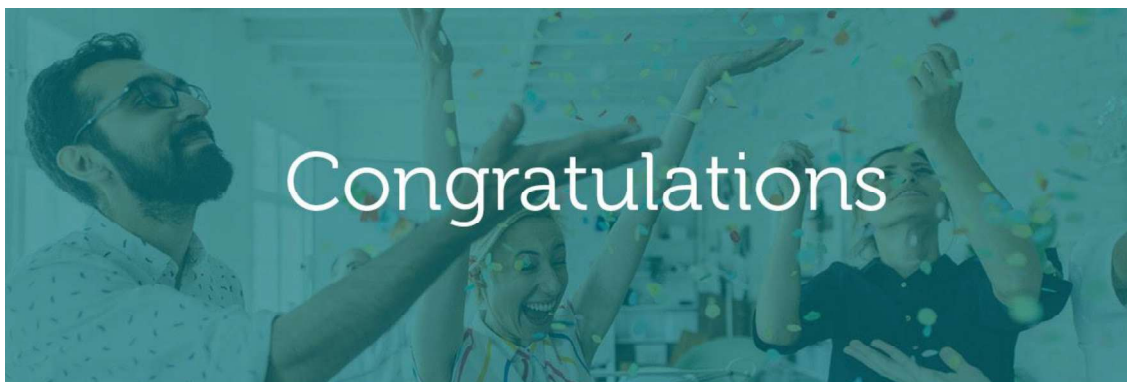
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Journal of Islamic Marketing

**The role of religious respect in enhancing Muslim travellers' experience and satisfaction**

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**Abstract**

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**Purpose** - This study focuses on halal awareness and the sense of security provided by halal destination providers to enhance Muslim travellers' experience and satisfaction. This framework aims to answer two crucial research questions, particularly with regard to the role of religious respect, which is rarely explored by in previous studies. First, it verifies how halal awareness and sense of security indirectly impact Muslim travellers' experience through religious respect. Second, it clarifies how halal awareness and sense of security indirectly impact Muslim travellers' satisfaction through religious respect.

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**Design/methodology/approach** - The survey is conducted involving Muslim travellers who visit visited halal destinations in Indonesia in 2024 employs, employing a proportional sampling method with a total sample of 364. The analysis employs covariance-based structural equation modelling modeling (CB-SEM), incorporating confirmatory factor analysis (CFA) and structural model evaluation to validate the hypothesis hypotheses.

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**Findings** - The results showed show the effective role of religious respect in the relationship between halal awareness and sense of security in enhancing Muslim travellers' experience and satisfaction when they visit halal destinations. It presented is concluded that halal awareness and sense of security indirectly impact Muslim travellers' experience through religious respect. Likewise, halal awareness and sense of security indirectly impact satisfaction through religious respect.

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**Originality/value** - The framework significantly advances the theory of destination image in the context of halal destinations by emphasizing the critical aspect of halal awareness and sense of security in shaping the experience and satisfaction of Muslim travellers. This study contributes to the theory of destination image in halal destinations, particularly the role of religious respect as a key factor in mediating these relationships.

**Keywords:** Halal awareness, Sense of security, Religious respect, Muslim traveller travellers' experience, Muslim travellers' satisfaction.

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**Paper type:** Research paper.

## 1. Introduction

The Muslim marketing segment based around visits to visit halal destinations is currently increasing significantly from year to year. As highlighted by the Global Muslim travel index (2023) that, global numbers of Muslim travellers around the world achieved reached 110 million in 2022, while in 2023 attained they reached 140 million. Moreover, the projection of Muslim travellers in 2028 projections suggest that there will reach be 230 million Muslim travellers in 2028, with an estimated spending power of \$224 billion. Accordingly Additionally, among the travellers who have visited Asia, more than 31 per cent identified as Muslim travellers. The This growth of in Muslim travellers has attracted many scholars to explore Muslim travellers' behaviours related behaviors in relation to halal destinations. Consequently, many countries, both Muslim and non-Muslim countries, have begun to provide a halal service in their tourist destination destinations to capture this prospective market (Han, Al-Ansi, Olya, & Kim, 2019; Jia & Chaozhi, 2020). Muslim travellers seek halal destinations for to fulfill their daily religious activities, requiring a halal travel experience (Battour & Ismail, 2016; Suhartanto et al., 2021). Researchers show that traveller satisfaction is a key motivator for in customers revisiting destinations or displaying loyalty (Jarvis et al., 2016; Stylidis & Cherifi, 2018; Casais & Sousa, 2020; Kozak & Buhalis, 2019). It was informed has been shown that halal destination providers should consider Islamic law, such as Sharia, to enhance customers' satisfaction, emotional experiences, desires, place attachment, and future intentions (Olya & Al-Ansi, 2018). In addition, evaluating Muslim travellers' satisfaction with their holiday experiences and Muslim travellers' experiences at destinations is crucial (Wang & Wong, 2020; Li et al., 2020; Abror, Wadi, Triananda & Patrisia, 2019; Rahman et al., 2020; Suhartanto et al., 2021).

Muslim tourist satisfaction and loyalty remain current relevant trends in halal tourism and the, while challenges include tourist satisfaction, service quality, and attracting Muslim

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travellers (Fauzi and Battour, 2024). Halal destinations ~~fulfill~~ the needs of Muslim travellers, who ~~have a possess~~ different ~~character~~ characteristics from general tourists. ~~they consider; for these travellers,~~ religion significantly impacts their preference ~~to choose the destination service~~ when choosing destinations, services, and facilities (Battour and Ismail, 2016; Eid and El-Gohary, 2015; Jafari and Schott, 2014; Vargas-Sanchez and Moral-Moral, 2019). They travel to ~~some certain~~ destinations for vacation and relaxation experiences ~~and as well as to~~ enjoy God's creation (Suhartanto et al., 2021; Vargas-Sanchez and Moral-Moral, 2019). ~~The uniqueness of the~~ A unique Muslim tourist experience will satisfy their religious requirements ~~and through the~~ values of the halal destination (Jia and Chaozhi, 2020). Halal destination providers must address halal awareness to enhance the experience and satisfaction of Muslim travellers. This issue is significant, as travellers cannot ~~easily~~ find Islamic rules, halal food options, and prayer facilities at ~~most~~ tourist spots and hotels (Han et al., 2019). Muslim travellers require a sense of security ~~at from~~ halal destinations as an important part of service aspects, besides location, cleanliness, personal service, and hotel services (Brochado et al., 2015). In addition, travellers' security has become a main motivator for increasing tourism (Tarlow, 2019).

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Religious respect is another imperative factor ~~that the providers~~ of halal destinations ~~that the providers~~ must facilitate for Muslim travellers. ~~It This~~ encompasses various dimensions, such as reverence for religious beliefs, adherents, practices, and public presence (Bird, 2013). It ~~was has been~~ reported that travellers invariably acquire new knowledge and ~~encounters interactions~~ while exploring a new destination. For example, they often seek to understand and engage with the social dynamics, cultural traditions, cuisine, and travellers' offerings in the places they visit (Henderson, 2016). ~~Prior research has found that~~ religious beliefs significantly influence how ~~they these travellers~~ perceive halal tourism destinations, their satisfaction levels, and their word-of-mouth recommendations about travel destinations

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(Rahman et al., 2022). At successful halal destinations, the local community and service providers show tactfulness, respect, and sensitivity towards Islamic customs and traditions. This is evident in their handling of Islamic attire and practices, reflecting a commitment to ensuring a respectful environment for Muslim travellers (Abror, et al., 2019). Considering the above discussion, exploring how halal destination providers foster religious respect is a valuable endeavour to enhance Muslim travellers' experience and satisfaction.

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Existing studies have explored Muslim travellers' experiences or satisfaction levels from different perspectives (Adham et al., 2024; Hasan et al., 2022; Wu and Mursid, 2020). The findings of the literature review analysis of halal tourism reported suggest that both physical characteristics and psychological aspects are positively related to satisfaction (Gautam, et al., 2024). Focusing on halal awareness, some studies have explored the effects of halal awareness and halal certificates towards certification on halal products (Usman et al., 2021), halal awareness to enhance in enhancing purchase intention on of halal foods (Aslan, 2023; Azis and Chok, 2014; Bashir, 2019; Hasan et al., 2024; Loussaief et al., 2024; Nurhayati and Hendar, 2020) and buying purchasing decisions towards halal products (Jaiyeoba et al., 2020; Muslichah et al., 2020; Usman et al., 2024). In the context of halal destinations, research has examined the effect of halal awareness on the intention to engage in Muslim-friendly travel (Rostiani et al., 2024). Moreover, scholars have included sense of security as an important part aspect of service quality, such as research into how backpackers evaluate the service quality to assess in assessing their overall hostel experience (Brochado et al., 2015) and tourist security and travel insurance when visiting a destination (Korstanje and George, 2017). Additionally, a previous study emphasised research emphasizes the importance of security in building tourist tourists' trust and encouraging repeat tourism to in other countries (Sannasee and Seetanah, 2015) and identified identifies the key determinants of repeat visits to coffee shops, highlighting security as a pivotal factor (Haktanir and Gullu, 2024). Although scholars have

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~~of~~ ~~in the~~ Top Muslim-Friendly Destination of the year 2023, based on the ~~Mastereard~~MasterCard Crescent Rating Global Muslim Travel Index (GMTI, 2023). In addition, Indonesia has significantly enhanced its halal tourism offerings, focusing on ~~Halal~~halal-friendly accommodations, food, and services tailored to meet the needs of Muslim travellers, while also investing in infrastructure and marketing to highlight its cultural richness, natural beauty, and comprehensive ~~Halal~~halal facilities (SGIE, 2023).

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This study contributes to ~~the theory of destination image~~Destination Image Theory in the context of halal destinations by integrating the concepts of halal awareness and sense of security as critical factors influencing Muslim travellers' experiences and satisfaction. The study demonstrates that these elements are mediated by religious respect, which serves as a pivotal mechanism through which these factors enhance Muslim travellers' perceptions of halal destinations. By establishing the indirect impact of halal awareness and sense of security on experience and satisfaction through religious respect, this study introduces a more nuanced understanding of how destination image highlights the necessity for destinations to ~~prioritise~~prioritize religious and cultural considerations to effectively attract and satisfy this growing segment of the tourism market.

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This study ~~further~~enhances ~~the theory of destination image~~Destination Image Theory by incorporating halal awareness, sense of security, and religious respect as essential cognitive components of destination image for Muslim travellers. It broadens the traditional understanding of destination image, which focuses on general attributes, attractions, accommodation and facilities, to include factors that resonate deeply with the religious and cultural values of Muslim travellers. This integration suggests that destination image is not only shaped by universal factors, but also by specific cultural and religious considerations, providing a more inclusive framework for understanding and managing destination perceptions in diverse contexts.

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The structure of this article begins with an overview of the theoretical background and hypotheses in Section 2. Next, Section 3 outlines the research methods used, covering the study's design, data collection, and analysis techniques. Section 4 presents the findings, offering a comprehensive analysis of the empirical results in relation to the hypotheses. Finally, Section 5 concludes with a discussion of the theoretical and practical implications, interpreting the significance of the results and offering practical recommendations for future research.

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2. Literature review and ~~hypotheses~~hypothesis development

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2.1. Destination ~~image theory~~Image Theory

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Destination ~~image theory~~Image Theory pertains to the thoughts, ideas, and impressions people form after studying data gathered from various sources over time. It also describes the qualities and activities of a place. Typically, destination image refers to a tourist's overall impression of a location (Echtner & Ritchie, 1991) or their mental representation of ~~the~~that area (Baloglu & McCleary, 1999). Destination image can be described as the various cognitive and emotional connections that an individual associates with a destination (Kock et al., 2016).

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~~The~~Destination image ~~of a destination~~ includes three components: cognitive, affective, and conative (Gartner, 1994). The cognitive component involves an individual's beliefs and knowledge about a destination and its attributes, which together form a mental image in their mind (Baloglu & McCleary, 1999; Pike, 2004). The affective component captures the emotional responses and feelings a person has toward a destination (Baloglu & Brinberg, 1997; King, Chen, & Funk, 2015). The conative component reflects the actions taken, such as actually visiting the destination or intending to revisit and recommend it to others (Bigné, Sánchez, & Sánchez, 2001; Gartner, 1993; Konecnik & Gartner, 2007; Pike & Ryan, 2004; Tasci & Gartner, 2007).

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~~Considering destination image theory~~In the context of Destination Image Theory, this study ~~adopted~~adopts cognitive elements that halal destination providers have facilitated in ~~the~~

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~~destination~~their destinations, including halal awareness, sense of security and religious respect. Halal awareness indicates a more profound grasp of the ~~halal~~ concept (Bashir, 2019), surpassing mere objective knowledge of halal criteria. Individuals with heightened halal awareness are likely to ~~internalise~~internalize halal principles more extensively in their lives, viewing them as crucial in their decision-making processes (Preko et al., 2023) and Muslim travellers ~~who~~ have a high level of halal awareness tend to be less ~~seepit~~skeptical about halal offerings (Rostiani et al., 2024). Sense of security is related to travellers' security~~the, i.e.~~ protection against the possibility of situations or events that ~~can~~may harm their safety (Tarlow, 2014) such as arson, assault, crime and terrorism (Kostanje, 2017). In addition, religious respect involves local community and service providers demonstrating respect and sensitivity towards Islamic customs, including attire and practices, ensuring a respectful environment for Muslim travellers (Abror et al., 2019).

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This framework predicts the experience and satisfaction of Muslim travellers, since travellers' ~~experiences come~~perceptions arise from ~~the senses~~their sensory experience, i.e., when ~~someone interacts~~they interact with the ~~local~~ environment ~~nearby~~ enthusiastically and the environmental stimuli of the destination have a high effect on the ~~quality of their~~ sensory experience~~quality~~ (Dai & Zheng, 2021). Halal tourism fundamentally depends on maintaining high standards that encompass all essential requirements for the Muslim travel experience (Kim et al., 2020; Tabash et al., 2023). Modern Muslim tourists are increasingly quality-conscious, and operators certified by reputable standardization bodies can boost tourist satisfaction. Meeting Muslim travellers' needs and ensuring satisfaction with halal tourism presents a challenge for tourism operators and stakeholders (Ratnasari et al., 2021).

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2.2. The mediating role of religious respect in the relationship between halal awareness, Muslim travellers' experience and satisfaction

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Scholars have found that religiosity plays a vital role in tourist satisfaction and loyalty (Abror et al., 2019; Preko et al., 2020). For Muslims, ~~the~~ degree of religiosity is a key consideration when travelling (Fauzi, 2023) and a determinant factor of the halal brand image (Rahman et al., 2019) that significantly influences tourist visits to halal destinations. Religiosity involves internalizing one's religion from the perspectives of aqidah, sharia, and character, which ~~becomescan become~~ a key factor motivating Muslims to visit tourist destinations (Juliana et al., 2023). Religiosity involves two main dimensions: Islamic beliefs, such as faith in Allah's assistance, and Islamic practices, such as performing daily prayers (Zamani-Farahani and Musa, 2012; Abror et al., 2022). When travellers expect their destination and its products ~~and services~~ to align with their religious beliefs and practices, they are more likely to engage with the destination and recommend it to others through word of mouth (Abror et al., 2022).

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Previous studies have focused on religiosity as a central construct, acknowledging that individuals possess varying levels of religiosity based on their needs (Abror et al., 2019; Sulaiman et al., 2022). Moreover, halal signs, such as halal labels and certification, halal attributes, halal brands, features, etc., play significant roles in determining whether consumers' purchases are closely linked to halal awareness (Arifin et al., 2022). It was found that halal awareness significantly affects the intention to purchase or consume halal products (Vanany, 2020; Aslan, 2023). ~~A~~ recent study found that religiosity significantly moderates the relationships between awareness and purchasing decisions, and habit and purchasing decisions (Rafiki et al., 2023). In this study, religious respect specifically refers to the appreciation of Islamic religiosity, encompassing both ~~beliefsbelief~~ in Islamic concepts and adherence to Islamic practices that ~~areit is~~ assumed can mediate halal awareness, experience and satisfaction among Muslim travellers. Therefore, this study offers the following hypotheses:

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**Hypothesis 1 (H1):** *Halal awareness indirectly impacts Muslim travellers' experience through religious respect.*

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**Hypothesis 2 (H2):** Halal awareness indirectly impacts Muslim travellers' satisfaction through religious respect.

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2.3. The mediating role of religious respect in the relationship between Muslim travellers' sense of security, experience and satisfaction

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Considering that religion significantly impacts Muslim travellers' preference for choosing destinations, services and facilities (Battour and Ismail, 2016; Eid and El-Gohary, 2015; Jafari and Schott, 2014; Ryan, 2016; Vargas-Sanchez and Moral-Moral, 2019), therefore, performing demonstrating religious respect is important for halal destination providers. Respect for religion is important since religiosity is related to the extent of knowledge, belief, implementation and appreciation of the religion of Islam (Rafiki et al., 2023). Moreover, religiosity is linked to consumers' perceptions, attitudes, and preferences (Osanlou and Rezaei, 2024). It was has been reported that religiosity significantly and positively moderates the relationship between Halal tourism and tourist satisfaction (Abror et al., 2019). RelatedIn relation to Muslim travellers' sense of security, it was informed has been shown that people with a strong sense of security often display optimistic attitudes, handle problems as they come, and usually believe that the world is safe and that others are friendly (Ye et al., 2021). Safety and security are major concerns for travellers visiting foreign tourist destinations, and have been central to research designs in recent decades (Spencer and Tarlow, 2021; Wang et al., 2019).

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Previous studies have described a sense of security as a part of service quality for Muslim travellers at using hotel services (Brochado et al., 2015). Tourism operators at halal destinations have consistently delivered excellent service quality to create unforgettable experiences for Muslim tourists (Jeaheng et al., 2019). A recent study has found that accommodation experience, including accommodation infrastructure, room facilities, safety and security, as well as the attitude and behaviour of staff, enhance travellers'

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satisfaction (Hossain et al., 2024). Based on the above discussions, this study ~~offers~~defines religious respect as the appreciation of Islamic religiosity, encompassing both beliefs in Islamic concepts and adherence to Islamic practices that are assumed ~~can to~~mediate the relationship between sense of security, experience and satisfaction among Muslim travellers. Therefore, this study offers the following hypotheses:

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**Hypothesis 3 (H3):** *Sense of security indirectly impacts Muslim travellers' experience through religious respect.*

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**Hypothesis 4 (H4):** *Sense of security indirectly impacts Muslim travellers' satisfaction through religious respect.*

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Figure 1 illustrates our conceptual framework.

\*\*\*\*\* INSERT FIGURE 1 HERE \*\*\*\*\*

3. Research Methods

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3.1. Data collection procedures

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This study surveyed Muslim travellers who have visited ~~many a range of~~a range of halal tourism destinations in Indonesia, such as Sharia hotels, Islamic museums, mosques, beaches, halal culinary festivals, Islam seminars etc., using ~~questionnaires; a questionnaire method,~~a questionnaire method. Two bilingual associate professors helped to translate the questionnaire from English to Indonesian and ~~then~~then back-translated it for validation. Using a seven-point Likert scale (1 = ~~extremely highly~~extremely disagree, 7 = ~~extremely highly~~extremely agree), this study surveyed ~~the~~the respondents ~~from between~~from June ~~to and~~to August 2024, and ~~gave provided~~provided a pulse reward of IDR 25,000 to those who filled out the questionnaire. A junior lecturer coordinated the data collection with seven university

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study conducted by Al-Ansi et al. (2021). Moreover, the ~~construct for~~ sense of security ~~construct~~ was adapted from Jeaheng et al. (2020). We borrowed the Muslim travellers' experience ~~items~~ scale from Rahman et al. (2020) and extracted the Muslim travellers' satisfaction construct from Battour et al. (2020). The last construct ~~of~~ religious respect ~~was~~ extracted from Abror et al. (2019). Using IBM SPSS 28.0 software, we obtained a Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO-MSA) value greater than 0.50 for each latent variable and extracted one component. The factor loading values for each item exceeded 0.771, and Cronbach's alpha for each construct exceeded 0.861, confirming the formation of a single factor (Hair et al., 2019; Newbold et al., 2023). We also employed congeneric latent construct (<https://www.elcestimator.com/>) ~~testing~~ as recommended by Marzi et al. (2023), and obtained factor loadings greater than 0.658 for each construct in the model (see Table 1). Table 1 lists the 20 items selected for this study.

\*\*\*\*\* INSERT TABLE 1 HERE \*\*\*\*\*

3.3. Data ~~Analysis~~ ~~analysis~~

We used covariance-based structural equation ~~modelling~~ ~~modeling~~ (CB-SEM) to evaluate the comprehensive model. This included performing confirmatory factor analysis (CFA) and assessing the structural model to validate the hypotheses of the findings. ~~Researchers~~ ~~recognise~~ ~~recognize~~ CB-SEM as well-suited for testing latent factors with reflective indicators, making it particularly useful for estimating theory-based common factor models (Jöreskog et al., 2016). Kline (2023) and Whittaker and Schumacker (2022) ~~emphasise~~ ~~emphasize~~ that CB-SEM offers a robust and reliable approach, delivering unbiased parameter estimates. This method provides several benefits, such as producing goodness-of-fit indices (GOFI), accounting for measurement error in model estimation, and testing causal relationships between latent variables. Additionally, ~~the~~ sophisticated software ~~interface~~ makes CB-SEM a preferred choice for researchers (Gunzler et al., 2021; Hoyle, 2023; Kline, 2023).

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4. Results

The SmartPLS 4 software was utilized for CB-SEM estimation (Venturini et al., 2023) to derive the results and findings of this study. It is important to note that the CB-SEM algorithm in SmartPLS is specifically suited ~~for to~~ non-normal data conditions, akin to the asymptotic distribution-free (ADF) estimator. This approach uses bootstrapping instead of the maximum likelihood (ML) estimator to concurrently calculate standard deviations (SD) in model estimation. Given that we employed Likert scales to measure variables in the model, which are ordinal rather than continuous, achieving multivariate normality presents a challenge (Jöreskog et al., 2016).

To validate these assertions, several preliminary tests were conducted. First, the Cramér-von Mises test assessed multivariate normality, revealing statistically significant skewness and kurtosis values at the 5% significance level (Byrne, 2016; Kline, 2023). Second, all cases exhibited Z-scores below 2.58, indicating the absence of outliers (Field, 2024; George & Mallery, 2024). Finally, the chi-square test evaluated heteroscedasticity, confirming no significant residual variance at the 5% significance level and thereby meeting the assumption of homoscedasticity.

We ~~analysed~~~~analyzed~~ the descriptive statistics for each construct, finding that the mean values for all latent constructs are lower than 7 and the SD values do not surpass 3. According to Cox and Holcomb (2022), these values fall within acceptable thresholds. Additionally, we calculated the variance inflation factor (VIF) for each predictor, with all VIF values being less than 3.3 (see Table 2). These results indicate that the model is free from multicollinearity issues (Hair et al., 2019).

4.1. Assessment of method bias

This study ~~tested~~ extensively ~~examined for~~ two potential method biases in online surveys — ~~a~~ non-response bias (Scheaf et al., 2023) and common method variance (CMV)

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(Podsakoff et al., 2024) —) — due to their potential influence on ~~this study's~~ results, ~~of this study.~~ First, we assessed non-response bias, using a multivariate analysis of variance (MANOVA) on various demographic variables, as suggested by Fawcett et al. (2014). The results did not reveal any significant differences in the primary variable across different demographic groups at a 5% significance level. To further confirm the results, ~~this study/-testing was~~ conducted ~~t-tests~~ between early and late survey respondents, ~~and which~~ similarly, found no statistically significant differences between these two groups (Scheaf et al., 2023). These findings confirm that the data collection process was not affected by non-response bias.

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Finally, this study addressed the potential for common method variance (CMV) using the marker variable approach, a modern method for detecting CMV (Podsakoff et al., 2024). First, we mitigated CMV in the survey design by separating predictor and outcome variables. Following Miller and Simmering (2023), this study introduced an unrelated variable into the questionnaire. ~~Then, it analysed~~Subsequently, this variable ~~was analyzed~~ using correlation coefficients and goodness-of-fit indices (GOFI). The analysis of the CFA marker showed no significant correlations ( $p > 0.05$ ) between the marker variable and the focal constructs in the model. Additionally, the model incorporating the CFA marker exhibited poorer GOFI compared to the main CFA model. Considering these findings, we confidently concluded that CMV was not a factor during data collection and did not threaten the validity of ~~our~~this study's results.

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4.2. Assessment of validity and reliability

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This study evaluated the validity and reliability of the measurement items through CFA, ~~also as well as~~ assessing the CFA model fit. To assess convergent validity, this study applied the standardized factor loading (SFL) and average variance extracted (AVE) methods. For divergent validity, ~~it used~~ metrics such as the heterotrait–monotrait ratio (HTMT2), maximum shared variance (MSV), and average shared variance (ASV) ~~:-) were used~~. As shown in Table 1,

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all items ~~were shown to~~ have SFL values above 0.721, with AVE values exceeding 0.618 for all constructs. Thus, convergent validity meets the established criteria (Bandalos & Finney, 2019; Garson, 2023; Hoyle, 2023). Furthermore, the HTMT2 ratio was below 0.85, and the MSV and ASV values were lower than the AVE values, as reflected in Table 2. These results indicate that the measurement items satisfy the requirements for divergent validity, in line with established guidelines (Henseler, 2021).

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The study actively evaluated the constructs' reliability using McDonald's Omega coefficient ( $\omega$ ) and composite reliability ( $\rho_c$ ), with recommended values above 0.70 for both measures (Raykov and Marcoulides, 2011). As depicted in Table 1, our analysis indicates that both values exceeded 0.840 for all constructs in the model, demonstrating the reliability of the measures used. Finally, we obtained the GOFI indices for the CFA model: Comparative Fit Index (CFI) = 0.934 > 0.90; Tucker-Lewis Index (TLI) 0.932 > 0.90; Normed Fit Index (NFI) = 0.912 > 0.90; Goodness-of-Fit Index (GFI) = 0.856 > 0.85; Parsimony Goodness-of-Fit Index (PGFI) = 0.652 > 0.60; root mean square error of approximation (RMSEA) = 0.066 < 0.08 ~~and~~; and Standardized Root Mean Square Residual (SRMR) 0.044 < 0.08 (Jöreskog et al., 2016; Kline, 2023; Whittaker & Schumacker, 2022). These GOFI results demonstrate that all indicators meet the established standards, affirming a good model fit. According to the results presented in Table 1, all measurement items in the model were valid (~~refer to see~~ Tables 1 and 2) and met the criteria for construct reliability. Additionally, the measurement model demonstrated a satisfactory level of fit.

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4.3. Assessment of full model

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A bootstrapping procedure was conducted to address non-normal data conditions, assess the overall model, and finalize model estimates for both models. We utilized 10,000 resamples to ensure stable estimates (Kline, 2023), and evaluated key metrics including *r*-

square ( $R^2$ ), effect size ( $f^2$ ),  $p$ -values, and  $t$ -statistics. The proposed model produced  $R^2$  values of 0.224, 0.487, and 0.517 for religious respect, Muslim travellers' experience, and satisfaction, respectively, as illustrated in Figure 2. Cohen et al. (2003) indicate that these  $R^2$  values fall within the acceptable range for social science research. Additionally, we calculated  $f^2$  values, which ranged from 0.053 to 0.149, all exceeding 0.02. These results confirm the extent to which the null hypothesis is false and support testing the alternative hypothesis (Iacobucci et al., 2023).

\*\*\*\*\* INSERT FIGURE 2 HERE \*\*\*\*\*

4.4. Hypotheses validation

This study followed SEM experts' recommended methodology to validate the hypotheses by examining key parameters such as the beta coefficient ( $\beta$ ), standard deviation (STDEV),  $p$ -value and  $t$ -statistics ( $t$ ) at a significance level of 5% (one-sided test), according to Hoyle (2023) and Kline (2023). Standardised estimates were used to test the hypotheses of the full model simultaneously, and the results consistently supported the proposed hypotheses. Table 3 and Figure 2 visually present the outcomes of religious respect's potential mediating role of religious respect, providing concrete empirical support for the indirect effect paths connecting halal awareness and Muslim travellers' experience; and halal awareness and Muslim travellers' satisfaction through religious respect. The analysis conducted robustly confirmed these indirect paths. Specifically, the beta ( $\beta$ ) values for halal awareness and Muslim travellers' experience through religious respect were 0.356 (SD = 0.077), while for halal awareness and Muslim travellers' satisfaction via religious respect the value was 0.454 (SD = 0.068), respectively. These relationships were shown to be significant, with  $p$  values < 0.05. Consequently, the findings substantially support hypothesis 1 (H1) and hypothesis 2 (H2).

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In addition, the results of ~~the~~ indirect effect analyses ~~between sense~~ conducted on the connection of sense of security ~~and with~~ Muslim travellers' experience; ~~and of~~ sense of security ~~and with~~ Muslim travellers' satisfaction ~~through mediated via~~ religious respect; ~~also yielded significant positive results.~~ The results ~~between regarding~~ sense of security and Muslim travellers' experience yielded a beta ( $\beta$ ) value of 0.558 (SD = 0.090,  $p$ -value = .000), while the result of the indirect effect between sense of security and Muslim travellers' satisfaction ~~reaches gave~~ a beta ( $\beta$ ) value of 0.339 (SD = 0.089,  $p$ -value = .000). Therefore, these results ~~supported support~~ hypothesis 3 (H3) and hypothesis 4 (H4).

\*\*\*\*\* INSERT TABLE 3 HERE \*\*\*\*\*

#### 4.5. Robustness checks

Several robustness checks were applied to ensure ~~that~~ our main findings were free from potential endogeneity bias and non-linear relationships. First, we assessed endogeneity bias using the Gaussian copula approach, a method that does not require instrumental variables (Park & Gupta, 2012). Separate regression models were conducted to create a 'copula term'. The output from the Gaussian copula analysis did not reveal statistically significant  $p$ -values at the 5% level for all regressor models (Eckert & Hohberger, 2022; Park & Gupta, 2012), indicating that ~~our the~~ main findings ~~of this study~~ are not affected by endogeneity bias. Additionally, we tested for non-linear relationships across all predictor variables in the model and found no significant non-linear relationships at  $p < 0.05$ . Therefore, there is no potential bias in the parameter estimates.

#### 5. Discussion

Halal destination providers play a crucial role in serving Muslim travellers; therefore, studying the interaction between halal awareness, sense of security, religious respect, ~~and~~ Muslim travellers' experience and satisfaction, as illustrated in Figure 1, can ~~ensure the help~~

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providers ~~to facilitate the service to provision of services that will~~ enhance Muslim visitors' experience and satisfaction. The results of this investigation ~~reported uncovered~~ an indirect effect of halal awareness on Muslim travellers' experience and satisfaction, via religious respect. Similarly, an indirect ~~fruitful positive~~ impact was also found ~~of regarding~~ sense of ~~security security's effect~~ on Muslim travellers' experience and satisfaction, ~~again~~ through religious respect. These findings confirm the ~~erucial aspects of importance for~~ halal destination providers ~~to facilitate of facilitating~~ halal awareness and sense of security ~~in order~~ to enhance Muslim travellers' experience and satisfaction, ~~suggested suggesting~~ that halal ~~services services~~ can capture the prospective market of Muslim travellers (Han, Al-Ansi, Olya, & Kim, 2019; Jia & Chaozhi, 2020), ~~fulfilful fill~~ the needs of Muslim halal travel experience (Battour & Ismail, 2016; Kim et al., 2020; Suhartanto et al., 2021; Tabash et al., 2023) and ~~enhance enhance~~ Muslim ~~traveller travellers~~' satisfaction (Wang & Wong, 2020; Li et al., 2020; Abror, Wadi, Triananda & Patrisia, 2019; Rahman et al., 2020; Suhartanto et al., 2021).

This study, grounded in ~~destination image theory Destination Image Theory~~, incorporates cognitive elements including halal awareness, sense of security, and religious respect provided by halal destination providers. Halal awareness entails a deep understanding of halal concepts beyond basic knowledge (Bashir, 2019), while sense of security pertains to travellers' security, encompassing protection against potential threats to their safety, such as arson, assault, crime, and terrorism (Tarlow, 2014; Kostanje, 2017). Associated with the principle of ~~destination image theory Destination Image Theory~~, the main findings of this study are ~~summarised summarized~~ in the four key hypotheses. ~~Firstly presented above.~~

~~First~~, the ~~study reveals results reveal~~ an indirect relationship between halal awareness and Muslim travellers' experience via religious respect.

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~~Secondly~~Second, the results ~~reported~~demonstrate the indirect effect of halal awareness on Muslim travellers' satisfaction through religious respect. These findings suggest that halal providers can effectively address the ~~needs~~need for halal awareness and sense of security to serve Muslim travellers' experience and satisfaction. ~~Based on the~~These results, showing the mediating role of religious respect, prove that ~~they~~when local community and service providers demonstrate tactfulness, respect, and sensitivity towards Islamic customs and traditions, particularly in handling Islamic attitudes and practices, ~~ensuring they ensure~~ a respectful environment for Muslim travellers (Abror et al., 2019). These findings are relevant to ~~the~~ previous ~~study~~research reporting that ~~reported~~religious beliefs significantly influence how ~~they~~Muslim travellers perceive halal tourism destinations, their satisfaction levels, and their word-of-mouth recommendations ~~about~~regarding travel destinations (Rahman et al., 2022).

~~Thirdly~~Third, the indirect effect of religious respect on the relationship between sense of security and Muslim travellers' experience ~~inspired the~~shows that halal destination providers ~~to~~should create a strong sense of security to enhance optimistic attitudes, ~~handle~~address problems as they ~~come~~arise, and ~~believe that the world is safe~~increase travellers' ~~perception of safety~~ and that others are friendly (Ye et al., 2021). This finding aligns with previous studies, highlighting that tourist operators at halal destinations ~~should~~consistently deliver ~~a~~sense of security as part of excellent service quality, creating memorable experiences for Muslim travellers (Jeaheng et al., 2019). Given that safety and security are major concerns for Muslim travellers visiting foreign destinations, sense of security plays a crucial role (Spencer & Tarlow, 2021; Wang et al., 2019).

~~Finally~~, the indirect effect of sense of security on Muslim travellers' satisfaction via religious respect motivates halal destination providers to enhance accommodation experiences for Muslim travellers, aligning with recent findings ~~showing~~that accommodation infrastructure, room facilities, safety, security, and staff ~~behaviour~~behavior boost travellers'

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satisfaction (Hossain et al., 2024). This study ~~emphasises~~emphasizes the importance of religious respect in shaping Muslim travellers' preferences for destination services and facilities, given the significant impact of religion (Battour & Ismail, 2016; Eid & El-Gohary, 2015; Jafari & Schott, 2014; Ryan, 2016; Vargas-Sanchez & Moral-Moral, 2019).

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These findings reveal that religious respect is crucial in mediating the relationship between halal awareness and sense of security in order to enhance Muslim travellers' experience and satisfaction. The mediating role of religious respect encompasses knowledge, belief, implementation, and appreciation of Islam (Rafiki et al., 2023), ~~showing~~ that religiosity is closely linked to consumer perceptions, attitudes, and preferences (Salam et al., 2019). Unlike previous studies, which have often viewed religiosity as a moderating factor (Abror et al., 2019; 2022; Rahman et al., 2022; Rafiki et al., 2023), this study offers new insights by highlighting the mediating role of religious respect. While past research has focused on perceived value (Abror et al., 2022), ~~seepieism~~skepticism, emotional and functional value (Rostiani et al., 2024), and memorable religious experiences (Bhandari et al., 2024) as a mediating construct, this study underscores the importance of fostering religious respect to enhance Muslim travellers' experiences and satisfaction.

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5.1. Theoretical ~~Implications~~implications

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The ~~study's~~ findings of this study significantly contribute to ~~the theory of destination image~~Destination Image Theory by ~~emphasising~~emphasizing the critical role of halal awareness and ~~a~~ sense of security in shaping Muslim travellers' experiences and satisfaction at~~with~~ halal destinations. ~~The~~This study provides new theoretical insights to enhance destination image by integrating these elements. Specifically, it underscores the importance of religious respect as a mediating factor that links halal awareness and a sense of security to improved experiences and satisfaction for Muslim travellers. This highlights the necessity for

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halal destination providers to focus on these aspects to create a more inclusive and appealing destination image.

Moreover, this study also suggests that halal destination providers must develop strategies focusing on halal awareness and ~~a~~ sense of security in order to enhance Muslim travellers' overall experience and satisfaction. By fostering religious respect, these strategies can effectively strengthen the destination's image, making it more attractive to Muslim travellers. This theoretical contribution not only enriches the understanding of destination image within the context of halal tourism but also offers practical guidance for providers aiming to cater to the specific needs of Muslim travellers, ultimately leading to a more positive and satisfying travel experience.

5.2. Practical ~~Implications~~implications

These findings offer several actionable insights ~~into for~~ halal destination providers to ~~create~~improve the experience and satisfaction ~~for of~~ Muslim travellers. ~~The~~ ~~government~~Government agencies or policymakers in ~~the~~ tourism ~~seetors~~sector should focus on ~~creating~~developing regulations that mandate the availability and promotion of halal options, including food, accommodation, and services, at halal destinations. They should establish standards for cultural sensitivity training for staff and ensure the implementation of safety measures specifically tailored to Muslim travellers. In addition, policies encouraging the use of halal certification and ~~the~~ adherence to Islamic practices among businesses within Muslim communities can further solidify the destination's appeal to Muslim travellers.

Halal destination providers should improve halal awareness to ensure halal options, including food, accommodation, and services, are widely available and well-promoted to boost ~~the their~~ destination's appeal to Muslim travellers. To show religious respect, halal destination providers should train staff to be culturally sensitive and accommodate the religious needs of Muslim travellers, including prayer times and facilities, to enhance their sense of respect and

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welcome. Halal destination providers need to show their religious commitment through their ~~behaviour~~behavior, such as using halal certification or expecting adherence from ~~Islamic~~Islamic employees working in Muslim communities (Alhazmi, 2019). To ensure a sense of security, halal destination providers should implement and highlight safety measures to ensure Muslim travellers feel secure and respected. By focusing on these areas, halal destinations can enhance Muslim travellers' experience and satisfaction, build a loyal customer base, and improve their overall image.

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Moreover, scholars and professionals in the ~~field~~fields of tourism and hospitality can use these findings to ~~further~~explore further the impact of halal awareness, religious respect, and a ~~sense~~sense of security on the experiences and satisfaction of Muslim travellers. ~~They~~This can contribute to ~~developing~~the development of frameworks and models that better understand these relationships and provide empirical evidence to support the implementation of these strategies. This research can guide professionals in creating and refining best practices for catering to the Muslim travel market.

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Finally, these insights ~~emphasise~~emphasize the importance of cultural inclusivity and respect for religious practices in ~~the tourism for~~industry and in wider society. By fostering an environment where Muslim travellers feel respected and secure, society can benefit from increased cultural understanding and cohesion. In addition, as more destinations adopt these practices, the broader community ~~can~~may experience economic growth ~~from the~~as a result of increased appeal to the Muslim travel market, contributing to more diverse and inclusive tourism experiences.

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### 5.3. Limitations and future research

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This study has certain limitations ~~and offers~~, as well as suggesting a number of directions for future research. Primarily, ~~it~~this study focuses on the mediating role of religious respect ~~in the relationships~~between halal awareness, sense of security, experience and

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satisfaction for Muslim travellers in ~~Indonesian, so~~Indonesia; accordingly, the findings of this study are not necessarily broadly generalizable. Future research should include surveys of ~~International~~international Muslim travellers from different countries who ~~visit~~have visited halal destinations in Indonesia. Moreover, identifying other mediating roles, such as cultural sensitivity, service adaptability, perceived authenticity, perceived social support, and emotional comfort ~~to link in~~ the ~~relationship~~relationships between halal awareness, sense of security, experience and satisfaction will provide a valuable and comprehensive understanding of Muslim travellers' ~~behaviour~~behavior. This framework only explored Muslim travellers' ~~behaviour from the theory of destination image,~~behavior based on Destination Image Theory; therefore, future studies adopting different theories, such as ~~expectancy value theory, travellers experience theory~~Expectancy Value Theory, Travellers' Experience Theory, and ~~leisure constraints theory~~Leisure Constraints Theory, could provide valuable insights. These potential areas of exploration acknowledge ~~the~~this study's limitations and highlight promising avenues for deepening the understanding of the complex dynamics involving experience, satisfaction and other ~~behavioral aspects among~~ Muslim ~~travellers' behaviour~~travellers.

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Declaration of conflicts of interest

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The authors have declared that there are no potential conflicts of interest related to the study, authorship, or publication of this manuscript. This work has been conducted independently and without any external influences that could compromise the integrity of their findings and conclusions.

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## **The role of religious respect in elevating Muslim travellers' experience and satisfaction**

Journal:	<i>Journal of Islamic Marketing</i>
Manuscript ID	JIMA-12-2024-0583
Manuscript Type:	Research Article
Keywords:	Halal awareness, Sense of security, Religious respect, Muslim travellers' experience, Muslim travellers' satisfaction

# The role of religious respect in elevating Muslim travellers' experience and satisfaction

## Abstract

**Purpose** - This study focuses on halal awareness and the sense of security provided by halal destination providers to enhance Muslim travellers' experience and satisfaction through religious respect.

**Design/methodology/approach**—This investigation involves Muslim travellers who visited halal destinations in Indonesia in 2024, comprising a sample size of 364. The data processing employs covariance-based structural equation modeling (CB-SEM), incorporating confirmatory factor analysis (CFA) and the assessment of the structural model to validate the hypotheses.

**Findings** – The findings show an effective role of religious respect in the correlation between halal awareness and sense of security in enhancing Muslim travellers' experience and satisfaction when they visit halal destinations. It is concluded that halal awareness and sense of security indirectly impact Muslim travellers' experience through religious respect. Likewise, halal awareness and sense of security indirectly affect satisfaction through religious respect.

**Originality/value** – The framework significantly advances the thought of destination image in halal destination settings by emphasizing the critical aspect of halal awareness and sense of security in shaping the experience and satisfaction of Muslim travellers. This research contributes to the destination image theory in halal destinations, particularly the role of religious respect as a key factor in mediating these relationships.

**Keywords:** Halal awareness, Sense of security, Religious respect, Muslim travellers' experience, Muslim travellers' satisfaction.

**Paper type:** Research paper.

## 1. Introduction

The Muslim marketing segment based around visits to halal destinations is currently increasing significantly from year to year. As highlighted by the Global Muslim travel index

(2023), global numbers of Muslim travellers reached 110 million in 2022, while in 2023 they reached 140 million. Moreover, projections suggest that there will be 230 million Muslim travellers in 2028, with an estimated spending power of \$224 billion. Additionally, among travellers who have visited Asia, more than 31 per cent identified as Muslim travellers. This growth in Muslim travellers has attracted many scholars to explore Muslim travellers' behaviors in relation to halal destinations. Consequently, Islamic and non-Islamic countries have begun to offer a halal service in their tourist destinations to capture this prospective market (Jia & Chaozhi, 2020). Muslim travellers seek halal destinations to fulfill their daily religious activities, requiring a halal travel experience (Suhartanto et al., 2021). Researchers show that traveller satisfaction is a key motivator in customers revisiting destinations or displaying loyalty (Casais & Sousa, 2020; Kozak & Buhalis, 2019). It has been shown that halal destination providers should consider Islamic law, such as Sharia, to enhance customers' satisfaction, emotional experiences, desires, place attachment, and future intentions (Olya & Al-Ansi, 2018). In addition, evaluating Muslim travellers' satisfaction with their holiday experiences and destinations is crucial (Abror, et al., 2019; Rahman et al., 2020; Wang et al., 2021).

Muslim tourist satisfaction, as well as loyalty, remain relevant trends in halal travel, while efforts include travellers' satisfaction, quality of service, and attracting Muslim travellers (Fauzi and Battour, 2024). Halal destinations fulfill the requirements of Muslim travellers, who possess different characteristics from general tourists; for these travellers, religion significantly impacts their preference when choosing destinations, services and facilities (Vargas-Sanchez and Moral-Moral, 2019). They travel to certain destinations for vacation and relaxation experiences as well as to enjoy God's creation (Suhartanto et al., 2021; Vargas-Sanchez and Moral-Moral, 2019). A unique Muslim tourist experience will satisfy their religious requirements through the values of the halal destination (Jia and Chaozhi, 2020). Halal

destination providers must address halal awareness to enhance the experience and satisfaction of Muslim travellers. This issue is significant, as travellers cannot easily find Islamic rules, halal food options, and prayer services at most visitor spots and inns (Han et al., 2019). Muslim travellers require a sense of security from halal destinations as an important part of service aspects, besides location, cleanliness, personal service, and hotel services (Brochado et al., 2015). In addition, travellers' security has become a main motivator for increasing tourism (Tarlow, 2019).

Religious respect is another imperative factor that the providers of halal destinations must facilitate for Muslim travellers. This encompasses various dimensions, such as reverence for religious beliefs, adherents, practices, and public presence (Bird, 2013). It has been reported that travellers invariably acquire new knowledge and interactions while exploring a new destination. For example, they often seek to understand and engage with the social dynamics, cultural traditions, cuisine, and travellers' offerings in the places they visit (Henderson, 2016). Prior research has found that religious beliefs significantly influence how these travellers perceive halal tourism destinations, their satisfaction levels, and their recommendations about tourist objects (Rahman et al., 2022). At successful halal destinations, the local community and service providers show tactfulness, respect, and sensitivity towards Islamic customs and traditions. This is evident in their handling of Islamic attire and practices, reflecting a commitment to ensuring a respectful environment for Muslim travellers (Abror, et al., 2019). Considering the above discussion, exploring how halal destination providers foster religious respect is a valuable endeavor to enhance Muslim travellers' experience and satisfaction.

Existing studies have explored Muslim travellers' experiences or satisfaction levels from different perspectives (Adham et al., 2024; Hasan et al., 2022; Wu and Mursid, 2020). The findings of a literature review analysis of halal tourism suggest that both physical attributes and psychological factors are positively related to satisfaction. (Gautam, et al., 2024). Focusing



on halal awareness, several works have examined the impact of halal awareness and halal product accreditation (Usman et al., 2021), halal awareness in enhancing purchase intention of halal foods (Aslan, 2023; Hasan et al., 2024; Loussaief et al., 2024) and buying choice for halal products (Usman et al., 2024). In the area of halal destinations, research has examined halal awareness affects the intent to be involved in Islamic-friendly tours (Rostiani et al., 2024). Moreover, scholars have included sense of security as an important aspect of service quality, such as research into how backpackers evaluate service quality in assessing their overall hostel experience (Brochado et al., 2015) and tourist security and travel insurance when visiting a destination (Korstanje and George, 2017). Additionally, previous research emphasizes the importance of security in building tourists' trust and encouraging repeat tourism in other countries (Sannassee and Seetanah, 2015) and identifies the crucial elements of repeat come to coffee houses, highlighting security as a pivotal factor (Haktanir and Gullu, 2024). Although scholars have examined the consequences of halal awareness and sense of security, previous studies have not clearly explained how important these factors are for halal destination providers in enhancing Muslim travellers' experience and satisfaction when visiting halal destinations.

Scholars have adopted religious aspects as moderating constructs to predict Muslim travellers' attitudes or behavior (Abror et al., 2022; Rahman et al., 2022). Concerning Muslim travellers at halal destinations, prior works have only utilized the mediating effect of perceived value (Abror et al., 2022), skepticism, emotional and functional value (Rostiani et al., 2024), and memorable religious experience (Bhandari et al., 2024), while the mediating role of religious respect has never been explored. This study thus offers new insight, focusing on the indirect impact of religious respect in a correlation between halal awareness and sense of security in enhancing Muslim travellers' experience and satisfaction in order to fill this research

gap (see Table A1 for a summary of prior studies). Specifically, this framework attempts to address the subsequent study inquiries:

**RQ1.** To what extent do halal awareness and sense of security indirectly affect Muslim travellers' experience, mediated through religious respect?

**RQ2.** To what extent do halal awareness and sense of security indirectly affect Muslim travellers' satisfaction, mediated through religious respect?

This study focuses on respondents from Indonesia, since this country is the biggest Islamic community worldwide, provides many attractive halal destinations, and has vast international and domestic halal market potency. Based on the Muslim population review (2023), the Muslim population in Indonesia was 277,534,122, or 12-13% of the Islamic community globally, and the country placed first in the Most favored Muslim-friendly destination in 2023 (GMTI, 2023). In addition, Indonesia has significantly enhanced its halal tourism offerings, focusing on halal-friendly accommodations, food, and facilities tailored to fulfil the needs of Islamic tourists, while also investing in infrastructure and marketing to highlight its cultural richness, natural beauty, and comprehensive halal facilities (SGIE, 2023).

This framework advances Destination Image Theory specifically for halal destinations by integrating the concepts of halal awareness and sense of security as critical factors influencing Muslim travellers' experiences and satisfaction. The study reveals that religious respect acts as a crucial mediation through which these factors improve Muslim travellers' views of halal destinations. By establishing the indirect influence of halal awareness and sense of security on experience and satisfaction through religious respect, this study introduces a more nuanced understanding of how destination image highlights the necessity for destinations to prioritize religious and cultural considerations to effectively attract and satisfy this growing segment of the tourism market.

This study further enhances Destination Image Theory by incorporating halal awareness, sense of security, and religious respect as essential cognitive components of destination image for Muslim travellers. It broadens the traditional understanding of destination image, which focuses on general attributes, attractions, accommodation and facilities, to include factors that resonate deeply with the religious and cultural values of Muslim travellers. This incorporation implies that destination image is influenced not only by general factors but also by unique cultural and religious aspects, offering a more comprehensive framework for interpreting and handling destination perceptions across various contexts.

The structure of this manuscript starts with an overview of the academic background and purposed hypotheses in Section 2. Next, Section 3 elucidates the study methods adopted, covering the study plan, data collection, and examination procedures. Section 4 demonstrates the results, analyzing the empirical results. Finally, Section 5 provides a conclusion and discusses hypothetical and practical implications, along with suggestion for forthcoming study.

## **2. Literature review and hypothesis development**

### *2.1. Destination Image Theory*

The theory of destination image pertains to people's views, thoughts, and impressions formed after examining data accumulated from various sources over a period. It designates the features and offerings of a location. Typically, destination image denotes all tourist's impressions of a destination (Echtner & Ritchie, 1991) or their psychological image of that place (Baloglu & McCleary, 1999). It can be described as the various rational and emotional connections that an individual associates with a destination (Kock et al., 2016). As stated by Gartner (1993), destination image includes three elements namely cognitive, affective, and conative. The cognitive element involves a personal's trust and information related to a destination and its characteristics, that form a psychological image in their mind (Baloglu &

McCleary, 1999). The affective element captures emotional replies and state a person has to a destination (King, et al., 2015). The conative element reflects the actions taken, such as actually visiting the destination or intending to revisit and recommend it to others (Tasci & Gartner, 2007).

Adapting the theory of destination image, this study adopts cognitive elements that halal destination providers have facilitated in their destinations, including halal awareness, sense of security and religious respect. Halal awareness indicates a more profound grasp of the halal concept (Bashir, 2019), surpassing mere objective knowledge of halal criteria. Individuals with heightened halal awareness are likely to internalize halal principles more extensively in their lives, viewing them as crucial in their evaluation processes (Preko et al., 2023) and Muslim travellers who have a high rank of halal awareness are inclined less skeptical about halal provisions (Rostiani et al., 2024). Sense of security is related to travellers' security, i.e. protection against the possibility of situations or events that may harm their safety (Tarlow, 2014) such as arson, assault, crime and terrorism (Kostanje, 2017). In addition, religious respect involves local community and service providers demonstrating respect and sensitivity towards Islamic customs, including attire and practices, ensuring a respectful environment for Islamic tourists (Abror et al., 2019).

This framework predicts the experience and satisfaction of Muslim travellers, since travellers' perceptions arise from their sensory experience, i.e. when they interact with the local environment enthusiastically and the environmental stimuli of the destination have a high effect on the quality of their sensory experience (Dai & Zheng, 2021). Halal tourism fundamentally depends on maintaining high standards that encompass all essential requirements for the Muslim travel experience (Tabash et al., 2023). Modern Muslim tourists are increasingly quality-conscious, and operators certified by reputable standardization bodies can boost tourist

satisfaction. Meeting Muslim travellers' needs and ensuring satisfaction with halal tourism presents a challenge for tourism operators and stakeholders (Ratnasari et al., 2021).

## *2.2. Halal awareness, religious respect, Muslim travellers' experience and satisfaction*

Scholars have found that religiosity is vital to travellers' satisfaction and loyalty (Abror et al., 2019). For Muslims, degree of religiosity is a key consideration when travelling (Fauzi, 2023) and a determinant factor of the image towards halal brands (Rahman et al., 2020) that significantly influences tourist visits to halal destinations. Religiosity involves internalizing personal beliefs from the perspectives of aqidah, sharia, and personality, which can become a key factor motivating Muslims to visit tourist destinations (Juliana et al., 2023). Religiosity involves two main dimensions: Islamic beliefs, like faith in Allah's assistance, and Islamic practices, such as performing daily prayers (Abror et al., 2022). When travellers expect their destination and its goods and facilities associated with their religious principles and practices, they tend to be engaged with the destination and share it with others through word-of-mouth recommendations (Abror et al., 2022).

Prior investigations have focused on religiosity as a central concept, acknowledging that individuals possess varying levels of religiosity based on their needs (Abror et al., 2019; Sulaiman et al., 2022). Moreover, halal signs, including halal labels and guarantee, halal attributes, halal brands, features, etc. play significant roles in determining whether consumers' purchases are closely linked to halal awareness (Arifin et al., 2022). It was found that halal awareness significantly influences the purchasing intention or consume halal goods (Aslan, 2023). A recent study found that religiosity significantly moderates the correlations among awareness, purchasing decisions, habit and purchasing decisions (Rafiki et al., 2023). In this investigation, religious respect specifically denotes the appreciation of Islamic religiosity, encompassing both belief in Islamic concepts and adherence to Islamic practices that it is

assumed can mediate halal awareness, experience and satisfaction among Muslim travellers.

Consequently, this study presents subsequent hypotheses:

**Hypothesis 1 (H1):** *Halal awareness indirectly impacts Muslim travellers' experience through religious respect.*

**Hypothesis 2 (H2):** *Halal awareness indirectly impacts Muslim travellers' satisfaction through religious respect.*

### 2.3. Sense of security, religious respect, Muslim travellers', experience and satisfaction

Considering that religion significantly impacts Muslim travellers' preference for choosing destinations, services and facilities (Vargas-Sanchez and Moral-Moral, 2019), demonstrating religious respect is important for halal destination providers. Respect for religion is important since religiosity is related to the level of understanding, trust, application and gratefulness of the Islamic religion (Rafiki et al., 2023). Moreover, religiosity is linked to consumers' perceptions, attitudes, and preferences (Osanlou and Rezaei, 2024). It has been reported that religiosity positively moderates the link between Halal tourism and Muslim visitors' satisfaction (Abror et al., 2019). In relation to Muslim travellers' sense of security, it has been shown that people who have a strong sense of security often display enthusiastic mindsets, handle problems as they come, and usually trust the destinations' security with the local people that are welcoming (Ye et al., 2021). Guarantee of security and safety are major attentions for tourists visiting global tourist locations, and become central to study projects in recent decades (Spencer and Tarlow, 2021).

Previous studies have described a sense of security as part of service quality for Muslim travellers using hotel services (Brochado et al., 2015). Tourism operators at halal destinations have consistently delivered excellent service quality to create unforgettable experiences for Muslim tourists (Jeaheng et al., 2019). A recent study has found that accommodation

experience, including lodging, room services, the guarantee of safety and security, as well as the attitude and behavior of staff, enhance travellers' satisfaction (Hossain et al., 2024). Considering the above thoughts, this work defines religious respect as the appreciation of Islamic religiosity, encompassing both beliefs in Islamic concepts and adherence to Islamic practices that are assumed to mediate the effect of sense of security on Muslim travellers' experience satisfaction. Consequently, this study purposes the subsequent hypotheses:

**Hypothesis 3 (H3):** *Sense of security indirectly impacts Muslim travellers' experience through religious respect.*

**Hypothesis 4 (H4):** *Sense of security indirectly impacts Muslim travellers' satisfaction through religious respect.*

Figure 1 illustrates our conceptual framework.

\*\*\*\*\* INSERT FIGURE 1 HERE \*\*\*\*\*

### 3. Research Methods

#### 3.1. Data collection procedures

This study surveyed Muslim travellers who have visited a range of halal tourist destinations in Indonesia using a questionnaire method. Two bilingual associate professors helped to translate the questionnaire from English to Indonesian and then back-translated it for validation. Employing a seven-point Likert scale (1 = completely disagree, 7 = completely agree), this study surveyed respondents between June and August 2024, and provided a pulse reward of IDR 25,000 to those who filled out the questionnaire. A junior lecturer coordinated the data collection with seven university students who assisted the respondents in completing the questionnaires using a Google form distributed via WhatsApp, Facebook, Instagram and email. The survey distributed 875 questionnaires randomly to selected halal travellers from all of the main islands of Indonesia; namely Java, Sumatra, Kalimantan, Maluku, and Papua. By

the submission deadline, 381 questionnaires had been received. After a final review, 17 responses with incomplete or missing data were excluded. Totally 364 completed responses remained available for analyzing, yielding a final return rate of 41.6%.

Based on previous surveys such as Holtom et al. (2022), the participation rate reached can be measured high level, is consistent with those typically found in similar studies. This study describes the characteristics of the respondents as suggested by Cox and Holcomb (2022), showing that 66.8% of respondents were female, with males making up the remaining 33.2%. The majority of participants in this study resided on Sumatra Island (33.8%), followed by those in Sulawesi (32.1%) and Java (26.1%). Considering the age of the participants, the most frequent category was under 20 years old (30.5%), followed by 30-40 years old (27.7%). Married participants made up 55.5% of the sample, while the remaining 45.5% were single, and the majority had an undergraduate-level educational background (65.1%). The largest groups of participants earned a monthly income below IDR 3,000,000, and came to halal destinations several times.

### 3.2. *Measurement instruments*

This study adapted measurement scales from various high-validity and -reliability studies. The item scale used to measure halal awareness was modified from a prior study carried out by Al-Ansi et al. (2021). Furthermore, the sense of security construct was designed from Jeaheng et al. (2020). We borrowed the Muslim travellers' experience items from Rahman et al. (2020) and extracted the Muslim travellers' satisfaction construct from Battour et al. (2020). The last construct – religious respect – was extracted from Abror et al. (2019). Employing the software of IBM SPSS 28.0, we obtained a Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO-MSA) value above 0.50 for every construct and extracted one element. The value of each item for the factor loading surpassed 0.771, and Cronbach's alpha surpassed 0.861, validating the construction of a single factor (Hair et al., 2019; Newbold et al., 2023).



We also employed congeneric latent construct (<https://www.clcestimator.com/>) testing as suggested by Marzi et al. (2023), and obtained factor loadings above 0.658 for each construct in the model (see Table 1). Table 1 lists the 20 items selected for this study.

\*\*\*\*\* INSERT TABLE 1 HERE \*\*\*\*\*

### 3.3. Data analysis

We used covariance-based SEM (CB-SEM) to evaluate the full model. This included performing confirmatory factor analysis (CFA) and assessing the structural model to validate the hypotheses of the findings. Researchers regard CB-SEM as ideal for examining underlying constructs with reflective items, making it especially effective for assessing theory-based common factor models (Jöreskog et al., 2016). Kline (2023) also Whittaker and Schumacker (2022) underline that CB-SEM offers a robust and reliable method, delivering non-biased parameter estimations.

## 4. Results

The SmartPLS 4 software was utilized for CB-SEM estimation (Venturini et al., 2023) to derive the results and findings of this investigation. It's worth mentioning that the CB-SEM algorithm in SmartPLS is particularly tailored for handling non-normal data conditions. Given that we employed Likert scales to measure variables in the model, which are ordinal rather than continuous, achieving multivariate normality presents a challenge (Jöreskog et al., 2016).

To validate these assertions, several preliminary tests were conducted. First, the Cramér–von Mises test assessed multivariate normality, revealing statistically meaningful skewness and kurtosis values at the 5% confidence level (Byrne, 2016; Kline, 2023). Second, every case exhibited Z-scores under 2.58, indicating the absence of outliers (Field, 2024; George & Mallery, 2024). Finally, the assessment of chi-square evaluated heteroscedasticity,

confirming there is no substantial residual discrepancy at the 5% significance level and thereby meeting the postulate of homoscedasticity.

We analyzed the statistical summaries for each construct, finding that the values of the mean for all constructs are lower than 7 and the values of standards deviation do not surpass 3. Therefore, these values fall within acceptable thresholds (Cox and Holcomb, 2022). Additionally, we calculated for variance inflation factor (VIF) of each predictor, with the values of VIF below 3.3 (see Table 2). The results indicate that the model is not affected by multicollinearity problems (Hair et al., 2019).

#### *4.1. Method bias assessment*

We assessed non-response bias, using a multivariate analysis of variance (MANOVA) on numerous demographic constructs, as suggested by Fawcett et al. (2014). The results did not reveal any substantial variances in the primary constructs across diverse demographic groups at a 5% statistical threshold. Then confirm the results, *t*-testing was conducted between early and late survey respondents, which similarly found no statistically significant differences between these two groups (Scheaf et al., 2023). The findings validate that the data collection process was unaffected by non-response bias.

Finally, this study addressed the possibility of common method variance (CMV) employing the marker variable method, a modern technique for CMV identification (Podsakoff et al., 2024). Following Miller and Simmering (2023), this study presented an unrelated construct to the questionnaire. The analysis of the CFA marker showed no significant correlations ( $p > 0.05$ ) linking the marker variable and the central constructs in the research framework.

#### *4.2. Validity and reliability assessment*

To assess convergent validity, this study applied the standardized factor loading (SFL) and average variance extracted (AVE) procedures. For divergent validity, system of

measurement like the heterotrait–monotrait ratio (HTMT2), maximum shared variance (MSV), and average shared variance (ASV) were used. As shown in Table 1, all items were shown to perform the values of SFL above 0.721, with the values of AVE exceeding 0.618 for every factor. As a result, convergent validity fulfils the established standard (Bandalos & Finney, 2019; Garson, 2023; Hoyle, 2023). Furthermore, the HTMT2 ratio was less than 0.85, and the values of MSV and ASV below the values of AVE, as reflected in Table 2. The results show that the measurement scales satisfy the necessity of divergent validity, in line with recognized rules (Henseler, 2021).

The study actively evaluated the constructs' reliability using McDonald's Omega coefficient ( $\omega$ ) and composite reliability ( $\rho_c$ ), with recommended values above 0.70 for both measures (Raykov and Marcoulides, 2011). As depicted in Table 1, our analysis indicates that both values exceeded 0.840 for all constructs in the model, demonstrating the reliability of the measures used. Finally, we obtained the GOFI indices for the CFA model: Comparative Fit Index (CFI) = 0.934 > 0.90; Tucker-Lewis Index (TLI) 0.932 > 0.90; Normed Fit Index (NFI) = 0.912 > 0.90; Goodness-of-Fit Index (GFI) = 0.856 > 0.85; Parsimony Goodness-of-Fit Index (PGFI) = 0.652 > 0.60; root mean square error of approximation (RMSEA) = 0.066 < 0.08; and Standardized Root Mean Square Residual (SRMR) 0.044 < 0.08 (Jöreskog et al., 2016; Kline, 2023; Whittaker & Schumacker, 2022).

\*\*\*\*\* INSERT TABLE 2 HERE \*\*\*\*\*

#### 4.3. Full model assessment

We utilized 10,000 resamples to guarantee stable estimations (Kline, 2023), and evaluated key metrics including  $r$ -square ( $R^2$ ), effect size ( $f^2$ ),  $p$ -values, and  $t$ -statistics. The proposed model produced  $R^2$  values of 0.224, 0.487, and 0.517 for religious respect, Muslim travellers' experience, and satisfaction, in that order, as shown in Figure 2. Cohen et al. (2003) indicate that the values of  $R^2$  achieve the acceptable array for the studies of social science.

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3 Additionally, we calculated  $f^2$  values, which ranged from 0.053 to 0.149, all exceeding 0.02.  
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5 The results prove the degree to support the null hypothesis is incorrect and confirm the  
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7 alternative hypothesis challenging (Iacobucci et al., 2023).  
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11 \*\*\*\*\* INSERT FIGURE 2 HERE \*\*\*\*\*  
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#### 14 4.4. Hypothesis validation

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16 Standardized estimates were used to prove the hypotheses of the complete model  
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18 simultaneously, and the results consistently supported the proposed hypotheses. Table 3 and  
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20 Figure 2 visually present the outcomes of the potential mediating role of religious respect,  
21  
22 providing concrete empirical support for the indirect effect paths connecting halal awareness  
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24 with Muslim travellers' experience and halal awareness with Muslim travellers' satisfaction  
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26 through religious respect. The analysis conducted robustly confirms these indirect paths.  
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28 Specifically, the beta ( $\beta$ ) value for halal awareness and Muslim travellers' experience through  
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30 religious respect was 0.356 (SD = 0.077), while for halal awareness and Muslim travellers'  
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32 satisfaction via religious respect the value was 0.454 (SD = 0.068). These relationships were  
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34 shown to be significant, with  $p$  values < 0.05. Consequently, the findings substantially support  
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36 hypothesis 1 (H1) and hypothesis 2 (H2).  
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42 In addition, the results of the indirect effect analyses conducted on the connection of  
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44 sense of security with Muslim travellers' experience and of sense of security with Muslim  
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46 travellers' satisfaction mediated via religious respect also yielded significant positive results.  
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48 The results regarding sense of security and Muslim travellers' experience yielded a beta ( $\beta$ )  
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50 value of 0.558 (SD = 0.090,  $p$ -value = .000), while the result of the indirect effect between  
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52 sense of security and Muslim travellers' satisfaction gave a beta ( $\beta$ ) value of 0.339 (SD = 0.089,  
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54  $p$ -value = .000). Therefore, these results support hypothesis 3 (H3) and hypothesis 4 (H4).  
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#### 4.5. Checks of robustness

We evaluated endogeneity bias employing the Gaussian copula approach, a method that does not require instrumental variables (Park & Gupta, 2012). The output from the Gaussian copula analysis did not reveal statistically significant  $p$ -values at the 5% level for all regressor models (Eckert & Hohberger, 2022; Park & Gupta, 2012), indicating that the main findings of this study are not affected by endogeneity bias.

### 5. Discussion

Halal destination providers play a crucial role in serving Muslim travellers; therefore, studying the interaction between halal awareness, sense of security, religious respect, and Muslim travellers' experience and satisfaction, as illustrated in Figure 1, can help providers to facilitate the provision of services that will enhance Muslim visitors' experience and satisfaction. The results of this investigation uncovered an indirect effect of halal awareness on Muslim travellers' experience and satisfaction, via religious respect. Similarly, an indirect positive impact was also found regarding sense of security's effect on Muslim travellers' experience and satisfaction, again through religious respect. These findings confirm the importance for halal destination providers of facilitating halal awareness and sense of security in order to enhance Muslim travellers' experience and satisfaction, echoing previous studies suggesting that halal services can capture the prospective market of Muslim travellers (Han, Al-Ansi, Olya, & Kim, 2019; Jia & Chaozhi, 2020), accomplish the requirements of Muslim halal travel experience (Tabash et al., 2023) and enhance Muslim travellers' satisfaction (Abror, et al., 2019; Rahman et al., 2020; Wang et al., 2021).

This work, grounded in Destination Image Theory, incorporates cognitive elements including halal awareness, sense of security, and religious respect provided by halal destination providers. Halal awareness entails a deep understanding of halal concepts beyond basic knowledge (Bashir, 2019), while sense of security pertains to travellers' security,

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3 encompassing protection against potential threats to their safety, such as arson, assault, crime,  
4 and terrorism (Tarlow, 2014; Kostanje, 2017). Associated with the destination image principle,  
5 the focal results of this study are outlined include four hypotheses presented above.  
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10 First, the results reveal an indirect relationship between halal awareness and Muslim  
11 travellers' experience via religious respect. Second, the results demonstrate the indirect effect  
12 of halal awareness on Muslim travellers' satisfaction via religious respect. These findings  
13 suggest that halal providers can effectively address the need for halal awareness and sense of  
14 security to serve Muslim travellers' experience and satisfaction. These results, showing the  
15 mediating role of religious respect, prove that when local community and service providers  
16 demonstrate tactfulness, respect, and sensitivity towards Islamic customs and traditions,  
17 particularly in handling Islamic attitudes and practices, they ensure a respectful environment  
18 for Muslim travellers (Abror et al., 2019). These findings are relevant to previous research  
19 reporting that religious beliefs significantly influence how Muslim travellers perceive halal  
20 tourism destinations, their satisfaction levels, and their word-of-mouth recommendations  
21 regarding tour destinations (Rahman et al., 2022).  
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38 Third, the indirect effect of religious respect on the correlation between sense of  
39 security and Muslim travellers' experience shows that halal destination providers should create  
40 a strong sense of security to enhance optimistic attitudes, address problems as they arise, and  
41 increase travellers' perception of safety and the local people are welcome (Ye et al., 2021). The  
42 results align with prior studies, highlighting that tourist operators at halal destinations should  
43 consistently deliver a sense of security as part of excellent service quality, creating memorable  
44 experiences for Muslim travellers (Jeaheng et al., 2019). Given that safety and security are  
45 major apprehensions for Muslim travellers visiting overseas destinations, sense of security  
46 performs crucial aspects (Spencer & Tarlow, 2021).  
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3 Finally, the indirect consequence of sense of security on Muslim travellers' satisfaction  
4 through religious respect motivates halal destination providers to enhance accommodation  
5 experiences for Muslim travellers, aligning with recent findings showing that lodging facilities,  
6 room services, safety, security, and employee behavior boost travellers' satisfaction (Hossain  
7 et al., 2024). This study underlines the essential of religious respect in shaping Muslim  
8 travellers' preferences for destination services and facilities, given the significant impact of  
9 religion (Vargas-Sanchez & Moral-Moral, 2019).  
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20 These findings reveal that religious respect is crucial to mediate the link of halal  
21 awareness and sense of security to enhance Muslim travellers' experience and satisfaction. The  
22 mediating role of religious respect encompasses understanding, confidence, accomplishment,  
23 and gratitude of Islam (Rafiki et al., 2023), showing that religiosity is closely linked to  
24 consumer viewpoint, mindset, and choice (Salam et al., 2019). Unlike previous studies, which  
25 have often viewed religiosity as a moderating factor (Abror et al., 2019; 2022; Rahman et al.,  
26 2022; Rafiki et al., 2023), this study provides novel perspectives by emphasizing the mediating  
27 role of religious respect. While past research has focused on perceived value (Abror et al.,  
28 2022), skepticism, emotional and functional value (Rostiani et al., 2024), and memorable  
29 religious experiences (Bhandari et al., 2024) as a mediating construct, this research underscores  
30 the crucial of promoting religious respect to improve Muslim travellers' experiences and  
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#### 48 *5.1. Theoretical implications*

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50 The results of this study significantly expand Destination Image Theory by  
51 emphasizing the critical role of halal awareness and sense of security in shaping Muslim  
52 travellers' experiences and satisfaction with halal destinations. This study provides new  
53 theoretical insights to enhance destination image by integrating these elements. Specifically, it  
54 underscores the importance of religious respect as a mediating factor that links halal awareness  
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and a sense of security to improved experiences and satisfaction for Muslim travellers. This highlights the necessity for halal destination providers to stress the aspects of creating a more inclusive and appealing destination image.

Moreover, this study also suggests that halal destination providers must develop strategies focusing on halal awareness and sense of security in order to enhance Muslim travellers' overall experience and satisfaction. By fostering religious respect, these strategies can effectively strengthen the destination's image, making it more attractive to Muslim travellers. This theoretical contribution not only enriches the knowledge of destination image in the area of halal tourism but also offers practical guidance for providers aiming to cater to the specific requirements of Muslim travellers, ultimately leading to a more positive and satisfying travel experience.

### *5.2. Practical implications*

These findings demonstrate several actionable understandings for halal destination providers to improve the experience and satisfaction of Muslim travellers. Government agencies or policymakers in the tourism sector should focus on developing regulations that mandate the availability and promotion of halal options, including food, accommodation, and services, at halal destinations. They should establish standards for cultural sensitivity training for staff and ensure the implementation of safety measures specifically tailored to Muslim travellers. In addition, policies encouraging the use of halal certification and adherence to Islamic practices among businesses within Muslim communities can further solidify the destination's appeal to Muslim travellers.

Halal destination providers should improve halal awareness to ensure halal options, including food, accommodation, and services, are widely available and well-promoted to boost their destination's appeal to Muslim travellers. To show religious respect, halal destination providers should train staff to be culturally sensitive and adapt the religious requirements of



Muslim travellers, including prayer times and facilities, to enhance their sense of respect and welcome. Halal destination providers need to show their religious commitment through their behavior, such as using halal certification or expecting adherence from employees working in Muslim communities (Alhazmi, 2019). To ensure a sense of security, halal destination providers should implement and highlight safety measures to ensure Muslim travellers feel secure and respected. By focusing on these areas, halal destinations can enhance Muslim travellers' experience and satisfaction, build a loyal customer base, and improve their overall image.

Moreover, academicians and practitioners in tourism and hospitality can use these findings to further explore the influence of halal awareness, religious respect, and sense of security on the experiences and satisfaction of Muslim travellers. It can contribute to the expansion of frameworks and models that better understand these relationships and provide empirical evidence to support the implementation of these strategies. This research can guide professionals in creating and refining best practices for catering to the Muslim travel market.

Finally, these insights emphasize the importance of cultural inclusivity and respect for religious practices in the tourism industry and in wider society. By promoting an atmosphere where Muslim travellers feel respected and secure, society can benefit from increased cultural understanding and cohesion. In addition, as more destinations adopt these practices, the broader community may involve economic development as a outcome of increased appeal to the Muslim travel market, contributing to more inclusive and diverse tourism experiences.

### *5.3. Limitations and recommendation for future studies*

This study identifies certain limitations, as well as suggesting a number of directions for future research. Primarily, it emphasizes on the mediating factor of religious respect in the relationships between halal awareness, sense of security, experience and satisfaction for Muslim travellers in Indonesia; accordingly, the results are not necessarily broadly

generalizable. Future research should include surveys of international Muslim travellers from different countries who have visited halal destinations in Indonesia. Moreover, identifying other mediating roles, such as cultural sensitivity, service adaptability, perceived authenticity, perceived social support, and emotional comfort in the relationships between halal awareness, sense of security, experience and satisfaction will provide a valuable and comprehensive understanding of Muslim travellers' behavior. This framework only explored Muslim travellers' behavior based on Destination Image Theory; therefore, future studies adopting different theories, such as Expectancy Value Theory, Travellers' Experience Theory, and Leisure Constraints Theory, could provide valuable insights.

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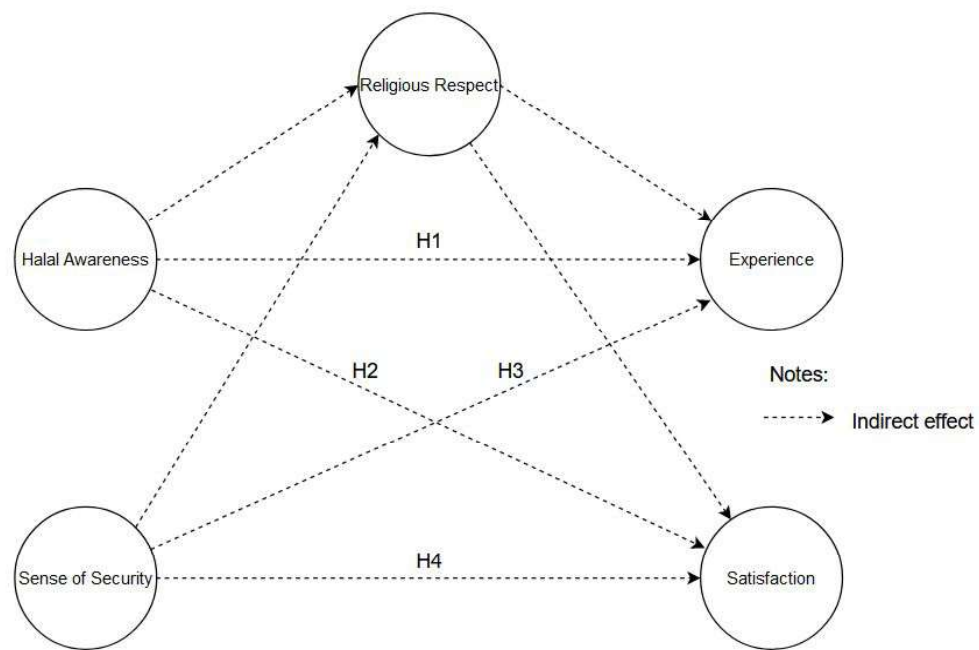
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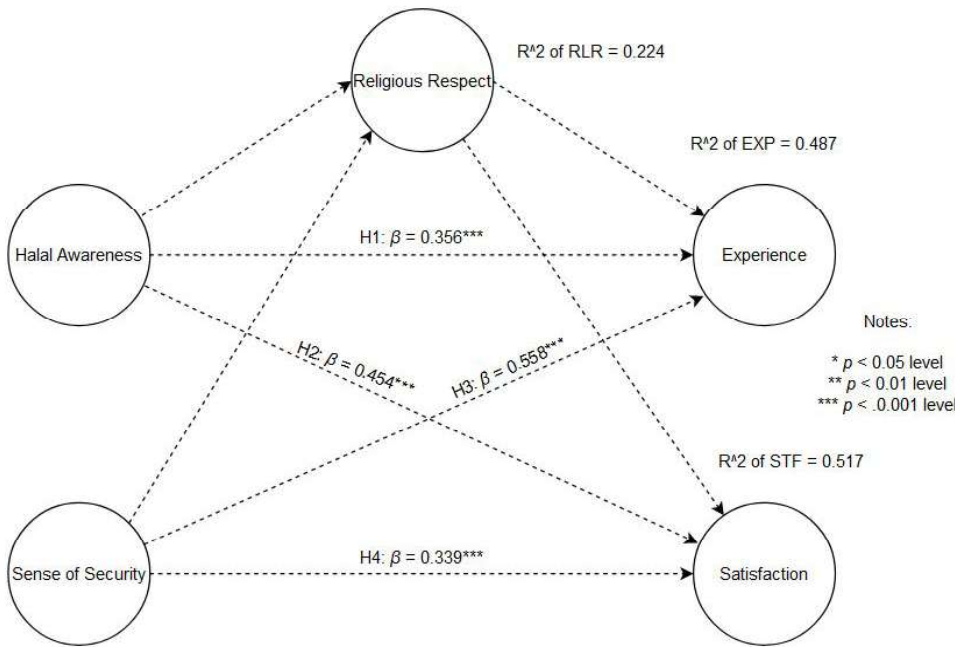
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Source (s): Authors own creation

**Figure 1.** Theoretical model and hypotheses directionality between latent variables.



Goodness of fit indices (GoF): CFI = 0.934; TLI = 0.932; NFI = 0.912; GFI = 0.856; PGFI = 0.652; RMSEA = 0.066; SRMR = 0.044

Source (s): Authors own creation

**Figure 2.** Findings derived from Structural Equation Modeling.

**Table 1.** Results of validity and reliability testing

Measurement question	Item	CLC	SFL	AVE	MSV	ASV	$\omega$	$\rho_c$
<b>A) Halal Awareness (HAW)</b> (Source: Adapted from Al-Ansi et al., 2021)				0.681	0.273	0.162	0.910	0.910
Overall, the staff at many halal tourist destinations in Indonesia possess a good understanding of Islamic rules.	HAW1	0.824	0.798					
I am satisfied with the staff at many halal tourist destinations in Indonesia based on their understanding of Islamic rules.	HAW2	0.909	0.890					
It is convenient when the staff at halal tourist destinations in Indonesia are well-informed about halal products and services.	HAW3	0.847	0.860					
It is convenient when the staff at halal tourist destinations in Indonesia understand how to provide halal products and services.	HAW4	0.825	0.848					
Finding halal information at tourist destinations in Indonesia (e.g., flyers, guides, maps) is easy.	HAW5	0.704	0.721					
<b>B) Sense of Security (SNS)</b> (Source: Adapted from Jeaheng et al., 2020)				0.711	0.252	0.171	0.882	0.883
I feel secure knowing that halal tourist destinations in Indonesia prioritize safety measures, such as reliable transportation, secure accommodation, and available emergency assistance services.	SNS1	0.889	0.868					
I feel comfortable because food products and services are certified halal at tourist destinations in Indonesia.	SNS2	0.781	0.797					
I am confident in the presence of high standards of cleanliness and hygiene according to Islamic guidelines at halal tourist destinations in Indonesia.	SNS3	0.856	0.863					

Measurement question	Item	CLC	SFL	AVE	MSV	ASV	$\omega$	$\rho_c$
<b>C) Religious Respect (RLR)</b> (Source: Adapted from Abror et al., 2019)				0.799	0.240	0.144	0.922	0.923
Local community and service providers exhibit reverence for Islamic customs and traditions at halal tourist destinations in Indonesia.	RLR1	0.891	0.907					
The handling of Islamic attire and practices by local community and service providers in Indonesia is characterized by tactfulness and respect.	RLR2	0.922	0.910					
In my view, local community and service providers demonstrate sensitivity and respect towards Islamic attire and practices at halal tourist destinations in Indonesia.	RLR3	0.868	0.864					
<b>D) Experience (EXP)</b> (Source: Adapted from Rahman et al., 2020)				0.618	0.271	0.164	0.863	0.864
I consider traveling to halal tourism destinations in Indonesia as an opportunity to experience Islamic cultural beliefs.	EXP1	0.658	0.728					
I have enjoyed new experiences with halal food products and beverages in Indonesia.	EXP2	0.720	0.766					
I have encountered friendly local people at halal tourism destinations in Indonesia.	EXP3	0.887	0.841					
I have gained a wealth of new knowledge and experiences at halal tourist destinations in Indonesia.	EXP4	0.847	0.806					
<b>E) Satisfaction (STF)</b> (Source: Adapted from Battour et al., 2020)				0.647	0.242	0.104	0.898	0.899
I am pleased with my decision to visit halal tourism destinations in Indonesia.	STF1	0.821	0.840					
The attractions, products, and services available in Indonesia's halal tourism sector bring me joy.	STF2	0.865	0.868					
From my perspective, choosing to visit and spend my holidays at Indonesia's halal tourism sites was the right decision.	STF3	0.858	0.840					
During this visit, I stayed longer than on my previous trip to Indonesia's halal tourism destinations.	STF4	0.742	0.732					
In my opinion, Indonesia stands out as the perfect halal tourism destination compared to other countries.	STF5	0.730	0.732					

Note(s): CLC = congeneric latent construct; SFL = standardized factor loading; AVE = Average variance extracted; MSV = Maximum shared variance; ASV = Average shared variance;  $\omega$  = McDonald Omega coefficient;  $\rho_c$  = Composite reliability.



Source (s): Authors own creation

**Table 2.** Divergent validity results, descriptive statistics and correlations among latent variables

Latent variable	1	2	3	4	5
Experience (EXP)	<b>(0.85)</b>	0.523**	0.277**	0.152**	0.500**
Halal Awareness (HAW)	0.703	<b>(0.85)</b>	0.328**	0.234**	0.468**
Religious Respect (RLR)	0.571	0.393	<b>(0.85)</b>	0.488**	0.365**
Satisfaction (STF)	0.469	0.403	0.566	<b>(0.85)</b>	0.283**
Sense of Security (SNS)	0.404	0.559	0.551	0.370	<b>(0.85)</b>
Mean	6.133	5.918	6.081	6.078	6.152
Standard Deviation (STDEV)	1.095	1.308	1.048	1.079	1.157
Variance Inflation Factor (VIF)	2.730	2.859	3.051	–	3.284

Note(s): Below the diagonal are the HTMT2 values. Above the diagonal are the correlation values. Diagonal and bold elements are cut-off values for HTMT2. \*\* The correlation of constructs is significant at the 0.01 level (2-tailed).

Source (s): Authors own creation

Table 3. Results of hypothesis testing

Relationship between latent variables	Coef. ( $\beta$ )	STDEV	p value	t-statistics	Result
<i>Indirect effect</i>					
Halal Awareness (HAW) → Religious Respect (RLR) → Experience (EXP)	0.356	0.077	0.000***	4.640***	H1 supported
Halal Awareness (HAW) → Religious Respect (RLR) → Satisfaction (STF)	0.454	0.068	0.000***	6.609***	H2 supported
Sense of Security (SNS) → Religious Respect (RLR) → Experience (EXP)	0.558	0.090	0.000***	6.217***	H3 supported
Sense of Security (SNS) → Religious Respect (RLR) → Satisfaction (STF)	0.339	0.089	0.000***	3.898***	H4 supported

Note(s): Coef ( $\beta$ ) = standardized beta coefficient; STDEV = standard deviation; \*  $|t| \geq 1.65$  at  $p < 0.05$  level; \*\*  $|t| \geq 2.33$  at  $p < 0.01$  level; \*\*\*  $|t| \geq 3.09$  at  $p < 0.001$  level.

Source (s): Authors own creation

**Table A1. Summaries of Previous Studies**

No.	Authors (year)	Topic	Methodology	Findings	Journal Name
<i>Halal Awareness</i>					
1.	Azis, Y.A. and Chok, Nyen Vui (2013)	Halal awareness, halal accreditation, and marketing elements should be used to enhance purchasing intentions towards halal foods.	The data collection in this study used questionnaires to survey 226 non-Muslim consumers, while the data analysis employed structural equation modeling.	This study found that halal awareness, halal certification, marketing promotion, and brand positively influenced purchase intention, while food quality negatively impacted it.	Journal of International Food & Agribusiness Marketing
2.	Bashir, A.M., (2019)	The sign of halal certification, the quality of brand and awareness.	The researchers used a questionnaire to collect data from 282 Nigerian consumers, then analyzed this data using descriptive and inferential statistics.	The results reported that halal certification marks and the quality of halal brands positively impacted Nigerian consumers' purchasing decisions, while halal awareness did not.	Journal of Islamic Marketing
3.	Bashir A.M. (2019)	Foreign purchase intention from the perspectives of awareness, logo and attitude towards halal foods.	Data were collected through a self-administered questionnaire from a sample of 230 foreign consumers, with the analysis using structural equation modeling.	The research reported that halal awareness, halal logo, and attitude significantly influence foreign customers' intention to purchase halal food and in turn, their purchasing behaviour. Remarkably, the study revealed that non-Muslim consumers exhibit much higher attitudes and halal awareness compared to Muslim consumers. Most of the respondents who contributed to the survey were non-Muslims, and most of them were Christians.	British Food Journal

4.	Jaiyeoba H.B. et al. (2020)	The effect of the halal certification mark, brand quality, and awareness on Nigerian customers buying decisions.	A survey using questionnaires was created to gather responses from 282 participants. The collected data were examined employing structural equation modeling, with both descriptive and inferential statistics.	The results show that certification marks and the quality of brand significantly impact buying decisions, while halal awareness failed to affect buying decisions.	Journal of Islamic Marketing
5.	Muslichah M., et al. (2020)	The moderating effect of religiosity in the correlation between awareness and decision to purchase halal foods.	Using convenience sampling, the survey distributed 200 questionnaires across resident higher-education societies, yielding a response rate achieved 64%. The analysis employed a moderated regression to examine the correlations.	This study found that within the sample, halal awareness of foods was high and positively influenced buying decisions. Notably, religiosity moderates the effect of halal awareness and buying decisions.	Journal of Islamic Marketing
6.	Nurhayati , T. and Hendar H. (2020)	The influence of intrinsic religiosity of individual and product knowledge on intention to purchase halal products with the mediating role of halal product awareness.	Data collection used questions to survey 238 Muslim consumers and the data was analyzed using multilinear regressions.	This study found that individual intrinsic religiosity and halal product information affect awareness of halal products and intention to purchase. The awareness of halal products also impacts halal product intention. Moreover, the awareness of halal products partially mediated the link of individual intrinsic religiosity, knowledge of halal	Journal of Islamic Marketing

				products and halal product intention.	
7.	Aslan, H. (2023)	The determining factors of Muslim customers include halal awareness, certification, subjective norms, perceived behavioural control, attitude, and trust to enhance purchase intention towards culinary products	The process of gathering data for this research used questionnaires to survey 363 Muslim customers who purchased culinary products and analyzed this data using structural equation modeling	The study found that religiosity, subjective norms, and halal awareness notably influence the intention to purchase halal foods and beverages, whereas perceived behavioural control, trust, and attitude show insignificant effects on purchasing intention.	International Journal of Gastronomy and Food Science
8.	Usman, H. et al. (2023)	The awareness and certification of halal food products	Employing purposive sampling methods, the survey used questionnaires to collect data from 428 Muslim consumers and analyzed this data using PLS-SEM.	The research found that awareness of halal significantly affects certified of halal food products awareness, while knowledge about halal certificates also does, but general halal knowledge does not. Additionally, information on halal certificates is not affected by general halal knowledge or halal awareness. Exposure and religious commitment significantly enhance both knowledge and awareness.	Journal of Islamic Marketing
9.	Hasan S. et al. (2024)	The mediating role of halal awareness and attitude in the correlation between halal marketing and intention towards halal cosmetics.	Data collection used questionnaires with convenience sampling to survey 266 respondents and analyzed the data employing PLS-SEM	The results indicated that each of hypotheses was supported, showing that halal marketing definitely influences halal cosmetics purchase intention. Additionally, this connection is mediated by halal awareness and consumer attitude.	Journal of Islamic Marketing

10.	Loussaief et al. (2024)	A sequential mediation model analysing the influence of religiosity on the intention to buy food with halal certification	Data collection used questionnaires to survey 264 Muslim consumers with quota sampling and the data analysis employed PLS-SEM	The study found that religiosity impacts attitude and purchase intention through awareness, trust, subjective norms and perceived behavior control regarding halal-certified foods.	Asia Pacific Journal of Marketing
11.	Rostiani et al. (2024)	Effects of Islamic attributes, destination image, skepticism, perceived value, and halal awareness on intentions for Muslim-friendly travel	Data collection used questionnaires to survey 416 young Muslim travellers and the data analysis employed PLS-SEM	The survey revealed that functional and emotional values positively drive intentions to participate in Muslim-friendly tours, while skepticism exerts a negative influence. Islamic attributes shape emotional value and skepticism, whereas destination image impacts functional value. Moreover, halal awareness moderates the link between Islamic attributes and skepticism, with higher halal awareness lowering skepticism toward halal offerings.	Journal of Islamic Marketing
12.	Usman, H. et al. (2024)	The impact of trust and perceived risk on Muslim purchasing decisions for halal-certified food	Data collection used questionnaires to survey 283 Muslim consumers who purchased certified halal foods, while the data analysis employed PLS-SEM	The study showed that attitude, halal awareness, religious commitment, trust, and perceived risk have a notable impact on how frequently Muslims buy halal-certified foods. Attitude mediates the influence of halal awareness, religious commitment, and trust on purchasing frequency. Furthermore, perceived risk and trust moderate the connection between religious commitment	Journal of Islamic Marketing

				and the frequency of purchasing halal-certified foods.	
		<i>Sense of Security</i>			
13.	Brochado, A. et al. (2015)	Examining backpackers' views on service quality of hostel.	The scale development used a mixed-method approach, combining qualitative and quantitative research. Initially, the authors conducted content analysis of guest reviews from hostel booking websites, in-depth interviews with hostel supervisors, and focus groups with visitors to create items assessing the hostel experience. This was followed by a measurable investigation (n = 222) to search the dimension of service quality. The study focused on Lisbon hostels, which have received multiple awards based on backpacker reviews.	The findings showed that service quality is a multifaceted notion encompassing six dimensions: social atmosphere, place and town relations, employees, cleanliness, safety, and facilities. The elements of service quality include social atmosphere, staff, cleanliness, security and facilities significantly increasing the likelihood of returning in the future and willingness to recommend the hostel.	International Journal of Contemporary Hospitality Management
14.	Sannasee and Seetanah (2015)	Examining the impact of trust on repeat tourism: a case study of Mauritius	The data used came from a satisfaction survey conducted in February and March 2012 to assess trust. This survey, which included 1,721 tourists, measured satisfaction across various dimensions,	This study found that trust (political and socioeconomic) and sense of security significantly predict repeat and recommended tourism. Factors like destination development, hotel infrastructure, attractions, promotion, and infrastructure availability also	Journal of Hospitality Marketing & Management

			including trust proxies, recorded repeat information and recommended tourism.	show significant correlations, while cost of living and exchange rate do not.	
15.	Korstanje, M.E. and George, B.P. (2017)	Creating a security coefficient for tourist destinations based on travel insurance behavior	Tourists are known to employ various risk management strategies, with travel insurance being the most notable, aim to reduce risk. In this context, tourists' travel insurance purchasing behavior serves as an effective indicator of their perceived security at the destination. This study described statistics regarding domestic and international tourists who purchased travel insurance when visiting Argentina.	Global insurance purchasing statistics provide valuable insights into how risks are perceived by the general public. From the discussion in this article, two key points emerge: 1) buying insurance serves as an effective element of destination safety; and 2) an effective safety quantity based on this measure can illuminate various related effects.	Tourist Analysis
16.	Soderstrom, N. (2019)	Making our research more meaningful	This model employs a metaphor of human senses to describe different research components, such as topic selection, theory, and methodology, providing recommendations to increase relevance and expand the reach of the research audience. The research is utilized in an ongoing working paper focused on cybersecurity and more generally to offer	This model can be used to frame different types of research projects in a way that helps to increase the interest in and impact of accounting research by adapting the sense model; including taste, hearing, sight, touch, and smell to mitigate cybersecurity risks can result in a broader audience for this work.	Meditari Accountancy Research



			recommendations for scholars concerned with studying risk.		
17.	Fraczek, B. et al. (2021)	Exploring customer behaviour, security perception, and economic knowledge in young customers with ASD-Asperger syndrome	This research involved a pilot study using a diagnostic survey method with a self-devised questionnaire. A purposive, non-probability sample was used, allowing researchers to subjectively select participants from a closed representative group to test the survey tool. The questionnaire was based on academic conventions about customer purchasing behavior and the relevant literature in the field. The study included adolescents aged 16 to 19, with 40 participants having ASD (Autism Spectrum Disorder) and 50 participants without ASD (control group).	The results showed that young customers with Autism Spectrum Disorder (ASD) exhibit a narrow scope of customer behaviours, a low sense of security in retail spending, and a limited grasp of fundamental consumer matters compared to the control group.	Young Consumers
18.	Ye, Baojuan, et al. (2021)	Family cohesion and social adjustment in Chinese university students: the role of security and relationships.	A survey was conducted with a sample of 728 Chinese university students (345 males and 383 females, with an average age of 20.62 years) using the Family Cohesion	The findings confirmed that family cohesion affects social adjustment via students' sense of security and interpersonal disturbance. Family cohesion and sense of security were protective factors, while interpersonal	Current Psychology

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			measurement, Sense of Security items, Relationship Comprehensive Assessment Questionnaire, and Social Adjustment Questionnaire.	disturbance remained a risk aspect for social adjustment. Sense of security intermediated the connection between family cohesion and social adjustment, as did interpersonal disturbance. Both factors also served as sequential multiple mediators in this correlation.	
19.	Razak, B.M. et al. (2022)	Work life and performance of employees in UK ethnic minority restaurants: a qualitative analysis.	This study employed in-depth face-to-face interviews of 40 participants from ethnic minorities working in 20 Bangladeshi restaurants in the UK, following a convenience sampling method. A thematic analysis developed two key themes related to employee working life and performance.	The themes studied reveal several aspects of the relationship between employee working life and performance. First, the working life of employees extends beyond UK traditions, with employers displaying a domineering attitude while employees remain due to limited skills and competence. Second, employees may appear satisfied, but this satisfaction does not translate into improved business performance. Third, business owners' "trap strategy" limits employees' skill development and mobility to other industries, leading employees to accept their situation as the best option given their skills and need for security. Fourth, non-financial performance factors like job autonomy and fulfillment are linked to employee working life.	Benchmarking in International Journal.

20.	Liu, Na et al. (2023)	Social support and security as mediators between negative life events and life satisfaction in left-behind children: A cross-sectional analysis.	A survey was carried out to collect data from 281 left-behind children in rural Shandong, China, using cluster sampling.	Negative life events significantly decrease life satisfaction. Additionally, social support serves as a mediator between negative life events and life satisfaction, as does a sense of security. Furthermore, social support and security together create a chain of intermediaries linking negative life events to life satisfaction.	Frontiers in Psychology
21.	Preko and Gyepi-Garbrah (2023)	Investigating the feeling of security and credibility of travel information among migrant tourists.	This study used 306 migrant visitors as a sample and conducted analysis using a one-way ANOVA and the Games-Howell posthoc test were performed to assess differences in trust of tourism information and sense of safety across nationalities. Following this, multiple regression analysis was used to evaluate how national cultural traits and the reliability of tourism information affect migrant visitors' sense of safety.	The study revealed no notable differences in the sense of safety among the five nationalities. Nevertheless, characteristics of national culture (such as power distance and uncertainty avoidance) and the reliability of tourism information were substantial factors of migrant visitors' sense of safety.	International Hospitality Review
22.	Haktanir, M. and Gulu, E. (2024)	Customer connection to coffee shops: a study from a North Cyprus viewpoint.	Two coffee shops in North Cyprus were used as case studies to offer detailed insights into the perceptions and experiences of clients,	Key factors influencing clients' attachment include a social network of customers and employees, communication with familiar people, and a homely	Journal of Hospitality and Tourism Insights.

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			managers, and staff. An inductive methodological approach, combined with qualitative data collection methods, created a rich, exploratory context.	atmosphere. Additionally, comfort, security, a sense of belonging, and the convenience of the location are crucial. The traditional habit of coffee drinking is a major motivator for socializing and meeting up in this region.	
23.	Ji, Lili et al., (2024)	Safety perception and mobile phone overuse among freshmen: mediating effect of attention bias and moderating role of connection needs.	The sample of this study was 458 freshmen who used mobile phones in China (76.20% females).	Mediation analysis showed that a sense of security decreased freshmen's problematic mobile phone use (PMPU) By lessening negative consideration bias, the analysis of moderated mediation revealed that high relatedness need satisfaction mitigated the negative influence of attention bias on PMPU, whereas low satisfaction strengthened it. The findings underscore the mediating and moderating functions of a sense of security in PMPU, offering important insights into its anticipation and involvement among newcomers.	Current Psychology
<i>Halal Experience and Satisfaction</i>					
24.	Rahman et al., (2020)	The effect of travelers' views on halal travel destinations: an analysis using a structural model.	This survey used structured questionnaires to collect data from non-Muslim tourists, with the data analysis using Smart-PLS to validate the hypotheses.	The findings reveal that prohibiting non-halal services and offering halal food products are significantly linked to trip values and experiences. While overall halal services positively influence	Tourism Review

				trip values, they do not affect the trip experience. Furthermore, both trip values and experiences significantly influence satisfaction. Additionally, the outcomes indicate that loyalty among non-Muslim tourists is driven by satisfaction.	
25.	Wu, H.C. and Mursid, A. (2020)	Factors driving loyalty in religious tourism: Indonesian Muslim travelers performing the Umrah pilgrimage to Mecca, Saudi Arabia.	The data collection in this study involved a survey using a purposive sampling method with a total sample of 438 Muslim travellers. Data analysis employed confirmatory factor analysis and structural equation modeling.	The findings indicate that both expected organizational rewards and enjoyment in helping others influence the participation of Umrah travellers, which in turn directly impacts their loyalty. Additionally, all the connections between Umrah travellers' participation, perceived value, satisfaction, and loyalty are significant.	Tourism Review
26.	Fauzi, A. and Battour, M. (2024)	Halal and Islamic travel: a scientific mapping of current and emerging trends.	This study review employed network visualization techniques, including bibliographic coupling and co-word analysis, to perform a science mapping analysis that uncovers the knowledge structure and identifies emerging and future trends in halal tourism.	The current and emerging trends revealed three main themes: the basics of halal tourism, the role of word-of-mouth communication in halal tourism, and the satisfaction and loyalty of Muslim tourists. Additionally, the co-word analysis highlighted three key themes related to the challenges in halal tourism: tourist satisfaction, service quality, and the attraction of Muslim travellers.	Tourism Review

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Journal of Islamic Marketing



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## **The role of religious respect in elevating Muslim travellers' experience and satisfaction**

Journal:	<i>Journal of Islamic Marketing</i>
Manuscript ID	JIMA-12-2024-0583.R1
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Keywords:	Halal awareness, Sense of security, Religious respect, Muslim travellers' experience, Muslim travellers' satisfaction

# The role of religious respect in elevating Muslim travellers' experience and satisfaction

## Abstract

**Purpose** - This study focuses on halal awareness and the sense of security provided by halal destination providers to enhance Muslim travellers' experience and satisfaction through religious respect.

**Design/methodology/approach**—This investigation involves Muslim travellers who visited halal destinations in Indonesia in 2024, comprising a sample size of 364. The data processing employs covariance-based structural equation modeling (CB-SEM), incorporating confirmatory factor analysis (CFA) and the assessment of the structural model to validate the hypotheses.

**Findings** – The findings show an effective role of religious respect in the correlation between halal awareness and sense of security in enhancing Muslim travellers' experience and satisfaction when they visit halal destinations. It is concluded that halal awareness and sense of security indirectly impact Muslim travellers' experience through religious respect. Likewise, halal awareness and sense of security indirectly affect satisfaction through religious respect.

**Originality/value** – The framework significantly advances the thought of destination image in halal destination settings by emphasizing the critical aspect of halal awareness and sense of security in shaping the experience and satisfaction of Muslim travellers. This research contributes to the destination image theory in halal destinations, particularly the role of religious respect as a key factor in mediating these relationships.

**Keywords:** Halal awareness, Sense of security, Religious respect, Muslim travellers' experience, Muslim travellers' satisfaction.

**Paper type:** Research paper.



## 1. Introduction

The Muslim marketing segment based around visits to halal destinations is currently increasing significantly from year to year. As highlighted by the Global Muslim travel index (2023), global numbers of Muslim travellers reached 110 million in 2022, while in 2023 they reached 140 million. Moreover, projections suggest that there will be 230 million Muslim travellers in 2028, with an estimated spending power of \$224 billion. Additionally, among travellers who have visited Asia, more than 31 per cent identified as Muslim travellers. This growth in Muslim travellers has attracted many scholars to explore Muslim travellers' behaviors in relation to halal destinations. Consequently, Islamic and non-Islamic countries have begun to offer a halal service in their tourist destinations to capture this prospective market (Jia & Chaozhi, 2020). Muslim travellers seek halal destinations to fulfill their daily religious activities, requiring a halal travel experience (Suhartanto et al., 2021). Researchers show that traveller satisfaction is a key motivator in customers revisiting destinations or displaying loyalty (Casais & Sousa, 2020; Kozak & Buhalis, 2019). It has been shown that halal destination providers should consider Islamic law, such as Sharia, to enhance customers' satisfaction, emotional experiences, desires, place attachment, and future intentions (Olya & Al-Ansi, 2018). In addition, evaluating Muslim travellers' satisfaction with their holiday experiences and destinations is crucial (Abror, et al., 2019; Rahman et al., 2020; Wang et al., 2021).

Muslim tourist satisfaction, as well as loyalty, remain relevant trends in halal travel, while efforts include travellers' satisfaction, quality of service, and attracting Muslim travellers (Fauzi and Battour, 2024). Halal destinations cater to Muslim travelers whose preferences are shaped by religion (Vargas-Sanchez & Moral-Moral, 2019). They seek vacations to relax and appreciate God's creation (Suhartanto et al., 2021; Vargas-Sanchez & Moral-Moral, 2019). A unique Muslim tourist experience will satisfy their religious requirements through the values

of the halal destination (Jia and Chaozhi, 2020). Halal destination providers must address halal awareness to enhance the experience and satisfaction of Muslim travellers. This issue is significant, as travellers cannot easily find Islamic rules, halal food options, and prayer services at most visitor spots and inns (Han et al., 2019). Muslim travellers require a sense of security from halal destinations as an important part of service aspects, besides location, cleanliness, personal service, and hotel services (Brochado et al., 2015). In addition, travellers' security has become a main motivator for increasing tourism (Tarlow, 2019).

Religious respect is another imperative factor that the providers of halal destinations must facilitate for Muslim travellers. This encompasses various dimensions, such as reverence for religious beliefs, adherents, practices, and public presence (Bird, 2013). It has been reported that travellers invariably acquire new knowledge and interactions while exploring a new destination. For example, they often seek to understand and engage with the social dynamics, cultural traditions, cuisine, and travellers' offerings in the places they visit (Henderson, 2016). Prior research has found that religious beliefs significantly influence how these travellers perceive halal tourism destinations, their satisfaction levels, and their recommendations about tourist objects (Rahman et al., 2022). At successful halal destinations, the local community and service providers show tactfulness, respect, and sensitivity towards Islamic customs and traditions. This is evident in their handling of Islamic attire and practices, reflecting a commitment to ensuring a respectful environment for Muslim travellers (Abror, et al., 2019).

Considering the above discussion, exploring how halal destination providers foster religious respect is a valuable endeavor to enhance Muslim travellers' experience and satisfaction.

Existing studies have explored Muslim travellers' experiences or satisfaction levels from different perspectives (Adham et al., 2024; Hasan et al., 2022; Wu and Mursid, 2020). The findings of a literature review analysis of halal tourism suggest that both physical attributes and psychological factors are positively related to satisfaction. (Gautam, et al., 2024). Focusing

on halal awareness, several works have examined the impact of halal awareness and halal product accreditation (Usman et al., 2021), halal awareness in enhancing purchase intention of halal foods (Aslan, 2023; Hasan et al., 2024; Loussaief et al., 2024) and buying choice for halal products (Usman et al., 2024). In the area of halal destinations, research has examined halal awareness affects the intent to be involved in Islamic-friendly tours (Rostiani et al., 2024). Moreover, scholars have included sense of security as an important aspect of service quality, such as research into how backpackers evaluate service quality in assessing their overall hostel experience (Brochado et al., 2015) and tourist security and travel insurance when visiting a destination (Korstanje and George, 2017). Additionally, previous research emphasizes the importance of security in building tourists' trust and encouraging repeat tourism in other countries (Sannassee and Seetanah, 2015) and identifies the crucial elements of repeat come to coffee houses, highlighting security as a pivotal factor (Haktanir and Gullu, 2024). Although scholars have examined the consequences of halal awareness and sense of security, previous studies have not clearly explained how important these factors are for halal destination providers in enhancing Muslim travellers' experience and satisfaction when visiting halal destinations.

Scholars have adopted religious aspects as moderating constructs to predict Muslim travellers' attitudes or behavior (Abror et al., 2022; Rahman et al., 2022). Concerning Muslim travellers at halal destinations, prior works have only utilized the mediating effect of perceived value (Abror et al., 2022), skepticism, emotional and functional value (Rostiani et al., 2024), and memorable religious experience (Bhandari et al., 2024), while the mediating role of religious respect has never been explored. This study thus offers new insight, focusing on the indirect impact of religious respect in a correlation between halal awareness and sense of security in enhancing Muslim travellers' experience and satisfaction in order to fill this research

gap (see Table A1 for a summary of prior studies). Specifically, this framework attempts to address the subsequent study inquiries:

**RQ1.** To what extent do halal awareness and sense of security indirectly affect Muslim travellers' experience, mediated through religious respect?

**RQ2.** To what extent do halal awareness and sense of security indirectly affect Muslim travellers' satisfaction, mediated through religious respect?

This study focuses on respondents from Indonesia, since this country is the biggest Islamic community worldwide, provides many attractive halal destinations, and has vast international and domestic halal market potency. Based on the Muslim population review (2023), the Muslim population in Indonesia was 277,534,122, or 12-13% of the Islamic community globally, and the country placed first in the Most favored Muslim-friendly destination in 2023 (GMTI, 2023). In addition, Indonesia has significantly enhanced its halal tourism offerings, focusing on halal-friendly accommodations, food, and facilities tailored to fulfil the needs of Islamic tourists, while also investing in infrastructure and marketing to highlight its cultural richness, natural beauty, and comprehensive halal facilities (SGIE, 2023).

This study reinforces how halal awareness and security indirectly enhance experience and satisfaction through religious respect, expanding destination image theory to encompass cultural and religious dimensions (Eid & El-Gohary, 2015). While prior research highlights the preference for destinations aligning with religious values (Henderson, 2016; Vargas-Sanchez & Moral-Moral, 2019), this study emphasizes religious considerations in differentiating halal tourism. Religious respect mediates the impact of halal awareness and sense of security, ensuring these provisions translate into meaningful experiences and satisfaction. Muslim travellers may remain dissatisfied without genuine recognition of spiritual needs (Suhartanto et al., 2021; Battour & Ismail, 2016).

The structure of this manuscript starts with an overview of the academic background and purposed hypotheses in Section 2. Next, Section 3 elucidates the study methods adopted, covering the study plan, data collection, and examination procedures. Section 4 demonstrates the results, analyzing the empirical results. Finally, Section 5 provides a conclusion and discusses hypothetical and practical implications, along with suggestion for forthcoming study.

## 2. Literature review and hypothesis development

### 2.1. Destination Image Theory

The theory of destination image pertains to people's views, thoughts, and impressions formed after examining data accumulated from various sources over a period. It designates the features and offerings of a location. Typically, destination image denotes all tourist's impressions of a destination (Echtner & Ritchie, 1991) or their psychological image of that place (Baloglu & McCleary, 1999). It can be described as the various rational and emotional connections that an individual associates with a destination (Kock et al., 2016). As stated by Gartner (1993), destination image includes three elements namely cognitive, affective, and conative. In this framework, halal awareness and sense of security represent the cognitive dimension, reflecting Muslim travelers' knowledge of attributes like halal facilities and safety (Baloglu & McCleary, 1999). Religious respect represents the affective dimension, capturing travelers' emotional responses when their values are respected, fostering trust and appreciation (King et al., 2015). Muslim travelers' experience and satisfaction reflect the conative dimension, encompassing actions such as revisiting or recommending the destination (Tasci & Gartner, 2007).

Halal awareness indicates a more profound grasp of the halal concept (Bashir, 2019), surpassing mere objective knowledge of halal criteria. Individuals with heightened halal awareness are likely to internalize halal principles more extensively in their lives, viewing them

as crucial in their evaluation processes (Preko et al., 2023) and Muslim travellers who have a high rank of halal awareness are inclined less skeptical about halal provisions (Rostiani et al., 2024). Sense of security is related to travellers' security, i.e. protection against the possibility of situations or events that may harm their safety (Tarlow, 2014) such as arson, assault, crime and terrorism (Kostanje, 2017). In addition, religious respect involves local community and service providers demonstrating respect and sensitivity towards Islamic customs, including attire and practices, ensuring a respectful environment for Islamic tourists (Abror et al., 2019).

This framework predicts the experience and satisfaction of Muslim travellers, since travellers' perceptions arise from their sensory experience, i.e. when they interact with the local environment enthusiastically and the environmental stimuli of the destination have a high effect on the quality of their sensory experience (Dai & Zheng, 2021). Halal tourism fundamentally depends on maintaining high standards that encompass all essential requirements for the Muslim travel experience (Tabash et al., 2023). Modern Muslim tourists are increasingly quality-conscious, and operators certified by reputable standardization bodies can boost tourist satisfaction. Meeting Muslim travellers' needs and ensuring satisfaction with halal tourism presents a challenge for tourism operators and stakeholders (Ratnasari et al., 2021). This study hypothesizes that halal awareness and sense of security indirectly influence Muslim travelers' experience and satisfaction through the mediating role of religious respect. Grounded in destination image theory, this framework highlights how cognitive attributes and affective emotions shape conative behaviors, offering a holistic understanding of the destination image for Muslim travelers.

## *2.2. Halal awareness, religious respect, Muslim travellers' experience and satisfaction*

Scholars have found that religiosity is vital to travellers' satisfaction and loyalty (Abror et al., 2019). For Muslims, degree of religiosity is a key consideration when travelling (Fauzi, 2023) and a determinant factor of the image towards halal brands (Rahman et al., 2020) that

significantly influences tourist visits to halal destinations. Religiosity involves internalizing personal beliefs from the perspectives of aqidah, sharia, and personality, which can become a key factor motivating Muslims to visit tourist destinations (Juliana et al., 2023). Religiosity involves two main dimensions: Islamic beliefs, like faith in Allah's assistance, and Islamic practices, such as performing daily prayers (Abror et al., 2022). When travellers expect their destination and its goods and facilities associated with their religious principles and practices, they tend to be engage with the destination and share it with others through word-of-mouth recommendations (Abror et al., 2022).

Prior investigations have focused on religiosity as a central concept, acknowledging that individuals possess varying levels of religiosity based on their needs (Abror et al., 2019; Sulaiman et al., 2022). Moreover, halal signs, including halal labels and guarantee, halal attributes, halal brands, features, etc. play significant roles in determining whether consumers' purchases are closely linked to halal awareness (Arifin et al., 2022). It was found that halal awareness significantly influences the purchasing intention or consume halal goods (Aslan, 2023). A recent study found that religiosity significantly moderates the correlations among awareness, purchasing decisions, habit and purchasing decisions (Rafiki et al., 2023). Religiosity shapes destination image, influencing tourist choices, behavior, and outcomes like satisfaction and loyalty (Gohary et al., 2018). Muslims may avoid destinations lacking key Islamic attributes (Battour et al., 2011). In this investigation, religious respect specifically denotes the appreciation of Islamic religiosity, encompassing both belief in Islamic concepts and adherence to Islamic practices that it is assumed can mediate halal awareness, experience and satisfaction among Muslim travellers. Consequently, this study presents subsequent hypotheses:

**Hypothesis 1 (H1):** *Halal awareness indirectly impacts Muslim travellers' experience through religious respect.*

**Hypothesis 2 (H2):** *Halal awareness indirectly impacts Muslim travellers' satisfaction through religious respect.*

### *2.3. Sense of security, religious respect, Muslim travellers', experience and satisfaction*

Considering that religion significantly impacts Muslim travellers' preference for choosing destinations, services and facilities (Vargas-Sanchez and Moral-Moral, 2019), demonstrating religious respect is important for halal destination providers. Respect for religion is important since religiosity is related to the level of understanding, trust, application and gratefulness of the Islamic religion (Rafiki et al., 2023). Moreover, religiosity is linked to consumers' perceptions, attitudes, and preferences (Osanlou and Rezaei, 2024). It has been reported that religiosity positively moderates the link between Halal tourism and Muslim visitors' satisfaction (Abror et al., 2019). In relation to Muslim travellers' sense of security, it has been shown that people who have a strong sense of security often display enthusiastic mindsets, handle problems as they come, and usually trust the destinations' security with the local people that are welcoming (Ye et al., 2021). Guarantee of security and safety are major attentions for tourists visiting global tourist locations, and become central to study projects in recent decades (Spencer and Tarlow, 2021).

Previous studies have described a sense of security as part of service quality for Muslim travellers using hotel services (Brochado et al., 2015). Tourism operators at halal destinations have consistently delivered excellent service quality to create unforgettable experiences for Muslim tourists (Jeaheng et al., 2019). A recent study has found that accommodation experience, including lodging, room services, the guarantee of safety and security, as well as the attitude and behavior of staff, enhance travellers' satisfaction (Hossain et al., 2024).

Research increasingly explores religion's influence on tourism development, hospitality services (Henderson, 2016), local perceptions (Gannon et al., 2020), and tourist behavior, including destination choice and visitation patterns (Gannon et al., 2017). Hospitality literature



emphasizes the need for destination planners to accommodate travelers' religious needs, as religion shapes consumer decisions and identity (Muhammed et al., 2020). Considering the above thoughts, this work assumes religious respect mediates the effect of sense of security on Muslim travellers' experience satisfaction. Consequently, this study purposes the subsequent hypotheses:

**Hypothesis 3 (H3):** *Sense of security indirectly impacts Muslim travellers' experience through religious respect.*

**Hypothesis 4 (H4):** *Sense of security indirectly impacts Muslim travellers' satisfaction through religious respect.*

Figure 1 illustrates our conceptual framework.

\*\*\*\*\* INSERT FIGURE 1 HERE \*\*\*\*\*

### 3. Research Methods

#### 3.1. Data collection procedures

This study surveyed Muslim travellers who have visited a range of halal tourist destinations in Indonesia using a questionnaire method. Two bilingual associate professors helped to translate the questionnaire from English to Indonesian and then back-translated it for validation. Before conducting the main survey, we performed a pilot test with 58 Muslim travelers to assess the initial validity and reliability. Using IBM SPSS 28.0 software, we obtained a Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO-MSA) value above 0.50 for every construct and extracted one element. The value of each item for the factor loading surpassed 0.771, and Cronbach's alpha surpassed 0.861, validating the construction of a single factor (Hair et al., 2019; Newbold et al., 2023). Additionally, we employed congeneric latent construct testing (<https://www.clestimator.com/>) as suggested by Marzi et al. (2023), and obtained factor loadings above 0.658 for each item in the model (see Table 1). Based on

these results, we concluded that the initial validity and reliability requirements were met, and the questionnaire items were comprehensible to respondents.

The main survey was conducted between June and August 2024, and provided a pulse reward of IDR 25,000 to those who filled out the questionnaire. A junior lecturer coordinated the data collection with seven university students who assisted the respondents in completing the questionnaires using a Google form distributed via WhatsApp, Facebook, Instagram and email. The survey distributed 875 questionnaires using a purposive sampling method to selected Muslim travellers who have visited halal destinations such as Lombok, Aceh, West Sumatera, Java etc. in 2024. Employing quota sampling, the questionnaires were sent to Indonesia's main islands based on the estimated concentration of Muslim travellers with target respondents in Java with 350 questionnaires (40%), Sumatra 175 (20%), Kalimantan 105 (12%), Sulawesi 105 (12%), Maluku 70 (8.5%), and Papua 70 (8%). By the submission deadline, 381 questionnaires had been received. After a final review, 17 responses with incomplete or missing data due to unanswered items were excluded. Totally 364 completed responses remained available for analyzing, yielding a final return rate of 41.6%.

Based on previous surveys such as Holtom et al. (2022), the participation rate reached can be measured high level, is consistent with those typically found in similar studies. This study describes the characteristics of the respondents as suggested by Cox and Holcomb (2022), showing that 66.8% of respondents were female, with males making up the remaining 33.2%. The majority of participants in this study resided on Java Island (33.8%), followed by those in Sumatra (32.1%) and Sulawesi (26.1%). Considering the age of the participants, the most frequent category was under 20 years old (30.5%), followed by 30-40 years old (27.7%). Married participants made up 55.5% of the sample, while the remaining 45.5% were single, and the majority had an undergraduate-level educational background (65.1%). The largest

groups of participants earned a monthly income below IDR 3,000,000, and came to halal destinations several times.

### 3.2. *Measurement instruments*

This study adapted measurement scales from various high-validity and -reliability studies. The item scale used to measure halal awareness was modified from a prior study carried out by Al-Ansi et al. (2021). Furthermore, the sense of security construct was designed from Jeaheng et al. (2020). We borrowed the Muslim travellers' experience items from Rahman et al. (2020) and extracted the Muslim travellers' satisfaction construct from Battour et al. (2020). The last construct – religious respect – was extracted from Abror et al. (2019). All variables were measured using a seven-point Likert scale (1 = completely disagree, 7 = completely agree). Table 1 lists the 20 items selected for this study.

\*\*\*\*\* INSERT TABLE 1 HERE \*\*\*\*\*

### 3.3. *Data analysis*

We used covariance-based SEM (CB-SEM) to evaluate the full model. This included performing confirmatory factor analysis (CFA) and assessing the structural model to validate the hypotheses of the findings. Researchers regard CB-SEM as ideal for examining underlying constructs with reflective items, making it especially effective for assessing theory-based common factor models (Jöreskog et al., 2016). Kline (2023) also Whittaker and Schumacker (2022) underline that CB-SEM offers a robust and reliable method, delivering non-biased parameter estimations. In contrast, the variance-based SEM (PLS-SEM) approach is more suitable for testing models with composite indicators, with the objective of prediction (Cook and Forzani, 2024). Given that our model employs reflective indicators and is theory-based, CB-SEM is the appropriate choice.

#### 4. Results

The SmartPLS 4 software was utilized for CB-SEM estimation (Venturini et al., 2023) to derive the results and findings of this investigation. It's worth mentioning that the CB-SEM algorithm in SmartPLS is particularly tailored for handling non-normal data conditions. Given that we employed Likert scales to measure variables in the model, which are ordinal rather than continuous, achieving multivariate normality presents a challenge (Jöreskog et al., 2016).

To validate these assertions, several preliminary tests were conducted. First, the Cramér-von Mises test assessed multivariate normality, revealing statistically meaningful skewness and kurtosis values at the 5% confidence level (Byrne, 2016; Kline, 2023). Second, every case exhibited Z-scores under 2.58 for each variable, indicating the absence of outliers (Field, 2024; George & Mallery, 2024). Finally, the assessment of chi-square evaluated heteroscedasticity, confirming there is no substantial residual discrepancy at the 5% significance level and thereby meeting the postulate of homoscedasticity.

We analyzed the statistical summaries for each construct, finding that the values of the mean for all constructs are lower than 7 and the values of standards deviation do not surpass 3. Therefore, these values fall within acceptable thresholds (Cox and Holcomb, 2022). Additionally, we calculated for variance inflation factor (VIF) of each predictor, with the values of VIF below 3.3 (see Table 2). The results indicate that the model is not affected by multicollinearity problems (Hair et al., 2019).

##### 4.1. Method bias assessment

We assessed non-response bias, using a multivariate analysis of variance (MANOVA) on numerous demographic constructs, as suggested by Fawcett et al. (2014). The results did not reveal any substantial variances in the primary constructs across diverse demographic groups at a 5% statistical threshold. Then confirm the results, *t*-testing was conducted between early and late survey respondents, which similarly found no statistically significant differences

between these two groups (Scheaf et al., 2023). The findings validate that the data collection process was unaffected by non-response bias.

Finally, this study addressed the possibility of common method variance (CMV) employing the marker variable method, a modern technique for CMV identification (Podsakoff et al., 2024). Following Miller and Simmering (2023), this study presented an unrelated construct to the questionnaire. The analysis of the CFA marker showed no significant correlations ( $p > 0.05$ ) linking the marker variable and the central constructs in the research framework.

#### 4.2. *Validity and reliability assessment*

To assess convergent validity, this study applied the standardized factor loading (SFL) and average variance extracted (AVE) procedures. For divergent validity, system of measurement like the heterotrait–monotrait ratio (HTMT2), maximum shared variance (MSV), and average shared variance (ASV) were used. As shown in Table 1, all items were shown to perform the values of SFL above 0.721 ( $> 0.70$ ), with the values of AVE exceeding 0.618 ( $> 0.50$ ) for every factor. As a result, convergent validity fulfils the established standard (Bandalos & Finney, 2019; Garson, 2023; Hoyle, 2023). Furthermore, the HTMT2 ratio was less than 0.85 (see Table 2), and the values of MSV and ASV were lower than the AVE values (as shown in Table 1). The results show that the measurement scales satisfy the necessity of divergent validity, in line with recognized rules (Henseler, 2021).

The study actively evaluated the constructs' reliability using McDonald's Omega coefficient ( $\omega$ ) and composite reliability ( $\rho_c$ ), with recommended values above 0.70 for both measures (Raykov and Marcoulides, 2011). As depicted in Table 1, our analysis indicates that both values exceeded 0.840 for all constructs in the model, demonstrating the reliability of the measures used. Finally, we obtained the GOFI indices for the CFA model: Comparative Fit Index (CFI) = 0.934  $>$  0.90; Tucker-Lewis Index (TLI) 0.932  $>$  0.90; Normed Fit Index (NFI)

= 0.912 > 0.90; Goodness-of-Fit Index (GFI) = 0.856 > 0.85; Parsimony Goodness-of-Fit Index (PGFI) = 0.652 > 0.60; root mean square error of approximation (RMSEA) = 0.066 < 0.08; and Standardized Root Mean Square Residual (SRMR) 0.044 < 0.08 (Jöreskog et al., 2016; Kline, 2023; Whittaker & Schumacker, 2022).

\*\*\*\*\* INSERT TABLE 2 HERE \*\*\*\*\*

#### 4.3. Full model assessment

We utilized 10,000 resamples to guarantee stable estimations (Kline, 2023), and evaluated key metrics including  $r$ -square ( $R^2$ ), effect size ( $f^2$ ),  $p$ -values, and  $t$ -statistics. The proposed model produced  $R^2$  values of 0.224, 0.487, and 0.517 for religious respect, Muslim travellers' experience, and satisfaction, in that order, as shown in Figure 2. Cohen et al. (2003) indicate that the values of  $R^2$  achieve the acceptable range (i.e., moderate to strong category) for the studies of social science. Additionally, we calculated  $f^2$  values, which ranged from 0.053 to 0.149 for all relationships between variables, all exceeding the 0.02 threshold. The results confirm support for our proposed hypotheses (Iacobucci et al., 2023).

\*\*\*\*\* INSERT FIGURE 2 HERE \*\*\*\*\*

#### 4.4. Hypothesis validation

Standardized estimates were used to prove the hypotheses of the complete model simultaneously, and the results consistently supported the proposed hypotheses. Table 3 and Figure 2 visually present the outcomes of the potential mediating role of religious respect, providing concrete empirical support for the indirect effect paths connecting halal awareness with Muslim travellers' experience and halal awareness with Muslim travellers' satisfaction through religious respect. The analysis conducted robustly confirms these indirect paths. Specifically, the beta ( $\beta$ ) value for halal awareness and Muslim travellers' experience through religious respect was 0.356 (SD = 0.077,  $p$ -value = 0.000), while for halal awareness and

Muslim travellers' satisfaction via religious respect, the value was 0.454 (SD = 0.068,  $p$ -value = 0.000). These relationships were significant, as indicated by the 95% bias-corrected confidence intervals (0.132 and 0.454) and (0.096 and 0.226), respectively. Both relationships produced an indirect effect size  $> 0.02$  (see Table 3). Consequently, the findings substantially support hypothesis 1 (H1) and hypothesis 2 (H2). Meanwhile, the direct effects of halal awareness on Muslim travelers' experience and halal awareness on Muslim travelers' satisfaction were not significant ( $p > 0.05$ ), indicating full mediation.

In addition, the results of the indirect effect analyses conducted on the connection of sense of security with Muslim travellers' experience and of sense of security with Muslim travellers' satisfaction mediated via religious respect also yielded significant positive results. The results regarding sense of security and Muslim travellers' experience yielded a beta ( $\beta$ ) value of 0.558 (SD = 0.090,  $p$ -value = .000), while the result of the indirect effect between sense of security and Muslim travellers' satisfaction gave a beta ( $\beta$ ) value of 0.339 (SD = 0.089,  $p$ -value = .000). These relationships were significant, with 95% bias-corrected confidence intervals of (0.315 and 0.616) and (0.167 and 0.302), respectively. Both relationships produced an indirect effect size  $> 0.02$  (see Table 3). Therefore, these results support hypothesis 3 (H3) and hypothesis 4 (H4). Similarly, the direct effects of sense of security on Muslim travelers' experience and sense of security on Muslim travelers' satisfaction became insignificant ( $p > 0.05$ ), further confirming full mediation.

\*\*\*\*\* INSERT TABLE 3 HERE \*\*\*\*\*

#### 4.5. Checks of robustness

We evaluated endogeneity bias employing the Gaussian copula approach, a method that does not require instrumental variables (Park & Gupta, 2012). The output from the Gaussian copula analysis did not reveal statistically significant  $p$ -values at the 5% level for all regressor

models (Eckert & Hohberger, 2022; Park & Gupta, 2012), indicating that the main findings of this study are not affected by endogeneity bias.

## 5. Discussion

Halal destination providers play a crucial role in serving Muslim travellers; therefore, studying the interaction between halal awareness, sense of security, religious respect, and Muslim travellers' experience and satisfaction, as illustrated in Figure 1, can help providers to facilitate the provision of services that will enhance Muslim visitors' experience and satisfaction. The results of this investigation uncovered an indirect effect of halal awareness on Muslim travellers' experience and satisfaction, via religious respect. Similarly, an indirect positive impact was also found regarding sense of security's effect on Muslim travellers' experience and satisfaction, again through religious respect. These findings confirm the importance for halal destination providers of facilitating halal awareness and sense of security in order to enhance Muslim travellers' experience and satisfaction, echoing previous studies suggesting that halal services can capture the prospective market of Muslim travellers (Han, Al-Ansi, Olya, & Kim, 2019; Jia & Chaozhi, 2020), accomplish the requirements of Muslim halal travel experience (Tabash et al., 2023) and enhance Muslim travellers' satisfaction (Abror, et al., 2019; Rahman et al., 2020; Wang et al., 2021).

This finding extends destination image theory showing that halal awareness and sense of security as the cognitive dimension (Baloglu & McCleary, 1999) via religious respect act for the affective dimension (King et al., 2015) successfully enhance Muslim travelers' experience and satisfaction as the conative elements (Tasci & Gartner, 2007). Halal awareness entails a deep understanding of halal concepts beyond basic knowledge (Bashir, 2019), while sense of security pertains to travellers' security, encompassing protection against potential threats to their safety, such as arson, assault, crime, and terrorism (Tarlow, 2014; Kostanje,



2017). Associated with the destination image principle, the focal results of this study are outlined include four hypotheses presented above.

First, the results reveal an indirect relationship between halal awareness and Muslim travellers' experience via religious respect. Second, the results demonstrate the indirect effect of halal awareness on Muslim travellers' satisfaction via religious respect. These findings suggest that halal providers can effectively address the need for halal awareness and sense of security to serve Muslim travellers' experience and satisfaction. These results, showing the mediating role of religious respect, prove that when local community and service providers demonstrate tactfulness, respect, and sensitivity towards Islamic customs and traditions, particularly in handling Islamic attitudes and practices, they ensure a respectful environment for Muslim travellers (Abror et al., 2019). These findings are relevant to previous research reporting that religious beliefs significantly influence how Muslim travellers perceive halal tourism destinations, their satisfaction levels, and their word-of-mouth recommendations regarding tour destinations (Rahman et al., 2022).

Third, the indirect effect of religious respect on the correlation between sense of security and Muslim travellers' experience shows that halal destination providers should create a strong sense of security to enhance optimistic attitudes, address problems as they arise, and increase travellers' perception of safety and the local people are welcome (Ye et al., 2021). The results align with prior studies, highlighting that tourist operators at halal destinations should consistently deliver a sense of security as part of excellent service quality, creating memorable experiences for Muslim travellers (Jeaheng et al., 2019). Given that safety and security are major apprehensions for Muslim travellers visiting overseas destinations, sense of security performs crucial aspects (Spencer & Tarlow, 2021).

Finally, the indirect consequence of sense of security on Muslim travellers' satisfaction through religious respect motivates halal destination providers to enhance accommodation

experiences for Muslim travellers, aligning with recent findings showing that lodging facilities, room services, safety, security, and employee behavior boost travellers' satisfaction (Hossain et al., 2024). This study underlines the essential of religious respect in shaping Muslim travellers' preferences for destination services and facilities, given the significant impact of religion (Vargas-Sanchez & Moral-Moral, 2019).

These findings highlight the crucial mediating role of religious respect in linking halal awareness and sense of security to Muslim travelers' experience and satisfaction. Religious respect transforms cognitive perceptions into emotional and behavioral outcomes by fostering understanding, confidence, accomplishment, and gratitude toward Islam (Rafiki et al., 2023), reinforcing that religiosity strongly influences consumer viewpoints, mindsets, and choices (Salam et al., 2019). It encompasses policy-driven respect (e.g., halal certification, prayer spaces), social acceptance (e.g., local attitudes toward Muslim travelers), and symbolic recognition (e.g., marketing efforts highlighting religious inclusivity), with social acceptance playing the most significant role, as travelers seek destinations where they feel genuinely welcomed. In Muslim-majority regions, religious respect strengthens existing halal infrastructure, whereas in non-Muslim-majority areas, institutional policies and symbolic gestures become more critical. Unlike previous studies that often viewed religiosity as a moderating factor (Abror et al., 2019; 2022; Rahman et al., 2022; Rafiki et al., 2023), this research provides a novel perspective by emphasizing its mediating role. While past research explored mediators such as perceived value (Abror et al., 2022), skepticism, emotional and functional value (Rostiani et al., 2024), and memorable religious experiences (Bhandari et al., 2024), this study underscores the importance of promoting religious respect to enhance Muslim travelers' trust, emotional comfort, and loyalty, ultimately improving their overall experience and satisfaction.

### 5.1. Theoretical implications

This study contributes to Destination Image Theory in the cognitive–affective–conative sequence by introducing religious respect as an affective mediator between cognitive perceptions (halal awareness and security) and conative outcomes (Muslim travelers experience and satisfaction). This suggests that beyond recognizing halal attributes, Muslim travelers' emotional response, particularly the perception of religious respect, play a crucial role in reinforcing a positive destination image and enhancing experience and satisfaction. By integrating these culturally specific affective dimensions, the study advances a more comprehensive understanding of how destination image is shaped in religious tourism contexts.

These findings offer new theoretical insights by extending Destination Image Theory beyond its conventional scope and adapting it to the unique considerations of halal tourism. By emphasizing the mediating role of religious respect, this study demonstrates how cultural and religious elements shape travelers' perceptions of a destination. The framework developed in this research can be applied to other faith-based tourism settings, where religious values and cultural factors play a significant role in influencing destination image, experience and visitor satisfaction.

### 5.2. Practical implications

Policymakers and halal destinations providers need to show their religious commitment through their behavior, such as using halal certification or expecting adherence from employees working in Muslim communities (Alhazmi, 2019). They could develop such as institutionalised training programs on halal hospitality and religious sensitivity, making it mandatory for tourism-related businesses to educate staff on Muslim travelers' needs, including halal hospitality, Islamic customs, and religious sensitivities to ensure respectful and inclusive service. Develop certification courses in partnership with Islamic scholars and tourism organizations is also crucial to build an Islamic service standard. Moreover, infrastructure

regulations should include guidelines for prayer facilities, gender-segregated amenities, and halal-compliant emergency protocols, incorporate halal-compliant measures, ensuring access to appropriate medical assistance and crisis management services that align with Islamic guidelines. Law enforcement agencies should establish dedicated safety measures, including anti-discrimination protections, safe travel zones, and accessible reporting channels for harassment or security concerns.

Moreover, academicians and practitioners in tourism and hospitality can use these findings to further explore the influence of halal awareness, religious respect, and sense of security on the experiences and satisfaction of Muslim travellers. It can contribute to the expansion of frameworks and models that better understand these relationships and provide empirical evidence to support the implementation of these strategies. This research can guide professionals in creating and refining best practices for catering to the Muslim travel market.

Finally, these insights emphasize the importance of cultural inclusivity and respect for religious practices in the tourism industry and in wider society. By promoting an atmosphere where Muslim travellers feel respected and secure, society can benefit from increased cultural understanding and cohesion. In addition, as more destinations adopt these practices, the broader community may involve economic development as a outcome of increased appeal to the Muslim travel market, contributing to more inclusive and diverse tourism experiences.

### *5.3. Limitations and recommendation for future studies*

This study identifies certain limitations, as well as suggesting a number of directions for future research. Primarily, it emphasizes on the mediating factor of religious respect in the relationships between halal awareness, sense of security, experience and satisfaction for Muslim travellers in Indonesia; accordingly, the results are not necessarily broadly generalizable. Future research should include surveys of international Muslim travellers from different countries who have visited halal destinations in Indonesia. Moreover, identifying

other mediating roles, such as cultural sensitivity, service adaptability, perceived authenticity, perceived social support, and emotional comfort in the relationships between halal awareness, sense of security, experience and satisfaction will provide a valuable and comprehensive understanding of Muslim travellers' behavior. This framework only explored Muslim travellers' behavior based on Destination Image Theory; therefore, future studies adopting different theories, such as Expectancy Value Theory, Travellers' Experience Theory, and Leisure Constraints Theory, could provide valuable insights.

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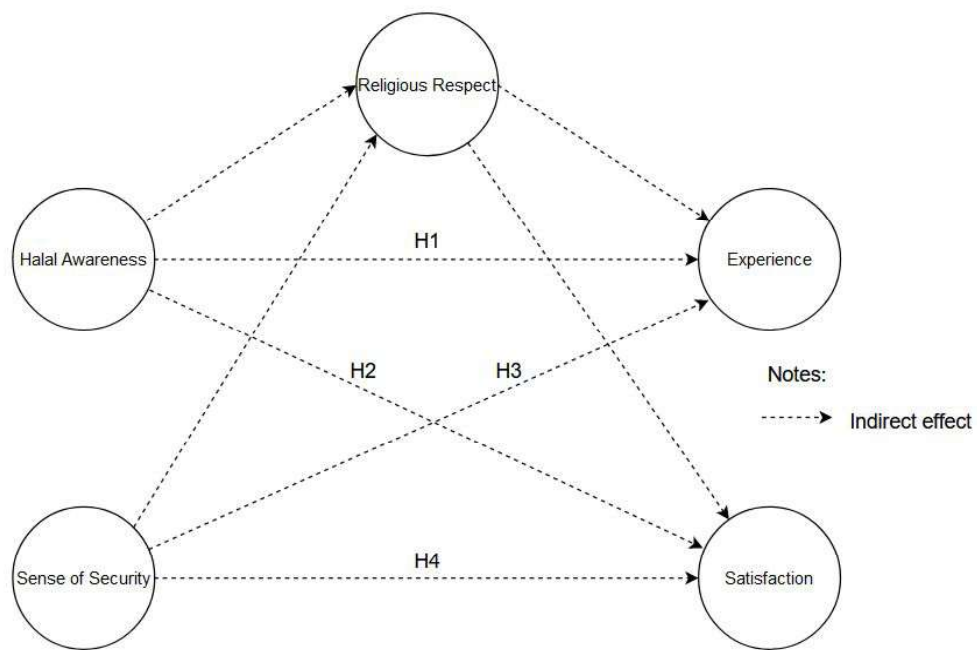
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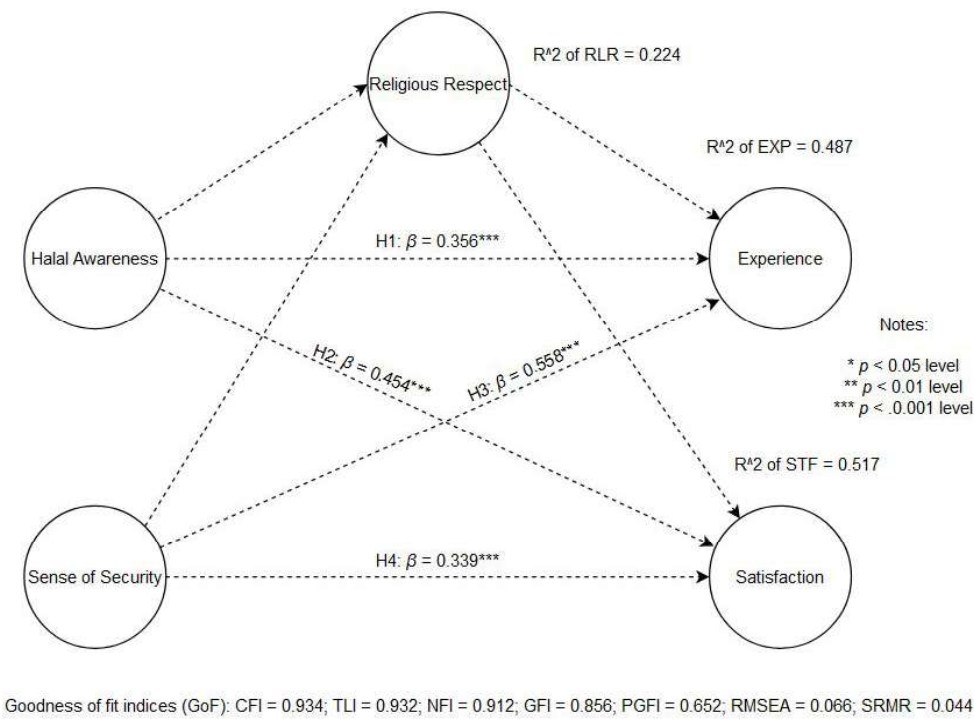
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Source(s): Authors own creation

**Figure 1.** Theoretical model and hypotheses directionality between latent variables.



Source(s): Authors own creation

Figure 2. Findings derived from Structural Equation Modeling.

**Table 1.** Results of validity and reliability testing.

Measurement question	Item	CLC	SFL	AVE	MSV	ASV	$\omega$	$\rho_c$
<b>A) Halal Awareness (HAW)</b> ( <i>Source: Adapted from Al-Ansi et al., 2021</i> )				0.681	0.273	0.162	0.910	0.910
Overall, the staff at many halal tourist destinations in Indonesia possess a good understanding of Islamic rules.	HAW1	0.824	0.798					
I am satisfied with the staff at many halal tourist destinations in Indonesia based on their understanding of Islamic rules.	HAW2	0.909	0.890					
It is convenient when the staff at halal tourist destinations in Indonesia are well-informed about halal products and services.	HAW3	0.847	0.860					
It is convenient when the staff at halal tourist destinations in Indonesia understand how to provide halal products and services.	HAW4	0.825	0.848					
Finding halal information at tourist destinations in Indonesia (e.g., flyers, guides, maps) is easy.	HAW5	0.704	0.721					
<b>B) Sense of Security (SNS)</b> ( <i>Source: Adapted from Jeaheng et al., 2020</i> )				0.711	0.252	0.171	0.882	0.883
I feel secure knowing that halal tourist destinations in Indonesia prioritize safety measures, such as reliable transportation, secure accommodation, and available emergency assistance services.	SNS1	0.889	0.868					
I feel comfortable because food products and services are certified halal at tourist destinations in Indonesia.	SNS2	0.781	0.797					
I am confident in the presence of high standards of cleanliness and hygiene according to Islamic guidelines at halal tourist destinations in Indonesia.	SNS3	0.856	0.863					
<b>C) Religious Respect (RLR)</b> ( <i>Source: Adapted from Abror et al., 2019</i> )				0.799	0.240	0.144	0.922	0.923
Local community and service providers exhibit reverence for Islamic customs and traditions at halal tourist destinations in Indonesia.	RLR1	0.891	0.907					
The handling of Islamic attire and practices by local community and service providers in Indonesia is characterized by tactfulness and respect.	RLR2	0.922	0.910					

Measurement question	Item	CLC	SFL	AVE	MSV	ASV	$\omega$	$\rho_c$
In my view, local community and service providers demonstrate sensitivity and respect towards Islamic attire and practices at halal tourist destinations in Indonesia.	RLR3	0.868	0.864					
<b>D) Experience (EXP)</b> (Source: Adapted from Rahman et al., 2020)				0.618	0.271	0.164	0.863	0.864
I consider traveling to halal tourism destinations in Indonesia as an opportunity to experience Islamic cultural beliefs.	EXP1	0.658	0.728					
I have enjoyed new experiences with halal food products and beverages in Indonesia.	EXP2	0.720	0.766					
I have encountered friendly local people at halal tourism destinations in Indonesia.	EXP3	0.887	0.841					
I have gained a wealth of new knowledge and experiences at halal tourist destinations in Indonesia.	EXP4	0.847	0.806					
<b>E) Satisfaction (STF)</b> (Source: Adapted from Battour et al., 2020)				0.647	0.242	0.104	0.898	0.899
I am pleased with my decision to visit halal tourism destinations in Indonesia.	STF1	0.821	0.840					
The attractions, products, and services available in Indonesia's halal tourism sector bring me joy.	STF2	0.865	0.868					
From my perspective, choosing to visit and spend my holidays at Indonesia's halal tourism sites was the right decision.	STF3	0.858	0.840					
During this visit, I stayed longer than on my previous trip to Indonesia's halal tourism destinations.	STF4	0.742	0.732					
In my opinion, Indonesia stands out as the perfect halal tourism destination compared to other countries.	STF5	0.730	0.732					

Note(s): CLC = congeneric latent construct; SFL = standardized factor loading; AVE = Average variance extracted; MSV = Maximum shared variance; ASV = Average shared variance;  $\omega$  = McDonald Omega coefficient;  $\rho_c$  = Composite reliability.

Source(s): Authors own creation

**Table 2.** Divergent validity results, descriptive statistics and correlations among latent variables.

Latent variable	1	2	3	4	5
Experience (EXP)	<b>(0.85)</b>	0.523**	0.277**	0.152**	0.500**
Halal Awareness (HAW)	0.703	<b>(0.85)</b>	0.328**	0.234**	0.468**
Religious Respect (RLR)	0.571	0.393	<b>(0.85)</b>	0.488**	0.365**
Satisfaction (STF)	0.469	0.403	0.566	<b>(0.85)</b>	0.283**
Sense of Security (SNS)	0.404	0.559	0.551	0.370	<b>(0.85)</b>
Mean	6.133	5.918	6.081	6.078	6.152
Standard Deviation (STDEV)	1.095	1.308	1.048	1.079	1.157
Variance Inflation Factor (VIF)	2.730	2.859	3.051	–	3.284

*Note(s):* Below the diagonal are the HTMT2 values. Above the diagonal are the correlation values. Diagonal and bold elements are cut-off values for HTMT2. \*\* The correlation of constructs is significant at the 0.01 level (2-tailed).

**Source(s):** Authors own creation

Table 3. Results of hypothesis testing.

Relationship between latent variables	Coef. ( $\beta$ )	STDEV	$f^2$	$p$ value	$t$ -statistics	Result
<i>Indirect effect</i>						
Halal Awareness (HAW) → Religious Respect (RLR) → Experience (EXP)	0.356	0.077	0.053	0.000***	4.640***	H1 supported
Halal Awareness (HAW) → Religious Respect (RLR) → Satisfaction (STF)	0.454	0.068	0.039	0.000***	6.609***	H2 supported
Sense of Security (SNS) → Religious Respect (RLR) → Experience (EXP)	0.558	0.090	0.082	0.000***	6.217***	H3 supported
Sense of Security (SNS) → Religious Respect (RLR) → Satisfaction (STF)	0.339	0.089	0.149	0.000***	3.898***	H4 supported

Note(s): Coef ( $\beta$ ) = standardized beta coefficient; STDEV = standard deviation; \*  $|t| \geq 1.65$  at  $p < 0.05$  level; \*\*  $|t| \geq 2.33$  at  $p < 0.01$  level; \*\*\*  $|t| \geq 3.09$  at  $p < 0.001$  level.

Source(s): Authors own creation

**Table A1. Summaries of Previous Studies**

No.	Authors (year)	Topic	Methodology	Findings	Journal Name
<i>Halal Awareness</i>					
1.	Azis, Y.A. and Chok, Nyen Vui (2013)	Halal awareness, halal accreditation, and marketing elements should be used to enhance purchasing intentions towards halal foods.	The data collection in this study used questionnaires to survey 226 non-Muslim consumers, while the data analysis employed structural equation modeling.	This study found that halal awareness, halal certification, marketing promotion, and brand positively influenced purchase intention, while food quality negatively impacted it.	Journal of International Food & Agribusiness Marketing
2.	Bashir, A.M., (2019)	The sign of halal certification, the quality of brand and awareness.	The researchers used a questionnaire to collect data from 282 Nigerian consumers, then analyzed this data using descriptive and inferential statistics.	The results reported that halal certification marks and the quality of halal brands positively impacted Nigerian consumers' purchasing decisions, while halal awareness did not.	Journal of Islamic Marketing
3.	Bashir A.M. (2019)	Foreign purchase intention from the perspectives of awareness, logo and attitude towards halal foods.	Data were collected through a self-administered questionnaire from a sample of 230 foreign consumers, with the analysis using structural equation modeling.	The research reported that halal awareness, halal logo, and attitude significantly influence foreign customers' intention to purchase halal food and in turn, their purchasing behaviour. Remarkably, the study revealed that non-Muslim consumers exhibit much higher attitudes and halal awareness compared to Muslim consumers. Most of the respondents who contributed to the survey were non-Muslims, and most of them were Christians.	British Food Journal

4.	Jaiyeoba H.B. et al. (2020)	The effect of the halal certification mark, brand quality, and awareness on Nigerian customers buying decisions.	A survey using questionnaires was created to gather responses from 282 participants. The collected data were examined employing structural equation modeling, with both descriptive and inferential statistics.	The results show that certification marks and the quality of brand significantly impact buying decisions, while halal awareness failed to affect buying decisions.	Journal of Islamic Marketing
5.	Muslichah M., et al. (2020)	The moderating effect of religiosity in the correlation between awareness and decision to purchase halal foods.	Using convenience sampling, the survey distributed 200 questionnaires across resident higher-education societies, yielding a response rate achieved 64%. The analysis employed a moderated regression to examine the correlations.	This study found that within the sample, halal awareness of foods was high and positively influenced buying decisions. Notably, religiosity moderates the effect of halal awareness and buying decisions.	Journal of Islamic Marketing
6.	Nurhayati , T. and Hendar H. (2020)	The influence of intrinsic religiosity of individual and product knowledge on intention to purchase halal products with the mediating role of halal product awareness.	Data collection used questions to survey 238 Muslim consumers and the data was analyzed using multilinear regressions.	This study found that individual intrinsic religiosity and halal product information affect awareness of halal products and intention to purchase. The awareness of halal products also impacts halal product intention. Moreover, the awareness of halal products partially mediated the link of individual intrinsic religiosity, knowledge of halal	Journal of Islamic Marketing



				products and halal product intention.	
7.	Aslan, H. (2023)	The determining factors of Muslim customers include halal awareness, certification, subjective norms, perceived behavioural control, attitude, and trust to enhance purchase intention towards culinary products	The process of gathering data for this research used questionnaires to survey 363 Muslim customers who purchased culinary products and analyzed this data using structural equation modeling	The study found that religiosity, subjective norms, and halal awareness notably influence the intention to purchase halal foods and beverages, whereas perceived behavioural control, trust, and attitude show insignificant effects on purchasing intention.	International Journal of Gastronomy and Food Science
8.	Usman, H. et al. (2023)	The awareness and certification of halal food products	Employing purposive sampling methods, the survey used questionnaires to collect data from 428 Muslim consumers and analyzed this data using PLS-SEM.	The research found that awareness of halal significantly affects certified of halal food products awareness, while knowledge about halal certificates also does, but general halal knowledge does not. Additionally, information on halal certificates is not affected by general halal knowledge or halal awareness. Exposure and religious commitment significantly enhance both knowledge and awareness.	Journal of Islamic Marketing
9.	Hasan S. et al. (2024)	The mediating role of halal awareness and attitude in the correlation between halal marketing and intention towards halal cosmetics.	Data collection used questionnaires with convenience sampling to survey 266 respondents and analyzed the data employing PLS-SEM	The results indicated that each of hypotheses was supported, showing that halal marketing definitely influences halal cosmetics purchase intention. Additionally, this connection is mediated by halal awareness and consumer attitude.	Journal of Islamic Marketing

10.	Loussaief et al. (2024)	A sequential mediation model analysing the influence of religiosity on the intention to buy food with halal certification	Data collection used questionnaires to survey 264 Muslim consumers with quota sampling and the data analysis employed PLS-SEM	The study found that religiosity impacts attitude and purchase intention through awareness, trust, subjective norms and perceived behavior control regarding halal-certified foods.	Asia Pacific Journal of Marketing
11.	Rostiani et al. (2024)	Effects of Islamic attributes, destination image, skepticism, perceived value, and halal awareness on intentions for Muslim-friendly travel	Data collection used questionnaires to survey 416 young Muslim travellers and the data analysis employed PLS-SEM	The survey revealed that functional and emotional values positively drive intentions to participate in Muslim-friendly tours, while skepticism exerts a negative influence. Islamic attributes shape emotional value and skepticism, whereas destination image impacts functional value. Moreover, halal awareness moderates the link between Islamic attributes and skepticism, with higher halal awareness lowering skepticism toward halal offerings.	Journal of Islamic Marketing
12.	Usman, H. et al. (2024)	The impact of trust and perceived risk on Muslim purchasing decisions for halal-certified food	Data collection used questionnaires to survey 283 Muslim consumers who purchased certified halal foods, while the data analysis employed PLS-SEM	The study showed that attitude, halal awareness, religious commitment, trust, and perceived risk have a notable impact on how frequently Muslims buy halal-certified foods. Attitude mediates the influence of halal awareness, religious commitment, and trust on purchasing frequency. Furthermore, perceived risk and trust moderate the connection between religious commitment	Journal of Islamic Marketing

				and the frequency of purchasing halal-certified foods.	
		<i>Sense of Security</i>			
13.	Brochado, A. et al. (2015)	Examining backpackers' views on service quality of hostel.	The scale development used a mixed-method approach, combining qualitative and quantitative research. Initially, the authors conducted content analysis of guest reviews from hostel booking websites, in-depth interviews with hostel supervisors, and focus groups with visitors to create items assessing the hostel experience. This was followed by a measurable investigation (n = 222) to search the dimension of service quality. The study focused on Lisbon hostels, which have received multiple awards based on backpacker reviews.	The findings showed that service quality is a multifaceted notion encompassing six dimensions: social atmosphere, place and town relations, employees, cleanliness, safety, and facilities. The elements of service quality include social atmosphere, staff, cleanliness, security and facilities significantly increasing the likelihood of returning in the future and willingness to recommend the hostel.	International Journal of Contemporary Hospitality Management
14.	Sannasee and Seetanah (2015)	Examining the impact of trust on repeat tourism: a case study of Mauritius	The data used came from a satisfaction survey conducted in February and March 2012 to assess trust. This survey, which included 1,721 tourists, measured satisfaction across various dimensions,	This study found that trust (political and socioeconomic) and sense of security significantly predict repeat and recommended tourism. Factors like destination development, hotel infrastructure, attractions, promotion, and infrastructure availability also	Journal of Hospitality Marketing & Management

			including trust proxies, recorded repeat information and recommended tourism.	show significant correlations, while cost of living and exchange rate do not.	
15.	Korstanje, M.E. and George, B.P. (2017)	Creating a security coefficient for tourist destinations based on travel insurance behavior	Tourists are known to employ various risk management strategies, with travel insurance being the most notable, aim to reduce risk. In this context, tourists' travel insurance purchasing behavior serves as an effective indicator of their perceived security at the destination. This study described statistics regarding domestic and international tourists who purchased travel insurance when visiting Argentina.	Global insurance purchasing statistics provide valuable insights into how risks are perceived by the general public. From the discussion in this article, two key points emerge: 1) buying insurance serves as an effective element of destination safety; and 2) an effective safety quantity based on this measure can illuminate various related effects.	Tourist Analysis
16.	Soderstrom, N. (2019)	Making our research more meaningful	This model employs a metaphor of human senses to describe different research components, such as topic selection, theory, and methodology, providing recommendations to increase relevance and expand the reach of the research audience. The research is utilized in an ongoing working paper focused on cybersecurity and more generally to offer	This model can be used to frame different types of research projects in a way that helps to increase the interest in and impact of accounting research by adapting the sense model; including taste, hearing, sight, touch, and smell to mitigate cybersecurity risks can result in a broader audience for this work.	Meditari Accountancy Research

			recommendations for scholars concerned with studying risk.		
17.	Fraczek, B. et al. (2021)	Exploring customer behaviour, security perception, and economic knowledge in young customers with ASD-Asperger syndrome	This research involved a pilot study using a diagnostic survey method with a self-devised questionnaire. A purposive, non-probability sample was used, allowing researchers to subjectively select participants from a closed representative group to test the survey tool. The questionnaire was based on academic conventions about customer purchasing behavior and the relevant literature in the field. The study included adolescents aged 16 to 19, with 40 participants having ASD (Autism Spectrum Disorder) and 50 participants without ASD (control group).	The results showed that young customers with Autism Spectrum Disorder (ASD) exhibit a narrow scope of customer behaviours, a low sense of security in retail spending, and a limited grasp of fundamental consumer matters compared to the control group.	Young Consumers
18.	Ye, Baojuan, et al. (2021)	Family cohesion and social adjustment in Chinese university students: the role of security and relationships.	A survey was conducted with a sample of 728 Chinese university students (345 males and 383 females, with an average age of 20.62 years) using the Family Cohesion	The findings confirmed that family cohesion affects social adjustment via students' sense of security and interpersonal disturbance. Family cohesion and sense of security were protective factors, while interpersonal	Current Psychology

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			measurement, Sense of Security items, Relationship Comprehensive Assessment Questionnaire, and Social Adjustment Questionnaire.	disturbance remained a risk aspect for social adjustment. Sense of security intermediated the connection between family cohesion and social adjustment, as did interpersonal disturbance. Both factors also served as sequential multiple mediators in this correlation.	
19.	Razak, B.M. et al. (2022)	Work life and performance of employees in UK ethnic minority restaurants: a qualitative analysis.	This study employed in-depth face-to-face interviews of 40 participants from ethnic minorities working in 20 Bangladeshi restaurants in the UK, following a convenience sampling method. A thematic analysis developed two key themes related to employee working life and performance.	The themes studied reveal several aspects of the relationship between employee working life and performance. First, the working life of employees extends beyond UK traditions, with employers displaying a domineering attitude while employees remain due to limited skills and competence. Second, employees may appear satisfied, but this satisfaction does not translate into improved business performance. Third, business owners' "trap strategy" limits employees' skill development and mobility to other industries, leading employees to accept their situation as the best option given their skills and need for security. Fourth, non-financial performance factors like job autonomy and fulfillment are linked to employee working life.	Benchmarking in International Journal.

20.	Liu, Na et al. (2023)	Social support and security as mediators between negative life events and life satisfaction in left-behind children: A cross-sectional analysis.	A survey was carried out to collect data from 281 left-behind children in rural Shandong, China, using cluster sampling.	Negative life events significantly decrease life satisfaction. Additionally, social support serves as a mediator between negative life events and life satisfaction, as does a sense of security. Furthermore, social support and security together create a chain of intermediaries linking negative life events to life satisfaction.	Frontiers in Psychology
21.	Preko and Gyepi-Garbrah (2023)	Investigating the feeling of security and credibility of travel information among migrant tourists.	This study used 306 migrant visitors as a sample and conducted analysis using a one-way ANOVA and the Games-Howell posthoc test were performed to assess differences in trust of tourism information and sense of safety across nationalities. Following this, multiple regression analysis was used to evaluate how national cultural traits and the reliability of tourism information affect migrant visitors' sense of safety.	The study revealed no notable differences in the sense of safety among the five nationalities. Nevertheless, characteristics of national culture (such as power distance and uncertainty avoidance) and the reliability of tourism information were substantial factors of migrant visitors' sense of safety.	International Hospitality Review
22.	Haktanir, M. and Gulu, E. (2024)	Customer connection to coffee shops: a study from a North Cyprus viewpoint.	Two coffee shops in North Cyprus were used as case studies to offer detailed insights into the perceptions and experiences of clients,	Key factors influencing clients' attachment include a social network of customers and employees, communication with familiar people, and a homely	Journal of Hospitality and Tourism Insights.

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			managers, and staff. An inductive methodological approach, combined with qualitative data collection methods, created a rich, exploratory context.	atmosphere. Additionally, comfort, security, a sense of belonging, and the convenience of the location are crucial. The traditional habit of coffee drinking is a major motivator for socializing and meeting up in this region.	
23.	Ji, Lili et al., (2024)	Safety perception and mobile phone overuse among freshmen: mediating effect of attention bias and moderating role of connection needs.	The sample of this study was 458 freshmen who used mobile phones in China (76.20% females).	Mediation analysis showed that a sense of security decreased freshmen's problematic mobile phone use (PMPU) By lessening negative consideration bias, the analysis of moderated mediation revealed that high relatedness need satisfaction mitigated the negative influence of attention bias on PMPU, whereas low satisfaction strengthened it. The findings underscore the mediating and moderating functions of a sense of security in PMPU, offering important insights into its anticipation and involvement among newcomers.	Current Psychology
<i>Halal Experience and Satisfaction</i>					
24.	Rahman et al., (2020)	The effect of travelers' views on halal travel destinations: an analysis using a structural model.	This survey used structured questionnaires to collect data from non-Muslim tourists, with the data analysis using Smart-PLS to validate the hypotheses.	The findings reveal that prohibiting non-halal services and offering halal food products are significantly linked to trip values and experiences. While overall halal services positively influence	Tourism Review



				trip values, they do not affect the trip experience. Furthermore, both trip values and experiences significantly influence satisfaction. Additionally, the outcomes indicate that loyalty among non-Muslim tourists is driven by satisfaction.	
25.	Wu, H.C. and Mursid, A. (2020)	Factors driving loyalty in religious tourism: Indonesian Muslim travelers performing the Umrah pilgrimage to Mecca, Saudi Arabia.	The data collection in this study involved a survey using a purposive sampling method with a total sample of 438 Muslim travellers. Data analysis employed confirmatory factor analysis and structural equation modeling.	The findings indicate that both expected organizational rewards and enjoyment in helping others influence the participation of Umrah travellers, which in turn directly impacts their loyalty. Additionally, all the connections between Umrah travellers' participation, perceived value, satisfaction, and loyalty are significant.	Tourism Review
26.	Fauzi, A. and Battour, M. (2024)	Halal and Islamic travel: a scientific mapping of current and emerging trends.	This study review employed network visualization techniques, including bibliographic coupling and co-word analysis, to perform a science mapping analysis that uncovers the knowledge structure and identifies emerging and future trends in halal tourism.	The current and emerging trends revealed three main themes: the basics of halal tourism, the role of word-of-mouth communication in halal tourism, and the satisfaction and loyalty of Muslim tourists. Additionally, the co-word analysis highlighted three key themes related to the challenges in halal tourism: tourist satisfaction, service quality, and the attraction of Muslim travellers.	Tourism Review

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Journal of Islamic Marketing



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**The role of religious respect in elevating Muslim travellers' experience and satisfaction**

Journal:	<i>Journal of Islamic Marketing</i>
Manuscript ID	JIMA-12-2024-0583.R2
Manuscript Type:	Research Article
Keywords:	Halal awareness, Sense of security, Religious respect, Muslim travellers' experience, Muslim travellers' satisfaction

## The role of religious respect in elevating Muslim travellers' experience and satisfaction

### Abstract

**Purpose** - This study focuses on halal awareness and the sense of security provided by halal destination providers to enhance Muslim travellers' experience and satisfaction through religious respect.

**Design/methodology/approach** – This study involves Muslim travellers who visited halal destinations in Indonesia in 2024, with a sample size of 364 respondents. Data analysis was conducted using covariance-based structural equation modeling (CB-SEM), incorporating confirmatory factor analysis (CFA) and structural model assessment to test the proposed hypotheses.

**Findings** – The results demonstrate that religious respect plays a significant mediating role in the relationship between halal awareness and sense of security, and their influence on Muslim travellers' experience and satisfaction. Specifically, halal awareness and sense of security indirectly affect experience and satisfaction through religious respect.

**Originality/value** – This study contributes to the advancement of destination image theory within the context of halal tourism by highlighting the importance of halal awareness and sense of security in shaping Muslim travellers' experience and satisfaction. It underscores the pivotal role of religious respect as a mediator, offering a novel framework for understanding Muslim traveller behavior in halal destination settings.

**Keywords:** Halal awareness, Sense of security, Religious respect, Muslim travellers' experience, Muslim travellers' satisfaction.

**Paper type:** Research paper.

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## 1. Introduction

The Muslim marketing segment centered around visits to halal destinations is currently experiencing significant year-on-year growth. As highlighted by the Global Muslim travel index (2023), the number of global Muslim travellers reached 110 million in 2022 and increased to 140 million in 2023. Furthermore, projections suggest that the number will rise to 230 million by 2028, with an estimated spending power of \$224 billion. Among travelers who have visited Asia, more than 31 percent identified as Muslim travellers. Consequently, both Islamic and non-Islamic countries have begun offering halal services at their tourist destinations to capture this prospective market (Jia & Chaozhi, 2020). Muslim travelers seek halal destinations to fulfill their daily religious practices, requiring a halal-compliant travel experience (Suhartanto et al., 2021).

Research shows that traveller satisfaction is a key motivator in encouraging revisits and building customer loyalty (Casais & Sousa, 2020; Kozak & Buhalis, 2019). It has been demonstrated that halal destination providers should consider compliance with Islamic law, such as Sharia, to enhance customers' satisfaction, emotional experiences, desires, place attachment, and future behavioral intentions (Olya & Al-Ansi, 2018). Moreover, evaluating Muslim travellers' satisfaction with their holiday experiences and destinations is crucial (Abror, et al., 2019; Rahman et al., 2020; Wang et al., 2021). Muslim tourist satisfaction and loyalty remain central themes in halal travel research, with particular attention to service quality and efforts to attract Muslim travelers (Fauzi and Battour, 2024). Halal destinations cater to Muslim travelers whose vacation preferences are shaped by religious values (Vargas-Sanchez & Moral-Moral, 2019). Muslim travelers seek vacations not only to relax but also to appreciate God's creation (Suhartanto et al., 2021; Vargas-Sanchez & Moral-Moral, 2019). A unique Muslim tourist experience will satisfy their religious requirements through the values of the halal destination (Jia and Chaozhi, 2020).

Halal destination providers must also address halal awareness to enhance the experience and satisfaction of Muslim travellers. This issue is significant, as travellers often face challenges in finding Islamic-compliant services, halal food options, and prayer facilities at many tourist spots and accommodations (Han et al., 2019). A sense of security is a key aspect of service quality for Muslim travelers, alongside factors such as location, cleanliness, personal service, and hotel amenities (Brochado et al., 2015). Furthermore, traveler security has become an important factor for boosting tourism (Tarlow, 2019).

Religious respect is another imperative factor that the providers of halal destinations must facilitate for Muslim travellers. This concept encompasses multiple dimensions, such as reverence for religious beliefs, adherents, practices, and public expressions (Bird, 2013). It has been reported that travellers invariably acquire new knowledge and interactions while exploring a new destination. For example, they often seek to understand and engage with the social dynamics, cultural traditions, cuisine, and travellers' offerings in the places they visit (Henderson, 2016). Prior research has demonstrated that religious beliefs significantly influence Muslim travelers' perceptions of halal tourism destinations, their satisfaction, and their willingness to recommend destinations to others (Rahman et al., 2022). Successful halal destinations are characterized by local communities and service providers who display tactfulness, respect, and sensitivity toward Islamic customs and traditions, including the handling of Islamic attire and religious practices (Abror, et al., 2019). Considering the above discussion, exploring how halal destination providers foster religious respect is a valuable endeavor to enhance Muslim travellers' experience and satisfaction.

Existing studies have explored Muslim travellers' experiences or satisfaction levels from different perspectives (Adham et al., 2024; Hasan et al., 2022; Wu and Mursid, 2020). The findings of a literature review analysis of halal tourism suggest that both physical attributes and psychological factors are positively related to satisfaction. (Gautam, et al., 2024).

Specifically focusing on halal awareness, several studies have examined its impact on different aspects, including halal product accreditation (Usman et al., 2021), the enhancement of purchase intention for halal foods (Aslan, 2023; Hasan et al., 2024; Loussaief et al., 2024) and consumer choices regarding halal products (Usman et al., 2024). In the context of halal destinations, research has also investigated how halal awareness influences travelers' intentions to participate in Islamic-friendly tours (Rostiani et al., 2024). In parallel, scholars have recognized the sense of security as a crucial dimension of service quality. Research has highlighted its role in travelers' evaluations of hostel experiences (Brochado et al., 2015), considerations of travel insurance (Korstanje and George, 2017), the importance of building trust and encouraging repeat tourism in international destinations (Sannassee and Seetanah, 2015), and even customer loyalty to coffee houses, where security is identified as a pivotal factor (Haktanir and Gullu, 2024). Although the consequences of halal awareness and sense of security have been explored, previous studies have not clearly articulated how these factors contribute specifically to enhancing Muslim travelers' experience and satisfaction when visiting halal destinations.

In addition, while religious aspects have been incorporated primarily as moderating constructs to predict Muslim travelers' attitudes and behavior (Abror et al., 2022; Rahman et al., 2022), prior research concerning halal destinations has largely focused on mediators such as perceived value (Abror et al., 2022), skepticism, emotional and functional value (Rostiani et al., 2024), and memorable religious experience (Bhandari et al., 2024). However, the mediating role of religious respect has not yet been explored. Addressing this gap, this study introduces religious respect as a distinct mediating construct, defined as the perception that one's religious beliefs, practices, and identity are acknowledged and accommodated by service providers or host communities. Unlike religiosity, which reflects an individual's personal devotion and religious practice; religious commitment, which centers on the integration of faith

into identity and behavior; or spiritual sensitivity, which involves empathetic responsiveness to spiritual needs, religious respect emphasizes external, situational recognition rather than internal traits. By focusing on religious respect, this study provides new insights into how halal awareness and sense of security indirectly influence Muslim travelers' experiences and satisfaction, thereby offering a novel contribution to the literature (see Table A1 for a summary of prior studies). Specifically, this study seeks to address the following research questions (RQs):

**RQ1.** To what extent do halal awareness and sense of security indirectly affect Muslim travellers' experience, mediated through religious respect?

**RQ2.** To what extent do halal awareness and sense of security indirectly affect Muslim travellers' satisfaction, mediated through religious respect?

This study focuses on respondents from Indonesia, as the country represents the largest Muslim community worldwide, offers a wide array of attractive halal destinations, and holds vast potential in both international and domestic halal markets. According to the Muslim population review (2023), Indonesia's Muslim population reached almost 280 million, accounting for approximately 12–13% of the global Muslim population. Furthermore, Indonesia ranked first as the Most Favored Muslim-Friendly Destination in 2023 (GMTI, 2023). In recent years, the country has significantly enhanced its halal tourism offerings by providing halal-friendly accommodations, food, and facilities that cater specifically to Islamic tourists, while also investing heavily in infrastructure and marketing initiatives that emphasize its cultural richness, natural beauty, and comprehensive halal facilities (SGIE, 2023).

This study contributes to the existing literature by reinforcing how halal awareness and sense of security indirectly enhance Muslim travelers' experiences and satisfaction through the mediating role of religious respect, thereby expanding destination image theory to encompass



cultural and religious dimensions (Eid & El-Gohary, 2015). While previous research has highlighted Muslim travelers' preference for destinations that align with their religious values (Henderson, 2016; Vargas-Sanchez & Moral-Moral, 2019), this study emphasizes the critical role of religious considerations in differentiating halal tourism experiences. Religious respect mediates the impact of halal awareness and sense of security, ensuring these provisions translate into meaningful experiences and satisfaction. Muslim travellers may remain dissatisfied without genuine recognition of spiritual needs (Suhartanto et al., 2021; Battour & Ismail, 2016).

The remainder of this manuscript is organized as follows. Section 2 presents an overview of the literature review and proposes the study's hypotheses. Section 3 details the research methods, including the study design, data collection procedures, and analytical methods employed. Section 4 reports and discusses the empirical results. Finally, Section 5 concludes the study by highlighting its theoretical and practical implications and offering suggestions for future research.

## **2. Literature Review and Hypothesis Development**

### *2.1. Destination image theory*

The theory of destination image pertains to people's views, thoughts, and impressions formed after examining data accumulated from various sources over a period. It designates the features and offerings of a location. Typically, destination image refers to tourists' overall impressions of a destination (Echtner & Ritchie, 1991) or their psychological image of that place (Baloglu & McCleary, 1999). It can be described as the range of rational and emotional associations an individual holds toward a destination (Kock et al., 2016). According to Gartner (1993), destination image consists of three elements: cognitive, affective, and conative components. In this framework, halal awareness and sense of security represent the cognitive dimension, reflecting Muslim travelers' knowledge of attributes like halal facilities and safety

(Baloglu & McCleary, 1999). Religious respect embodies the affective dimension, capturing travelers' emotional responses when their religious values are acknowledged and respected, thereby fostering trust and appreciation (King et al., 2015). Meanwhile, Muslim travelers' experience and satisfaction represent the conative dimension, encompassing actions such as revisiting or recommending the destination (Tasci & Gartner, 2007). Thus, this study refines and extends destination image theory by deepening the theoretical understanding of how religious respect interacts with the cognitive–affective–conative framework, particularly within the context of faith-based tourism. The traditional destination image model conceptualizes image as comprising three interrelated dimensions: cognitive (knowledge and beliefs about destination attributes), affective (emotional responses toward the destination), and conative (behavioral intentions, such as visiting or recommending the destination) (Baloglu & McCleary, 1999).

Halal awareness reflects a profound understanding of the halal concept (Bashir, 2019), surpassing mere objective knowledge of halal criteria. Individuals with heightened halal awareness tend to internalize halal principles more deeply, integrating them into their decision-making processes (Preko et al., 2023). Muslim travelers with a high level of halal awareness are also less likely to express skepticism toward halal provisions (Rostiani et al., 2024). Sense of security, on the other hand, relates to travelers' protection from potential threats to their safety, including risks such as arson, assault, crime, and terrorism (Tarlow, 2014; Kostanje, 2017). Additionally, religious respect involves the demonstration of tactfulness and sensitivity by local communities and service providers toward Islamic customs and practices, including attire and worship activities, thereby ensuring a respectful and accommodating environment for Muslim tourists (Abror et al., 2019).

This framework predicts Muslim travelers' experience and satisfaction by recognizing that travelers' perceptions emerge from their sensory interactions with the environment,

whereby environmental stimuli substantially affect the quality of their sensory experiences (Dai & Zheng, 2021). Halal tourism fundamentally depends on maintaining high standards that encompass all essential requirements for the Muslim travel experience (Tabash et al., 2023). Modern Muslim tourists are increasingly quality-conscious, and operators certified by reputable standardization bodies can boost tourist satisfaction. Meeting Muslim travellers' needs and ensuring satisfaction with halal tourism presents a challenge for tourism operators and stakeholders (Ratnasari et al., 2021). This study hypothesizes that halal awareness and sense of security indirectly influence Muslim travelers' experience and satisfaction through the mediating role of religious respect. Grounded in destination image theory, this framework highlights how cognitive attributes and affective emotions shape conative behaviors, offering a holistic understanding of the destination image for Muslim travelers.

## *2.2. Halal awareness, religious respect, Muslim travellers' experience and satisfaction*

Scholars have established that religiosity plays a vital role in influencing travellers' satisfaction and loyalty (Abror et al., 2019). For Muslim travellers, degree of religiosity is a key consideration when choosing destinations (Fauzi, 2023) and is also a determinant factor in shaping perceptions of halal brands (Rahman et al., 2020), which significantly affects visits to halal destinations. Religiosity involves internalizing personal beliefs from the perspectives of aqidah, sharia, and personality, which can become a key factor motivating Muslims to visit tourist destinations (Juliana et al., 2023). It consists of two primary dimensions: Islamic beliefs, like faith in Allah's assistance, and Islamic practices, such as performing daily prayers (Abror et al., 2022). When travelers expect that their destination's services and facilities align with their religious principles and practices, they are more likely to engage deeply with the destination and promote it through word-of-mouth recommendations (Abror et al., 2022).

Previous studies have focused on religiosity as a central concept, recognizing that individuals possess varying levels of religiosity based on personal and contextual needs (Abror

et al., 2019; Sulaiman et al., 2022). Moreover, halal signs—including halal labels, certifications, brand characteristics, and product features—play significant roles in shaping consumer behavior, particularly when halal awareness drives purchase intentions (Arifin et al., 2022). It was found that halal awareness significantly influences the purchasing intention or consume halal goods (Aslan, 2023). A recent study found that religiosity significantly moderates the correlations among awareness, purchasing decisions, habit and purchasing decisions (Rafiki et al., 2023). Religiosity also shapes destination image, influencing tourist choices, behaviors, and outcomes such as satisfaction and loyalty (Gohary et al., 2018), and Muslim travelers may actively avoid destinations that lack essential Islamic features (Battour et al., 2011). In this study, religious respect specifically denotes the appreciation of Islamic religiosity, encompassing both belief in Islamic concepts and adherence to Islamic practices that it is assumed can mediate halal awareness, experience and satisfaction among Muslim travellers. Accordingly, the following hypotheses are proposed:

***Hypothesis 1 (H1):*** Halal awareness indirectly impacts Muslim travellers' experience through religious respect.

***Hypothesis 2 (H2):*** Halal awareness indirectly impacts Muslim travellers' satisfaction through religious respect.

### *2.3. Sense of security, religious respect, Muslim travellers' experience and satisfaction*

Considering that religion significantly impacts Muslim travellers' preference for choosing destinations, services and facilities (Vargas-Sanchez and Moral-Moral, 2019), demonstrating religious respect is important for halal destination providers. Respect for religion is especially important, as religiosity is associated with individuals' level of understanding, trust, application, and appreciation of Islamic religion (Rafiki et al., 2023). Moreover, religiosity is closely linked to consumers' perceptions, attitudes, and preferences

(Osanlou and Rezaei, 2024), and has been shown to positively moderate the relationship between halal tourism and Muslim visitors' satisfaction (Abror et al., 2019). Regarding Muslim travellers' sense of security, it has been shown that people who have a strong sense of security often display enthusiastic mindsets, handle problems as they come, and usually trust the destinations' security with the local people that are welcoming (Ye et al., 2021). Ensuring safety and security has become a key concern for tourists visiting global destinations and has been a central focus in tourism research in recent decades (Spencer and Tarlow, 2021).

Previous studies have highlighted sense of security as a crucial component of service quality for Muslim travellers, particularly in the context of hotel services (Brochado et al., 2015). Halal tourism operators are expected to deliver consistently high service standards to create unforgettable experiences for Muslim tourists (Jeaheng et al., 2019). Recent research has further demonstrated that accommodation-related experiences—including lodging quality, room services, safety guarantees, and staff behavior—significantly contribute to traveller satisfaction (Hossain et al., 2024). There is also growing scholarly interest in the influence of religion on tourism development, hospitality practices (Henderson, 2016), local perceptions (Gannon et al., 2020), and tourist behavior, such as destination choice and visitation patterns (Gannon et al., 2017). Within hospitality literature, it is increasingly emphasized that destination planners must consider travelers' religious needs, as religion shapes consumer identity and decision-making (Muhammed et al., 2020). Drawing from these insights, this study posits that religious respect mediates the relationship between sense of security and Muslim travellers' experience and satisfaction. Accordingly, the following hypotheses are proposed:

**Hypothesis 3 (H3):** *Sense of security indirectly impacts Muslim travellers' experience through religious respect.*

**Hypothesis 4 (H4):** *Sense of security indirectly impacts Muslim travellers' satisfaction through religious respect.*

Figure 1 illustrates our conceptual framework.

\*\*\*\*\* INSERT FIGURE 1 HERE \*\*\*\*\*

### 3. Research Methods

#### 3.1. Data collection procedures

This study surveyed Muslim travellers who had visited a range of halal tourist destinations in Indonesia, using a questionnaire method. Two bilingual associate professors assisted in translating the questionnaire from English to Indonesian and then back-translated it to ensure semantic accuracy. Prior to the main data collection, a pilot test was conducted with 58 Muslim travelers to assess the initial validity and reliability of the instrument. Using IBM SPSS 28.0, we obtained a Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO-MSA) value above 0.50 for each construct and extracted one element. Factor analysis revealed that each item had a factor loading above 0.771, and Cronbach's alpha values exceeded 0.861, indicating strong internal consistency and supporting the unidimensionality of each construct (Hair et al., 2019; Newbold et al., 2023). Additionally, we employed congeneric latent construct testing (<https://www.clcestimator.com/>) as suggested by Marzi et al. (2023), and obtained factor loadings above 0.658 for each item in the model (see Table 1). Based on these results, we concluded that the initial validity and reliability requirements were met, and the questionnaire items were comprehensible to respondents.

The main survey was conducted between between June and August 2024, and participants were offered a mobile phone credit reward of IDR 25,000 upon completion of the questionnaire. A junior lecturer coordinated the data collection with assistance from seven university students who helped respondents complete the Google Form distributed via WhatsApp, Facebook, Instagram, and email. A total of 875 questionnaires were distributed using purposive sampling, targeting Muslim travellers who had visited halal destinations such

as Lombok, Aceh, West Sumatra, Java etc in 2024. Quota sampling was used to ensure geographic representation across Indonesia's major islands. The target distribution was: Java (350 questionnaires, 40%), Sumatra (175, 20%), Kalimantan (105, 12%), Sulawesi (105, 12%), Maluku (70, 8.5%), and Papua (70, 8%). To ensure respondent eligibility, the survey included a screening question at the outset: "Have you visited any halal destinations in Indonesia during the year 2024?" Respondents who answered "no" were automatically disqualified and prevented from continuing, using Google Forms' logic branching feature. This approach ensured that only participants with relevant experience were included in the final sample. By the submission deadline, 381 questionnaires had been received. After a final review, 17 responses with incomplete or missing data due to unanswered items were excluded. Totally 364 completed responses remained available for analyzing, yielding a final return rate of 41.6%.

Following prior survey benchmarks such as those by Holtom et al. (2022), this response rate is considered high and consistent with participation rates typically found in similar research. Descriptive statistics based on the guidelines by Cox and Holcomb (2022) indicate that 66.8% of respondents were female, while 33.2% were male. Most respondents resided on Java Island (33.8%), followed by Sumatra (32.1%) and Sulawesi (26.1%). In terms of age, the largest group was under 20 years old (30.5%), followed by those aged 30–40 years (27.7%). Married participants comprised 55.5% of the sample, while 45.5% were single. The majority held an undergraduate-level education (65.1%), and most earned a monthly income below IDR 3,000,000. Many participants reported having visited halal destinations multiple times.

### 3.2. Measurement scales

This study adapted measurement scales from previous studies with established validity and reliability. Items used to measure halal awareness were adapted from Al-Ansi et al. (2021). Furthermore, items measuring the sense of security construct were adapted from Jeaheng et al.

(2020). Items measuring Muslim travellers' experience were adapted from Rahman et al. (2020), while the Muslim travellers' satisfaction construct was based from Battour et al. (2020). The final construct – religious respect – was adapted from Abror et al. (2019). All variables were measured using a seven-point Likert scale (1 = completely disagree, 7 = completely agree). Table 1 lists the 20 items selected for this study.

\*\*\*\*\* INSERT TABLE 1 HERE \*\*\*\*\*

### 3.3. Data analysis

We used covariance-based SEM (CB-SEM) to evaluate the full model. This included performing confirmatory factor analysis (CFA) and assessing the structural model to validate the hypotheses of the findings. Researchers regard CB-SEM as ideal for examining underlying constructs with reflective items, making it especially effective for assessing theory-based common factor models (Jöreskog et al., 2016). Kline (2023) also Whittaker and Schumacker (2022) underline that CB-SEM offers a robust and reliable method, delivering non-biased parameter estimations. In contrast, the variance-based SEM (PLS-SEM) approach is more suitable for testing models with composite indicators, with the objective of prediction (Cook and Forzani, 2024). Given that our model employs reflective indicators and is theory-based, CB-SEM is the appropriate choice.

## 4. Results

The SmartPLS 4 software was utilized for CB-SEM estimation (Venturini et al., 2023) to derive the results and findings of this investigation<sup>1</sup>. It's worth mentioning that the CB-SEM algorithm in SmartPLS is particularly tailored for handling non-normal data conditions. Given

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<sup>1</sup> Please note that SmartPLS 4 is capable of performing both CB-SEM and PLS-SEM estimations. In this study, we utilized the CB-SEM algorithm provided in SmartPLS 4, as it is more appropriate for estimating models with reflective indicators (i.e., common factor models).



that we employed Likert scales to measure variables in the model, which are ordinal rather than continuous, achieving multivariate normality presents a challenge (Jöreskog et al., 2016).

To validate these assertions, several preliminary tests were conducted. First, the Cramér–von Mises test assessed multivariate normality, revealing statistically meaningful skewness and kurtosis values at the 5% confidence level (Byrne, 2016; Kline, 2023). Second, every case exhibited Z-scores under 2.58 for each variable, indicating the absence of outliers (Field, 2024; George & Mallery, 2024). Finally, the assessment of chi-square evaluated heteroscedasticity, confirming there is no substantial residual discrepancy at the 5% significance level and thereby meeting the postulate of homoscedasticity.

We analyzed the statistical summaries for each construct, finding that the values of the mean for all constructs are lower than 7 and the values of standards deviation do not surpass 3. Therefore, these values fall within acceptable thresholds (Cox and Holcomb, 2022). Additionally, we calculated for variance inflation factor (VIF) of each predictor, with the values of VIF below 3.3 (see Table 2). The results indicate that the model is not affected by multicollinearity problems (Hair et al., 2019).

#### *4.1. Method bias assessment*

We assessed non-response bias, using a multivariate analysis of variance (MANOVA) on numerous demographic constructs, as suggested by Fawcett et al. (2014). The results did not reveal any substantial variances in the primary constructs across diverse demographic groups at a 5% statistical threshold. Then confirm the results, *t*-testing was conducted between early and late survey respondents, which similarly found no statistically significant differences between these two groups (Scheaf et al., 2023). The findings validate that the data collection process was unaffected by non-response bias.

Finally, this study addressed the possibility of common method variance (CMV) employing the marker variable method, a modern technique for CMV identification (Podsakoff

et al., 2024). Following Miller and Simmering (2023), this study presented an unrelated construct to the questionnaire. The analysis of the CFA marker showed no significant correlations ( $p > 0.05$ ) linking the marker variable and the central constructs in the research framework.

#### 4.2. *Validity and reliability assessment*

To assess convergent validity, this study applied the standardized factor loading (SFL) and average variance extracted (AVE) procedures. For divergent validity, system of measurement like the heterotrait–monotrait ratio (HTMT2), maximum shared variance (MSV), and average shared variance (ASV) were used. As shown in Table 1, all items were shown to perform the values of SFL above 0.721 ( $> 0.70$ ), with the values of AVE exceeding 0.618 ( $> 0.50$ ) for every factor. As a result, convergent validity fulfils the established standard (Bandalos & Finney, 2019; Garson, 2023; Hoyle, 2023). Furthermore, the HTMT2 ratio was less than 0.85 (see Table 2), and the values of MSV and ASV were lower than the AVE values (as shown in Table 1). The results show that the measurement scales satisfy the necessity of divergent validity, in line with recognized rules (Henseler, 2021).

The study actively evaluated the constructs' reliability using McDonald's Omega coefficient ( $\omega$ ) and composite reliability ( $\rho_c$ ), with recommended values above 0.70 for both measures (Raykov and Marcoulides, 2011). As depicted in Table 1, our analysis indicates that both values exceeded 0.840 for all constructs in the model, demonstrating the reliability of the measures used. Finally, we obtained the GOFI indices for the CFA model: Comparative Fit Index (CFI) = 0.934  $> 0.90$ ; Tucker-Lewis Index (TLI) 0.932  $> 0.90$ ; Normed Fit Index (NFI) = 0.912  $> 0.90$ ; Goodness-of-Fit Index (GFI) = 0.856  $> 0.85$ ; Parsimony Goodness-of-Fit Index (PGFI) = 0.652  $> 0.60$ ; root mean square error of approximation (RMSEA) = 0.066  $< 0.08$ ; and Standardized Root Mean Square Residual (SRMR) 0.044  $< 0.08$  (Jöreskog et al., 2016; Kline, 2023; Whittaker & Schumacker, 2022).

\*\*\*\*\* INSERT TABLE 2 HERE \*\*\*\*\*

#### 4.3. Full model assessment

We utilized 10,000 resamples to guarantee stable estimations (Kline, 2023), and evaluated key metrics including  $r$ -square ( $R^2$ ) and effect size ( $f^2$ ),  $p$ -value, and  $t$ -statistic. The proposed model produced  $R^2$  values of 0.224, 0.487, and 0.517 for religious respect, Muslim travellers' experience, and satisfaction, in that order, as shown in Figure 2. Cohen et al. (2003) indicate that the values of  $R^2$  achieve the acceptable range (i.e., moderate to strong category) for the studies of social science. Additionally, we calculated  $f^2$  values, which ranged from 0.053 to 0.149 for all relationships between variables, all exceeding the 0.02 threshold. The results confirm support for our proposed hypotheses (Iacobucci et al., 2023).

\*\*\*\*\* INSERT FIGURE 2 HERE \*\*\*\*\*

#### 4.4. Hypothesis validation

Standardized estimates were used to prove the hypotheses of the complete model simultaneously, and the results consistently supported the proposed hypotheses. Table 3 and Figure 2 visually present the outcomes of the potential mediating role of religious respect, providing concrete empirical support for the indirect effect paths connecting halal awareness with Muslim travellers' experience and halal awareness with Muslim travellers' satisfaction through religious respect. The analysis conducted robustly confirms these indirect paths. Specifically, the beta ( $\beta$ ) value for halal awareness and Muslim travellers' experience through religious respect was 0.356 (SD = 0.077,  $p$ -value = 0.000), while for halal awareness and Muslim travellers' satisfaction via religious respect, the value was 0.454 (SD = 0.068,  $p$ -value = 0.000). These relationships were significant, as indicated by the 95% bias-corrected confidence intervals (0.132 and 0.454) and (0.096 and 0.226), respectively. Both relationships produced an indirect effect size  $> 0.02$  (see Table 3). Consequently, the findings substantially

support hypothesis 1 (H1) and hypothesis 2 (H2). Meanwhile, the direct effects of halal awareness on Muslim travelers' experience and halal awareness on Muslim travelers' satisfaction were not significant ( $p > 0.05$ ), indicating full mediation.

In addition, the results of the indirect effect analyses conducted on the connection of sense of security with Muslim travellers' experience and of sense of security with Muslim travellers' satisfaction mediated via religious respect also yielded significant positive results. The results regarding sense of security and Muslim travellers' experience yielded a beta ( $\beta$ ) value of 0.558 (SD = 0.090,  $p$ -value = .000), while the result of the indirect effect between sense of security and Muslim travellers' satisfaction gave a beta ( $\beta$ ) value of 0.339 (SD = 0.089,  $p$ -value = .000). These relationships were significant, with 95% bias-corrected confidence intervals of (0.315 and 0.616) and (0.167 and 0.302), respectively. Both relationships produced an indirect effect size  $> 0.02$  (see Table 3). Therefore, these results support hypothesis 3 (H3) and hypothesis 4 (H4). Similarly, the direct effects of sense of security on Muslim travelers' experience and sense of security on Muslim travelers' satisfaction became insignificant ( $p > 0.05$ ), further confirming full mediation.

\*\*\*\*\* INSERT TABLE 3 HERE \*\*\*\*\*

#### 4.5. Checks of robustness

We evaluated endogeneity bias employing the Gaussian copula approach, a method that does not require instrumental variables (Park & Gupta, 2012). The output from the Gaussian copula analysis did not reveal statistically significant  $p$ -values at the 5% level for all regressor models (Eckert & Hohberger, 2022; Park & Gupta, 2012), indicating that the main findings of this study are not affected by endogeneity bias.

## 5. Discussion

Halal destination providers play a crucial role in serving Muslim travellers; therefore, studying the interaction between halal awareness, sense of security, religious respect, and Muslim travellers' experience and satisfaction, as illustrated in Figure 1, can help providers to facilitate the provision of services that will enhance Muslim visitors' experience and satisfaction. The results of this investigation revealed an indirect effect of halal awareness on Muslim travellers' experience and satisfaction, mediated by religious respect. Similarly, a positive indirect effect was found in the relationship between sense of security and Muslim travellers' experience and satisfaction, also mediated by religious respect. These findings underscore the importance for halal destination providers to foster halal awareness and sense of security in order to enhance Muslim travellers' experience and satisfaction, echoing previous studies suggesting that halal services can capture the prospective market of Muslim travellers (Han, Al-Ansi, Olya, & Kim, 2019; Jia & Chaozhi, 2020), accomplish the requirements of Muslim halal travel experience (Tabash et al., 2023) and enhance Muslim travellers' satisfaction (Abror, et al., 2019; Rahman et al., 2020; Wang et al., 2021).

This finding extends destination image theory by showing that halal awareness and sense of security represent the cognitive dimension (Baloglu & McCleary, 1999), while religious respect embodies the affective dimension (King et al., 2015), both of which contribute to the enhancement of Muslim travellers' experience and satisfaction as the conative dimension (Tasci & Gartner, 2007). Halal awareness entails a deep understanding of halal concepts beyond basic knowledge (Bashir, 2019), while sense of security pertains to travellers' security, encompassing protection against potential threats to their safety, such as arson, assault, crime, and terrorism (Tarlow, 2014; Kostanje, 2017). Anchored in the destination image framework, the key findings of this study are summarized through the four hypotheses previously presented.

First, the results reveal an indirect relationship between halal awareness and Muslim travellers' experience via religious respect. Second, halal awareness was shown to indirectly affect Muslim travellers' satisfaction through religious respect. These findings suggest that halal destination providers can effectively enhance Muslim travellers' experience and satisfaction by promoting halal awareness and cultivating a respectful environment grounded in religious values. The mediating role of religious respect reinforces the notion that when local communities and service providers demonstrate respect, tact, and sensitivity toward Islamic customs and practices, they create an environment that meets the needs of Muslim travellers (Abror et al., 2019). These findings also support prior research showing that religious beliefs significantly influence Muslim travellers' perceptions of halal destinations, their satisfaction, and their willingness to recommend those destinations (Rahman et al., 2022).

Third, the indirect effect of religious respect on the relationship between sense of security and Muslim travellers' experience indicates that halal destination providers must foster a strong sense of safety. Doing so can enhance travellers' confidence, encourage positive attitudes, and promote trust in the local community (Ye et al., 2021). The results are consistent with earlier studies, which emphasized that halal tourism operators must ensure a secure environment as a component of high-quality service, thus creating memorable travel experiences (Jeaheng et al., 2019). Given that safety and security are major apprehensions for Muslim travellers visiting overseas destinations, sense of security performs crucial aspects (Spencer & Tarlow, 2021).

Finally, the indirect consequence of sense of security on Muslim travellers' satisfaction through religious respect motivates halal destination providers to enhance accommodation experiences for Muslim travellers, aligning with recent findings showing that lodging facilities, room services, safety, security, and employee behavior boost travellers' satisfaction (Hossain et al., 2024). This study underlines the essential of religious respect in shaping Muslim

travellers' preferences for destination services and facilities, given the significant impact of religion (Vargas-Sanchez & Moral-Moral, 2019).

These findings underscore the critical mediating role of religious respect in linking halal awareness and sense of security to Muslim travellers' experience and satisfaction. Religious respect facilitates the transformation of cognitive perceptions into emotional and behavioral outcomes by fostering understanding, confidence, fulfillment, and gratitude toward Islam (Rafiki et al., 2023), reinforcing the view that religiosity significantly shapes consumer perspectives, attitudes, and choices (Salam et al., 2019). It encompasses policy-driven respect (e.g., halal certification, prayer facilities), social acceptance (e.g., local attitudes toward Muslim travelers), and symbolic recognition (e.g., marketing efforts promoting religious inclusivity). Among these, social acceptance plays the most influential role, as Muslim travellers seek destinations where they feel genuinely welcomed. In Muslim-majority regions, religious respect strengthens existing halal infrastructure, while in non-Muslim-majority areas, institutional policies and symbolic gestures become especially important.

Unlike previous studies that often positioned religiosity as a moderating factor (Abror et al., 2019; 2022; Rahman et al., 2022; Rafiki et al., 2023), this research offers a new perspective by highlighting its mediating role. While previous research has explored mediators such as perceived value (Abror et al., 2022), skepticism, emotional and functional value (Rostiani et al., 2024), and memorable religious experiences (Bhandari et al., 2024), this study underscores the importance of promoting religious respect to enhance Muslim travelers' trust, emotional comfort, and loyalty, ultimately improving their overall experience and satisfaction.

### *5.1. Theoretical implications*

This study contributes to destination image theory within the cognitive–affective–conative sequence by introducing religious respect as an affective mediator between cognitive perceptions (halal awareness and security) and conative outcomes (Muslim travelers

experience and satisfaction). This suggests that, beyond recognizing halal attributes, Muslim travelers' emotional response, particularly their perception of religious respect, play a crucial role in reinforcing a positive destination image and enhancing both their experience and satisfaction. By integrating these culturally specific affective dimensions, the study advances a more comprehensive understanding of how destination image is shaped within religious tourism contexts.

These findings offer new theoretical insights by extending destination image theory beyond its conventional scope and adapting it to the unique dynamics of halal tourism. By emphasizing the mediating role of religious respect, this study demonstrates how cultural and religious elements shape travelers' perceptions of a destination. The framework developed in this research can also be applied to other faith-based tourism settings, where religious values and cultural factors significantly influence destination image, visitor experience, and satisfaction.

### *5.2. Practical implications*

Policymakers and halal destinations providers must demonstrate their religious commitment through tangible actions, such as implementing halal certification and expecting adherence from employees working in Muslim communities (Alhazmi, 2019). They should develop institutionalized training programs on halal hospitality and religious sensitivity, making it mandatory for tourism-related businesses to educate staff on Muslim travellers' needs, including halal services, Islamic customs, and religious considerations to ensure respectful and inclusive service. Developing certification courses in partnership with Islamic scholars and tourism organizations is also essential to establish standardized Islamic service practices. Furthermore, infrastructure regulations should incorporate guidelines for prayer facilities, gender-segregated amenities, and halal-compliant emergency protocols, ensuring access to appropriate medical assistance and crisis management aligned with Islamic



principles. Law enforcement agencies should implement dedicated safety measures, including anti-discrimination protections, safe travel zones, and accessible reporting channels for harassment or security concerns.

Moreover, academicians and practitioners in tourism and hospitality can utilize these findings to further investigate the impact of halal awareness, religious respect, and sense of security on Muslim travellers' experiences and satisfaction. This research can contribute to the expansion of theoretical frameworks and empirical models that deepen our understanding of these relationships, offering evidence to support the implementation of strategic initiatives. It also provides practical guidance for developing and refining best practices tailored to the Muslim travel market.

Finally, these insights emphasize the broader importance of cultural inclusivity and respect for religious practices in the tourism industry and society at large. By promoting an atmosphere where Muslim travellers feel respected and secure, society can benefit from enhanced cultural understanding and social cohesion. As more destinations embrace these practices, broader economic benefits may also follow, with increased appeal to the Muslim travel market contributing to more inclusive and diverse tourism experiences.

### *5.3. Limitations and recommendation for future studies*

This study acknowledges certain limitations and proposes several directions for future research. Primarily, it emphasizes on the mediating factor of religious respect in the relationships between halal awareness, sense of security, experience and satisfaction for Muslim travellers in Indonesia; accordingly, the results are not necessarily broadly generalizable. Future research should include surveys of international Muslim travellers from different countries who have visited halal destinations in Indonesia. Moreover, identifying other mediating roles, such as cultural sensitivity, service adaptability, perceived authenticity, perceived social support, and emotional comfort in the relationships between halal awareness, sense of security, experience

and satisfaction will provide a valuable and comprehensive understanding of Muslim travellers' behavior. This framework only explored Muslim travellers' behavior based on destination image theory; therefore, future studies adopting different theories, such as expectancy value theory, travellers' experience theory, and leisure constraints theory, could provide valuable insights.

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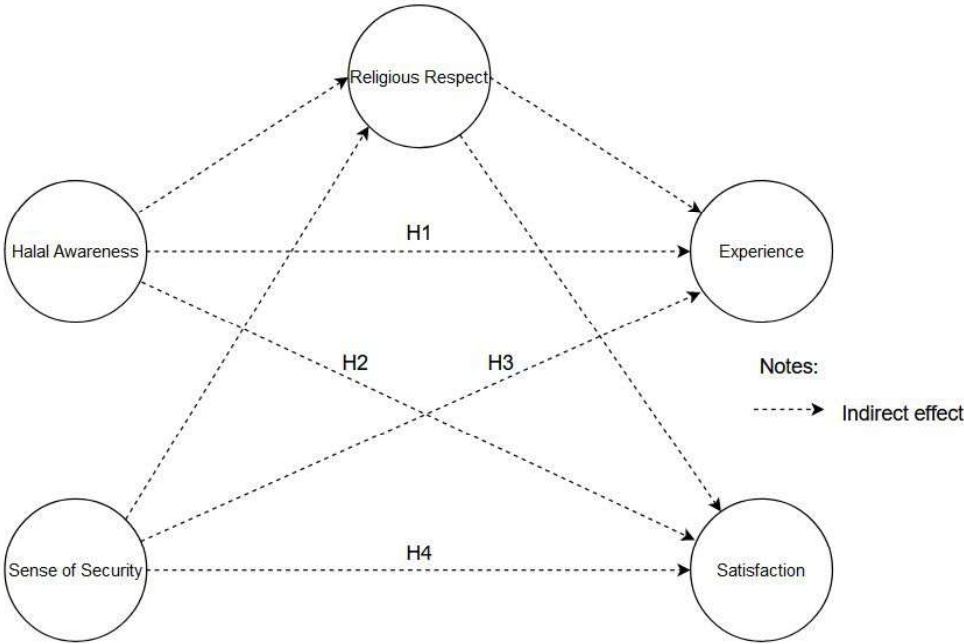
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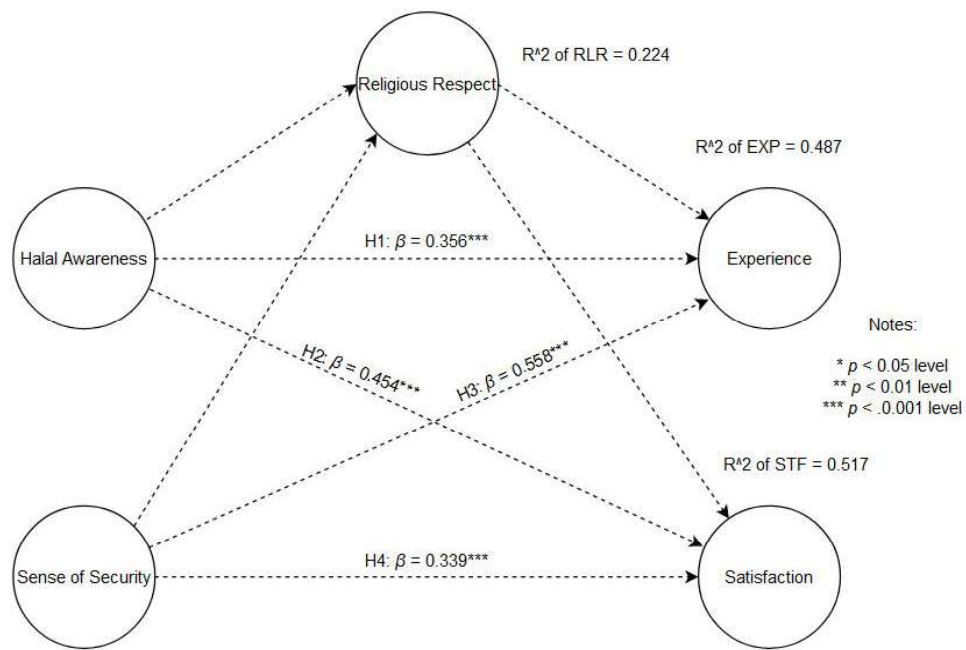
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Source(s): Authors own work

Figure 1. Theoretical model and hypotheses directionality between latent variables.





Goodness of fit indices (GoF): CFI = 0.934; TLI = 0.932; NFI = 0.912; GFI = 0.856; PGFI = 0.652; RMSEA = 0.066; SRMR = 0.044

Source(s): Authors own work

**Figure 2.** Findings derived from Structural Equation Modeling.

Table 1. Results of validity and reliability testing.

Measurement question	Item	CLC	SFL	AVE	MSV	ASV	$\omega$	$\rho_c$
<b>A) Halal Awareness (HAW)</b> (Source: Adapted from Al-Ansi et al., 2021)				0.681	0.273	0.162	0.910	0.910
Overall, the staff at many halal tourist destinations in Indonesia possess a good understanding of Islamic rules.	HAW1	0.824	0.798					
I am satisfied with the staff at many halal tourist destinations in Indonesia based on their understanding of Islamic rules.	HAW2	0.909	0.890					
It is convenient when the staff at halal tourist destinations in Indonesia are well-informed about halal products and services.	HAW3	0.847	0.860					
It is convenient when the staff at halal tourist destinations in Indonesia understand how to provide halal products and services.	HAW4	0.825	0.848					
Finding halal information at tourist destinations in Indonesia (e.g., flyers, guides, maps) is easy.	HAW5	0.704	0.721					
<b>B) Sense of Security (SNS)</b> (Source: Adapted from Jeaheng et al., 2020)				0.711	0.252	0.171	0.882	0.883
I feel secure knowing that halal tourist destinations in Indonesia prioritize safety measures, such as reliable transportation, secure accommodation, and available emergency assistance services.	SNS1	0.889	0.868					
I feel comfortable because food products and services are certified halal at tourist destinations in Indonesia.	SNS2	0.781	0.797					
I am confident in the presence of high standards of cleanliness and hygiene according to Islamic guidelines at halal tourist destinations in Indonesia.	SNS3	0.856	0.863					
<b>C) Religious Respect (RLR)</b> (Source: Adapted from Abror et al., 2019)				0.799	0.240	0.144	0.922	0.923
Local community and service providers exhibit reverence for Islamic customs and traditions at halal tourist destinations in Indonesia.	RLR1	0.891	0.907					
The handling of Islamic attire and practices by local community and service providers in Indonesia is characterized by tactfulness and respect.	RLR2	0.922	0.910					

Measurement question	Item	CLC	SFL	AVE	MSV	ASV	$\omega$	$\rho_c$
In my view, local community and service providers demonstrate sensitivity and respect towards Islamic attire and practices at halal tourist destinations in Indonesia.	RLR3	0.868	0.864					
<b>D) Experience (EXP)</b> (Source: Adapted from Rahman et al., 2020)				0.618	0.271	0.164	0.863	0.864
I consider traveling to halal tourism destinations in Indonesia as an opportunity to experience Islamic cultural beliefs.	EXP1	0.658	0.728					
I have enjoyed new experiences with halal food products and beverages in Indonesia.	EXP2	0.720	0.766					
I have encountered friendly local people at halal tourism destinations in Indonesia.	EXP3	0.887	0.841					
I have gained a wealth of new knowledge and experiences at halal tourist destinations in Indonesia.	EXP4	0.847	0.806					
<b>E) Satisfaction (STF)</b> (Source: Adapted from Battour et al., 2020)				0.647	0.242	0.104	0.898	0.899
I am pleased with my decision to visit halal tourism destinations in Indonesia.	STF1	0.821	0.840					
The attractions, products, and services available in Indonesia's halal tourism sector bring me joy.	STF2	0.865	0.868					
From my perspective, choosing to visit and spend my holidays at Indonesia's halal tourism sites was the right decision.	STF3	0.858	0.840					
During this visit, I stayed longer than on my previous trip to Indonesia's halal tourism destinations.	STF4	0.742	0.732					
In my opinion, Indonesia stands out as the perfect halal tourism destination compared to other countries.	STF5	0.730	0.732					

Note(s): CLC = congeneric latent construct; SFL = standardized factor loading; AVE = Average variance extracted; MSV = Maximum shared variance; ASV = Average shared variance;  $\omega$  = McDonald Omega coefficient;  $\rho_c$  = Composite reliability.

Source(s): Authors own work

**Table 2.** Divergent validity results, descriptive statistics and correlations among latent variables.

Latent variable	1	2	3	4	5
Experience (EXP)	<b>(0.85)</b>	0.523**	0.277**	0.152**	0.500**
Halal Awareness (HAW)	0.703	<b>(0.85)</b>	0.328**	0.234**	0.468**
Religious Respect (RLR)	0.571	0.393	<b>(0.85)</b>	0.488**	0.365**
Satisfaction (STF)	0.469	0.403	0.566	<b>(0.85)</b>	0.283**
Sense of Security (SNS)	0.404	0.559	0.551	0.370	<b>(0.85)</b>
Mean	6.133	5.918	6.081	6.078	6.152
Standard Deviation (STDEV)	1.095	1.308	1.048	1.079	1.157
Variance Inflation Factor (VIF)	2.730	2.859	3.051	–	3.284

*Note(s):* Below the diagonal are the HTMT2 values. Above the diagonal are the correlation values. Diagonal and bold elements are cut-off values for HTMT2. \*\* The correlation of constructs is significant at the 0.01 level (2-tailed).

**Source(s):** Authors own work

**Table 3.** Results of hypothesis testing.

Relationship between latent variables	$\beta$	STDEV	$f^2$	$p$ value	$t$ -statistic	Result
<b>Direct effect (<math>c'</math>)</b>						
Halal Awareness (HAW) → Experience (EXP)	0.050	0.085	—	0.276	0.594	Full mediation
Halal Awareness (HAW) → Satisfaction (STF)	0.049	0.057	—	0.198	0.847	Full mediation
Sense of Security (SNS) → Experience (EXP)	0.190	0.169	—	0.131	1.120	Full mediation
Sense of Security (SNS) → Satisfaction (STF)	0.069	0.102	—	0.248	0.681	Full mediation
<b>Indirect effect</b>						
Halal Awareness (HAW) → Religious Respect (RLR) → Experience (EXP)	0.356	0.077	0.053	0.000***	4.640***	H1 supported
Halal Awareness (HAW) → Religious Respect (RLR) → Satisfaction (STF)	0.454	0.068	0.039	0.000***	6.609***	H2 supported
Sense of Security (SNS) → Religious Respect (RLR) → Experience (EXP)	0.558	0.090	0.082	0.000***	6.217***	H3 supported
Sense of Security (SNS) → Religious Respect (RLR) → Satisfaction (STF)	0.339	0.089	0.149	0.000***	3.898***	H4 supported

Note(s):  $\beta$  = standardized beta coefficient; STDEV = standard deviation; \*  $|t| \geq 1.65$  at  $p < 0.05$  level; \*\*  $|t| \geq 2.33$  at  $p < 0.01$  level; \*\*\*  $|t| \geq 3.09$  at  $p < 0.001$  level.

Source(s): Authors own work

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Appendix: Table A1. Summaries of Previous Studies

No.	Authors (year)	Topic	Methodology	Findings	Journal Name
<i>Halal Awareness</i>					
1.	Azis, Y.A. and Chok, Nyen Vui (2013)	Halal awareness, halal accreditation, and marketing elements should be used to enhance purchasing intentions towards halal foods.	The data collection in this study used questionnaires to survey 226 non-Muslim consumers, while the data analysis employed structural equation modeling.	This study found that halal awareness, halal certification, marketing promotion, and brand positively influenced purchase intention, while food quality negatively impacted it.	Journal of International Food & Agribusiness Marketing
2.	Bashir, A.M., (2019)	The sign of halal certification, the quality of brand and awareness.	The researchers used a questionnaire to collect data from 282 Nigerian consumers, then analyzed this data using descriptive and inferential statistics.	The results reported that halal certification marks and the quality of halal brands positively impacted Nigerian consumers' purchasing decisions, while halal awareness did not.	Journal of Islamic Marketing
3.	Bashir A.M. (2019)	Foreign purchase intention from the perspectives of awareness, logo and attitude towards halal foods.	Data were collected through a self-administered questionnaire from a sample of 230 foreign consumers, with the analysis using structural equation modeling.	The research reported that halal awareness, halal logo, and attitude significantly influence foreign customers' intention to purchase halal food and in turn, their purchasing behaviour. Remarkably, the study revealed that non-Muslim consumers exhibit much higher attitudes and halal awareness compared to Muslim consumers. Most of the respondents who contributed to the survey were non-Muslims, and most of them were Christians.	British Food Journal

4.	Jaiyeoba H.B. et al. (2020)	The effect of the halal certification mark, brand quality, and awareness on Nigerian customers buying decisions.	A survey using questionnaires was created to gather responses from 282 participants. The collected data were examined employing structural equation modeling, with both descriptive and inferential statistics.	The results show that certification marks and the quality of brand significantly impact buying decisions, while halal awareness failed to affect buying decisions.	Journal of Islamic Marketing
5.	Muslichah M., et al. (2020)	The moderating effect of religiosity in the correlation between awareness and decision to purchase halal foods.	Using convenience sampling, the survey distributed 200 questionnaires across resident higher-education societies, yielding a response rate achieved 64%. The analysis employed a moderated regression to examine the correlations.	This study found that within the sample, halal awareness of foods was high and positively influenced buying decisions. Notably, religiosity moderates the effect of halal awareness and buying decisions.	Journal of Islamic Marketing
6.	Nurhayati , T. and Hendar H. (2020)	The influence of intrinsic religiosity of individual and product knowledge on intention to purchase halal products with the mediating role of halal product awareness.	Data collection used questions to survey 238 Muslim consumers and the data was analyzed using multilinear regressions.	This study found that individual intrinsic religiosity and halal product information affect awareness of halal products and intention to purchase. The awareness of halal products also impacts halal product intention. Moreover, the awareness of halal products partially mediated the link of individual intrinsic religiosity, knowledge of halal	Journal of Islamic Marketing

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				products and halal product intention.	
7.	Aslan, H. (2023)	The determining factors of Muslim customers include halal awareness, certification, subjective norms, perceived behavioural control, attitude, and trust to enhance purchase intention towards culinary products	The process of gathering data for this research used questionnaires to survey 363 Muslim customers who purchased culinary products and analyzed this data using structural equation modeling	The study found that religiosity, subjective norms, and halal awareness notably influence the intention to purchase halal foods and beverages, whereas perceived behavioural control, trust, and attitude show insignificant effects on purchasing intention.	International Journal of Gastronomy and Food Science
8.	Usman, H. et al. (2023)	The awareness and certification of halal food products	Employing purposive sampling methods, the survey used questionnaires to collect data from 428 Muslim consumers and analyzed this data using PLS-SEM.	The research found that awareness of halal significantly affects certified of halal food products awareness, while knowledge about halal certificates also does, but general halal knowledge does not. Additionally, information on halal certificates is not affected by general halal knowledge or halal awareness. Exposure and religious commitment significantly enhance both knowledge and awareness.	Journal of Islamic Marketing
9.	Hasan S. et al. (2024)	The mediating role of halal awareness and attitude in the correlation between halal marketing and intention towards halal cosmetics.	Data collection used questionnaires with convenience sampling to survey 266 respondents and analyzed the data employing PLS-SEM	The results indicated that each of hypotheses was supported, showing that halal marketing definitely influences halal cosmetics purchase intention. Additionally, this connection is mediated by halal awareness and consumer attitude.	Journal of Islamic Marketing



10.	Loussaief et al. (2024)	A sequential mediation model analysing the influence of religiosity on the intention to buy food with halal certification	Data collection used questionnaires to survey 264 Muslim consumers with quota sampling and the data analysis employed PLS-SEM	The study found that religiosity impacts attitude and purchase intention through awareness, trust, subjective norms and perceived behavior control regarding halal-certified foods.	Asia Pacific Journal of Marketing
11.	Rostiani et al. (2024)	Effects of Islamic attributes, destination image, skepticism, perceived value, and halal awareness on intentions for Muslim-friendly travel	Data collection used questionnaires to survey 416 young Muslim travellers and the data analysis employed PLS-SEM	The survey revealed that functional and emotional values positively drive intentions to participate in Muslim-friendly tours, while skepticism exerts a negative influence. Islamic attributes shape emotional value and skepticism, whereas destination image impacts functional value. Moreover, halal awareness moderates the link between Islamic attributes and skepticism, with higher halal awareness lowering skepticism toward halal offerings.	Journal of Islamic Marketing
12.	Usman, H. et al. (2024)	The impact of trust and perceived risk on Muslim purchasing decisions for halal-certified food	Data collection used questionnaires to survey 283 Muslim consumers who purchased certified halal foods, while the data analysis employed PLS-SEM	The study showed that attitude, halal awareness, religious commitment, trust, and perceived risk have a notable impact on how frequently Muslims buy halal-certified foods. Attitude mediates the influence of halal awareness, religious commitment, and trust on purchasing frequency. Furthermore, perceived risk and trust moderate the connection between religious commitment	Journal of Islamic Marketing

				and the frequency of purchasing halal-certified foods.	
	<i>Sense of Security</i>				
13.	Brochado, A. et al. (2015)	Examining backpackers' views on service quality of hostel.	The scale development used a mixed-method approach, combining qualitative and quantitative research. Initially, the authors conducted content analysis of guest reviews from hostel booking websites, in-depth interviews with hostel supervisors, and focus groups with visitors to create items assessing the hostel experience. This was followed by a measurable investigation (n = 222) to search the dimension of service quality. The study focused on Lisbon hostels, which have received multiple awards based on backpacker reviews.	The findings showed that service quality is a multifaceted notion encompassing six dimensions: social atmosphere, place and town relations, employees, cleanliness, safety, and facilities. The elements of service quality include social atmosphere, staff, cleanliness, security and facilities significantly increasing the likelihood of returning in the future and willingness to recommend the hostel.	International Journal of Contemporary Hospitality Management
14.	Sannasee and Seetanah (2015)	Examining the impact of trust on repeat tourism: a case study of Mauritius	The data used came from a satisfaction survey conducted in February and March 2012 to assess trust. This survey, which included 1,721 tourists, measured satisfaction across various dimensions,	This study found that trust (political and socioeconomic) and sense of security significantly predict repeat and recommended tourism. Factors like destination development, hotel infrastructure, attractions, promotion, and infrastructure availability also	Journal of Hospitality Marketing & Management

			including trust proxies, recorded repeat information and recommended tourism.	show significant correlations, while cost of living and exchange rate do not.	
15.	Korstanje, M.E. and George, B.P. (2017)	Creating a security coefficient for tourist destinations based on travel insurance behavior	Tourists are known to employ various risk management strategies, with travel insurance being the most notable, aim to reduce risk. In this context, tourists' travel insurance purchasing behavior serves as an effective indicator of their perceived security at the destination. This study described statistics regarding domestic and international tourists who purchased travel insurance when visiting Argentina.	Global insurance purchasing statistics provide valuable insights into how risks are perceived by the general public. From the discussion in this article, two key points emerge: 1) buying insurance serves as an effective element of destination safety; and 2) an effective safety quantity based on this measure can illuminate various related effects.	Tourist Analysis
16.	Soderstrom, N. (2019)	Making our research more meaningful	This model employs a metaphor of human senses to describe different research components, such as topic selection, theory, and methodology, providing recommendations to increase relevance and expand the reach of the research audience. The research is utilized in an ongoing working paper focused on cybersecurity and more generally to offer	This model can be used to frame different types of research projects in a way that helps to increase the interest in and impact of accounting research by adapting the sense model; including taste, hearing, sight, touch, and smell to mitigate cybersecurity risks can result in a broader audience for this work.	Meditari Accountancy Research

			recommendations for scholars concerned with studying risk.		
17.	Fraczek, B. et al. (2021)	Exploring customer behaviour, security perception, and economic knowledge in young customers with ASD-Asperger syndrome	This research involved a pilot study using a diagnostic survey method with a self-devised questionnaire. A purposive, non-probability sample was used, allowing researchers to subjectively select participants from a closed representative group to test the survey tool. The questionnaire was based on academic conventions about customer purchasing behavior and the relevant literature in the field. The study included adolescents aged 16 to 19, with 40 participants having ASD (Autism Spectrum Disorder) and 50 participants without ASD (control group).	The results showed that young customers with Autism Spectrum Disorder (ASD) exhibit a narrow scope of customer behaviours, a low sense of security in retail spending, and a limited grasp of fundamental consumer matters compared to the control group.	Young Consumers
18.	Ye, Baojuan, et al. (2021)	Family cohesion and social adjustment in Chinese university students: the role of security and relationships.	A survey was conducted with a sample of 728 Chinese university students (345 males and 383 females, with an average age of 20.62 years) using the Family Cohesion	The findings confirmed that family cohesion affects social adjustment via students' sense of security and interpersonal disturbance. Family cohesion and sense of security were protective factors, while interpersonal	Current Psychology

			measurement, Sense of Security items, Relationship Comprehensive Assessment Questionnaire, and Social Adjustment Questionnaire.	disturbance remained a risk aspect for social adjustment. Sense of security intermediated the connection between family cohesion and social adjustment, as did interpersonal disturbance. Both factors also served as sequential multiple mediators in this correlation.	
19.	Razak, B.M. et al. (2022)	Work life and performance of employees in UK ethnic minority restaurants: a qualitative analysis.	This study employed in-depth face-to-face interviews of 40 participants from ethnic minorities working in 20 Bangladeshi restaurants in the UK, following a convenience sampling method. A thematic analysis developed two key themes related to employee working life and performance.	The themes studied reveal several aspects of the relationship between employee working life and performance. First, the working life of employees extends beyond UK traditions, with employers displaying a domineering attitude while employees remain due to limited skills and competence. Second, employees may appear satisfied, but this satisfaction does not translate into improved business performance. Third, business owners' "trap strategy" limits employees' skill development and mobility to other industries, leading employees to accept their situation as the best option given their skills and need for security. Fourth, non-financial performance factors like job autonomy and fulfillment are linked to employee working life.	Benchmarking in International Journal.

20.	Liu, Na et al. (2023)	Social support and security as mediators between negative life events and life satisfaction in left-behind children: A cross-sectional analysis.	A survey was carried out to collect data from 281 left-behind children in rural Shandong, China, using cluster sampling.	Negative life events significantly decrease life satisfaction. Additionally, social support serves as a mediator between negative life events and life satisfaction, as does a sense of security. Furthermore, social support and security together create a chain of intermediaries linking negative life events to life satisfaction.	Frontiers in Psychology
21.	Preko and Gyepi-Garbrah (2023)	Investigating the feeling of security and credibility of travel information among migrant tourists.	This study used 306 migrant visitors as a sample and conducted analysis using a one-way ANOVA and the Games-Howell posthoc test were performed to assess differences in trust of tourism information and sense of safety across nationalities. Following this, multiple regression analysis was used to evaluate how national cultural traits and the reliability of tourism information affect migrant visitors' sense of safety.	The study revealed no notable differences in the sense of safety among the five nationalities. Nevertheless, characteristics of national culture (such as power distance and uncertainty avoidance) and the reliability of tourism information were substantial factors of migrant visitors' sense of safety.	International Hospitality Review
22.	Haktanir, M. and Gulu, E. (2024)	Customer connection to coffee shops: a study from a North Cyprus viewpoint.	Two coffee shops in North Cyprus were used as case studies to offer detailed insights into the perceptions and experiences of clients,	Key factors influencing clients' attachment include a social network of customers and employees, communication with familiar people, and a homely	Journal of Hospitality and Tourism Insights.

			managers, and staff. An inductive methodological approach, combined with qualitative data collection methods, created a rich, exploratory context.	atmosphere. Additionally, comfort, security, a sense of belonging, and the convenience of the location are crucial. The traditional habit of coffee drinking is a major motivator for socializing and meeting up in this region.	
23.	Ji, Lili et al., (2024)	Safety perception and mobile phone overuse among freshmen: mediating effect of attention bias and moderating role of connection needs.	The sample of this study was 458 freshmen who used mobile phones in China (76.20% females).	Mediation analysis showed that a sense of security decreased freshmen's problematic mobile phone use (PMPU). By lessening negative consideration bias, the analysis of moderated mediation revealed that high relatedness need satisfaction mitigated the negative influence of attention bias on PMPU, whereas low satisfaction strengthened it. The findings underscore the mediating and moderating functions of a sense of security in PMPU, offering important insights into its anticipation and involvement among newcomers.	Current Psychology
<i>Halal Experience and Satisfaction</i>					
24.	Rahman et al., (2020)	The effect of travelers' views on halal travel destinations: an analysis using a structural model.	This survey used structured questionnaires to collect data from non-Muslim tourists, with the data analysis using Smart-PLS to validate the hypotheses.	The findings reveal that prohibiting non-halal services and offering halal food products are significantly linked to trip values and experiences. While overall halal services positively influence	Tourism Review

				trip values, they do not affect the trip experience. Furthermore, both trip values and experiences significantly influence satisfaction. Additionally, the outcomes indicate that loyalty among non-Muslim tourists is driven by satisfaction.	
25.	Wu, H.C. and Mursid, A. (2020)	Factors driving loyalty in religious tourism: Indonesian Muslim travelers performing the Umrah pilgrimage to Mecca, Saudi Arabia.	The data collection in this study involved a survey using a purposive sampling method with a total sample of 438 Muslim travellers. Data analysis employed confirmatory factor analysis and structural equation modeling.	The findings indicate that both expected organizational rewards and enjoyment in helping others influence the participation of Umrah travellers, which in turn directly impacts their loyalty. Additionally, all the connections between Umrah travellers' participation, perceived value, satisfaction, and loyalty are significant.	Tourism Review
26.	Fauzi, A. and Battour, M. (2024)	Halal and Islamic travel: a scientific mapping of current and emerging trends.	This study review employed network visualization techniques, including bibliographic coupling and co-word analysis, to perform a science mapping analysis that uncovers the knowledge structure and identifies emerging and future trends in halal tourism.	The current and emerging trends revealed three main themes: the basics of halal tourism, the role of word-of-mouth communication in halal tourism, and the satisfaction and loyalty of Muslim tourists. Additionally, the co-word analysis highlighted three key themes related to the challenges in halal tourism: tourist satisfaction, service quality, and the attraction of Muslim travellers.	Tourism Review

Source(s): Authors own work





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## **The role of religious respect in elevating Muslim travellers' experience and satisfaction**

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Manuscript Type:	Research Article
Keywords:	Halal awareness, Sense of security, Religious respect, Muslim travellers' experience, Muslim travellers' satisfaction

# The role of religious respect in elevating Muslim travellers' experience and satisfaction

## Abstract

**Purpose** - This study focuses on halal awareness and the sense of security provided by halal destination providers to enhance Muslim travellers' experience and satisfaction through religious respect.

**Design/methodology/approach** – This study involves Muslim travellers who visited halal destinations in Indonesia in 2024, with a sample size of 364 respondents. Data analysis was conducted using covariance-based structural equation modeling (CB-SEM), incorporating confirmatory factor analysis (CFA) and structural model assessment to test the proposed hypotheses.

**Findings** – The results demonstrate that religious respect plays a significant mediating role in the relationship between halal awareness and sense of security, and their influence on Muslim travellers' experience and satisfaction. Specifically, halal awareness and sense of security indirectly affect experience and satisfaction through religious respect.

**Originality/value** – This study contributes to the advancement of destination image theory within the context of halal tourism by highlighting the importance of halal awareness and sense of security in shaping Muslim travellers' experience and satisfaction. It underscores the pivotal role of religious respect as a mediator, offering a novel framework for understanding Muslim traveller behavior in halal destination settings.

**Keywords:** Halal awareness, Sense of security, Religious respect, Muslim travellers' experience, Muslim travellers' satisfaction.

**Paper type:** Research paper.

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## 1. Introduction

The Muslim marketing segment centered around visits to halal destinations is currently experiencing significant year-on-year growth. As highlighted by the Global Muslim travel index (2023), the number of global Muslim travellers reached 110 million in 2022 and increased to 140 million in 2023. Furthermore, projections suggest that the number will rise to 230 million by 2028, with an estimated spending power of \$224 billion. Among travelers who have visited Asia, more than 31 percent identified as Muslim travellers. Consequently, both Islamic and non-Islamic countries have begun offering halal services at their tourist destinations to capture this prospective market (Jia & Chaozhi, 2020). Muslim travelers seek halal destinations to fulfill their daily religious practices, requiring a halal-compliant travel experience (Suhartanto et al., 2021).

Research shows that traveller satisfaction is a key motivator in encouraging revisits and building customer loyalty (Casais & Sousa, 2020; Kozak & Buhalis, 2019). It has been demonstrated that halal destination providers should consider compliance with Islamic law, such as Sharia, to enhance customers' satisfaction, emotional experiences, desires, place attachment, and future behavioral intentions (Olya & Al-Ansi, 2018). Moreover, evaluating Muslim travellers' satisfaction with their holiday experiences and destinations is crucial (Abror, et al., 2019; Rahman et al., 2020; Wang et al., 2021). Muslim tourist satisfaction and loyalty remain central themes in halal travel research, with particular attention to service quality and efforts to attract Muslim travelers (Fauzi and Battour, 2024). Halal destinations cater to Muslim travelers whose vacation preferences are shaped by religious values (Vargas-Sanchez & Moral-Moral, 2019). Muslim travelers seek vacations not only to relax but also to appreciate God's creation (Suhartanto et al., 2021; Vargas-Sanchez & Moral-Moral, 2019). A unique Muslim tourist experience will satisfy their religious requirements through the values of the halal destination (Jia and Chaozhi, 2020).

Halal destination providers must also address halal awareness to enhance the experience and satisfaction of Muslim travellers. This issue is significant, as travellers often face challenges in finding Islamic-compliant services, halal food options, and prayer facilities at many tourist spots and accommodations (Han et al., 2019). A sense of security is a key aspect of service quality for Muslim travelers, alongside factors such as location, cleanliness, personal service, and hotel amenities (Brochado et al., 2015). Furthermore, traveler security has become an important factor for boosting tourism (Tarlow, 2019).

Religious respect is another imperative factor that the providers of halal destinations must facilitate for Muslim travellers. This concept encompasses multiple dimensions, such as reverence for religious beliefs, adherents, practices, and public expressions (Bird, 2013). It has been reported that travellers invariably acquire new knowledge and interactions while exploring a new destination. For example, they often seek to understand and engage with the social dynamics, cultural traditions, cuisine, and travellers' offerings in the places they visit (Henderson, 2016). Prior research has demonstrated that religious beliefs significantly influence Muslim travelers' perceptions of halal tourism destinations, their satisfaction, and their willingness to recommend destinations to others (Rahman et al., 2022). Successful halal destinations are characterized by local communities and service providers who display tactfulness, respect, and sensitivity toward Islamic customs and traditions, including the handling of Islamic attire and religious practices (Abror, et al., 2019). Considering the above discussion, exploring how halal destination providers foster religious respect is a valuable endeavor to enhance Muslim travellers' experience and satisfaction.

Existing studies have explored Muslim travellers' experiences or satisfaction levels from different perspectives (Adham et al., 2024; Hasan et al., 2022; Wu and Mursid, 2020). The findings of a literature review analysis of halal tourism suggest that both physical attributes and psychological factors are positively related to satisfaction. (Gautam, et al., 2024).

Specifically focusing on halal awareness, several studies have examined its impact on different aspects, including halal product accreditation (Usman et al., 2021), the enhancement of purchase intention for halal foods (Aslan, 2023; Hasan et al., 2024; Loussaief et al., 2024) and consumer choices regarding halal products (Usman et al., 2024). In the context of halal destinations, research has also investigated how halal awareness influences travelers' intentions to participate in Islamic-friendly tours (Rostiani et al., 2024). In parallel, scholars have recognized the sense of security as a crucial dimension of service quality. Research has highlighted its role in travelers' evaluations of hostel experiences (Brochado et al., 2015), considerations of travel insurance (Korstanje and George, 2017), the importance of building trust and encouraging repeat tourism in international destinations (Sannassee and Seetanah, 2015), and even customer loyalty to coffee houses, where security is identified as a pivotal factor (Haktanir and Gullu, 2024). Although the consequences of halal awareness and sense of security have been explored, previous studies have not clearly articulated how these factors contribute specifically to enhancing Muslim travelers' experience and satisfaction when visiting halal destinations.

In addition, while religious aspects have been incorporated primarily as moderating constructs to predict Muslim travelers' attitudes and behavior (Abror et al., 2022; Rahman et al., 2022), prior research concerning halal destinations has largely focused on mediators such as perceived value (Abror et al., 2022), skepticism, emotional and functional value (Rostiani et al., 2024), and memorable religious experience (Bhandari et al., 2024). However, the mediating role of religious respect has not yet been explored. Addressing this gap, this study introduces religious respect as a distinct mediating construct, defined as the perception that one's religious beliefs, practices, and identity are acknowledged and accommodated by service providers or host communities. Unlike religiosity, which reflects an individual's personal devotion and religious practice; religious commitment, which centers on the integration of faith

into identity and behavior; or spiritual sensitivity, which involves empathetic responsiveness to spiritual needs, religious respect emphasizes external, situational recognition rather than internal traits. By focusing on religious respect, this study aims to provides new insights into how halal awareness and sense of security indirectly influence Muslim travelers' experiences and satisfaction, thereby offering a novel contribution to the literature (see Table A1 for a summary of prior studies). Specifically, this study seeks to address the following research questions (RQs):

**RQ1.** To what extent do halal awareness and sense of security indirectly affect Muslim travellers' experience, mediated through religious respect?

**RQ2.** To what extent do halal awareness and sense of security indirectly affect Muslim travellers' satisfaction, mediated through religious respect?

This study focuses on respondents from Indonesia, as the country represents the largest Muslim community worldwide, offers a wide array of attractive halal destinations, and holds vast potential in both international and domestic halal markets. According to the Muslim population review (2023), Indonesia's Muslim population reached almost 280 million, accounting for approximately 12–13% of the global Muslim population. Furthermore, Indonesia ranked first as the Most Favored Muslim-Friendly Destination in 2023 (GMTI, 2023). In recent years, the country has significantly enhanced its halal tourism offerings by providing halal-friendly accommodations, food, and facilities that cater specifically to Islamic tourists, while also investing heavily in infrastructure and marketing initiatives that emphasize its cultural richness, natural beauty, and comprehensive halal facilities (SGIE, 2023).

This study contributes to the existing literature by reinforcing how halal awareness and sense of security indirectly enhance Muslim travelers' experiences and satisfaction through the mediating role of religious respect, thereby expanding destination image theory to encompass

cultural and religious dimensions (Eid & El-Gohary, 2015). While previous research has highlighted Muslim travelers' preference for destinations that align with their religious values (Henderson, 2016; Vargas-Sanchez & Moral-Moral, 2019), this study emphasizes the critical role of religious considerations in differentiating halal tourism experiences. Religious respect mediates the impact of halal awareness and sense of security, ensuring these provisions translate into meaningful experiences and satisfaction. Muslim travellers may remain dissatisfied without genuine recognition of spiritual needs (Suhartanto et al., 2021; Battour & Ismail, 2016).

The remainder of this manuscript is organized as follows. Section 2 presents an overview of the literature review and proposes the study's hypotheses. Section 3 details the research methods, including the study design, data collection procedures, and analytical methods employed. Section 4 reports and discusses the empirical results. Finally, Section 5 concludes the study by highlighting its theoretical and practical implications and offering suggestions for future research.

## **2. Literature Review and Hypothesis Development**

### *2.1. Destination image theory*

The theory of destination image pertains to people's views, thoughts, and impressions formed after examining data accumulated from various sources over a period. It designates the features and offerings of a location. Typically, destination image refers to a multidimensional construct that encompasses not only the individual attributes of a destination but also the holistic impressions formed in the minds of tourists (Echtner & Ritchie, 1993) or their psychological image of that place (Baloglu & McCleary, 1999). It can be described as the range of rational and emotional associations an individual holds toward a destination (Kock et al., 2016). According to Gartner (1993), destination image consists of three elements: cognitive, affective, and conative components. In this framework, halal awareness and sense of security

represent the cognitive dimension, reflecting Muslim travelers' knowledge of attributes like halal facilities and safety (Baloglu & McCleary, 1999). Religious respect embodies the affective dimension, capturing travelers' emotional responses when their religious values are acknowledged and respected, thereby fostering trust and appreciation (King et al., 2015). Meanwhile, Muslim travelers' experience and satisfaction represent the conative dimension, encompassing actions such as revisiting or recommending the destination (Tasci & Gartner, 2007). Thus, this study refines and extends destination image theory by deepening the theoretical understanding of how religious respect interacts with the cognitive–affective–conative framework, particularly within the context of faith-based tourism. The traditional destination image model conceptualizes image as comprising three interrelated dimensions: cognitive (knowledge and beliefs about destination attributes), affective (emotional responses toward the destination), and conative (behavioral intentions, such as visiting or recommending the destination) (Baloglu & McCleary, 1999).

Halal awareness reflects a profound understanding of the halal concept (Bashir, 2019), surpassing mere objective knowledge of halal criteria. Muslim travelers with a high level of halal awareness are also less likely to express skepticism toward halal provisions (Rostiani et al., 2024). Sense of security, on the other hand, relates to travelers' protection from potential threats to their safety, including risks such as arson, assault, crime, and terrorism (Tarlow, 2019; Kostanje, 2017). Additionally, religious respect involves the demonstration of tactfulness and sensitivity by local communities and service providers toward Islamic customs and practices, including attire and worship activities, thereby ensuring a respectful and accommodating environment for Muslim tourists (Abror et al., 2019).

This framework predicts Muslim travelers' experience and satisfaction by recognizing that travelers' perceptions emerge from their sensory interactions with the environment, whereby environmental stimuli substantially affect the quality of their sensory experiences (Dai



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3 & Zheng, 2021). Halal tourism fundamentally depends on maintaining high standards that  
4 encompass all essential requirements for the Muslim travel experience (Tabash et al., 2023).  
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6 Modern Muslim tourists are increasingly quality-conscious, and operators certified by  
7 reputable standardization bodies can boost tourist satisfaction. Meeting Muslim travellers'  
8 needs and ensuring satisfaction with halal tourism presents a challenge for tourism operators  
9 and stakeholders (Ratnasari et al., 2021). This study hypothesizes that halal awareness and  
10 sense of security indirectly influence Muslim travelers' experience and satisfaction through the  
11 mediating role of religious respect. Grounded in destination image theory, this framework  
12 highlights how cognitive attributes and affective emotions shape conative behaviors, offering  
13 a holistic understanding of the destination image for Muslim travelers.  
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## 27 *2.2. Halal awareness, religious respect, Muslim travellers' experience and satisfaction*

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29 Scholars have established that religiosity plays a vital role in influencing travellers'  
30 satisfaction and loyalty (Abror et al., 2019). For Muslim travellers, degree of religiosity is a  
31 key consideration when choosing destinations (Fauzi, 2023) and is also a determinant factor in  
32 shaping perceptions of halal brands (Rahman et al., 2020), which significantly affects visits to  
33 halal destinations. Religiosity involves internalizing personal beliefs from the perspectives of  
34 aqidah, sharia, and personality, which can become a key factor motivating Muslims to visit  
35 tourist destinations (Juliana et al., 2023). It consists of two primary dimensions: Islamic beliefs,  
36 like faith in Allah's assistance, and Islamic practices, such as performing daily prayers (Abror  
37 et al., 2022). When travelers expect that their destination's services and facilities align with  
38 their religious principles and practices, they are more likely to engage deeply with the  
39 destination and promote it through word-of-mouth recommendations (Abror et al., 2022).  
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55 Previous studies have focused on religiosity as a central concept, recognizing that  
56 individuals possess varying levels of religiosity based on personal and contextual needs (Abror  
57 et al., 2019; Sulaiman et al., 2022). Moreover, halal signs—including halal labels,  
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certifications, brand characteristics, and product features—play significant roles in shaping consumer behavior, particularly when halal awareness drives purchase intentions (Arifin et al., 2022). It was found that halal awareness significantly influences the purchasing intention or consume halal goods (Aslan, 2023). A recent study found that religiosity significantly moderates the correlations among awareness, purchasing decisions, habit and purchasing decisions (Rafiki et al., 2023). Religiosity also shapes destination image, influencing tourist choices, behaviors, and outcomes such as satisfaction and loyalty (Gohary et al., 2018), and Muslim travelers may actively avoid destinations that lack essential Islamic features (Battour et al., 2011). In this study, religious respect specifically denotes the appreciation of Islamic religiosity, encompassing both belief in Islamic concepts and adherence to Islamic practices that it is assumed can mediate halal awareness, experience and satisfaction among Muslim travellers. Accordingly, the following hypotheses are proposed:

***Hypothesis 1 (H1):*** Halal awareness indirectly impacts Muslim travellers' experience through religious respect.

***Hypothesis 2 (H2):*** Halal awareness indirectly impacts Muslim travellers' satisfaction through religious respect.

### *2.3. Sense of security, religious respect, Muslim travellers' experience and satisfaction*

Considering that religion significantly impacts Muslim travellers' preference for choosing destinations, services and facilities (Vargas-Sanchez and Moral-Moral, 2019), demonstrating religious respect is important for halal destination providers. Respect for religion is especially important, as religiosity is associated with individuals' level of understanding, trust, application, and appreciation of Islamic religion (Rafiki et al., 2023). Moreover, religiosity is closely linked to consumers' perceptions, attitudes, and preferences (Osanlou and Rezaei, 2024), and has been shown to positively moderate the relationship

between halal tourism and Muslim visitors' satisfaction (Abror et al., 2019). Regarding Muslim travellers' sense of security, it has been shown that people who have a strong sense of security often display enthusiastic mindsets, handle problems as they come, and usually trust the destinations' security with the local people that are welcoming (Ye et al., 2021). Ensuring safety and security has become a key concern for tourists visiting global destinations and has been a central focus in tourism research in recent decades (Toker and Emir, 2023).

Previous studies have highlighted sense of security as a crucial component of service quality for Muslim travellers, particularly in the context of hotel services (Brochado et al., 2015). Halal tourism operators are expected to deliver consistently high service standards to create unforgettable experiences for Muslim tourists (Jeaheng et al., 2019). A recent research has further demonstrated that tourist safety in risk society significantly contribute to the decision to visit the destinations (Mawby and Ozascilar, 2024). There is also growing scholarly interest in the influence of religion on tourism development, hospitality practices (Henderson, 2016), local perceptions (Gannon et al., 2020), and tourist behavior, such as destination choice and visitation patterns (Gannon et al., 2017). Within hospitality literature, it is increasingly emphasized that destination planners must consider travelers' religious needs, as religion shapes consumer identity and decision-making (Muhammed et al., 2020). Drawing from these insights, this study posits that religious respect mediates the relationship between sense of security and Muslim travellers' experience and satisfaction. Accordingly, the following hypotheses are proposed:

**Hypothesis 3 (H3):** *Sense of security indirectly impacts Muslim travellers' experience through religious respect.*

**Hypothesis 4 (H4):** *Sense of security indirectly impacts Muslim travellers' satisfaction through religious respect.*

Figure 1 illustrates our conceptual framework.

\*\*\*\*\* INSERT FIGURE 1 HERE \*\*\*\*\*

### 3. Research Methods

#### 3.1. Data collection procedures

This study surveyed Muslim travellers who had visited a range of halal tourist destinations in Indonesia, using a questionnaire method. Two bilingual associate professors assisted in translating the questionnaire from English to Indonesian and then back-translated it to ensure semantic accuracy. Prior to the main data collection, a pilot test was conducted with 58 Muslim travelers to assess the initial validity and reliability of the instrument. Using IBM SPSS 28.0, we obtained a Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO-MSA) value above 0.50 for each construct and extracted one element. Factor analysis revealed that each item had a factor loading above 0.771, and Cronbach's alpha values exceeded 0.861, indicating strong internal consistency and supporting the unidimensionality of each construct (Hair et al., 2019; Newbold et al., 2023). Additionally, we employed congeneric latent construct testing (<https://www.clcestimotor.com/>) as suggested by Marzi et al. (2023), and obtained factor loadings above 0.658 for each item in the model (see Table 1). Based on these results, we concluded that the initial validity and reliability requirements were met, and the questionnaire items were comprehensible to respondents.

The main survey was conducted between between June and August 2024, and participants were offered a mobile phone credit reward of IDR 25,000 upon completion of the questionnaire. A junior lecturer coordinated the data collection with assistance from seven university students who helped respondents complete the Google Form distributed via WhatsApp, Facebook, Instagram, and email. A total of 875 questionnaires were distributed using purposive sampling, targeting Muslim travellers who had visited halal destinations such

as Lombok, Aceh, West Sumatra, Java etc in 2024. Quota sampling was used to ensure geographic representation across Indonesia's major islands. The target distribution was: Java (350 questionnaires, 40%), Sumatra (175, 20%), Kalimantan (105, 12%), Sulawesi (105, 12%), Maluku (70, 8.5%), and Papua (70, 8%). To ensure respondent eligibility, the survey included a screening question at the outset: *"Have you visited any halal destinations in Indonesia during the year 2024?"* Respondents who answered "no" were automatically disqualified and prevented from continuing, using Google Forms' logic branching feature. This approach ensured that only participants with relevant experience were included in the final sample. By the submission deadline, 381 questionnaires had been received. After a final review, 17 responses with incomplete or missing data due to unanswered items were excluded. Totally 364 completed responses remained available for analyzing, yielding a final return rate of 41.6%.

Following prior survey benchmarks such as those by Holtom et al. (2022), this response rate is considered high and consistent with participation rates typically found in similar research. Descriptive statistics based on the guidelines by Cox and Holcomb (2022) indicate that 66.8% of respondents were female, while 33.2% were male. Most respondents resided on Java Island (33.8%), followed by Sumatra (32.1%) and Sulawesi (26.1%). In terms of age, the largest group was under 20 years old (30.5%), followed by those aged 30–40 years (27.7%). Married participants comprised 55.5% of the sample, while 45.5% were single. The majority held an undergraduate-level education (65.1%), and most earned a monthly income below IDR 3,000,000. Many participants reported having visited halal destinations multiple times.

### 3.2. Measurement scales

This study adapted measurement scales from previous studies with established validity and reliability. Items used to measure halal awareness were adapted from Al-Ansi et al. (2021). Furthermore, items measuring the sense of security construct were adapted from Jeaheng et al.

(2020). Items measuring Muslim travellers' experience were adapted from Rahman et al. (2020), while the Muslim travellers' satisfaction construct was based from Battour et al. (2020). The final construct – religious respect – was adapted from Abror et al. (2019). All variables were measured using a seven-point Likert scale (1 = completely disagree, 7 = completely agree). Table 1 lists the 20 items selected for this study.

\*\*\*\*\* INSERT TABLE 1 HERE \*\*\*\*\*

### 3.3. Data analysis

We used covariance-based SEM (CB-SEM) to evaluate the full model. This included performing confirmatory factor analysis (CFA) and assessing the structural model to validate the hypotheses of the findings. Researchers regard CB-SEM as ideal for examining underlying constructs with reflective items, making it especially effective for assessing theory-based common factor models (Jöreskog et al., 2016). Kline (2023) also Whittaker and Schumacker (2022) underline that CB-SEM offers a robust and reliable method, delivering non-biased parameter estimations. In contrast, the variance-based SEM (PLS-SEM) approach is more suitable for testing models with composite indicators, with the objective of prediction (Cook and Forzani, 2024). Given that our model employs reflective indicators and is theory-based, CB-SEM is the appropriate choice.

## 4. Results

The SmartPLS 4 software was utilized for CB-SEM estimation (Venturini et al., 2023) to derive the results and findings of this investigation<sup>1</sup>. It's worth mentioning that the CB-SEM algorithm in SmartPLS is particularly tailored for handling non-normal data conditions. Given

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<sup>1</sup> Please note that SmartPLS 4 is capable of performing both CB-SEM and PLS-SEM estimations. In this study, we utilized the CB-SEM algorithm provided in SmartPLS 4, as it is more appropriate for estimating models with reflective indicators (i.e., common factor models).

that we employed Likert scales to measure variables in the model, which are ordinal rather than continuous, achieving multivariate normality presents a challenge (Jöreskog et al., 2016).

To validate these assertions, several preliminary tests were conducted. First, the Cramér–von Mises test assessed multivariate normality, revealing statistically meaningful skewness and kurtosis values at the 5% confidence level (Byrne, 2016; Kline, 2023). Second, every case exhibited Z-scores under 2.58 for each variable, indicating the absence of outliers (Field, 2024; George & Mallery, 2024). Finally, the assessment of chi-square evaluated heteroscedasticity, confirming there is no substantial residual discrepancy at the 5% significance level and thereby meeting the postulate of homoscedasticity.

We analyzed the statistical summaries for each construct, finding that the values of the mean for all constructs are lower than 7 and the values of standards deviation do not surpass 3. Therefore, these values fall within acceptable thresholds (Cox and Holcomb, 2022). Additionally, we calculated for variance inflation factor (VIF) of each predictor, with the values of VIF below 3.3 (see Table 2). The results indicate that the model is not affected by multicollinearity problems (Hair et al., 2019).

#### *4.1. Method bias assessment*

We assessed non-response bias, using a multivariate analysis of variance (MANOVA) on numerous demographic constructs, as suggested by Fawcett et al. (2014). The results did not reveal any substantial variances in the primary constructs across diverse demographic groups at a 5% statistical threshold. Then confirm the results, *t*-testing was conducted between early and late survey respondents, which similarly found no statistically significant differences between these two groups (Scheaf et al., 2023). The findings validate that the data collection process was unaffected by non-response bias.

Finally, this study addressed the possibility of common method variance (CMV) employing the marker variable method, a modern technique for CMV identification (Podsakoff

et al., 2024). Following Miller and Simmering (2023), this study presented an unrelated construct to the questionnaire. The analysis of the CFA marker showed no significant correlations ( $p > 0.05$ ) linking the marker variable and the central constructs in the research framework.

#### 4.2. *Validity and reliability assessment*

To assess convergent validity, this study applied the standardized factor loading (SFL) and average variance extracted (AVE) procedures. For divergent validity, system of measurement like the heterotrait–monotrait ratio (HTMT2), maximum shared variance (MSV), and average shared variance (ASV) were used. As shown in Table 1, all items were shown to perform the values of SFL above 0.721 ( $> 0.70$ ), with the values of AVE exceeding 0.618 ( $> 0.50$ ) for every factor. As a result, convergent validity fulfils the established standard (Bandalos & Finney, 2019; Garson, 2023; Hoyle, 2023). Furthermore, the HTMT2 ratio was less than 0.85 (see Table 2), and the values of MSV and ASV were lower than the AVE values (as shown in Table 1). The results show that the measurement scales satisfy the necessity of divergent validity, in line with recognized rules (Henseler, 2021).

The study actively evaluated the constructs' reliability using McDonald's Omega coefficient ( $\omega$ ) and composite reliability ( $\rho_c$ ), with recommended values above 0.70 for both measures (Raykov and Marcoulides, 2011). As depicted in Table 1, our analysis indicates that both values exceeded 0.840 for all constructs in the model, demonstrating the reliability of the measures used. Finally, we obtained the GOFI indices for the CFA model: Comparative Fit Index (CFI) = 0.934  $> 0.90$ ; Tucker-Lewis Index (TLI) 0.932  $> 0.90$ ; Normed Fit Index (NFI) = 0.912  $> 0.90$ ; Goodness-of-Fit Index (GFI) = 0.856  $> 0.85$ ; Parsimony Goodness-of-Fit Index (PGFI) = 0.652  $> 0.60$ ; root mean square error of approximation (RMSEA) = 0.066  $< 0.08$ ; and Standardized Root Mean Square Residual (SRMR) 0.044  $< 0.08$  (Jöreskog et al., 2016; Kline, 2023; Whittaker & Schumacker, 2022).



\*\*\*\*\* INSERT TABLE 2 HERE \*\*\*\*\*

#### 4.3. Full model assessment

We utilized 10,000 resamples to guarantee stable estimations (Kline, 2023), and evaluated key metrics including  $r$ -square ( $R^2$ ) and effect size ( $f^2$ ),  $p$ -value, and  $t$ -statistic. The proposed model produced  $R^2$  values of 0.224, 0.487, and 0.517 for religious respect, Muslim travellers' experience, and satisfaction, in that order, as shown in Figure 2. Cohen et al. (2003) indicate that the values of  $R^2$  achieve the acceptable range (i.e., moderate to strong category) for the studies of social science. Additionally, we calculated  $f^2$  values, which ranged from 0.053 to 0.149 for all relationships between variables, all exceeding the 0.02 threshold. The results confirm support for our proposed hypotheses (Iacobucci et al., 2023).

\*\*\*\*\* INSERT FIGURE 2 HERE \*\*\*\*\*

#### 4.4. Hypothesis validation

Standardized estimates were used to prove the hypotheses of the complete model simultaneously, and the results consistently supported the proposed hypotheses. Table 3 and Figure 2 visually present the outcomes of the potential mediating role of religious respect, providing concrete empirical support for the indirect effect paths connecting halal awareness with Muslim travellers' experience and halal awareness with Muslim travellers' satisfaction through religious respect. The analysis conducted robustly confirms these indirect paths. Specifically, the beta ( $\beta$ ) value for halal awareness and Muslim travellers' experience through religious respect was 0.356 (SD = 0.077,  $p$ -value = 0.000), while for halal awareness and Muslim travellers' satisfaction via religious respect, the value was 0.454 (SD = 0.068,  $p$ -value = 0.000). These relationships were significant, as indicated by the 95% bias-corrected confidence intervals (0.132 and 0.454) and (0.096 and 0.226), respectively. Both relationships produced an indirect effect size  $> 0.02$  (see Table 3). Consequently, the findings substantially

support hypothesis 1 (H1) and hypothesis 2 (H2). Meanwhile, the direct effects of halal awareness on Muslim travelers' experience and halal awareness on Muslim travelers' satisfaction were not significant ( $p > 0.05$ ), indicating full mediation.

In addition, the results of the indirect effect analyses conducted on the connection of sense of security with Muslim travellers' experience and of sense of security with Muslim travellers' satisfaction mediated via religious respect also yielded significant positive results. The results regarding sense of security and Muslim travellers' experience yielded a beta ( $\beta$ ) value of 0.558 (SD = 0.090,  $p$ -value = .000), while the result of the indirect effect between sense of security and Muslim travellers' satisfaction gave a beta ( $\beta$ ) value of 0.339 (SD = 0.089,  $p$ -value = .000). These relationships were significant, with 95% bias-corrected confidence intervals of (0.315 and 0.616) and (0.167 and 0.302), respectively. Both relationships produced an indirect effect size  $> 0.02$  (see Table 3). Therefore, these results support hypothesis 3 (H3) and hypothesis 4 (H4). Similarly, the direct effects of sense of security on Muslim travelers' experience and sense of security on Muslim travelers' satisfaction became insignificant ( $p > 0.05$ ), further confirming full mediation.

\*\*\*\*\* INSERT TABLE 3 HERE \*\*\*\*\*

#### 4.5. Checks of robustness

We evaluated endogeneity bias employing the Gaussian copula approach, a method that does not require instrumental variables (Park & Gupta, 2012). The output from the Gaussian copula analysis did not reveal statistically significant  $p$ -values at the 5% level for all regressor models (Eckert & Hohberger, 2022; Park & Gupta, 2012), indicating that the main findings of this study are not affected by endogeneity bias.

## 5. Discussion

Halal destination providers play a crucial role in serving Muslim travellers; therefore, studying the interaction between halal awareness, sense of security, religious respect, and Muslim travellers' experience and satisfaction, as illustrated in Figure 1, can help providers to facilitate the provision of services that will enhance Muslim visitors' experience and satisfaction. The results of this investigation revealed an indirect effect of halal awareness on Muslim travellers' experience and satisfaction, mediated by religious respect. Similarly, a positive indirect effect was found in the relationship between sense of security and Muslim travellers' experience and satisfaction, also mediated by religious respect. These findings underscore the importance for halal destination providers to foster halal awareness and sense of security in order to enhance Muslim travellers' experience and satisfaction, echoing previous studies suggesting that halal services can capture the prospective market of Muslim travellers (Han, Al-Ansi, Olya, & Kim, 2019; Jia & Chaozhi, 2020), accomplish the requirements of Muslim halal travel experience (Tabash et al., 2023) and enhance Muslim travellers' satisfaction (Abror, et al., 2019; Rahman et al., 2020; Wang et al., 2021).

This finding extends destination image theory by showing that halal awareness and sense of security represent the cognitive dimension (Baloglu & McCleary, 1999), while religious respect embodies the affective dimension (King et al., 2015), both of which contribute to the enhancement of Muslim travellers' experience and satisfaction as the conative dimension (Tasci & Gartner, 2007). Halal awareness entails a deep understanding of halal concepts beyond basic knowledge (Bashir, 2019), while sense of security pertains to travellers' security, encompassing protection against potential threats to their safety, such as arson, assault, crime, and terrorism (Tarlow, 2014; Kostanje, 2017). Anchored in the destination image framework, the key findings of this study are summarized through the four hypotheses previously presented.

First, the results reveal an indirect relationship between halal awareness and Muslim travellers' experience via religious respect. Second, halal awareness was shown to indirectly affect Muslim travellers' satisfaction through religious respect. These findings suggest that halal destination providers can effectively enhance Muslim travellers' experience and satisfaction by promoting halal awareness and cultivating a respectful environment grounded in religious values. The mediating role of religious respect reinforces the notion that when local communities and service providers demonstrate respect, tact, and sensitivity toward Islamic customs and practices, they create an environment that meets the needs of Muslim travellers (Abror et al., 2019). These findings also support prior research showing that religious beliefs significantly influence Muslim travellers' perceptions of halal destinations, their satisfaction, and their willingness to recommend those destinations (Rahman et al., 2022).

Third, the indirect effect of religious respect on the relationship between sense of security and Muslim travellers' experience indicates that halal destination providers must foster a strong sense of safety. Doing so can enhance travellers' confidence, encourage positive attitudes, and promote trust in the local community (Ye et al., 2021). The results are consistent with earlier studies, which emphasized that halal tourism operators must ensure a secure environment as a component of high-quality service, thus creating memorable travel experiences (Jeaheng et al., 2019). Given that safety and security are major apprehensions for Muslim travellers visiting overseas destinations, sense of security performs crucial aspects (Toker & Emir, 2023).

Finally, the indirect consequence of sense of security on Muslim travellers' satisfaction through religious respect motivates halal destination providers to enhance accommodation experiences for Muslim travellers, aligning with recent findings showing that safety and security are fundamental human needs and essential to the tourism industry. Travelers seek assurance of their safety, and if a destination feels unsafe, it can significantly deter them from

visiting (Toker and Emir., 2023). This study underlines the essential of religious respect in shaping Muslim travellers' preferences for destination services and facilities, given the significant impact of religion (Vargas-Sanchez & Moral-Moral, 2019).

These findings underscore the critical mediating role of religious respect in linking halal awareness and sense of security to Muslim travellers' experience and satisfaction. Religious respect facilitates the transformation of cognitive perceptions into emotional and behavioral outcomes by fostering understanding, confidence, fulfillment, and gratitude toward Islam (Rafiki et al., 2023), reinforcing the view that religiosity significantly shapes consumer perspectives, attitudes, and choices (Salam et al., 2019). It encompasses policy-driven respect (e.g., halal certification, prayer facilities), social acceptance (e.g., local attitudes toward Muslim travelers), and symbolic recognition (e.g., marketing efforts promoting religious inclusivity). Among these, social acceptance plays the most influential role, as Muslim travellers seek destinations where they feel genuinely welcomed. In Muslim-majority regions, religious respect strengthens existing halal infrastructure, while in non-Muslim-majority areas, institutional policies and symbolic gestures become especially important.

Unlike previous studies that often positioned religiosity as a moderating factor (Abror et al., 2019; 2022; Rahman et al., 2022; Rafiki et al., 2023), this research offers a new perspective by highlighting its mediating role. While previous research has explored mediators such as perceived value (Abror et al., 2022), skepticism, emotional and functional value (Rostiani et al., 2024), and memorable religious experiences (Bhandari et al., 2024), this study underscores the importance of promoting religious respect to enhance Muslim travelers' trust, emotional comfort, and loyalty, ultimately improving their overall experience and satisfaction.

### *5.1. Theoretical implications*

This study contributes to destination image theory within the cognitive-affective-conative sequence by introducing religious respect as an affective mediator between cognitive

perceptions (halal awareness and security) and conative outcomes (Muslim travelers experience and satisfaction). This suggests that, beyond recognizing halal attributes, Muslim travelers' emotional response, particularly their perception of religious respect, play a crucial role in reinforcing a positive destination image and enhancing both their experience and satisfaction. By integrating these culturally specific affective dimensions, the study advances a more comprehensive understanding of how destination image is shaped within religious tourism contexts.

These findings offer new theoretical insights by extending destination image theory beyond its conventional scope and adapting it to the unique dynamics of halal tourism. By emphasizing the mediating role of religious respect, this study demonstrates how cultural and religious elements shape travelers' perceptions of a destination. The framework developed in this research can also be applied to other faith-based tourism settings, where religious values and cultural factors significantly influence destination image, visitor experience, and satisfaction.

### *5.2. Practical implications*

Policymakers and halal destinations providers must demonstrate their religious commitment through tangible actions, such as implementing halal certification and expecting adherence from employees working in Muslim communities (Alhazmi, 2019). They should develop institutionalized training programs on halal hospitality and religious sensitivity, making it mandatory for tourism-related businesses to educate staff on Muslim travellers' needs, including halal services, Islamic customs, and religious considerations to ensure respectful and inclusive service. Developing certification courses in partnership with Islamic scholars and tourism organizations is also essential to establish standardized Islamic service practices. Furthermore, infrastructure regulations should incorporate guidelines for prayer facilities, gender-segregated amenities, and halal-compliant emergency protocols, ensuring

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3 access to appropriate medical assistance and crisis management aligned with Islamic  
4 principles. Law enforcement agencies should implement dedicated safety measures, including  
5 anti-discrimination protections, safe travel zones, and accessible reporting channels for  
6 harassment or security concerns.  
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12 Moreover, academicians and practitioners in tourism and hospitality can utilize these  
13 findings to further investigate the impact of halal awareness, religious respect, and sense of  
14 security on Muslim travellers' experiences and satisfaction. This research can contribute to the  
15 expansion of theoretical frameworks and empirical models that deepen our understanding of  
16 these relationships, offering evidence to support the implementation of strategic initiatives. It  
17 also provides practical guidance for developing and refining best practices tailored to the  
18 Muslim travel market.  
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28 Finally, these insights emphasize the broader importance of cultural inclusivity and  
29 respect for religious practices in the tourism industry and society at large. By promoting an  
30 atmosphere where Muslim travellers feel respected and secure, society can benefit from  
31 enhanced cultural understanding and social cohesion. As more destinations embrace these  
32 practices, broader economic benefits may also follow, with increased appeal to the Muslim  
33 travel market contributing to more inclusive and diverse tourism experiences.  
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### 43 *5.3. Limitations and recommendation for future studies*

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45 This study acknowledges certain limitations and proposes several directions for future  
46 research. Primarily, it emphasizes on the mediating factor of religious respect in the relationships  
47 between halal awareness, sense of security, experience and satisfaction for Muslim travellers  
48 in Indonesia; accordingly, the results are not necessarily broadly generalizable. Future research  
49 should include surveys of international Muslim travellers from different countries who have  
50 visited halal destinations in Indonesia. Moreover, identifying other mediating roles, such as  
51 cultural sensitivity, service adaptability, perceived authenticity, perceived social support, and  
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emotional comfort in the relationships between halal awareness, sense of security, experience and satisfaction will provide a valuable and comprehensive understanding of Muslim travellers' behavior. This framework only explored Muslim travellers' behavior based on destination image theory; therefore, future studies adopting different theories, such as expectancy value theory, travellers' experience theory, and leisure constraints theory, could provide valuable insights.

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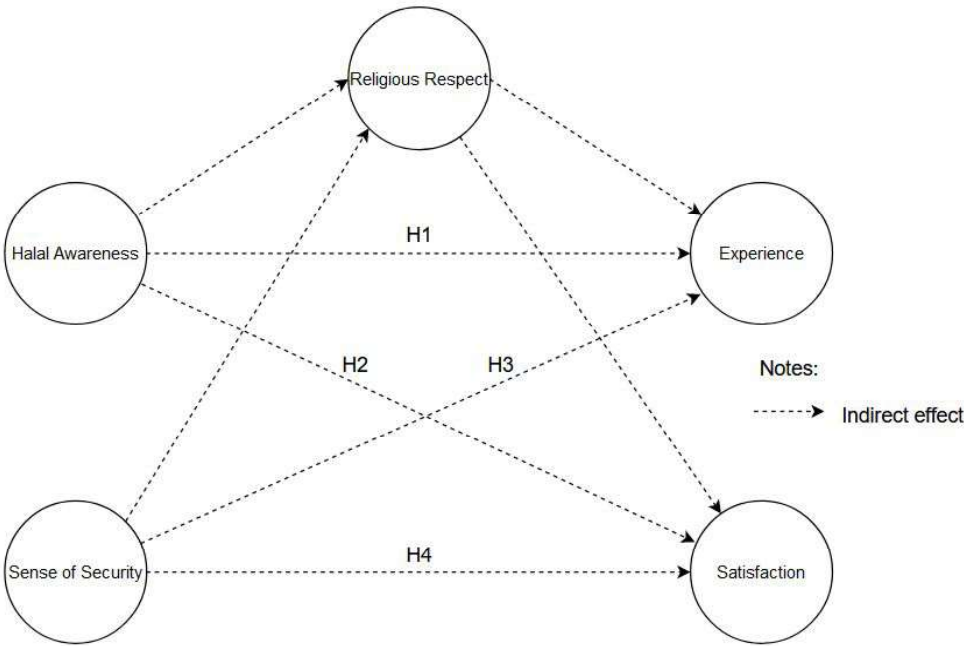
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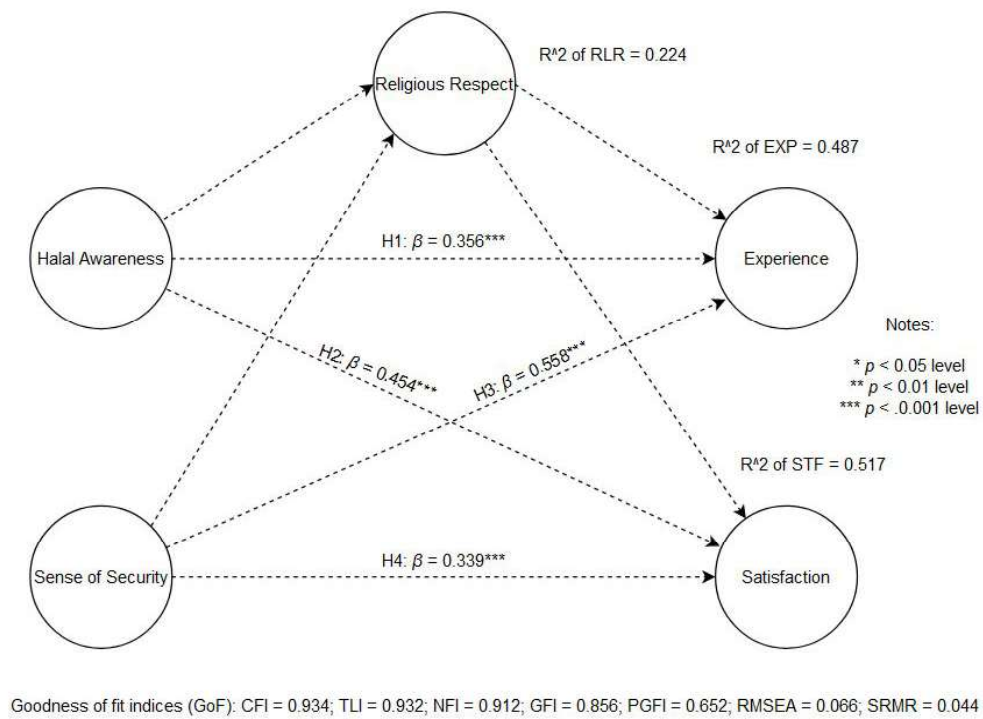
Journal of Islamic Marketing



Source(s): Authors own work

Figure 1. Theoretical model and hypotheses directionality between latent variables.





Source(s): Authors own work

**Figure 2.** Findings derived from Structural Equation Modeling.

Table 1. Results of validity and reliability testing.

Measurement question	Item	CLC	SFL	AVE	MSV	ASV	$\omega$	$\rho_c$
<b>A) Halal Awareness (HAW)</b> (Source: Adapted from Al-Ansi et al., 2021)				0.681	0.273	0.162	0.910	0.910
Overall, the staff at many halal tourist destinations in Indonesia possess a good understanding of Islamic rules.	HAW1	0.824	0.798					
I am satisfied with the staff at many halal tourist destinations in Indonesia based on their understanding of Islamic rules.	HAW2	0.909	0.890					
It is convenient when the staff at halal tourist destinations in Indonesia are well-informed about halal products and services.	HAW3	0.847	0.860					
It is convenient when the staff at halal tourist destinations in Indonesia understand how to provide halal products and services.	HAW4	0.825	0.848					
Finding halal information at tourist destinations in Indonesia (e.g., flyers, guides, maps) is easy.	HAW5	0.704	0.721					
<b>B) Sense of Security (SNS)</b> (Source: Adapted from Jeaheng et al., 2020)				0.711	0.252	0.171	0.882	0.883
I feel secure knowing that halal tourist destinations in Indonesia prioritize safety measures, such as reliable transportation, secure accommodation, and available emergency assistance services.	SNS1	0.889	0.868					
I feel comfortable because food products and services are certified halal at tourist destinations in Indonesia.	SNS2	0.781	0.797					
I am confident in the presence of high standards of cleanliness and hygiene according to Islamic guidelines at halal tourist destinations in Indonesia.	SNS3	0.856	0.863					
<b>C) Religious Respect (RLR)</b> (Source: Adapted from Abror et al., 2019)				0.799	0.240	0.144	0.922	0.923
Local community and service providers exhibit reverence for Islamic customs and traditions at halal tourist destinations in Indonesia.	RLR1	0.891	0.907					
The handling of Islamic attire and practices by local community and service providers in Indonesia is characterized by tactfulness and respect.	RLR2	0.922	0.910					



Measurement question	Item	CLC	SFL	AVE	MSV	ASV	$\omega$	$\rho_c$
In my view, local community and service providers demonstrate sensitivity and respect towards Islamic attire and practices at halal tourist destinations in Indonesia.	RLR3	0.868	0.864					
<b>D) Experience (EXP)</b> (Source: Adapted from Rahman et al., 2020)				0.618	0.271	0.164	0.863	0.864
I consider traveling to halal tourism destinations in Indonesia as an opportunity to experience Islamic cultural beliefs.	EXP1	0.658	0.728					
I have enjoyed new experiences with halal food products and beverages in Indonesia.	EXP2	0.720	0.766					
I have encountered friendly local people at halal tourism destinations in Indonesia.	EXP3	0.887	0.841					
I have gained a wealth of new knowledge and experiences at halal tourist destinations in Indonesia.	EXP4	0.847	0.806					
<b>E) Satisfaction (STF)</b> (Source: Adapted from Battour et al., 2020)				0.647	0.242	0.104	0.898	0.899
I am pleased with my decision to visit halal tourism destinations in Indonesia.	STF1	0.821	0.840					
The attractions, products, and services available in Indonesia's halal tourism sector bring me joy.	STF2	0.865	0.868					
From my perspective, choosing to visit and spend my holidays at Indonesia's halal tourism sites was the right decision.	STF3	0.858	0.840					
During this visit, I stayed longer than on my previous trip to Indonesia's halal tourism destinations.	STF4	0.742	0.732					
In my opinion, Indonesia stands out as the perfect halal tourism destination compared to other countries.	STF5	0.730	0.732					

Note(s): CLC = congeneric latent construct; SFL = standardized factor loading; AVE = Average variance extracted; MSV = Maximum shared variance; ASV = Average shared variance;  $\omega$  = McDonald Omega coefficient;  $\rho_c$  = Composite reliability.

Source(s): Authors own work

**Table 2.** Divergent validity results, descriptive statistics and correlations among latent variables.

Latent variable	1	2	3	4	5
Experience (EXP)	<b>(0.85)</b>	0.523**	0.277**	0.152**	0.500**
Halal Awareness (HAW)	0.703	<b>(0.85)</b>	0.328**	0.234**	0.468**
Religious Respect (RLR)	0.571	0.393	<b>(0.85)</b>	0.488**	0.365**
Satisfaction (STF)	0.469	0.403	0.566	<b>(0.85)</b>	0.283**
Sense of Security (SNS)	0.404	0.559	0.551	0.370	<b>(0.85)</b>
Mean	6.133	5.918	6.081	6.078	6.152
Standard Deviation (STDEV)	1.095	1.308	1.048	1.079	1.157
Variance Inflation Factor (VIF)	2.730	2.859	3.051	–	3.284

*Note(s):* Below the diagonal are the HTMT2 values. Above the diagonal are the correlation values. Diagonal and bold elements are cut-off values for HTMT2. \*\* The correlation of constructs is significant at the 0.01 level (2-tailed).

**Source(s):** Authors own work

**Table 3.** Results of hypothesis testing.

Relationship between latent variables	$\beta$	STDEV	$f^2$	$p$ value	$t$ -statistic	Result
<b>Direct effect (<math>c'</math>)</b>						
Halal Awareness (HAW) $\rightarrow$ Experience (EXP)	0.050	0.085	–	0.276	0.594	Full mediation
Halal Awareness (HAW) $\rightarrow$ Satisfaction (STF)	0.049	0.057	–	0.198	0.847	Full mediation
Sense of Security (SNS) $\rightarrow$ Experience (EXP)	0.190	0.169	–	0.131	1.120	Full mediation
Sense of Security (SNS) $\rightarrow$ Satisfaction (STF)	0.069	0.102	–	0.248	0.681	Full mediation
<b>Indirect effect</b>						
Halal Awareness (HAW) $\rightarrow$ Religious Respect (RLR) $\rightarrow$ Experience (EXP)	0.356	0.077	0.053	0.000***	4.640***	H1 supported
Halal Awareness (HAW) $\rightarrow$ Religious Respect (RLR) $\rightarrow$ Satisfaction (STF)	0.454	0.068	0.039	0.000***	6.609***	H2 supported
Sense of Security (SNS) $\rightarrow$ Religious Respect (RLR) $\rightarrow$ Experience (EXP)	0.558	0.090	0.082	0.000***	6.217***	H3 supported
Sense of Security (SNS) $\rightarrow$ Religious Respect (RLR) $\rightarrow$ Satisfaction (STF)	0.339	0.089	0.149	0.000***	3.898***	H4 supported

Note(s):  $\beta$  = standardized beta coefficient; STDEV = standard deviation; \*  $|t| \geq 1.65$  at  $p < 0.05$  level; \*\*  $|t| \geq 2.33$  at  $p < 0.01$  level; \*\*\*  $|t| \geq 3.09$  at  $p < 0.001$  level.

Source(s): Authors own work

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Appendix: Table A1. Summaries of Previous Studies

No.	Authors (year)	Topic	Methodology	Findings	Journal Name
<i>Halal Awareness</i>					
1.	Azis, Y.A. and Chok, Nyen Vui (2013)	Halal awareness, halal accreditation, and marketing elements should be used to enhance purchasing intentions towards halal foods.	The data collection in this study used questionnaires to survey 226 non-Muslim consumers, while the data analysis employed structural equation modeling.	This study found that halal awareness, halal certification, marketing promotion, and brand positively influenced purchase intention, while food quality negatively impacted it.	Journal of International Food & Agribusiness Marketing
2.	Bashir, A.M., (2019)	The sign of halal certification, the quality of brand and awareness.	The researchers used a questionnaire to collect data from 282 Nigerian consumers, then analyzed this data using descriptive and inferential statistics.	The results reported that halal certification marks and the quality of halal brands positively impacted Nigerian consumers' purchasing decisions, while halal awareness did not.	Journal of Islamic Marketing
3.	Bashir A.M. (2019)	Foreign purchase intention from the perspectives of awareness, logo and attitude towards halal foods.	Data were collected through a self-administered questionnaire from a sample of 230 foreign consumers, with the analysis using structural equation modeling.	The research reported that halal awareness, halal logo, and attitude significantly influence foreign customers' intention to purchase halal food and in turn, their purchasing behaviour. Remarkably, the study revealed that non-Muslim consumers exhibit much higher attitudes and halal awareness compared to Muslim consumers. Most of the respondents who contributed to the survey were non-Muslims, and most of them were Christians.	British Food Journal

4.	Jaiyeoba H.B. et al. (2020)	The effect of the halal certification mark, brand quality, and awareness on Nigerian customers buying decisions.	A survey using questionnaires was created to gather responses from 282 participants. The collected data were examined employing structural equation modeling, with both descriptive and inferential statistics.	The results show that certification marks and the quality of brand significantly impact buying decisions, while halal awareness failed to affect buying decisions.	Journal of Islamic Marketing
5.	Muslichah M., et al. (2020)	The moderating effect of religiosity in the correlation between awareness and decision to purchase halal foods.	Using convenience sampling, the survey distributed 200 questionnaires across resident higher-education societies, yielding a response rate achieved 64%. The analysis employed a moderated regression to examine the correlations.	This study found that within the sample, halal awareness of foods was high and positively influenced buying decisions. Notably, religiosity moderates the effect of halal awareness and buying decisions.	Journal of Islamic Marketing
6.	Nurhayati , T. and Hendar H. (2020)	The influence of intrinsic religiosity of individual and product knowledge on intention to purchase halal products with the mediating role of halal product awareness.	Data collection used questions to survey 238 Muslim consumers and the data was analyzed using multilinear regressions.	This study found that individual intrinsic religiosity and halal product information affect awareness of halal products and intention to purchase. The awareness of halal products also impacts halal product intention. Moreover, the awareness of halal products partially mediated the link of individual intrinsic religiosity, knowledge of halal	Journal of Islamic Marketing

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				products and halal product intention.	
7.	Aslan, H. (2023)	The determining factors of Muslim customers include halal awareness, certification, subjective norms, perceived behavioural control, attitude, and trust to enhance purchase intention towards culinary products	The process of gathering data for this research used questionnaires to survey 363 Muslim customers who purchased culinary products and analyzed this data using structural equation modeling	The study found that religiosity, subjective norms, and halal awareness notably influence the intention to purchase halal foods and beverages, whereas perceived behavioural control, trust, and attitude show insignificant effects on purchasing intention.	International Journal of Gastronomy and Food Science
8.	Usman, H. et al. (2023)	The awareness and certification of halal food products	Employing purposive sampling methods, the survey used questionnaires to collect data from 428 Muslim consumers and analyzed this data using PLS-SEM.	The research found that awareness of halal significantly affects certified of halal food products awareness, while knowledge about halal certificates also does, but general halal knowledge does not. Additionally, information on halal certificates is not affected by general halal knowledge or halal awareness. Exposure and religious commitment significantly enhance both knowledge and awareness.	Journal of Islamic Marketing
9.	Hasan S. et al. (2024)	The mediating role of halal awareness and attitude in the correlation between halal marketing and intention towards halal cosmetics.	Data collection used questionnaires with convenience sampling to survey 266 respondents and analyzed the data employing PLS-SEM	The results indicated that each of hypotheses was supported, showing that halal marketing definitely influences halal cosmetics purchase intention. Additionally, this connection is mediated by halal awareness and consumer attitude.	Journal of Islamic Marketing

10.	Loussaief et al. (2024)	A sequential mediation model analysing the influence of religiosity on the intention to buy food with halal certification	Data collection used questionnaires to survey 264 Muslim consumers with quota sampling and the data analysis employed PLS-SEM	The study found that religiosity impacts attitude and purchase intention through awareness, trust, subjective norms and perceived behavior control regarding halal-certified foods.	Asia Pacific Journal of Marketing
11.	Rostiani et al. (2024)	Effects of Islamic attributes, destination image, skepticism, perceived value, and halal awareness on intentions for Muslim-friendly travel	Data collection used questionnaires to survey 416 young Muslim travellers and the data analysis employed PLS-SEM	The survey revealed that functional and emotional values positively drive intentions to participate in Muslim-friendly tours, while skepticism exerts a negative influence. Islamic attributes shape emotional value and skepticism, whereas destination image impacts functional value. Moreover, halal awareness moderates the link between Islamic attributes and skepticism, with higher halal awareness lowering skepticism toward halal offerings.	Journal of Islamic Marketing
12.	Usman, H. et al. (2024)	The impact of trust and perceived risk on Muslim purchasing decisions for halal-certified food	Data collection used questionnaires to survey 283 Muslim consumers who purchased certified halal foods, while the data analysis employed PLS-SEM	The study showed that attitude, halal awareness, religious commitment, trust, and perceived risk have a notable impact on how frequently Muslims buy halal-certified foods. Attitude mediates the influence of halal awareness, religious commitment, and trust on purchasing frequency. Furthermore, perceived risk and trust moderate the connection between religious commitment	Journal of Islamic Marketing

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				and the frequency of purchasing halal-certified foods.	
	<i>Sense of Security</i>				
13.	Brochado, A. et al. (2015)	Examining backpackers' views on service quality of hostel.	The scale development used a mixed-method approach, combining qualitative and quantitative research. Initially, the authors conducted content analysis of guest reviews from hostel booking websites, in-depth interviews with hostel supervisors, and focus groups with visitors to create items assessing the hostel experience. This was followed by a measurable investigation (n = 222) to search the dimension of service quality. The study focused on Lisbon hostels, which have received multiple awards based on backpacker reviews.	The findings showed that service quality is a multifaceted notion encompassing six dimensions: social atmosphere, place and town relations, employees, cleanliness, safety, and facilities. The elements of service quality include social atmosphere, staff, cleanliness, security and facilities significantly increasing the likelihood of returning in the future and willingness to recommend the hostel.	International Journal of Contemporary Hospitality Management
14.	Sannasee and Seetanah (2015)	Examining the impact of trust on repeat tourism: a case study of Mauritius	The data used came from a satisfaction survey conducted in February and March 2012 to assess trust. This survey, which included 1,721 tourists, measured satisfaction across various dimensions,	This study found that trust (political and socioeconomic) and sense of security significantly predict repeat and recommended tourism. Factors like destination development, hotel infrastructure, attractions, promotion, and infrastructure availability also	Journal of Hospitality Marketing & Management



			including trust proxies, recorded repeat information and recommended tourism.	show significant correlations, while cost of living and exchange rate do not.	
15.	Korstanje, M.E. and George, B.P. (2017)	Creating a security coefficient for tourist destinations based on travel insurance behavior	Tourists are known to employ various risk management strategies, with travel insurance being the most notable, aim to reduce risk. In this context, tourists' travel insurance purchasing behavior serves as an effective indicator of their perceived security at the destination. This study described statistics regarding domestic and international tourists who purchased travel insurance when visiting Argentina.	Global insurance purchasing statistics provide valuable insights into how risks are perceived by the general public. From the discussion in this article, two key points emerge: 1) buying insurance serves as an effective element of destination safety; and 2) an effective safety quantity based on this measure can illuminate various related effects.	Tourist Analysis
16.	Soderstrom, N. (2019)	Making our research more meaningful	This model employs a metaphor of human senses to describe different research components, such as topic selection, theory, and methodology, providing recommendations to increase relevance and expand the reach of the research audience. The research is utilized in an ongoing working paper focused on cybersecurity and more generally to offer	This model can be used to frame different types of research projects in a way that helps to increase the interest in and impact of accounting research by adapting the sense model; including taste, hearing, sight, touch, and smell to mitigate cybersecurity risks can result in a broader audience for this work.	Meditari Accountancy Research

			recommendations for scholars concerned with studying risk.		
17.	Fraczek, B. et al. (2021)	Exploring customer behaviour, security perception, and economic knowledge in young customers with ASD-Asperger syndrome	This research involved a pilot study using a diagnostic survey method with a self-devised questionnaire. A purposive, non-probability sample was used, allowing researchers to subjectively select participants from a closed representative group to test the survey tool. The questionnaire was based on academic conventions about customer purchasing behavior and the relevant literature in the field. The study included adolescents aged 16 to 19, with 40 participants having ASD (Autism Spectrum Disorder) and 50 participants without ASD (control group).	The results showed that young customers with Autism Spectrum Disorder (ASD) exhibit a narrow scope of customer behaviours, a low sense of security in retail spending, and a limited grasp of fundamental consumer matters compared to the control group.	Young Consumers
18.	Ye, Baojuan, et al. (2021)	Family cohesion and social adjustment in Chinese university students: the role of security and relationships.	A survey was conducted with a sample of 728 Chinese university students (345 males and 383 females, with an average age of 20.62 years) using the Family Cohesion	The findings confirmed that family cohesion affects social adjustment via students' sense of security and interpersonal disturbance. Family cohesion and sense of security were protective factors, while interpersonal	Current Psychology

			measurement, Sense of Security items, Relationship Comprehensive Assessment Questionnaire, and Social Adjustment Questionnaire.	disturbance remained a risk aspect for social adjustment. Sense of security intermediated the connection between family cohesion and social adjustment, as did interpersonal disturbance. Both factors also served as sequential multiple mediators in this correlation.	
19.	Razak, B.M. et al. (2022)	Work life and performance of employees in UK ethnic minority restaurants: a qualitative analysis.	This study employed in-depth face-to-face interviews of 40 participants from ethnic minorities working in 20 Bangladeshi restaurants in the UK, following a convenience sampling method. A thematic analysis developed two key themes related to employee working life and performance.	The themes studied reveal several aspects of the relationship between employee working life and performance. First, the working life of employees extends beyond UK traditions, with employers displaying a domineering attitude while employees remain due to limited skills and competence. Second, employees may appear satisfied, but this satisfaction does not translate into improved business performance. Third, business owners' "trap strategy" limits employees' skill development and mobility to other industries, leading employees to accept their situation as the best option given their skills and need for security. Fourth, non-financial performance factors like job autonomy and fulfillment are linked to employee working life.	Benchmarking in International Journal.

20.	Liu, Na et al. (2023)	Social support and security as mediators between negative life events and life satisfaction in left-behind children: A cross-sectional analysis.	A survey was carried out to collect data from 281 left-behind children in rural Shandong, China, using cluster sampling.	Negative life events significantly decrease life satisfaction. Additionally, social support serves as a mediator between negative life events and life satisfaction, as does a sense of security. Furthermore, social support and security together create a chain of intermediaries linking negative life events to life satisfaction.	Frontiers in Psychology
21.	Preko and Gyepi-Garbrah (2023)	Investigating the feeling of security and credibility of travel information among migrant tourists.	This study used 306 migrant visitors as a sample and conducted analysis using a one-way ANOVA and the Games-Howell posthoc test were performed to assess differences in trust of tourism information and sense of safety across nationalities. Following this, multiple regression analysis was used to evaluate how national cultural traits and the reliability of tourism information affect migrant visitors' sense of safety.	The study revealed no notable differences in the sense of safety among the five nationalities. Nevertheless, characteristics of national culture (such as power distance and uncertainty avoidance) and the reliability of tourism information were substantial factors of migrant visitors' sense of safety.	International Hospitality Review
22.	Haktanir, M. and Gulu, E. (2024)	Customer connection to coffee shops: a study from a North Cyprus viewpoint.	Two coffee shops in North Cyprus were used as case studies to offer detailed insights into the perceptions and experiences of clients,	Key factors influencing clients' attachment include a social network of customers and employees, communication with familiar people, and a homely	Journal of Hospitality and Tourism Insights.

			managers, and staff. An inductive methodological approach, combined with qualitative data collection methods, created a rich, exploratory context.	atmosphere. Additionally, comfort, security, a sense of belonging, and the convenience of the location are crucial. The traditional habit of coffee drinking is a major motivator for socializing and meeting up in this region.	
23.	Ji, Lili et al., (2024)	Safety perception and mobile phone overuse among freshmen: mediating effect of attention bias and moderating role of connection needs.	The sample of this study was 458 freshmen who used mobile phones in China (76.20% females).	Mediation analysis showed that a sense of security decreased freshmen's problematic mobile phone use (PMPU). By lessening negative consideration bias, the analysis of moderated mediation revealed that high relatedness need satisfaction mitigated the negative influence of attention bias on PMPU, whereas low satisfaction strengthened it. The findings underscore the mediating and moderating functions of a sense of security in PMPU, offering important insights into its anticipation and involvement among newcomers.	Current Psychology
<i>Halal Experience and Satisfaction</i>					
24.	Rahman et al., (2020)	The effect of travelers' views on halal travel destinations: an analysis using a structural model.	This survey used structured questionnaires to collect data from non-Muslim tourists, with the data analysis using Smart-PLS to validate the hypotheses.	The findings reveal that prohibiting non-halal services and offering halal food products are significantly linked to trip values and experiences. While overall halal services positively influence	Tourism Review

				trip values, they do not affect the trip experience. Furthermore, both trip values and experiences significantly influence satisfaction. Additionally, the outcomes indicate that loyalty among non-Muslim tourists is driven by satisfaction.	
25.	Wu, H.C. and Mursid, A. (2020)	Factors driving loyalty in religious tourism: Indonesian Muslim travelers performing the Umrah pilgrimage to Mecca, Saudi Arabia.	The data collection in this study involved a survey using a purposive sampling method with a total sample of 438 Muslim travellers. Data analysis employed confirmatory factor analysis and structural equation modeling.	The findings indicate that both expected organizational rewards and enjoyment in helping others influence the participation of Umrah travellers, which in turn directly impacts their loyalty. Additionally, all the connections between Umrah travellers' participation, perceived value, satisfaction, and loyalty are significant.	Tourism Review
26.	Fauzi, A. and Battour, M. (2024)	Halal and Islamic travel: a scientific mapping of current and emerging trends.	This study review employed network visualization techniques, including bibliographic coupling and co-word analysis, to perform a science mapping analysis that uncovers the knowledge structure and identifies emerging and future trends in halal tourism.	The current and emerging trends revealed three main themes: the basics of halal tourism, the role of word-of-mouth communication in halal tourism, and the satisfaction and loyalty of Muslim tourists. Additionally, the co-word analysis highlighted three key themes related to the challenges in halal tourism: tourist satisfaction, service quality, and the attraction of Muslim travellers.	Tourism Review

Source(s): Authors own work