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

Journal of Islamic Marketing

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Abstract

Purpose – This study aims to elucidate halal awareness and the sense of security provided by halal destination providers, to enhance Muslim travellers' experiences and satisfaction through religious respect.

Design/methodology/approach – This study involves Muslim travelers 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, incorporating confirmatory factor analysis 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 travelers' 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 field of halal tourism by highlighting the importance of halal awareness and sense of security in shaping Muslim travelers' experience and satisfaction. It underscores the pivotal role of religious respect as a mediator, offering a novel framework for understanding Muslim traveler behavior in halal destination settings.

Keywords Halal awareness, Sense of security, Religious respect, Muslim travelers' experience, Muslim travelers' 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 [CrescentRating and Mastercard \(2023\)](#), the number of global Muslim travelers 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 \$224bn. Among travelers who have visited Asia, more than 31% identified as Muslim travelers. Consequently, both Islamic and non-Islamic countries have begun offering halal services at their tourist destinations to capture this prospective market ([Jia and 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 traveler satisfaction is a key motivator in encouraging revisits and building customer loyalty ([Casais and Sousa, 2020](#); [Kozak and 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 and Al-Ansi, 2018](#)). Moreover, evaluating Muslim travelers' 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, 2025](#)). Halal destinations cater to Muslim travelers whose vacation preferences are shaped by religious values ([Vargas-Sánchez and Moral-Moral, 2019](#)). Muslim travelers seek vacations not only to relax but also to appreciate God's creation ([Suhartanto et al., 2021](#); [Vargas-Sánchez 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 also address halal awareness to enhance the experience and satisfaction of Muslim travelers. This issue is significant, as travelers 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 travelers. This concept encompasses multiple dimensions, such as reverence for religious beliefs, adherents, practices, and public expressions ([Bird, 2013](#)). It has been reported that travelers 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 travelers' 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 travelers' experience and satisfaction.

Existing studies have explored Muslim travelers' experiences or satisfaction levels from different perspectives ([Adham et al., 2024](#); [Hasan et al., 2024](#); [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.*, 2023), 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 Appendix 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 travelers' experience, mediated through religious respect?

RQ2. To what extent do halal awareness and sense of security indirectly affect Muslim travelers' 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 Pew Research Center (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

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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 and El-Gohary, 2015). While previous research has highlighted Muslim travelers' preference for destinations that align with their religious values (Henderson, 2016; Vargas-Sánchez and 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 travelers may remain dissatisfied without genuine recognition of spiritual needs (Suhartanto *et al.*, 2021; Battour and Ismail, 2016).

The remainder of this article 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 and Ritchie, 1993) or their psychological image of that place (Baloglu and 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 and 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 and 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 and 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; Korstanje and George, 2017). In addition, 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 and 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 travelers' 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 travelers' experience and satisfaction

Scholars have established that religiosity plays a vital role in influencing travelers' satisfaction and loyalty (Abror *et al.*, 2019). For Muslim travelers, degree of religiosity is a key consideration when choosing destinations (Fauzi, 2023; Fauzi and Battour, 2025) 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.*, 2023). 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 travelers. Accordingly, the following hypotheses are proposed:

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- H1. Halal awareness indirectly impacts Muslim travelers' experience through religious respect.
- H2. Halal awareness indirectly impacts Muslim travelers' satisfaction through religious respect.

2.3 Sense of security, religious respect, Muslim travelers' experience and satisfaction

Considering that religion significantly impacts Muslim travelers' preference for choosing destinations, services and facilities (Vargas-Sánchez 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 travelers' 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 travelers, 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., 2020). 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 (Mohamed et al., 2020). Drawing from these insights, this study posits that religious respect mediates the relationship between sense of security and Muslim travelers' experience and satisfaction. Accordingly, the following hypotheses are proposed:

- H3. Sense of security indirectly impacts Muslim travelers' experience through religious respect.
- H4. Sense of security indirectly impacts Muslim travelers' satisfaction through religious respect.

Figure 1 illustrates our conceptual framework.

3. Research methods

3.1 Data collection procedures

This study surveyed Muslim travelers who had visited a range of halal tourist destinations in Indonesia, using a questionnaire survey. 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

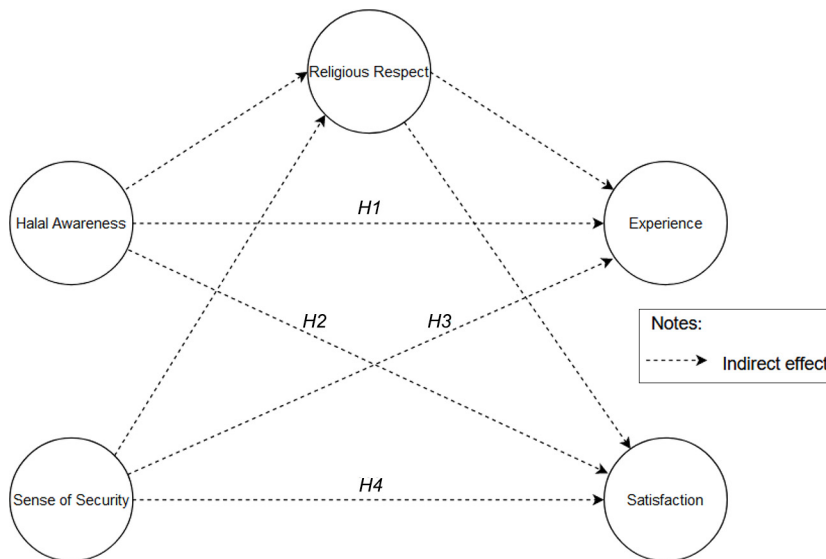


Figure 1. Theoretical model and hypotheses directionality between latent variables

Source(s): Authors' own work

1 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; Hahs-Vaughn, 2025; Newbold *et al.*, 2023). In addition, we employed congeneric latent construct testing (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.

9 The main survey was conducted 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 travelers who had visited halal destinations such as Java, Sumatra and Sulawesi 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%) 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

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Table 1. Results of validity and reliability testing

| Measurement question | Item | CLC | SFL | AVE | MSV | ASV | ω | ρ_c |
|--|------|-------|-------|-------|-------|-------|----------|----------|
| A. <i>Halal awareness (HAW)</i> (Source: Adapted from Al-Ansi et al., 2021) Overall, the staff at many halal tourist destinations in Indonesia possess a good understanding of Islamic rules I am satisfied with the staff at many halal tourist destinations in Indonesia based on their understanding of Islamic rules It is convenient when the staff at halal tourist destinations in Indonesia are well-informed about halal products and services It is convenient when the staff at halal tourist destinations in Indonesia understand how to provide halal products and services Finding halal information at tourist destinations in Indonesia (e.g. flyers, guides, maps) is easy | HAW1 | 0.824 | 0.798 | 0.681 | 0.273 | 0.162 | 0.910 | 0.910 |
| | HAW2 | 0.909 | 0.890 | | | | | |
| | HAW3 | 0.847 | 0.860 | | | | | |
| | HAW4 | 0.825 | 0.848 | | | | | |
| | HAW5 | 0.704 | 0.721 | | | | | |
| B. <i>Sense of security (SNS)</i> (Source: Adapted from Jeaheng et al., 2020) I feel secure knowing that halal tourist destinations in Indonesia prioritize safety measures, such as reliable transportation, secure accommodation, and available emergency assistance services I feel comfortable because food products and services are certified halal at tourist destinations in Indonesia I am confident in the presence of high standards of cleanliness and hygiene according to Islamic guidelines at halal tourist destinations in Indonesia | SNS1 | 0.889 | 0.868 | 0.711 | 0.252 | 0.171 | 0.882 | 0.883 |
| | SNS2 | 0.781 | 0.797 | | | | | |
| | SNS3 | 0.856 | 0.863 | | | | | |
| C. <i>Religious respect (RLR)</i> (Source: Adapted from Abror et al., 2019) Local community and service providers exhibit reverence for Islamic customs and traditions at halal tourist destinations in Indonesia The handling of Islamic attire and practices by local community and service providers in Indonesia is characterized by tactfulness and respect In my view, local community and service providers demonstrate sensitivity and respect toward Islamic attire and practices at halal tourist destinations in Indonesia | RLR1 | 0.891 | 0.907 | 0.799 | 0.240 | 0.144 | 0.922 | 0.923 |
| | RLR2 | 0.922 | 0.910 | | | | | |
| | RLR3 | 0.868 | 0.864 | | | | | |

(continued)

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Table 1. Continued

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

Note(s): CLC = congenetic latent construct; SFL = standardized factor loading; AVE = average variance extracted; MSV = maximum shared variance; ASV = average shared variance; ω = McDonald Omega coefficient; ρ_c = composite reliability
Source(s): Authors' own work

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completed responses remained available for analyzing, yielding a final return rate of 41.6%.

Following prior survey benchmarks such as those by [Pielsticker and Hiebl \(2020\)](#), 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 travelers' experience were adapted from [Rahman et al. \(2020\)](#), while the Muslim travelers' 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.

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 used for CB-SEM estimation ([Venturini et al., 2023](#)) to derive the results and findings of this investigation [1]. 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](#); [Acock, 2023](#); [Kline, 2023](#)). Second, every case exhibited Z-scores under 2.58 for each variable, indicating the absence of outliers ([Hahs-Vaughn, 2025](#); [George and Mallery, 2024](#); [Zaidi, 2025](#)). 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). In addition, 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 (Streukens and Leroi-Werelds, 2023; Hair et al., 2019).

4.1 Method bias assessment

We assessed nonresponse 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 nonresponse bias.

Finally, this study addressed the possibility of common method variance (CMV) using 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 main 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 construct. As a result, convergent validity fulfils the established standard (Bandalos and 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).

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

| Latent variable | 1 | 2 | 3 | 4 | 5 |
|---------------------------------|--------|---------|---------|---------|---------|
| Experience (EXP) | (0.85) | 0.523** | 0.277** | 0.152** | 0.500** |
| Halal awareness (HAW) | 0.703 | (0.85) | 0.328** | 0.234** | 0.468** |
| Religious respect (RLR) | 0.571 | 0.393 | (0.85) | 0.488** | 0.365** |
| Satisfaction (STF) | 0.469 | 0.403 | 0.566 | (0.85) | 0.283** |
| Sense of security (SNS) | 0.404 | 0.559 | 0.551 | 0.370 | (0.85) |
| 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 italic elements are cut-off values for HTMT2. **The correlation of constructs is significant at the 0.01 level (two-tailed)

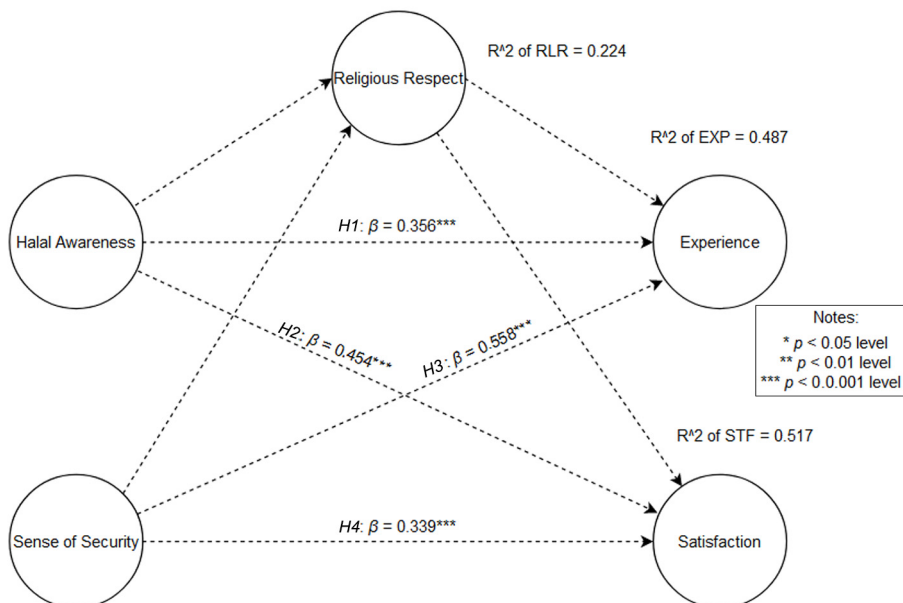
Source(s): Authors' own work

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The study actively evaluated the constructs' reliability using McDonald's Omega coefficient (ω) and composite reliability (ρ_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 goodness of fit (GoF) 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 and Schumacker, 2022).

4.3 Full model assessment

We used 10,000 resamples to guarantee stable estimations (Cook and Forzani, 2024; Kline, 2023), and evaluated key metrics including r -square (R^2) and effect size (f^2). The proposed model produced R^2 values of 0.224, 0.487, and 0.517 for religious respect, Muslim travelers' 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. In addition, 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).



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

Figure 2. Findings derived from structural equation modeling

Source(s): Authors' own work

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 travelers' experience and halal awareness with Muslim travelers' satisfaction through religious respect. The analysis conducted robustly confirms these indirect paths. Specifically, the beta (β) value for halal awareness and Muslim travelers' experience through religious respect was 0.356 (SD = 0.077, p -value = 0.000), while for halal awareness and Muslim travelers' 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 $H1$ and $H2$. 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 travelers' experience and of sense of security with Muslim travelers' satisfaction mediated via religious respect also yielded significant positive results. The results regarding sense of security and Muslim travelers' experience yielded a beta (β) value of 0.558 (SD = 0.090, p -value = 0.000), while the result of the indirect effect between sense of security and Muslim travelers' satisfaction gave a beta (β) value of 0.339 (SD = 0.089, p -value = 0.000). 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 $H3$ and $H4$. 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.

Table 3. Results of hypothesis testing

| Relationship between latent variables | β | STDEV | f^2 | p -value | t -statistic | Result |
|--|---------|-------|-------|------------|----------------|----------------|
| <i>Direct effect (c')</i> | | | | | | |
| 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 |
| <i>Indirect effect</i> | | | | | | |
| 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): β = 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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4.5 Checks of robustness

We evaluated endogeneity bias using the Gaussian copula approach, a method that does not require instrumental variables (Park and 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 and Hohberger, 2022; Park and 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 travelers; therefore, studying the interaction between halal awareness, sense of security, religious respect, and Muslim travelers' 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 travelers' experience and satisfaction, mediated by religious respect. Similarly, a positive indirect effect was found in the relationship between sense of security and Muslim travelers' 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 to enhance Muslim travelers' experience and satisfaction, echoing previous studies suggesting that halal services can capture the prospective market of Muslim travelers (Han et al., 2019; Jia and Chaozhi, 2020), accomplish the requirements of Muslim halal travel experience (Tabash et al., 2023) and enhance Muslim travelers' 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 and McCleary, 1999), while religious respect embodies the affective dimension (King et al., 2015), both of which contribute to the enhancement of Muslim travelers' experience and satisfaction as the conative dimension (Tasci and Gartner, 2007). Halal awareness entails a deep understanding of halal concepts beyond basic knowledge (Bashir, 2019), while sense of security pertains to travelers' security, encompassing protection against potential threats to their safety, such as arson, assault, crime, and terrorism (Tarlow, 2014; Korstanje and George, 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 travelers' experience via religious respect. Second, halal awareness was shown to indirectly affect Muslim travelers' satisfaction through religious respect. These findings suggest that halal destination providers can effectively enhance Muslim travelers' 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 travelers (Abror et al., 2019). These findings also support prior research showing that religious beliefs significantly influence Muslim travelers' 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 travelers' experience indicates that halal destination providers must foster a strong sense of safety. Doing so can enhance travelers' 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., 2020). Given that safety and security are major apprehensions for Muslim travelers visiting overseas destinations, sense of security performs crucial aspects (Toker and Emir, 2023).

Finally, the indirect consequence of sense of security on Muslim travelers' satisfaction through religious respect motivates halal destination providers to enhance accommodation experiences for Muslim travelers, 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 travelers' preferences for destination services and facilities, given the significant impact of religion (Vargas-Sánchez and Moral-Moral, 2019).

These findings underscore the critical mediating role of religious respect in linking halal awareness and sense of security to Muslim travelers' 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 travelers 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

Policy makers 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

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mandatory for tourism-related businesses to educate staff on Muslim travelers' 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 use these findings to further investigate the impact of halal awareness, religious respect, and sense of security on Muslim travelers' 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 travelers 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 travelers in Indonesia; accordingly, the results are not necessarily broadly generalizable. Future research should include surveys of international Muslim travelers 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 travelers' behavior. This framework only explored Muslim travelers' behavior based on destination image theory; therefore, future studies adopting different theories, such as expectancy value theory, travelers' experience theory, and leisure constraints theory, could provide valuable insights.

Note

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

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Appendix

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Table A1. Summaries of previous studies

| No. | Authors (year) | Topic | Methodology | Findings | Journal name |
|------------------------|--------------------------------------|---|---|---|---|
| <i>Halal awareness</i> | | | | | |
| 1. | Aziz and Chok (2013) | Halal awareness, halal accreditation, and marketing elements should be used to enhance purchasing intentions toward halal foods | The data collection in this study used questionnaires to survey 226 non-Muslim consumers, while the data analysis employed structural equation modeling The researchers used a questionnaire to collect data from 282 Nigerian consumers, then analyzed this data using descriptive and inferential statistics | This study found that halal awareness, halal certification, marketing promotion, and brand positively influenced purchase intention, while food quality negatively impacted it The results reported that halal certification marks and the quality of halal brands positively impacted Nigerian consumers' purchasing decisions, while halal awareness did not | <i>Journal of International Food and Agribusiness Marketing</i> |
| 2. | Bashir (2019) | The sign of halal certification, the quality of brand and awareness | | | <i>Journal of Islamic Marketing</i> |
| 3. | Bashir (2020) | Foreign purchase intention from the perspectives of awareness, logo and attitude toward 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 behavior. 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 | <i>British Food Journal</i> |

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Table A1. Continued

| No. | Authors (year) | Topic | Methodology | Findings | Journal name |
|-----|---|---|---|---|-------------------------------------|
| 4. | Jaiyeoba 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 | <i>Journal of Islamic Marketing</i> |
| 5. | Muslichah 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 | <i>Journal of Islamic Marketing</i> |
| 6. | Nurhayati and Hendar (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 products and halal product intention | <i>Journal of Islamic Marketing</i> |

(continued)

Table A1. Continued

| No. | Authors (year) | Topic | Methodology | Findings | Journal name |
|-----|----------------------------|--|---|--|---|
| 7. | Aslan (2023) | The determining factors of Muslim customers include halal awareness, certification, subjective norms, perceived behavioral control, attitude, and trust to enhance purchase intention toward culinary products | The process of gathering data for this research used 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 behavioral control, trust, and attitude show insignificant effects on purchasing intention 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. In addition, information on halal certificates is not affected by general halal knowledge or halal awareness. Exposure and religious commitment significantly enhance both knowledge and awareness | <i>International Journal of Gastronomy and Food Science</i> |
| 8. | Usman <i>et al.</i> (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 | | <i>Journal of Islamic Marketing</i> |
| 9. | Hasan <i>et al.</i> (2024) | The mediating role of halal awareness and attitude in the correlation between halal marketing and intention toward 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. In addition, this connection is mediated by halal awareness and consumer attitude | <i>Journal of Islamic Marketing</i> |

(continued)

Table A1. Continued

| No. | Authors (year) | Topic | Methodology | Findings | Journal name |
|-----|--------------------------------|---|---|---|--|
| 10. | Loussaief <i>et al.</i> (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 | <i>Asia Pacific Journal of Marketing</i> |
| 11. | Rostiani <i>et al.</i> (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 travelers 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 | <i>Journal of Islamic Marketing</i> |

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Table A1. Continued

| No. | Authors (year) | Topic | Methodology | Findings | Journal name |
|--------------------------|-------------------------------|--|--|---|---|
| 12. | Usman <i>et al.</i> (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 and the frequency of purchasing halal-certified foods | <i>Journal of Islamic Marketing</i> |
| <i>Sense of security</i> | | | | | |
| 13. | Brochado <i>et al.</i> (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 | 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 | <i>International Journal of Contemporary Hospitality Management</i> |

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Table A1. Continued

| No. | Authors (year) | Topic | Methodology | Findings | Journal name |
|-----|---|---|---|--|--|
| 14. | Sannassee and Seetanah (2015) | Examining the impact of trust on repeat tourism: a case study of Mauritius | <p>($n = 222$) to search the dimension of service quality. The study focused on Lisbon hostels, which have received multiple awards based on backpacker reviews</p> <p>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, including trust proxies, recorded repeat information and recommended tourism</p> | <p>future and willingness to recommend the hostel</p> <p>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 show significant correlations, while cost of living and exchange rate do not</p> | <i>Journal of Hospitality Marketing and Management</i> |
| 15. | Korstanje and George (2017) | Creating a security coefficient for tourist destinations based on travel insurance behavior | <p>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</p> | <p>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</p> | <i>Tourist Analysis</i> |

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Table A1. Continued

| No. | Authors (year) | Topic | Methodology | Findings | Journal name |
|-----|-----------------------|--|--|---|--------------------------------------|
| 16. | Soderstrom (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 recommendations for scholars concerned with studying risk. | 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. | <i>Meditari Accountancy Research</i> |
| 17. | Frączek et al. (2021) | Exploring customer behavior, 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 16–19, with | The results showed that young customers with autism spectrum disorder (ASD) exhibit a narrow scope of customer behaviors, a low sense of security in retail spending, and a limited grasp of fundamental consumer matters compared to the control group. | <i>Young Consumers</i> |

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Table A1. Continued

| No. | Authors (year) | Topic | Methodology | Findings | Journal name |
|-----|-----------------------------|--|---|---|--|
| 18. | Ye <i>et al.</i> (2021) | Family cohesion and social adjustment in Chinese university students: the role of security and relationships | 40 participants having ASD (Autism Spectrum Disorder) and 50 participants without ASD (control group) 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 measurement, Sense of Security items, Relationship Comprehensive Assessment Questionnaire, and Social Adjustment Questionnaire | 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 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 | <i>Current Psychology</i> |
| 19. | Razzak <i>et al.</i> (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 | 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 | <i>Benchmarking in International Journal</i> |

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Table A1. Continued

| No. | Authors (year) | Topic | Methodology | Findings | Journal name |
|---|-----------------------------------|---|---|---|--------------------------------|
| 20. | Liu 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 | 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 | <i>Frontiers in Psychology</i> |
| Negative life events significantly decrease life satisfaction. In addition, 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 | | | | | (continued) |

Table A1. Continued

| No. | Authors (year) | Topic | Methodology | Findings | Journal name |
|-----|--------------------------------|--|---|--|---|
| 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 and Gulu (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, managers, and staff. An inductive methodological approach, combined with qualitative data collection methods, created a rich, exploratory context | Key factors influencing clients' attachment include a social network of customers and employees, communication with familiar people, and a homely atmosphere. In addition, 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 | Journal of Hospitality and Tourism Insights |

(continued)

Table A1. Continued

| No. | Authors (year) | Topic | Methodology | Findings | Journal name |
|-----------------------------------|----------------------|---|--|---|--------------------|
| 23. | Ji 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 |
| Halal experience and satisfaction | | | | | |
| 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 trip values, they do not affect the trip experience. Furthermore, both trip values and experiences significantly | Tourism Review |

(continued)

Table A1. Continued

| No. | Authors (year) | Topic | Methodology | Findings | Journal name |
|-----|--------------------------|--|--|--|-----------------------|
| 25. | Wu and Mursid (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 travelers Data analysis employed confirmatory factor analysis and structural equation modeling | influence satisfaction. In addition, the outcomes indicate that loyalty among non-Muslim tourists is driven by satisfaction The findings indicate that both expected organizational rewards and enjoyment in helping others influence the participation of Umrah travelers, which in turn directly impacts their loyalty. In addition, all the connections between Umrah travelers' participation, perceived value, satisfaction, and loyalty are significant | <i>Tourism Review</i> |
| 26. | Fauzi and Battour (2025) | 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. In addition, the co-word analysis highlighted three key themes related to the challenges in halal tourism: tourist satisfaction, service quality, and the attraction of Muslim travelers | <i>Tourism Review</i> |

Source(s): Authors' own work