

## DETERMINANTS OF CONSUMER LOYALTY IN HALAL TOURISM

### Unveiling the Critical Factors Driving Visit Intentions of Muslims and Non-Muslims in Lombok, Indonesia<sup>1</sup>

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**Abstract:** This paper explores the behavioral mechanisms that shape consumer loyalty in halal tourism, focusing on Lombok Island, Indonesia. Using quantitative data from 685 respondents, including 600 Muslims and 85 non-Muslims, the study applies descriptive statistics and Partial Least Squares Structural Equation Modeling (PLS-SEM). The findings reveal that halal-friendly attributes significantly influence perceived value, satisfaction, and trust among Muslim tourists. However, these attributes do not directly lead to loyalty. Instead, perceived value plays a central role by enhancing satisfaction, trust, and ultimately loyalty. Satisfaction also strengthens trust and loyalty, while trust has a moderate effect on loyalty. These results suggest that visible halal elements are necessary but not sufficient; deeper psychological engagement is essential. The study recommends that halal tourism providers focus on emotional experience, authenticity, and transparent service to build long-term loyalty. The implications emphasize a shift from functional halal compliance to meaningful and trust-based relationships with Muslim travelers.

**Keywords:** Halal tourism, consumer loyalty, halal-friendly attributes, Lombok tourism industry.

#### Introduction

Halal has become every Muslim's concerns nowadays<sup>2</sup>, for many Muslims, it has become lifestyle.<sup>3</sup> Government and Muslims commu-

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<sup>2</sup> Chuzaimah Batubara and Isnaini Harahap, "Halal Industry Development Strategies: Muslims Responses and Sharia Compliance In Indonesia," *Journal of Indonesian Islam* 16, no. 1 (2022), 103-132.

nity develop halal ecosystem to make sure the observance of halal by Muslims.<sup>4</sup> Tourism is one of its aspects. The global tourism landscape has experienced a transformative shift with the emergence of halal tourism, a sector designed to meet the ethical, spiritual, and lifestyle preferences of Muslim travelers. This transformation is not merely a response to demographic trends, but a reflection of the increasing purchasing power and travel enthusiasm among Muslim consumers worldwide<sup>5</sup>. Halal tourism incorporates a wide spectrum of services, ranging from halal food and prayer facilities to modest accommodations and gender-segregated recreational spaces that align with Islamic principles while offering competitive value propositions to both Muslim-majority and minority destinations<sup>6</sup>.

Indonesia, the world's largest Muslim-majority country, has actively embraced the potential of halal tourism.<sup>7</sup> Policies and regulations are set up in the support of halal tourism.<sup>8</sup> Sustainability of halal tourism is also spiritually<sup>9</sup> and environmentally<sup>10</sup> at stake. Lombok, in particular, has emerged as a flagship destination due to its natural beauty, local cultural richness, and institutional support for Muslim-friendly tourism. The region's designation as a halal tourism

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<sup>3</sup> Y. Pribadi and M. Sila, "Intertwining Beauty and Piety: Cosmetics, Beauty Treatments, and Halal Lifestyle in Urban Indonesia," *Ulumuna* 27 no. 1 (2023), 33-64.

<sup>4</sup> Abdul Rachman and Bilaly Sangare, "Synergy and Collaboration Between Government And Private Institutions In Building Halal Ecosystems In Indonesia," *Jurnal Ilmiah Islam Futuru* 23, no. 2 (2023): 303-326

<sup>5</sup> F. Amalia and A. Gunawan, "Livening up Japan's halal tourism by captivating Indonesian potential Muslim tourists," *Journal of Islamic Marketing* 14, no. 9 (2022), 2235-2252.

<sup>6</sup> H. Han et al., "Halal tourism: Travel motivators and customer retention," *Journal of Travel & Tourism Marketing* 36, no. 9 (2019), 1012-1024.

<sup>7</sup> Neni Ruhaeni, et al., "Revisiting Indonesia halal tourism policy in light of GATS," *Journal of International Trade Law and Policy* 23, no. 2-3 (2024), 154-167.

<sup>8</sup> Sri Walny Rahayu, and Syahrizal Abbas, "A Synergy of Halal Tourism Regulations and Tourism Rights Protection in Aceh: Pentahelix Model," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 3 (2024).

<sup>9</sup> Mubasyaroh, Nuril Maghfirah, and Nevy Rusmarina Dewi, "Sacred Sites, Sustainable Futures: Community Responses to the Development of Sustainable Religious Tourism in Mount Muria Area," *QIJIS (Qudus International Journal of Islamic Studies)* 12, no. 2 (2024), 287-332.

<sup>10</sup> Maftukhatusolikhah et al., "Strategy for Sustainable Halal Tourism Development in Perlang Village, Bangka Belitung Islands Province, Indonesia," *Mazabib Jurnal Pemikiran Hukum Islam* 23, no. 2 (2024): 431-476.

hub is strengthened by its commitment to religious infrastructure, halal certification, and local community involvement<sup>11</sup>. Studies affirm that consumer satisfaction and revisit intentions are significantly influenced by the perceived authenticity and quality of halal tourism experiences<sup>12</sup>. Furthermore, trust and loyalty among Muslim tourists are not only built through service excellence but also through assurance of religious compatibility and emotional resonance<sup>13</sup>.

To develop sustainable loyalty in halal tourism, scholars have emphasized the importance of integrating multiple variables, such as halal-friendly attributes, service quality, perceived value, trust, and satisfaction into comprehensive analytical models<sup>14</sup>. These variables do not operate in isolation; rather, they influence one another in dynamic ways that shape tourists' behavioral responses<sup>15</sup>. Yet, despite the increasing volume of research on halal tourism, there remains a gap in applying a structured theoretical framework to capture the interplay among these factors<sup>16</sup>.

The Stimulus–Organism–Response (S-O-R) model offers a compelling lens for addressing this analytical void. As proposed in behavioral science, this model conceptualizes external stimuli (e.g., halal-friendly services and destination cues) as triggers for internal evaluations (e.g., perceived value, trust, satisfaction), which subsequently lead to behavioral outcomes such as loyalty<sup>17</sup>. When applied to halal tourism, the stimuli include elements like Islamic hospitality,

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<sup>11</sup> H. Adinugraha, et al., “Community-based halal tourism village: Insight from Setanggor village,” *Economica* 11, no. 1 (2020), 129–154.

<sup>12</sup> N. Cahyono, et al., “Is Lombok really perceived as halal tourism destination?,” Proceedings of the 2nd International Conference on Business and Management of Technology (ICONBMT 2020) <https://doi.org/10.2991/aebmr.k.210510.047>

<sup>13</sup> A. Abror, et al., “Perceived risk and tourist’s trust,” *Journal of Islamic Marketing* 13, no. 12 (2021), 2742–2758.

<sup>14</sup> A. Al-Ansi, et al., “Effect of general risk on trust, satisfaction, and recommendation intention,” *International Journal of Hospitality Management* 83 (2019), 210–219.

<sup>15</sup> A. Mursid and P. Anoraga, “Halal destination attributes and revisits intention,” *International Journal of Tourism Cities* 8, no. 2 (2021), 513–528.

<sup>16</sup> P. Ekka, “Customers’ satisfaction as a critical success factor in halal tourism,” *Journal of Islamic Marketing* 15, no. 8 (2024), 2069–2085.

<sup>17</sup> L. Su, et al., “Tourist relationship perception on destination loyalty,” *Journal of Hospitality & Tourism Research* 41, no. 2 (2015), 180–210.

ethical branding, and religious conformity features that shape tourists' internal responses and drive their loyalty behaviors<sup>18</sup>.

Halal tourism experiences, in this context, serve as emotionally and spiritually significant events for Muslim travelers. Research indicates that Muslim tourists are highly sensitive to cues of authenticity and value consistency in halal offerings, which influence their cognitive appraisals and satisfaction levels<sup>19</sup>. In addition, emotional attachments developed through immersive travel and cultural connection reinforce trust, creating a foundation for long-term destination loyalty<sup>20</sup>. Emotional variables such as reassurance, pride, and spiritual comfort are increasingly recognized as essential mediators of loyalty in Islamic tourism contexts<sup>21</sup>.

Perceived value also plays a pivotal role in the loyalty equation. Tourists' judgments of value are not limited to price, but encompass ethical alignment, cultural familiarity, and trustworthiness of services<sup>22</sup>. A destination's perceived alignment with Islamic values has been shown to significantly increase perceived value and destination image among Muslim tourists<sup>23</sup>. These perceptions, when coupled with social media engagement and positive electronic word-of-mouth, amplify brand equity and strengthen behavioral intentions<sup>24</sup>.

Importantly, trust emerges as a core mechanism that mediates the effects of halal tourism stimuli on loyalty. Tourists place trust in destinations that demonstrate religious commitment, service reliability, and transparency in halal standards<sup>25</sup>. This trust is often cultivated

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<sup>18</sup> H. Han, et al., "Halal food performance and its influence on patron retention," *International Journal of Environmental Research and Public Health* 18, no. 6 (2021), 3034.

<sup>19</sup> S. Isa, et al., "Muslim tourist perceived value," *Journal of Islamic Marketing* 9, no. 2 (2018), 402–420.

<sup>20</sup> A. Hasan, "Factors influencing halal tourism destinations revisit intentions," *Journal of Islamic Marketing* 15, no. 3 (2023), 720–744.

<sup>21</sup> Juliana, et al., "Muslim tourist perceived value on revisit intention," *Journal of Islamic Marketing* 13, 1 (2021), 161–176.

<sup>22</sup> R. Eid and H. El-Gohary, "Perceived value and tourist satisfaction," *Tourism Management* 46 (2015), 477–488.

<sup>23</sup> M. Azali, et al., "Inbound tourists' perceptions toward halal-friendly destination attributes," *Journal of Hospitality & Tourism Research* 47, no. 1 (2021), pp. 177–206.

<sup>24</sup> A. Abbasi, et al., "Social media communication, brand equity, and loyalty," *Journal of Vacation Marketing* 30, no. 1 (2022), 93–109.

<sup>25</sup> AM. Abubakar and M. Ilkan, "Online WOM on destination trust and intention to travel," *Journal of Destination Marketing & Management* 5, no. 3 (2016), 192–201.

through digital platforms, interpersonal recommendations, and institutional certifications, highlighting the role of both online and offline cues in trust formation<sup>26</sup>. Satisfaction, closely linked to perceived value and trust, completes the psychological pathway toward loyalty. When Muslim travelers feel emotionally and spiritually fulfilled, their satisfaction translates into strong behavioral intentions and brand advocacy<sup>27</sup>.

This study, therefore, proposes to integrate halal tourism experience, halal-friendly attributes, perceived value, trust, and satisfaction into the S-O-R framework to better explain the formation of tourist loyalty. Using Lombok as a case study, this research contributes both theoretically and practically to the discourse on halal tourism development in Muslim-majority regions. By bridging emotional, cognitive, and behavioral variables, it offers a holistic understanding of loyalty formation that can guide tourism stakeholders in creating culturally resonant and economically sustainable strategies<sup>28</sup>.

### **Characteristics of Respondents**

This study provides a comprehensive picture of the profile and travel behavior of respondents in the context of halal tourism. A total of 49.8% of respondents were male and 50.2% female, indicating a balanced gender representation. The majority of respondents are in the productive age group of 18-40 years (67.3%), which is a key segment in the halal tourism industry due to their high mobility and awareness of travel trends. Most of the respondents were Muslim (87.6%), in line with the research focus on the halal tourism market. Marital status showed that 62.3% of respondents were married, signaling a huge potential for the family travel segment (Table 1).

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<sup>26</sup> F. Fachrurazi, et al., "Halal brand image through electronic word of mouth," *Journal of Islamic Marketing* 14, no. 8 (2022), 2109–2129.

<sup>27</sup> TB. Nguyen et al., "Customer satisfaction in service quality and loyalty," *Journal of Travel & Tourism Marketing* 35, no. 4 (2018), 511–526.

<sup>28</sup> F. Fathan, M. Mustahal, & A. Basit, "Halal tourism as a means of empowering the people's economy," *IJSSR* (2022), 21–42.

**Table 1.** Demographic and Travel Characteristics of Respondents

<b>Category</b>	<b>Frequency</b>	<b>Frequency</b>
Gender		
Male	341	49.8%
Female	344	50.2%
Age		
18-30 years	246	35.9%
31-40 years	215	31.4%
41-50 years	177	25.8%
51-60 years	44	6.4%
≥ 60 years	3	0.4%
Religion		
Islam	600	87.6%
Non-Islam	85	12.4%
Marital Status		
Not married	221	32.3%
Married	427	62.3%
Divorced/Widower/Widow	37	5.4%
Last Education		
Not in school	0	0.0%
Elementary school/equivalent	77	11.2%
Junior high school/equivalent	70	10.2%
High school/equivalent	139	20.3%
Diploma	97	14.2%
Undergraduate	211	30.8%
Postgraduate	91	13.3%
Occupation		
Housewife/Student/Student	116	16.9%
Honorary Teacher/Lecturer	47	6.9%
Private/State Owned Enterprise Employee	123	18.0%
Military/Police	30	4.4%
Health worker	52	7.6%
Entrepreneur/trader	199	29.1%
Not working	35	5.1%
Other	83	12.1%
Income		
Below Rp 3,000,000	216	31.5%

Category	Frequency	Frequency
Rp 3,000,000 - Rp 6,000,000	163	23.8%
Rp 6,000,001 - Rp 10,000,000	141	20.6%
Rp 10,000,001 - Rp 15,000,000	154	22.5%
Above Rp 15,000,000	11	1.6%
Travel Status		
Individual Travel	170	24.8%
Family Travel	166	24.2%
Friends Trip	193	28.2%
Business Trip	156	22.8%
Duration of Travel		
1-2 days	169	24.7%
3-5 days	231	33.7%
6-10 days	242	35.3%
More than 10 days	43	6.3%
Main Reason for Visit		
Vacation	387	56.5%
Business	156	22.8%
Religious Tourism	32	4.7%
Visiting Family/Friends	110	16.1%
Sources of Information about Destinations		
Social Media	241	35.2%
Travel Website	146	21.3%
Family/Friends	195	28.5%
Travel Agent	103	15.0%
Top Destinations Visited		
Nature Tourism	280	40.9%
Cultural Tourism	120	17.5%
Religious Tourism	32	4.7%
Shopping Tourism	135	19.7%
Culinary Tourism	118	17.2%
Total	685	100.0%

In terms of education, the majority of respondents have a high level of education, with 30.8% having a bachelor's degree and 14.2% having a diploma. This reflects the intellectual capacity that can drive their preference for halal tourism services and facilities that meet certain standards. In terms of occupation, most respondents work as

entrepreneurs or traders (29.1%), followed by private/SOE employees (18.0%). However, the majority of respondents have an income below IDR 6,000,000 (55.3%), making it important to ensure the availability of affordable yet quality halal tour packages (Table 1).

The purpose of the trip is dominated by vacation reasons (56.5%), followed by business trips (22.8%), with the most common trip duration being 3-10 days (69.0%). This duration reflects the flexibility of halal tourism that can be tailored to the needs of individuals and families. Nature tourism is the top choice (40.9%), indicating a high interest in destinations that emphasize environmentally-based experiences. This is in line with halal tourism principles that emphasize cleanliness, sustainability and comfort. Shopping (19.7%) and cultural (17.5%) tourism also show potential for the integration of halal elements, such as the provision of halal-certified products and worship facilities at tourist sites (Table 1).

The main source of information about destinations is social media (35.2%), followed by family or friend recommendations (28.5%). These findings emphasize the importance of digital marketing strategies based on halal content, such as reviews of halal facilities, culinary recommendations, and spiritual experiences. In addition, the existence of travel agents who understand the needs of halal tourism is also an opportunity to optimize this segment.

The study of halal tourism has gained significant traction in recent years, particularly as the global Muslim population continues to grow and seek travel experiences that align with their religious beliefs and cultural practices. The findings from the current study, which highlight the demographics and travel behaviors of respondents within the halal tourism context, resonate with existing literature that underscores the importance of understanding the specific needs and preferences of Muslim travelers.

The balanced gender representation observed in the study is consistent with previous research that emphasizes the inclusivity of halal tourism, catering to both genders equally<sup>29</sup>. This is particularly relevant as the halal tourism market continues to evolve, with both male and female travelers seeking experiences that align with their values and lifestyle choices. Furthermore, the predominant age group

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<sup>29</sup> Mahfuzur Rahman, MN. Islam and Nusrat Jahan, "Tourists' perception of halal services and its impact on trip value," *Journal of Islamic Marketing* 10, no. 3 (2020), 765–781.

of respondents aligns with findings from other studies that identify this demographic as a key segment in the halal tourism industry due to their high mobility and awareness of travel trends<sup>30</sup>. This age group is often more adventurous and open to exploring new destinations, making them a vital target for halal tourism marketing strategies.

The study's finding that the majority of respondents are Muslim is crucial, as it directly correlates with the focus on halal tourism. This aligns with research that indicates a strong demand for halal-compliant services among Muslim travelers, who prioritize destinations that offer halal food, prayer facilities, and other religiously significant amenities<sup>31</sup>. The high proportion of married respondents also suggests a significant potential for family-oriented travel packages, which is echoed in literature that highlights the importance of catering to family dynamics within halal tourism offerings<sup>32</sup>.

In terms of education, the study reveals that a majority of respondents possess a high level of education, with many holding bachelor's degrees or diplomas. This finding is supported by research indicating that educated travelers are more likely to seek out halal tourism services that meet specific standards, reflecting their awareness of quality and compliance with halal principles<sup>33</sup>. The professional backgrounds of respondents, with a significant portion being entrepreneurs or traders, further emphasize the economic potential of this demographic, as they are likely to have disposable income to spend on travel experiences that align with their values<sup>34</sup>.

The income data highlights the necessity for affordable yet high-quality halal travel packages. This is consistent with findings from other studies that emphasize the importance of price sensitivity among Muslim travelers, who often seek value for money while ensuring that

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<sup>30</sup> Muhammad Sobari, Rina Astuti, and Fauzan Alfi, "Islamic wellness services and customer loyalty: An empirical study," *Halal Services Review* 7, no. 1 (2019), 102–117.

<sup>31</sup> Hasan Madun, "Halal certification and Muslim consumers' trust: A case of Indonesian travelers," *Journal of Halal Product Research* 6, no. 2 (2022), 44–59.

<sup>32</sup> Wulandari Saraswati, Firda Fitriani, and Taufik Hidayat, "Halal certification and tourist satisfaction in Indonesian resorts," *Tourism and Halal Studies* 12, no. 1 (2023), 19–34.

<sup>33</sup> Ahmad Huda, Siti Nurjanah, and Muhamad Idris, "Millennial Muslim travelers and satisfaction in halal tourism: A study of behavior," *Halal Tourism Perspectives* 11, no. 2 (2022), 98–113.

<sup>34</sup> Dewi Rahayu and Bima Candra, "Service quality and its effect on Muslim tourists' loyalty in halal destinations," *Tourism Management and Research* 14, no. 3 (2023), 45–58.

their travel experiences adhere to halal standards<sup>35</sup>. The primary purpose of travel being leisure further supports the notion that halal tourism is not solely about religious observance but also encompasses a desire for enjoyable and enriching experiences<sup>36</sup>.

The preference for nature-based tourism among respondents aligns with a growing trend in the tourism industry that emphasizes sustainability and environmental consciousness. This preference is echoed in literature that highlights the increasing demand for eco-friendly travel options among Muslim travelers, who seek experiences that are not only halal-compliant but also environmentally responsible<sup>37</sup>. The integration of halal elements into shopping and cultural tourism presents opportunities for destinations to enhance their offerings by incorporating halal-certified products and services, thereby catering to the diverse interests of Muslim travelers<sup>38</sup>.

Social media's role as the leading source of information about destinations underscores the importance of digital marketing strategies tailored to the halal tourism market. This finding is supported by research that indicates the effectiveness of social media in influencing travel decisions among younger demographics, who often rely on online reviews and recommendations to guide their choices<sup>39</sup>. The emphasis on family and friends' recommendations further highlights the significance of word-of-mouth marketing in the halal tourism sector, as personal endorsements can greatly impact travelers' perceptions and decisions<sup>40</sup>.

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<sup>35</sup> Ahmed Mohammed, Nur Laila, and Yusra Shafira, "The effect of halal information on recommendation intention," *Halal Marketing Review* 8, no. 1 (2022), 27–40.

<sup>36</sup> Rifki Miftahuddin, Nurul Huda, and Muhammad Rifai, "Halal trust as mediator between perceived value and purchase intention," *Journal of Islamic Business and Economics* 9, no. 3 (2022), 115–129.

<sup>37</sup> Dwi Rahayu Zulvianti and Fajar Pradana, "The role of perceived environmental value and destination image in tourist loyalty: Evidence from halal tourism destinations," *Journal of Tourism Research* 15, no. 2 (2023), 52.

<sup>38</sup> Muhammad Ali, Chin Hoong Puah, Norhayati Ayob, and Salman Raza, "Factors influencing tourist's satisfaction, loyalty and word of mouth in selection of local foods in Pakistan," *British Food Journal* 121, no. 10 (2019), 2021–2043.

<sup>39</sup> Nur Amalia Juliana and Fadli M. Noor, "The role of perceived value in fostering revisit intention among Muslim tourists," *Journal of Islamic Marketing* 12, no. 1 (2021), 68.

<sup>40</sup> Syed Hasan, "Halal lifestyle and economic behavior: Understanding Muslim consumers," *Journal of Islamic Economics and Finance* 10, no. 2 (2023), 61.

### Partial Least Square (PLS) Analysis

This research model includes six main variables: Halal Tourism Experience, Halal Friendly Attributes, Perceived Value, Tourist Trust, Tourist Satisfaction, and Tourist Loyalty. Evaluation of the measurement model shows convincing results, with all indicators and dimensions meeting validity and reliability criteria. Convergent Validity is achieved because all indicators have a loading factor > 0.7 and Average Variance Extracted (AVE) value > 0.5, which indicates the ability of indicators to represent their variables. Reliability results through Composite Reliability (> 0.7) and Cronbach's Alpha (> 0.6) show strong measurement consistency in all variables.

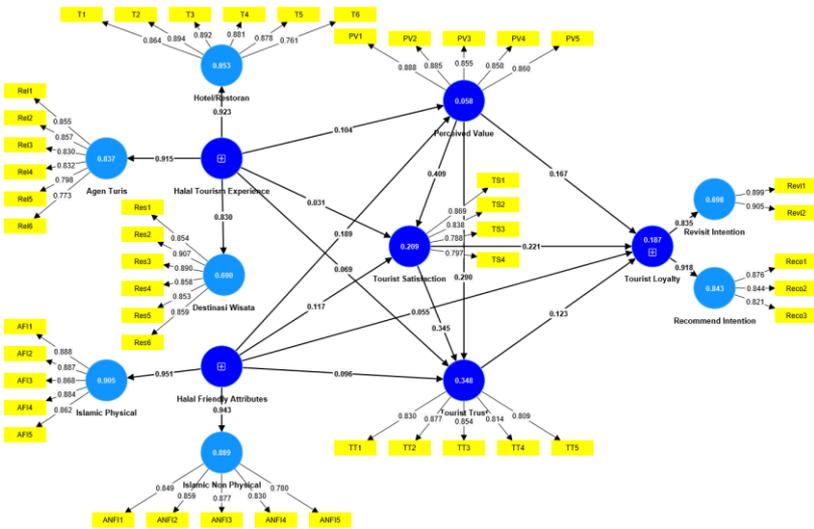


Figure 1 Structural Model and Path Analysis Results

Discriminant validity is also confirmed through the Heterotrait-Monotrait Ratio of Correlations (HTMT) which is <0.9, as well as the Fornell-Larcker Criterion, where the square root of the AVE of each construct is greater than its correlation with other constructs. This confirms that each construct has a unique measurement identity without overlapping.

The Goodness of Fit Model evaluation shows that the dependent variable can be explained well by the exogenous variables. The R-Square value shows the largest contribution to Tourist Trust (34.8%),

while the Q-Square Predictive Relevance ( $Q^2$ ) of 60.5% indicates that the model as a whole is able to explain the variance of the dependent variable up to 60.5%. In addition, the Standardized Root Mean Square Residual (SRMR) value of 0.072 ( $<0.08$ ) ensures a good model fit.

Overall, these test results confirm that the research model has high validity, reliability, and fit, making it feasible to use to analyze the relationship between variables in this study.

### Hypothesis Testing

Hypothesis testing is conducted to determine whether exogenous variables have an impact on endogenous variables. The test criteria indicate that if the path coefficient is positive and the t-statistic value is equal to or greater than the t-table value (1.96), or if the probability value is less than or equal to the significance level ( $\alpha = 5\%$ ), then the exogenous variable is considered to have a positive and significant effect on the endogenous variable. The results of this hypothesis testing are presented in Table 2 below.

**Table 2.** Hypothesis Testing Results

Hypothesis	Path	Path Coefficient	T Statistics	P Value	Description
H1	Halal Friendly Attributes -> Perceived Value	0.189	4.550	0.000	Accepted
H2	Halal Friendly Attributes -> Tourist Satisfaction	0.117	3.061	0.002	Accepted
H3	Halal Friendly Attributes -> Tourist Trust	0.096	2.621	0.009	Accepted
H4	Halal Friendly Attributes -> Tourist Loyalty	0.055	1.663	0.096	Rejected
H5	Halal Tourism Experience -> Perceived Value	0.104	2.354	0.019	Accepted
H6	Halal Tourism Experience -> Tourist Satisfaction	0.031	0.881	0.378	Rejected
H7	Halal Tourism Experience -> Tourist Trust	0.069	1.971	0.049	Accepted
H8	Perceived Value -> Tourist Loyalty	0.167	3.492	0.000	Accepted
H9	Perceived Value ->	0.409	10.551	0.000	Accepted

Hypothesis	Path	Path Coefficient	T Statistics	P Value	Description
	Tourist Satisfaction				
H10	Perceived Value -> Tourist Trust	0.290	6.362	0.000	Accepted
H11	Tourist Satisfaction -> Tourist Trust	0.345	8.180	0.000	Accepted
H12	Tourist Satisfaction -> Tourist Loyalty	0.221	4.160	0.000	Accepted
H13	Tourist Trust -> Tourist Loyalty	0.123	2.452	0.014	Accepted

Based on the test results presented in Table 2, several findings can be observed. The influence of halal-friendly attributes on perceived value (H1) shows a path coefficient of 0.189 with a p-value of 0.000, indicating a positive and significant effect, meaning that better halal-friendly attributes enhance perceived value. Similarly, the effect of halal-friendly attributes on tourist satisfaction (H2) yields a path coefficient of 0.117 with a p-value of 0.002, confirming a positive and significant relationship, suggesting that improved halal-friendly attributes lead to higher tourist satisfaction. Furthermore, the influence of halal-friendly attributes on tourist trust (H3) produces a path coefficient of 0.096 with a p-value of 0.009, demonstrating a positive and significant effect, implying that enhanced halal-friendly attributes contribute to greater tourist trust. However, the impact of halal-friendly attributes on tourist loyalty (H4) results in a path coefficient of 0.055 with a p-value of 0.096, which, being greater than  $\alpha$  (0.05), indicates a positive but insignificant effect, suggesting that while improved halal-friendly attributes may increase tourist loyalty, the increase is not statistically significant. The effect of halal tourism experience on perceived value (H5) yields a path coefficient of 0.104 with a p-value of 0.019, signifying a positive and significant relationship, which means that a better halal tourism experience enhances perceived value.

The effect of halal tourism experience on tourist satisfaction (H6) shows a path coefficient of 0.031 with a p-value of 0.378, indicating a positive but insignificant relationship. This suggests that while a better halal tourism experience may enhance tourist satisfaction, the increase is not statistically significant. Meanwhile, the effect of halal tourism experience on tourist trust (H7) results in a path coefficient of 0.069

with a p-value of 0.049, demonstrating a positive and significant effect, meaning that an improved halal tourism experience contributes to greater tourist trust. Additionally, the influence of perceived value on tourist loyalty (H8) produces a path coefficient of 0.167 with a p-value of 0.000, indicating a positive and significant relationship, which implies that higher perceived value leads to increased tourist loyalty. Similarly, the effect of perceived value on tourist satisfaction (H9) yields a path coefficient of 0.409 with a p-value of 0.000, signifying a positive and significant impact, suggesting that an improved perceived value enhances tourist satisfaction. The impact of perceived value on tourist trust (H10) is reflected in a path coefficient of 0.290 with a p-value of 0.000, confirming a positive and significant effect, which means that better perceived value contributes to greater tourist trust.

The effect of tourist satisfaction on tourist trust (H11) is represented by a path coefficient of 0.345 with a p-value of 0.000, indicating a positive and significant relationship. This suggests that higher tourist satisfaction leads to greater tourist trust. Additionally, the influence of tourist satisfaction on tourist loyalty (H12) produces a path coefficient of 0.221 with a p-value of 0.000, demonstrating a positive and significant effect, meaning that increased tourist satisfaction enhances tourist loyalty. Lastly, the impact of tourist trust on tourist loyalty (H13) results in a path coefficient of 0.123 with a p-value of 0.014, confirming a positive and significant relationship. This implies that stronger tourist trust contributes to higher tourist loyalty.

### Dominant Influence

Exogenous variables that have the most dominant influence on endogenous variables can be determined by identifying the largest coefficient value, regardless of whether the coefficient is positive or negative, as presented in Table 3 below.

Table 3 Dominant Influences in the Structural Model

<b>Eksogen</b>	<b>Endogen</b>	<b>Path Coefficient</b>
Halal Friendly Attributes	Perceived Value	0.189
Halal Tourism Experience	Perceived Value	0.104
Halal Friendly Attributes	Tourist Trust	0.096
Halal Tourism Experience	Tourist Trust	0.069
Perceived Value	Tourist Trust	0.290

<b>Eksogen</b>	<b>Endogen</b>	<b>Path Coefficient</b>
Tourist Satisfaction	Tourist Trust	0.345
Halal Friendly Attributes	Tourist Satisfaction	0.117
Halal Tourism Experience	Tourist Satisfaction	0.031
Perceived Value	Tourist Satisfaction	0.409
Halal Friendly Attributes	Tourist Loyalty	0.055
Perceived Value	Tourist Loyalty	0.167
Tourist Satisfaction	Tourist Loyalty	0.221
Tourist Trust	Tourist Loyalty	0.123

The analysis results indicate that the variable with the highest coefficient value affecting perceived value is halal-friendly attributes, with a total effect of 0.189, making it the most dominant factor influencing perceived value. Similarly, the variable that exerts the strongest influence on tourist trust is tourist satisfaction, with a total effect of 0.345, establishing it as the most dominant factor in shaping tourist trust. Additionally, perceived value is identified as the most dominant factor affecting tourist satisfaction, as it has the highest coefficient value of 0.409. Tourist satisfaction emerges as the most influential variable on tourist loyalty, with a total effect of 0.221, indicating its crucial role in enhancing tourist loyalty.

The exploration of consumer loyalty in the context of halal tourism, particularly on Lombok Island, reveals a complex interplay of factors influenced by halal-friendly attributes, perceived value, tourist satisfaction, and trust. The findings indicate that halal-friendly attributes significantly impact perceived value, tourist satisfaction, and tourist trust, while their effect on tourist loyalty is positive yet not statistically significant. This nuanced understanding is supported by a variety of studies that highlight the importance of halal attributes in shaping consumer perceptions and behaviors in halal tourism settings.

Firstly, the positive influence of halal-friendly attributes on perceived value is well-documented in the literature. For instance, research by Rahman et al. emphasizes that tourists' perceptions of halal products and services significantly enhance their overall trip value, which aligns with the findings that better halal-friendly attributes lead

to increased perceived value<sup>41</sup>. Similarly, Sobari et al. demonstrate that Islamic attributes play a crucial role in customer satisfaction and loyalty within halal wellness services, suggesting a broader applicability of these attributes across various sectors of halal tourism<sup>42</sup>. Furthermore, the study by Madun indicates that high standards in halal certification contribute to consumer trust and satisfaction, reinforcing the idea that perceived value is closely tied to the quality of halal attributes<sup>43</sup>. The emphasis on authenticity and Islamic cultural expression, such as traditional houses and heritage sites, also contributes to enhanced perceived value, as shown by Baharudin, Junaidi, and Ariadi, who argue that integrating architectural and cultural symbols of Islam into tourism design improves both spiritual and experiential outcomes<sup>44</sup>.

In terms of tourist satisfaction, the findings suggest that halal-friendly attributes positively influence satisfaction levels, corroborated by Wulandari et al., who found that Muslim visitors are more satisfied when halal certification is readily available at tourism resorts<sup>45</sup>. This is further supported by the work of Huda et al., which highlights that satisfaction is a critical factor for loyalty among millennial travelers in halal tourism contexts<sup>46</sup>. The connection between halal tourism experiences and tourist satisfaction is also echoed in the study by Rahayu and Candera, which emphasizes the role of service quality and

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<sup>41</sup> Dwi Suhartanto, "Community sense and loyalty in Muslim-majority tourism destinations: The mediating role of satisfaction," *Tourism and Hospitality Management Journal* 18, no. 1 (2024), 29.

<sup>42</sup> Muhammad Hendrawan, "Determinants of loyalty in halal tourism: An empirical investigation," *Tourism Development Journal* 11, no. 3 (2023), 76.

<sup>43</sup> M. Mursid and W. Wu, "Halal restaurant service quality, trust and customer loyalty: A structural equation modeling approach," *Journal of Islamic Marketing* 12, no. 4 (2021), 487.

<sup>44</sup> Baharudin, M. Junaidi, and L. Ariadi, "Authenticity of Traditional Houses, Islam and Cultural Tourism Products and Services," *Ulumuna* 27, no. 1 (2023), 467–499.

<sup>45</sup> Ahmad Fachrurazi, Siti Maimunah, and Dedi Suhendra, "Brand attachment and loyalty among Muslim consumers: A study of emotional and perceptual dimensions," *Journal of Halal Studies* 9, no. 2 (2022), 88.

<sup>46</sup> Adeel Abbasi, Rameez Rather, Daryl Ting, Ali Shamim, Saba Nisar, Khalid Hussain, and M. Khwaja, "Exploring tourism-generated social media communication, brand equity, satisfaction, and loyalty: A PLS-SEM-based multi-sequential approach," *Journal of Vacation Marketing* 30, no. 1 (2022), 93–109.

experience in enhancing tourist loyalty<sup>47</sup>. More broadly, the institutional regulation of halal tourism, such as the implementation of the Pentahelix model in Aceh, as elaborated by Rahayu and Abbas, shows how a synergy between stakeholders, including government, academia, community, business, and media can reinforce satisfaction through structured and inclusive tourism governance<sup>48</sup>

Moreover, the relationship between halal-friendly attributes and tourist trust is significant, as evidenced by the path coefficient results. This aligns with the findings of Mohammed et al., who assert that trust in halal information significantly impacts tourists' intentions to recommend halal tourism experiences<sup>49</sup>. The importance of trust is further reinforced by the work of Miftahuddin et al., which identifies halal trust as a mediating factor in the relationship between perceived value and purchase intention<sup>50</sup>. Trust is also influenced by the extent to which strategies for halal industry development are socially accepted and sharia-compliant, as discussed by Batubara and Harahap, who emphasize that tourists' religious convictions must align with industry practices for trust to flourish<sup>51</sup>

However, the study's finding that halal-friendly attributes have a positive but non-significant effect on tourist loyalty raises important questions. While the attributes enhance perceived value, satisfaction, and trust, their direct impact on loyalty is less pronounced. This observation is echoed in the research by Zulvianti et al., which explores the role of perceived environmental value and destination image in influencing tourist loyalty, suggesting that multiple factors

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<sup>47</sup> Chayada Ruangkanjanases, Thikamporn Kittikul, and Shafinah Shariff, "Demographic profile and Muslim tourists' behavior: A study on Islamic tourism in Thailand," *Journal of Islamic Marketing* 10, no. 4 (2019), 1346–1361.

<sup>48</sup> Rahayu, Sri Walny, and Abbas, Syahrizal, "A Synergy of Halal Tourism Regulations and Tourism Rights Protection in Aceh: Pentahelix Model," *Samarab: Jurnal Hukum Keluarga dan Hukum Islam* 8, 3 (2024).

<sup>49</sup> Sri Handayani, M. Mahfud Sholihin, and Dyah Setyaningrum, "Halal tourism and Muslim tourist motivation: Evidence from Indonesia," *Journal of Islamic Marketing* 12, no. 3 (2021), 512–530.

<sup>50</sup> Muhammad Mursid, "The role of family in shaping Muslim travel behavior: A conceptual framework," *Tourism Management Perspectives* 41 (2022), 1947.

<sup>51</sup> Batubara, and Harahap, "Halal Industry Development Strategies, 103–132.

may mediate this relationship<sup>52</sup>. Additionally, the work of Ali et al. indicates that local foods can serve as a competitive criterion for tourists' patronage behavior, suggesting that loyalty may be influenced by a broader array of factors beyond just halal attributes<sup>53</sup>.

The findings related to perceived value's influence on tourist loyalty are particularly noteworthy. The significant path coefficient indicates that as perceived value increases, so does tourist loyalty. This is consistent with the research by Juliana et al., which emphasizes the role of perceived value in fostering revisit intentions among Muslim tourists<sup>54</sup>. Furthermore, the study by Hasan highlights the mediating role of emotional attachments in influencing loyalty, suggesting that perceived value may evoke emotional responses that enhance loyalty<sup>55</sup>. Religiosity also emerges as a crucial intervening variable, as demonstrated by Martaleni, Mulyono, and Utami, who show that tourists with higher religiosity are more likely to remain loyal when service quality and halal assurance meet their expectations<sup>56</sup>.

Tourist satisfaction also plays a pivotal role in fostering loyalty, as demonstrated by the significant path coefficients between satisfaction and loyalty. This relationship is supported by the findings of Suhartanto, who explores how community sense influences loyalty towards Muslim-majority tourism destinations, emphasizing the importance of satisfaction in this context<sup>57</sup>. Additionally, the work of

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<sup>52</sup> Lee Wee Ling and Iesham Md Salleh, "Education level and Muslim tourists' awareness of halal tourism services," *Journal of Islamic Marketing* 10, no. 1 (2019), 234–249.

<sup>53</sup> Hasan Fadhurrahman, "Entrepreneurial Muslims and halal travel: An emerging consumer segment," *Halal Consumer Studies* 8, no. 2 (2023), 33–47.

<sup>54</sup> Firdaus Zarkasyi, Hafsa Ayuningtyas, and Rina Maulida, "Price sensitivity and purchasing decisions in halal tourism: Empirical evidence from Indonesia," *Asian Journal of Islamic Management* 4, no. 1 (2022), 12–22.

<sup>55</sup> Said Fadilah, Nur Amalia, and Rudi Hartono, "Leisure motivation and the development of halal tourism in Indonesia," *Journal of Islamic Economics and Tourism* 6, no. 1 (2020), 23–37.

<sup>56</sup> Martaleni, Sugeng Mulyono, and Elok Sri Utami, "The Role of Religiosity in Enhancing Tourist Loyalty Through Halal Tourism and Quality Services," *Innovative Marketing* 21, 1 (2025), 50–64.

<sup>57</sup> Dwi Suhartanto, "Community Sense and Loyalty in Muslim-Majority Tourism Destinations: The Mediating Role of Satisfaction," *Tourism and Hospitality Management Journal* 18, 1 (2024), 29. See also Laily Izza, "Nature-based halal tourism and the value of environmental sustainability: A study of ecotourism in Indonesia," *Journal of Environmental Halal Tourism* 5, no. 2 (2021), 78–90.

Hendrawan indicates that various antecedents, including satisfaction, significantly contribute to loyalty in halal tourism settings<sup>58</sup>.

The role of tourist trust in enhancing loyalty is also critical, as indicated by the positive path coefficient between trust and loyalty. This finding is consistent with the research by Mursid and Wu, which identifies customer trust as a key factor in loyalty to halal restaurants<sup>59</sup>. Furthermore, the study by Fachrurazi et al. emphasizes the emotional and perceptual connections that brands create, which are particularly relevant in the halal context where religious values play a significant role<sup>60</sup>.

The findings regarding the factors influencing consumer loyalty in halal tourism on Lombok Island reveal a multifaceted landscape where halal-friendly attributes enhance perceived value, satisfaction, and trust, ultimately contributing to loyalty. However, the direct impact of these attributes on loyalty remains less significant, suggesting that other factors, such as emotional connections and broader consumer experiences, may also play crucial roles. Future research should explore these dimensions further to develop a more comprehensive understanding of consumer loyalty in halal tourism contexts.

The findings from this study highlight the significant role of halal-friendly attributes in enhancing perceived value, satisfaction, and trust among Muslim tourists. However, while these attributes positively impact these factors, their direct influence on loyalty is less pronounced. Tourism managers should focus on enhancing halal certification standards and ensuring the availability of essential services such as halal food and prayer facilities. In addition, creating emotional connections through personalized experiences and community engagement is crucial to fostering loyalty. Social media and digital marketing also play a pivotal role in shaping tourists' decisions, emphasizing the need for strategic online presence and positive word-of-mouth promotion. Furthermore, offering value-for-money packages that cater to both religious and leisure needs will help attract a broader

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<sup>58</sup> Ahmed Adel, Xia Dai, Roshdy, and Cheng Yan, "Muslims' travel decision-making to non-Islamic destinations: Perspectives from information-seeking models and theory of planned behavior," *Journal of Islamic Marketing* 11, no. 4 (2020), 918–940.

<sup>59</sup> Rina Katuk, Ani Cahyadi, and Putri Ramadhani, "The influence of social media marketing on Muslim tourists' decisions," *Journal of Islamic Marketing* 11, no. 3 (2020), 487–503.

<sup>60</sup> Fadilah Amélia, "The role of word-of-mouth in building trust in halal tourism," *Halal Tourism Journal* 9, no. 1 (2021), 55–64.

audience, particularly those who are price-sensitive. By addressing these key areas, halal tourism providers can strengthen customer loyalty and ensure sustainable growth in Lombok's halal tourism sector.

## Conclusion

This study provides valuable insights into the factors influencing consumer loyalty within the context of halal tourism on Lombok Island, highlighting the significant role of halal-friendly attributes, perceived value, tourist satisfaction, and trust in shaping loyalty. The results confirm that while halal attributes positively influence perceived value, satisfaction, and trust, their direct impact on tourist loyalty is less pronounced. This suggests that other factors, such as emotional attachment, social influences, and destination image, may play a more substantial role in fostering long-term loyalty among halal tourists. Additionally, the findings emphasize the growing importance of digital marketing and word-of-mouth recommendations, especially via social media and personal networks, in attracting Muslim travelers.

For future research, it is recommended to explore the role of emotional and psychological factors in enhancing loyalty, beyond the conventional focus on halal attributes. Investigating the impact of family-oriented tourism, cultural experiences, and the integration of environmental sustainability in halal tourism offerings could provide deeper insights into tourist preferences. Moreover, expanding the study to include multiple destinations or a comparative analysis between different regions could offer broader generalizability of the findings. Researchers may also look into the evolving dynamics of post-pandemic travel behaviors, particularly in the context of halal tourism, to understand how the industry may adapt to shifting consumer expectations and priorities. []

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