



The mediating role of perceived value in the relationship between halal destination attributes and muslim tourist loyalty

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ABSTRACT

This study aims to prove and analyze the influence of halal tourism on the loyalty of Muslim tourists traveling to Padang City with perceived value. This study used 60 respondents who were Muslim tourists visiting halal tourist attractions in Padang City, sampling was carried out using purposive sampling techniques. Data and information collection was carried out using the census method, namely by distributing questionnaires directly. The data analysis method used was path analysis and t-statistic testing. In accordance with the results of the hypothesis testing, it was found that halal tourism had a significant effect on tourist loyalty, in the hypothesis testing procedure it was also found that perceived value had a positive effect on tourist loyalty to visit halal tourist attractions in Padang City, then in the indirect influence test it was found that perceived value was able to mediate the relationship between halal tourism and the loyalty of Muslim tourists traveling to halal tourist attractions in Padang City.

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INTRODUCTION

Tourism plays an important role in global economic development. Tourism is considered one of the most important sources of national GDP in any country (El-gohary, 2015). The world of tourism is always increasing and giving rise to something new in its development (Pratiwi et al., 2018). Tourism is a major sector that can open up employment opportunities, generate investment so that it will have an impact on the economic growth of developing countries to compete in the global economic arena (Chanin et al., 2015).

The tourism industry that is currently increasing is halal tourism. Halal tourism is an additional service of amenities, attractions and accessibility that is intended and provided to meet the experiences, needs and desires of Muslim tourists Ministry of Tourism, (2019). The development of this halal tourism has various reasons. Among them are three important reasons that are considered in the development of this halal tourism. The first reason is the large number of the world's Muslim population. The second reason is the large amount of spending by the world's Muslim population in the tourism sector. While the third reason is the large number of Muslim tourists in the world. Interest in halal tourism continues to experience increasing growth (Battour & Ismail, 2016). This increase is in line with the increasing number of Muslim tourists from year to year Bhuiyan et al., (2011). To explore the great potential of

halal tourism, many countries have begun to provide tourism products, facilities and infrastructure to meet the needs of Muslim tourists. However, many business actors and parties involved in the tourism sector are still constrained in understanding (both products, facilities and infrastructure) of halal tourism (El-gohary, 2015).

In an effort to develop halal tourism in Indonesia, the government through the Ministry of Tourism and Creative Economy has formed a Halal Tourism Development Acceleration Team and developed 10 National Priority Halal destinations that refer to the GMTI (Global Muslim Travel Index) standards, namely Aceh, Riau and Riau Islands, West Sumatra, DKI Jakarta, West Java, Central Java, DI Yogyakarta, East Java, Lombok and South Sulawesi (Makassar and surrounding areas). Halal tourism policies are not designed to isolate Muslim tourists and are not intended to prevent non-Muslim tourists from visiting certain tourist destinations (Andryanto, 2019). Halal tourism is not Islamic tourism, in essence Islamic tourism is closely related to faith and doctrine (Douglas L., S., & Shaikh, 2004). For Muslim tourists, halal is a lifestyle, while for non-Muslim tourists it is related to product quality (Samori et al., 2015).

In the tourism business, the satisfaction and loyalty of Muslim tourists are the main aspects in determining future visits. Loyal tourists will promote certain tourist destinations to their colleagues, potentially increasing the number of visitors. It is indeed not easy to satisfy tourists and make them loyal, because the expected value continues to increase and more and more competitors offer the same facilities with better quality, so that tourists easily turn to tourist destinations that satisfy them more. Therefore, tourism actors not only think about how tourists are happy, but how to make tourists loyal. This is very important to note, because tourism as a business engaged in the service sector, visitors or tourists are the most important benchmarks in the sustainability of its business. This study chose Padang City as the location because it is one of the representative halal tourist destinations with a majority Muslim population. Since 2016, West Sumatra Province has succeeded in achieving the best Halal Tourism Award 2016. West Sumatra won four categories, namely for the Best Halal Travel Agency, Best Halal Tourism Destination, Best Halal Restaurant, and Best Culinary Destination. The award for the best halal restaurant was won by Lamun Ombak Restaurant, while the Best Halal Travel Agency was won by Ero Travel, both located in Padang City.

According to Sri Maryati (2019), Padang City has halal tourism attractions, both in terms of GMTI indicators and halal tourism aspects, but there is still a need for quality improvement, improving tourism facilities in accordance with Islamic law. The use of technology through social media and other promotional media must continue to be improved so that the very diverse halal tourism in Padang City is increasingly attractive to both domestic and foreign tourists. Understanding of halal tourism also needs to be improved among tourism business actors to Padang City, this is important to improve services to tourist visitors, and provide a good impression and tourism experience, so that it will bring tourists back to Padang City, and can even be a promotional media in their home areas.

In this study, there are three main variables, namely halal tourism, Muslim tourist loyalty, and Perceived value. These three variables are part of the Theory of Tourism Consumption Systems (TCS) developed by (Woodside & Macdonald, 2018). In TCS, thoughts, decisions, and behavior regarding one activity influence decision making and behavior for a number of other activities.

Several previous studies have tested the relationship between halal tourism and tourist satisfaction. As conducted by Ratnasari et al., (2020), they tested halal certification for halal culinary, destination brands, and emotional experiences on tourist satisfaction and behavioral intentions in the context of halal tourism. In their study, it was found that halal certification had a significant effect on tourist satisfaction for the Lombok tourist destination.

Research conducted by Ramseok-munhurrin et al., (2015) tested the relationship between tourist destination image and perceived value, it was found that the image of a halal tourist destination significantly influenced customer value in the context of tourism on the island of Mauritius. Furthermore, Jeong & Kim (2019) conducted a study to test the structural relationship between tourist satisfaction variables and customer loyalty in the context of tourist loyalty for the tourist destination of

Gyeongju, South Korea, where the relationship between tourist satisfaction and tourist loyalty showed significant results.

Previous studies conducted by several researchers tested the effect of Perceived value on tourist loyalty Jeong & Kim, (2019); Ramseook-munhurrun et al., (2015); Suhartanto et al., (2019) but the results they obtained were inconsistent. Sulaiman (2021) found that the effect of perceived value on tourist loyalty was not significant. Meanwhile, Suhartanto et al., (2019) and Jeong & Kim (2019) showed that there was a significant effect. Literature in tourism tends to agree that tourist experience, perceived value, and satisfaction are very important determinants of tourist loyalty (Yuliviona et al., 2018). Several studies dedicated to tourist loyalty have revealed that tourist experiences with halal products and services during the trip are important factors in determining tourist loyalty and other loyalty drivers (Al-ansi & Han, 2020). Research on the formation of tourist loyalty in this growing halal tourism market is needed.

LITERATURE REVIEW

Tourism Consumption System (TCS)

This study uses the Tourism Consumption System (TCS) theory to explain the relationship between the influence of halal tourism and Perceived value on the loyalty of Muslim tourists visiting Padang City. Tourism Consumption System (TCS) is defined as a series of thoughts, decisions, and travel behaviors related by a tourist before, during, and after a trip. The central proposition of the TCS theory is that thoughts, decisions, and behaviors about one activity influence thoughts, decisions, and behaviors for a number of other activities. TCS theory focuses on achieving a deep understanding of the various direct relationships between events before, during, and after a tourism trip at a tourist destination (Wang et al., 2019).

Tourist Loyalty

Definition of Tourist Loyalty according to Nastabiq & Soesanto (2021) is the process of repurchasing goods or services that consumers think are good and meet the expected standards so that consumers feel like buying the goods or services again. Abror et al., (2019) stated that tourist loyalty is satisfaction where the relationship between the relative attitude of the individual and the benefits obtained is balanced so that it can meet customer needs.

Halal Destination

Halal tourism is defined as a good tourist destination to be carried out and chosen according to the sharia perspective because in this tourist atmosphere, efforts are made to avoid any contamination that is forbidden by (Mansour & Ariffin, 2016). Halal tourism is an activity, product, and service in accordance with Islamic teachings and values (Rahman et al., 2020). Furthermore Iniesta-bonillo et al., (2016) said that halal tourism is related to how to provide the best value to tourists related to several aspects, such as loyalty. In line with this, Battour & Ismail (2016) stated that halal tourism refers to certain values based on the Islamic religion. Therefore, according to Carboni & Idrissi (2015), halal tourism refers to tourism carried out by Muslims who travel in accordance with the rules of their religion. In addition, Zamani-farahani & Musa (2012) noted that halal tourism is related to activities carried out by Muslim tourists. In conclusion, halal tourism is all tourism activities carried out by Muslims based on Islamic law.

Perceived Value

Perceived value is defined as the consumer's overall evaluation of the benefits of a product or service based on what is received and what is given Caber et al., (2020). Perceived value is the feelings and attitudes of tourists towards the products or services consumed, in this case Perceived value takes into account the price of products and services with the quality of service felt by tourists. Heydari Fard et al., (2021). According to Kotler et al., (2019) Perceived value is the difference between prospective

customers' evaluations of all benefits and all costs of a particular offer and various other alternatives that are considered.

RESEARCH MODEL AND HYPOTHESIS

The Influence of Halal Tourism on Muslim Tourist Loyalty

In the TCS (Tourism Consumption System) theory, halal tourism has a close relationship with the loyalty of Muslim tourists, where tourists will have the desire to return and recommend to others and make halal tourism objects a priority tourist destination option. Previous studies that tested the relationship between halal tourism variables and Muslim tourist loyalty have been conducted by Ahmed et al., (2022), also Ratnasari et al., (2020) showed a significant relationship between the two variables. Although research conducted by Ramseook-munhurrun et al., (2015) related to halal tourism variables with Muslim tourist loyalty found that there was no significant influence from the two variables. In the context of this study, the halal tourism variable has the potential to increase the loyalty of Muslim tourists visiting Padang City. When tourist destinations in Padang City have implemented the concept of halal tourism properly, it will increase the loyalty of Muslim tourists who visit there.

The Influence of Halal Tourism on Perceived Value

According to the TCS (Tourism Consumption System) theory of Antoni et al., (2019), halal tourism is closely related to perceived value, where after enjoying tourist attractions and returning from the tour, perceived value will emerge, namely a memorable experience. Based on research conducted by Rahman et al., (2020), Ramseook-munhurrun et al., (2015), and Suhartanto et al., (2019) found that there is a positive and significant relationship between the variables of halal tourism and perceived value. In the context of this study, where the respondents are Muslim, halal tourism has the potential to increase the perceived value to use halal products. When the perceived value for Muslim tourists is high, the desire of Muslim tourists to visit halal tourism will also be high.

The Influence of Perceived Value on Muslim Tourist Loyalty

Based on the TCS (Tourism Consumption System) theory of Yuliviona et al., (2018) perceived value has a close relationship with the loyalty of Muslim tourists, where after enjoying tourist attractions and returning from the tour, tourists will have an impression of the tourist destination. If the impression is good, there will be a desire to return and recommend to others. The relationship between the two variables has also been obtained from previous studies, namely Jeong & Kim (2019) found that Perceived value has a significant positive effect on Tourist Loyalty, although similar research conducted by Ramseook-munhurrun et al., (2015) found that perceived value does not have a significant effect on Tourist Loyalty. The same results in previous studies can also occur in the context of Muslim tourists in Padang where Perceived value can have a positive impact on the loyalty of Muslim tourists.

The Influence of Halal Tourism on Muslim Tourist Loyalty to Padang City with Perceived Value as a Mediator

Tourism Consumption Theory (TCT) proposes that leisure is a complex system consisting of, and influenced by many factors such as tourist background, tourist experience on previous trips, and tourist decision making and behavior towards the trip (Syahrul et al., 2024). According to TCT, opinions, choices, motives, and behavior of tourists related to traveling are directly or indirectly related to each other, therefore the author believes that TCT is suitable for rationalizing the relationship between perceived value and tourist loyalty. TCT also states that tourists' perceived value towards the tourist attraction affects their willingness to revisit the tourist attraction in the future. Perceived value is expected to mediate the relationship between halal tourism and tourist loyalty with its determinants (tourist satisfaction). Although previous studies have empirically provided evidence of the mediating role of perceived value on the relationship between halal tourism and loyalty Mansour & Ariffin (2016),

little is known about the mediating role of perceived value. Therefore, this study focuses on the mediating role of perceived value on the relationship between halal tourism and tourist loyalty..

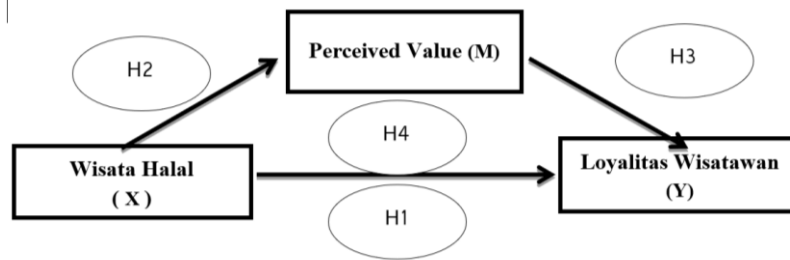


Figure 1 Conceptual Model 1

METHOD

This study is a quantitative study with a causality model, because it aims to test the causal relationship between variables (Hair et al., 2019). This study aims to test the extent to which perceived value mediates the relationship between halal tourism and tourist loyalty. This study used several Muslim tourists who visited Padang City. The sample was selected using a non-probability sampling method through a purposive sampling method. The target respondents used were respondents who had visited halal tourist attractions spread across Padang City. Data collection was carried out by distributing questionnaires directly to the target respondents who had been determined. In this study, three main variables were used, namely endogenous variables, exogenous variables and mediating variables. In this study, the endogenous variable is tourist loyalty, to measure this variable, a statement was used that was adapted from Suhartanto et al., (2020) which consists of the desire to revisit tourist attractions at a later time, Making tourist attractions a priority tourist option and Willingness to encourage people around them to visit the tourist destination. The second variable in this study is endogenous, namely halal tourism, in measuring this variable, a statement adapted from Bon et al., (2015) is used, which consists of tourist objects/destinations, hotels, destination restaurants, travel (travel agencies), and human resources (HR). Furthermore, the third variable in this study is the mediating variable, namely perceived value, in measuring this variable, a statement adapted from Suhartanto et al., (2020) is used, which consists of Tourist trips make memorable experiences, Tourist attractions offer better products/services than other tourist destinations, Tourist attractions apply prices according to the services enjoyed, and Overall, tourist attractions provide more than tourist expectations. The analysis method used in this research is path analysis, which is processed using Partial Least Square (PLS) software. The testing stages consist of Convergent Validity which includes Outer Loading, Cronbach's Alpha, Composite Reliability and Average Variance Extracted (AVE) testing. When these procedures are met, testing is continued using Discriminant Validity analysis, followed by Cross Loading and HTMT analysis. The third stage in SEM testing is to see the fit model from the R^2 analysis, and observe the measurement framework model that is formed. The final stage of the analysis used in this research is to test the direct and indirect effects through the t-statistic test.

RESULT AND DISCUSSION

Characteristics of Respondents

To prove the problem, a survey was conducted by distributing questionnaires to target respondents who had been adjusted to the sample criteria that had been set. The questionnaire distribution process was carried out with the help of Google Form. The description of the distribution results can be seen in Table 1 below:

Table 1 Data Collection Procedures

Information	Frequency	Percentage
Number of questionnaires distributed	60	60
Number of incomplete questionnaires in the filling process	(0)	(0.00)
Number of questionnaires used	60	100

Source: Primary Data 2024

In table 1, it is known that the number of questionnaires distributed is 60 copies, after checking the completeness of the questionnaires filled out by respondents via google form, it was identified that all the questionnaires they filled out were declared complete and in accordance with the procedure, so that all questionnaires distributed and successfully identified and declared to meet the procedure in filling out were included in the further data processing stage. After all the required data has been successfully collected, the data processing stage can be carried out immediately. However, before the hypothesis testing procedure is carried out, the general profile of the respondents who participated in this study is first narrated as shown in Table 2 below:

Table 2 Respondent Profile

Profil	Frequency	Percentage
Age		
< 20 years	11	18,33
21 – 30 years	43	71,67
31 – 40 years	6	10,00
Status		
Married	9	15,00
No Married	51	85,00
Place of Origin		
Jawa	20	33,33
Kalimantan	3	5,00
Papua	1	1,67
Sulawesi	1	1,67
Sumatera	35	58,33
Income / Mounth		
Have No Income	19	31,67
< Rp 3.000.000	17	28,33
Rp 3.000.001 – Rp 5.000.000	8	13,33
Rp 5.000.001 – Rp 10.000.000	11	18,33
Rp 10.000.001 – Rp 20.000.000	5	8,33
Activity		
Student	30	50,00
Non-Government Employee	14	23,33
Employee Government	2	3,33
Entrepreneur	11	18,33
Profesional	2	3,33
Lecture / Teacher	1	1,67
Formal Education		
Senior High School	28	46,67
Diploma	9	15,00
Bachelor	21	35,00
Master	2	3,33

Visiting Frequency		
2 Time	24	40,00
3 Time	3	5,00
> 3 Time	33	55,00
Total	60	100

Source: Primary Data 2024

In table 2 above, it was found that most respondents were between 21 and 30 years old, which was 43 people or 71.67% of the total respondents, while respondents aged between 31 and 40 years were the respondents with the smallest number, which was only 6 people or 10% of the total respondents. From the results of the identification of respondent data, it was also found that 51 respondents were unmarried while the remaining 9 people or 15% of respondents were married. When observed from the place of domicile of the respondents, it was identified that 35 people or 58.33% of respondents came from or were domiciled in a number of provinces on the island of Sumatra, while respondents from Papua and Sulawesi were the respondents with the smallest number, each amounting to 1 respondent. In accordance with the identification of respondent data, it was also found that most respondents had an income of <Rp 3,000,000. This was acknowledged by 17 people or 28.33% of the total respondents, while respondents who have income between Rp10,000,001 to Rp20,000,000 are the respondents with the smallest number, which is only 5 people or 8.33% of the total respondents. In addition, from the identification of respondent data, it was also found that 30 people or 50% of the total respondents have student status, while the respondents with the smallest number are those who are routinely active as lecturers or teachers, which is only 1 person or 1.67% of the total respondents. Another finding obtained from the survey results is the level of education held by respondents, where most respondents have formal education at the high school level, which is acknowledged by 28 people or 46.67% of the total respondents, while respondents who have formal education at the Masters level are the respondents with the smallest number, which is found as many as 2 people or 3.33% of the total respondents. In addition, from the results of identifying respondent data, it can also be seen that all respondents who participated in the current research were those who had visited halal tourism in Padang City at least twice.

Convergent Validity

The first procedure carried out in path analysis is to conduct convergent validity. In accordance with the data processing that has been carried out, the results are described as shown in the following table 3:

Table 3 Convergent Validity Result

Variable	Number of Item	Outer Loading	Cronbach's Alpha	Composite Reliability	AVE
Tourist Loyalty	3	0.650 – 0.886	0.742	0.849	0.656
Halal Tourism	5	0.749 – 0.850	0.861	0.900	0.643
Perceived Value	4	0.736 – 0.892	0.839	0.893	0.677

Source: Primary Data 2024

Based on table 3, it can be seen that each research variable that forms the measurement framework is stated to have high validity. This is because the statements used in measuring research variables have factor loadings > 0.70. The results obtained are strengthened by the Cronbach's Alpha and Composite Reliability values of each variable which have values > 0.70. The results obtained are better when each variable that forms the framework of the measurement model produces an AVE value > 0.50. Thus, each research variable used in forming the measurement model has been measured using an appropriate and reliable statement instrument.

Discriminant Validity Fornell Larcker Criterion

The second procedure in the MMA stage is to determine the accuracy of the measurement model using Discriminant Validity analysis. Testing was carried out using the Fornell-Larcker Criterion approach. The results of the tests that have been carried out are shown in table 4 below:

Table 4 Results of Discriminant Validity Testing

	Loyalitas	<i>Perceived value</i>	Wisata Halal
Loyalitas	0,880		
<i>Perceived value</i>	0,838	0,823	
Wisata Halal	0,813	0,809	0,802

Source: Primary Data 2024

In table 4 above, it can be seen that the correlation matrix formed has fulfilled the testing procedure, it can be seen that loyalty has a correlation coefficient of 0.880, much larger than the correlation coefficient of the perceived value variable, which is 0.823 or the halal tourism variable, which is 0.802, in the second quadrant it can be seen that the perceived value variable has a correlation coefficient of 0.823 which is greater than the halal tourism variable which has a relationship coefficient of 0.802. Thus, it can be concluded that each research variable used has been measured by a truly correct statement.

R-square Analysis

After all the instrument testing procedures are fulfilled, the inner model analysis can be carried out. The analysis is carried out by finding the R-square value. In accordance with the results of the tests that have been carried out, the description of the results is seen in the following table 5. behind this:

Table 5 R-square Testing Result

	R Square	R Square Adjusted
Loyalty	0,684	0,673
<i>Perceived value</i>	0,453	0,444

Source: Primary Data 2024

The table above shows the measurement framework used in this study consists of two substructures. In the first substructure, the dependent variable is loyalty. The model produced in the first substructure produces an R² value of 0.684. The results obtained indicate that the halal tourism and perceived value variables are able to influence changes in the loyalty of Muslim tourists to visit halal tourist attractions in Padang City by 68.40%, while the remaining 31.60% of other contributions are influenced by other variables that are not used in the current research model.

In the second substructure, the dependent variable is perceived value, from this model it produces an R² value of 0.453. The results obtained indicate that halal tourist attractions are able to influence the perceived value felt by Muslim tourists visiting halal tourist attractions in Padang City by 45.30%, while the remaining 54.70% of other contributions are influenced by other variables that have not been used in the current research model. Overall, the measurement model framework formed in this study can be seen in Figure 1 below:

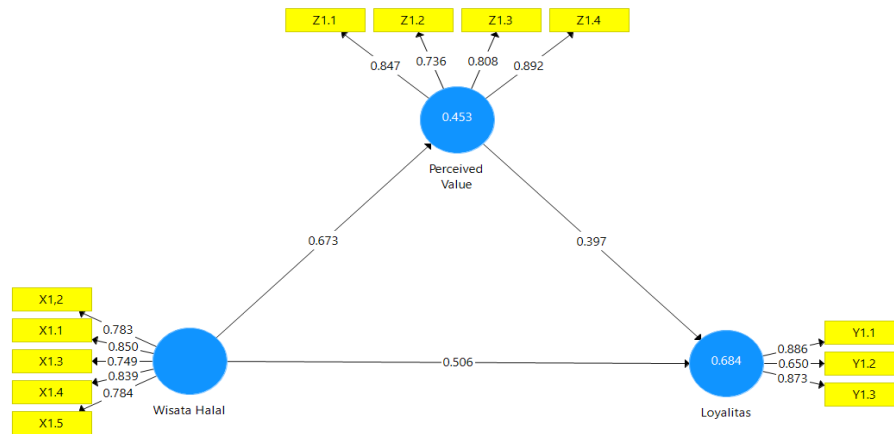


Figure 1 Measurement Model Framework

According to the results of the instrument testing, it can be seen that each research variable used has an outer loading > 0.60, in addition, it can be seen that each variable has a different influence between one and the other. From the measurement model framework, it can be seen that in the first framework, the R-square value produced is 0.684, while in the second sub-structure, the R-square value obtained is slightly lower, namely 0.453. The measurement framework that has been formed shows that the research variables used have created an appropriate model (fit) so that further data processing stages can be carried out immediately..

Hypothesis Testing

After all data processing procedures have been fulfilled, hypothesis testing is carried out. Testing is done by finding the T-statistic value. Based on the results of the data processing that has been carried out, the description of the results is seen in the following table 6.:

Table 6 Hypothesis Testing Results

	<i>Original Sample (O)</i>	<i>Sample Mean (M)</i>	<i>T Statistics (O/STDEV)</i>	<i>P Values</i>
Halal Tourism -> Perceived value	0,673	0,684	8,321	0,000
Perceived value -> Loyalty	0,397	0,391	2,711	0,007
Halal Tourism-> Loyalty	0,506	0,511	3,763	0,000
Halal Tourism -> Perceived value -> Loyalty	0,267	0,270	2,401	0,017

Source: Primary Data 2024

In accordance with the results of the first hypothesis test, it was found that the halal tourism variable has a path coefficient of 0.673. Statistically, this is proven by a P-value of 0.000. The results obtained show that the P-value is far below 0.05. So it can be concluded that halal tourism has a positive and significant effect on the perceived value of tourists visiting halal tourist attractions in Padang City.

In the second hypothesis test, it was found that the perceived value variable has a path coefficient of 0.397 on loyalty. The results obtained were statistically proven with a P-value reaching 0.007. The testing procedure was carried out using an error rate of 0.05. The results obtained showed P < 0.05, so it can be concluded that perceived value has a positive and significant effect on the loyalty of Muslim tourists visiting halal tourist attractions in Padang City.

In the third hypothesis testing stage, it was found that halal tourism has a path coefficient of 0.506. The results obtained were also statistically proven with a P-value of 0.000. The testing procedure was carried out using an error rate of 0.05. The results show a P value < 0.05, so it can be concluded that halal tourism has a positive and significant effect on the loyalty of Muslim tourists who visit halal tourist attractions in Padang City. In the fourth hypothesis testing stage, it can be seen that perceived

value is able to mediate the relationship between halal tourism and loyalty felt by Muslim tourists who visit halal tourist attractions in Padang City, which is 0.267. In addition, statistically, a P-value of 0.017 was also obtained. The testing procedure was carried out using an error rate of 0.05. The results show $P < 0.05$. So it can be concluded that perceived value is statistically proven to be able to mediate the relationship between halal tourism and the loyalty of Muslim tourists who have visited halal tourist attractions in Padang City.

DISCUSSION

The Influence of Halal Tourism on the Perceived Value Experienced by Muslim Tourists Visiting Padang City

In accordance with the results of the hypothesis testing, it was found that halal tourism has a positive and significant effect on the perceived value felt by Muslim tourists visiting sharia tourist attractions in Padang City. These findings indicate that when the availability of halal tourism increases in Padang City and truly implements the Sharia concept in its management, the perceived value felt by Muslim tourists who visit will be higher. Thus, the first hypothesis is accepted. The findings obtained show that Muslim tourists from various cities in Indonesia are really looking for a pure halal tourism concept, starting from rides, attractions, to the rules implemented, when they really find it, of course they feel very comfortable and feel the benefits of the tourism activities. When the halal tourist attractions visited are truly in accordance with the halal concept according to the views of each tourist, the benefits of the tourist visit will be very high, creating a positive impression on the halal tourist attractions visited. The results obtained at the first hypothesis testing stage are supported by the research findings of Yuliviona et al., (2018) who found that halal tourism has a positive effect on the perceived value felt by tourists. These findings show that the better the management of a halal tourist attraction, the higher the perceived value they feel. The same findings were also obtained by Fadiryana & Chan (2019) who found that halal destinations have a positive effect on the perceived value felt by tourists who visit tourist destinations. Furthermore, the same research results were also obtained by Antoni et al., (2019) & Mursid, (2023) who stated that the more well-known a halal tourist attraction is, the more it will increase the perceived value they feel after visiting the tourist destination..

The Influence of Perceived Value on the Loyalty of Muslim Tourists Visiting Padang City

In accordance with the results of the second hypothesis test, it was found that perceived value has a positive and significant effect on the loyalty of Muslim tourists from all over Indonesia to visit sharia tourist attractions in Padang City. The findings indicate that the higher the value or benefits obtained by tourists in visiting a halal tourist destination in Padang City, the stronger their loyalty will be to continue visiting the same tourist attraction in the future. Thus, the second hypothesis is accepted. The findings are because all the desires and hopes expected by every Muslim tourist in visiting halal tourist attractions can be fulfilled so as to create a feeling of happiness and comfort. The realization of perceived value is driven by the commitment of halal tourist attraction managers to truly realize Islamic-themed tourism, starting from the rides offered, tourist attractions, culinary, availability of places of worship, to the existence of regulations that must be met by every tourist who visits. The management's commitment encourages increased benefits and comfort felt by tourists during their visit, and they have felt this consistently in several visits to the same tourist attraction in Padang City, this situation encourages increased tourist loyalty to return to visit the same halal tourist attraction in Padang City in the future. When tourists consistently visit a tourist attraction at least twice, it shows that the tourist has loyalty to the tourist attraction. The results obtained at the second hypothesis testing stage are supported by the research findings of Isa et al., (2018) which found that perceived value has a positive effect on tourist loyalty. The results of the supporting research were also stated in the research of Yogananda & Dirgantara (2017) which found that when a tourist feels a strong perceived value when visiting a halal tourist attraction, and this is consistently felt by them during several visits, it will encourage tourists to be more committed to returning to the same tourist destination. Furthermore, the

results of research conducted by Keshavarz & Jamshidi (2018) found that perceived value has a positive effect on tourist loyalty to visit halal tourist destinations in an area.

The Influence of Halal Tourism on the Loyalty of Muslim Tourists Visiting Padang City

Based on the results of the third hypothesis test, it was found that halal tourism has a positive and significant effect on the loyalty of Muslim tourists who have visited halal tourist attractions in Padang City. These findings indicate that when the concept of halal tourism is truly implemented properly and with full commitment, the comfort of Muslim tourists during their visit will increase, when the consistency and commitment of tourist attraction managers are truly able to apply sharia values in managing tourist attractions, tourist areas, and norms in tourism become an attractive reference for Muslim tourists to return to visit the same tourist attractions when the holidays come. When these conditions are truly carried out by Muslim tourists, their consistency in always visiting the same city and halal tourist destinations shows that their loyalty to visiting halal tourist destinations has emerged, especially in Padang City. The results obtained at the third hypothesis testing stage are supported by the findings of Yuliviona et al., (2019) who found that the more a halal tourist destination is known to tourists, the more their loyalty or commitment to visiting the tourist destination will increase. Other supporting research results were obtained by Mursid (2023) who found that the more a halal tourist attraction is known to Muslim tourists, the more it will encourage them to visit the tourist attraction repeatedly. Furthermore, the results of Sulaiman's research (2021) stated that halal tourism that is managed properly and consistently will provide comfort for Muslim tourists in visiting these tourist destinations, thus encouraging repeated actions in tourists to visit the same halal tourist destinations at different times..

Perceived Value Mediates the Relationship Between Halal Tourism Objects and Muslim Tourist Loyalty Visiting Halal Tourism Objects in Padang City

In accordance with the results of the fourth hypothesis test, it was found that perceived value was able to mediate the relationship between halal tourist attractions and the loyalty of Muslim tourists visiting halal tourist attractions in Padang City. These findings show that halal tourist attractions managed by the Padang City government or the private sector have proven to be able to develop a halal tourism concept that is in accordance with Islamic principles so that most tourists feel the benefits and comfort during their visit, and this is not only felt once, but has been felt repeatedly every time they visit the same tourist attraction. This condition shows that Muslim tourists visiting halal tourist attractions in the city have a strong enough commitment or loyalty to always visit a number of halal tourist attractions in Padang City. The findings obtained also show the certainty of the management's commitment to encouraging the Islamic concept in providing tourist attractions, including attractions, to the norms applied in the tourist attraction environment, which further increases the perceived value which encourages increased tourist loyalty, especially in Padang City. The results obtained at the fourth hypothesis testing stage are supported by the research findings of Isa et al., (2018) which found that perceived value has a positive effect on tourist loyalty through halal tourist destinations as a mediating variable. The results of the supporting research are also stated in the research of Yogananda & Dirgantara (2017) who found that when a tourist feels a strong perceived value when visiting a halal tourist attraction, and this is consistently felt by them during several visits, it will encourage tourists to be more committed to returning to the same tourist destination. Furthermore, the results of research conducted by Keshavarz & Jamshidi (2018) found that perceived value has a positive effect on tourist loyalty to visit halal tourist destinations in an area. The more committed the manager is in maintaining the implementation of Sharia or Islamic values in halal tourist destinations, the more comfortable it will be for Muslim tourists who visit it, so that it will encourage a stronger commitment in Muslim tourists to visit the same halal tourist destination more often.

CONCLUSION

In line with the analysis and discussion of the results of hypothesis testing, several important conclusions can be put forward which are the answers to the problems discussed in this study, namely that halal tourism has a positive and significant effect on the perceived value felt by Muslim tourists visiting sharia tourist attractions in Padang City. These findings indicate that when the availability of halal tourism increases in Padang City and truly implements the Sharia concept in its management, the perceived value felt by Muslim tourists who visit will be higher. Perceived value has a positive and significant effect on the loyalty of Muslim tourists from all over Indonesia to visit sharia tourist attractions in Padang City. These findings indicate that the higher the value or benefits obtained by tourists in visiting a halal tourist destination in Padang City, the stronger their loyalty will be to continue visiting the same tourist attraction in the future. Halal tourism has a positive and significant effect on the loyalty of Muslim tourists who have visited halal tourist attractions in Padang City. The findings obtained show that the stronger the commitment of tourism managers in implementing the concept of halal tourism, the more it will increase tourist loyalty. Perceived value is able to mediate the relationship between halal tourist attractions and the loyalty of Muslim tourists visiting halal tourist attractions in Padang City. The findings show that halal tourist attractions managed by the Padang City government or the private sector have proven to be able to develop halal tourism concepts that are in accordance with Islamic principles so that most tourists feel the benefits and comfort during their visits, and they do not only feel this once, but have felt it repeatedly every time they visit the same tourist attraction.

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