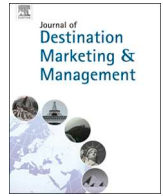




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Research paper

Role of halal-friendly destination performances, value, satisfaction, and trust in generating destination image and loyalty

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ABSTRACT

Despite the notable growth of the halal tourism market on the global stage, little research has been offered to observe the intricate procedures involved in Muslim tourists' behaviour toward a non-OIC ('Organization of Islamic Cooperation') destination. This study aimed to investigate such behaviour formation by examining the relationships among halal-friendly destination performances, perceived value, destination satisfaction, destination trust, and destination loyalty. A psychometric analytical process was employed to achieve this goal. The findings of the structural analysis revealed that halal-friendly destination performances highly and positively associated with the responsiveness developed constructs, which significantly contribute to predict Muslim tourists' attitudes and future desire toward a destination. In addition, the moderator effect of an overall halal-friendly destination image was evaluated on the conceptual model. Implications for tourism destination developers and marketers are discussed.

1. Introduction

Boosting the tourism industry globally creates an overall perception of the importance to understand traveler's interests, attitudes, and preferences (Han, Yu, & Kim, 2018). This creates heavy competitiveness among international destinations to develop strategic marketing tools and plans to enhance their tourism industry performance on the global stage and achieve a high level of tourism success (Bornhorst, Ritchie, & Sheehan, 2010). The rapid growth of halal tourism has become a vital alternative market segment for many international tourists' destinations in the last few years (Ryan, 2016). Halal tourism development increased with the continuous growth of the Muslim population around the globe, expected to reach 2.8 billion by 2050, which will represent a third of the world practicing Islam according to the global Muslim travel index report GMTI (2018). The notable outbound market prosperity of the Middle-Eastern Gulf countries, which include Kuwait, Saudi Arabia, Qatar, Bahrain, Oman, and the United Arab Emirates, determined that tourism expenditures per-capita were 6.5 times higher than the global average in 2017, with a total revenue of US \$60 billion according to the United Nations World Tourism Organization (UNWTO) and the European Travel Commission ETC report (UNWTO, 2018).

Several recognized halal-friendly international destinations in Asia, Europe, and Africa are concerned with obtaining Muslim traveler values, satisfaction, and trust to intensify the capability and performance

of destinations by extending the availability of halal products and providing high levels of service quality. Non-OIC ('Organization of Islamic Cooperation') countries such as Singapore, Thailand, the United Kingdom, Japan, Taiwan, Hong Kong, South Africa, Germany, France, and Australia are therefore placed among the top Muslim-friendly destinations in terms of halal hospitality development (Han, Al-Ansi, Olya, & Kim, 2019).

Muslim travelers' values and attitudes are inflated or deflated toward destinations whenever they perceived a high or low halal service quality. This positively or negatively influences the Muslim travelers' decision process and the overall image of a destination (Olya & Al-ansi, 2018). Singapore and Thailand have gained Muslim travelers' attention by establishing various halal-friendly characteristics over recent years (Reuters, 2015). Advancing the halal tourism offer to accommodate Muslim travelers and meet their needs has also turned into an essential concern for the upcoming Olympics in Tokyo 2020, according to the Japan National Tourism Organization JNTO (GMTI, 2018). Furthermore, the interest in targeting the Muslim tourism market has drawn attention to certain shortcomings with regard to halal services offered in some international destinations, such as South Korea, which has a large effect on the future destination image (Han et al., 2019). Ineffective management and poor-quality service can lead to a loss of the destination image (Bornhorst et al., 2010). Ignoring the improvements and developments of the halal tourism products and services by the

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DMOs would open opportunities for competitor destinations to take advantage by investing in this potential market, which can generate serious challenges for the destination's future ability to restore its image. This competition of interests between international destinations raises important questions regarding how the Muslim tourist responds and reacts to halal products and services offered in these international destinations (Olya & Al-ansi, 2018; Ryan, 2016).

Despite the increase of non-OIC destination interests in halal tourism development, the inadequacy of offering halal products and the failure of creating, preparing, operating, handling, and delivering halal services properly often occurs in potential destinations due to the lack of knowledge and the paucity of Muslim manpower, which can lead to a loss in destination confidence. Moreover, there is little consideration by tourism developers and stakeholders about the dimensions, preferences, and the needs of the Muslim tourists during visits to international destinations and tourists' sites to formulate their perceptions and future desires. In order to gain a clear, comprehensive insight for the tourism industry, this research aimed to design a robust conceptual model that illustrated the distinctive halal-friendly destination performances in generating destination loyalty for particular non-OIC countries. The study also aimed to investigate the key role of the moderator effect of an overall halal-friendly destination image on the association with developed model variables. The findings of this study were expected to provide insights and directions into the structural elements of the halal tourism industry to be applicable in the marketing and operational strategies to maximize the Muslim tourist travel experience.

2. Theoretical framework

2.1. Performances of halal-friendly tourism destination

Aspects of halal-friendly tourism performance and its aspects have been covered in previous studies. The performance concept is regularly used interchangeably with quality in the hospitality and tourism field (Oliver, 1997). These performances have been investigated at both OIC and non-OIC tourist destinations (Al-Ansi, Olya, & Han, 2018; Battour, Battor, & Bhatti, 2014; Han et al., 2019; Henderson, 2016; Ryan, 2016; Stephenson, 2014; Oktadiana, Pearce, & Chon, 2016; Olya & Al-ansi, 2018). It is obvious that most scholars confirmed that the availability of high-quality halal products and services at tourist destinations have become a critical concern to attract more Muslim travelers. For example, hospitality service providers strictly need to avoid serving alcohol and pork at the destination to gain Muslim travelers' confidence regarding food safety and cleanness, and to enhance its quality to meet the halal concept (Henderson, 2016). Stephenson (2014) discusses significant elements of halal tourism advancements, such as prayer rooms and facilities at tourist destinations, including hotels, restaurants, airports, and medical centres, which need to be well managed. Similarly, offering halal meals that conform to Islamic law and prayer room facilities, such as Mecca/Qibla signs, prayer mats, and copies of the Quran, is essential for a Muslim traveler, which greatly effects his/her decision toward a destination (Battour et al., 2014). Unlike the OIC countries that already have the full foundations of halal tourism, such as Malaysia, the United Arab Emirates, Indonesia, Turkey, Oman, and Jordan (GMTI, 2018), non-OIC countries performances are still at the early stages regarding the establishment of high-quality halal tourism aspects.

A study by Han et al. (2019) identified five major halal-friendly attributes located in non-Muslim destinations, including social environment, facilities, services, food and beverage, locals, and staff, which formulated the Muslim traveler's overall destination image. In addition, experimental research by Olya and Al-ansi (2018) has indicated that Muslim tourists are committed to consuming halal products and services due to health, quality, physical, and environmental concerns. Their study results also illustrate the complexity of how Muslim tourists evaluate halal products and services performance and the

quality located in multi-cultural destinations, which have both a positive and negative impact on their reactions. According to Al-Ansi et al. (2018), a major reason why the halal concept is an influential issue for a Muslim traveler is because Muslims are required to practice their religious beliefs as part of their daily life activities, which include food, social lives, business, education, and travel, to comply with Islamic law in order to achieve a high-quality and peaceful lifestyle. In other words, the minimal or non-existent concern about halal products and service quality development at a destination leads to an escalation of the Muslim tourist risk perception, inconvenient travel experience, and overall negative destination image.

2.2. Perceived value

Perceived value is conceptualized as a dynamic and subjective construct that determines the volume of advantages and disadvantages earned or lost by a tourist or traveler in different situations (Sanchez, Callarisa, Rodriguez, & Moliner, 2006). In other words, perceived value is a multidimensional construct that indicates the overall traveler assessment towards tourism products and services before, during, and after the purchase or use. Dodds, Monroe, and Grewal (1991) clarified that perceived value is illustrated by two main elements, which include the benefits acquired, such as financial and social, and the losses incurred, such as price, quality, and health. Similarly, Zeithaml (1988) defined perceived value as "the consumer's overall assessment of the utility of a product based on perceptions of what is received and what is given." Several scholars have applied perceived value and examined its validity on different contexts in the hospitality industry (Chen & Chen, 2010; Han, Kiatkawsin, Kim, & Lee, 2017; Han & Kim, 2009; Moon & Han, 2019; Pandža Bajs, 2015; Song, Lee, Park, Hwang, & Reisinger, 2015).

In the context of halal tourism, few studies have elaborated the Muslim tourist's perception value while traveling abroad, which shows disparate outcomes between visiting OIC and non-OIC destinations. Battour, Ismail, Battor, and Awais (2017) indicated the significant value of the Islamic environment quality established in Malaysia to attract the Muslim tourists especially those coming from the Middle-Eastern countries, which has emerged as a top preferable destination in recent years (GMTI, 2018). The present study delineated the perceived value as overall perceptions and awareness received by the Muslim tourist toward halal products and service performances offered in such non-OIC destinations.

2.3. Destination satisfaction and destination trust

Destination satisfaction refers to the tourist evaluation of his or her emotional or affective response towards a product and service utility in a tourist destination. In other words, it formulates a high level of comfort, delight, and acceptance of using or consuming the products or services (Oliver, 1999). The significant role of satisfaction has been emphasized by previous studies due to its high prediction of a traveler's or tourist's future desire (Jani & Han, 2014). Achieving a high level of tourist satisfaction and providing a unique experience has become a primary key for marketers and managers at international tourist destinations (Lee, Chua, & Han, 2017). Recently, Muslim tourists' satisfaction toward a destination has been discussed and a considerable demand for halal tourism has been noted. Olya and Al-ansi (2018) have asserted that Muslim tourist satisfaction is formed on the basis of the composition of halal products and service performances offered at the tourist destination, which includes health, environmental, psychological, and quality performances. Achieving Muslim tourist satisfaction constructed various affective forecasts that lead to different outcomes.

Destination trust is specified generally as the confidence and certainty acquired by a tourist toward a product or service providers in the tourism sites/places as a relation exchange between two parties (Sirdeshmukh, Singh, & Sabol, 2002). The hospitality and tourism

industry relies on building and strengthening partnerships between its stakeholders (Kim, Chung & Lee, 2011). For instance, hotel staff need to extend an exclusive service to their in-house guests, such as complimentary room upgrades and special treatment, to increase their trust and confidence. It is widely observed that trust plays a major role in determining tourist satisfaction and loyalty with a tourist destination (Artigas, Yrigoyen, Moraga, & Villalón, 2017). An earlier study by Bonne and Verbeke (2008) has demonstrated the distinctive impact of trust to create positive reactions from Muslim customers in Belgium. Trust also assists in building a destination image of high-quality halal foodservice providers in Malaysia (Zannierah, Hall & Ballantine, 2012). Furthermore, trust showed diverse predictions that affected the Muslim tourist attitude. Al-Ansi et al. (2018) have reported that high education levels and married Muslim tourists perceived less trust in a multicultural destination than less educated or non-married Muslim tourists. The study also summarized the tangible and intangible performance dimensions of halal products and services in an international destination, such as health, quality, psychological, and environmental issues, and it clarified its impact on satisfaction, trust, and loyalty. Lastly, since the performance of halal products and services are a critical issue for the Muslim tourist while traveling abroad, both satisfaction and trust are effective core indicators to achieve their future behavioural intentions.

2.4. Destination loyalty

Traveler attitudinal and behavioural aspects are the major components of loyalty (Oliver, 1999). These two elements have the sufficient ability to create an overall explanation about the future desire of traveler/tourist toward destination loyalty (Oppermann, 2000). Repeated behaviours, recommendation intentions, and willingness to revisit are essential indicators to interpret the destination loyalty (Jani & Han, 2014; Niininen, Szivas, & Riley, 2004). A large number of hospitality and tourism studies covered the effectiveness of loyalty in various settings, including airlines, hotels, restaurants, and destinations (Han & Kim, 2009; Jang & Namkung, 2009; Kim, Chua, Lee, Boo, & Han, 2016; Moon & Han, 2019; Ryu, Lee, & Gon Kim, 2012; Yuksel, Yuksel, & Bilim, 2010).

Attaining Muslim tourist loyalty would be the core aim for DMOs to strengthen their global competitive edge. A number of scholars described the halal tourism practices that lead to predict Muslim tourist/traveler loyalty by qualifying the destination products and services performance (Battour, 2014; Henderson, 2016; Ryan, 2016). Only a few empirical studies have investigated Muslim future behaviour toward halal tourism development in international destinations. Little effort has been made to examine tourist loyalty using advanced and complex developed research models to expand the understanding of its role in the hospitality and tourism, which includes the halal concept (Han et al., 2019; Olya & Akhshik, 2019; Olya & Al-ansi, 2018). Moreover, Al-Ansi et al. (2018) revealed that a Muslim male is more willing to recommend halal food products and services provided at international destinations than a Muslim female, which creates a significant argument with regard to the dissimilar behaviours among Muslim socio-demographic characteristics and in particular the cultural background, such as Middle Eastern and Asians. Understanding the future behaviour of Muslim tourists has become a necessity for many destination marketing organizations DMOs to improve its future development planning tools and strategies. Hence, this study focused on destination loyalty predicted by halal-friendly performances and quality developed in non-OIC destinations to provide a knowledge base for this flourishing market.

2.5. Relationship between destination performances and perceived value

International tourist destinations improve related hospitality products and services by determining the needs of its guests based on the

preferences of each market segment to enhance its positioning in the global tourism market. The quality of developing and delivering several tourism products and services generates a favourable travel experience for the tourist (Baloglu et al., 2004; Pearce & Schänzel, 2013). For example, food and meal variety at the destination creates a crucial concern for the visitors of hotels, restaurants, and shopping centre (Ryu et al., 2012). Han and Hyun (2017) found that performances of both the services and the environment greatly increase the value and image of the product in the tourist destination. In addition, Kim and Thapa (2018) report that quality, social, emotional, and price components form the international tourists' perceived value, which contributes to their overall travel experience in the destination. Also, internal and external performances elements, such as atmosphere, product, operation, and staff, significantly influence the perceived value of the guests in the cruise industry (Chua, Lee, Goh, & Han, 2015). Hwang and Hyun (2017), meanwhile, have found that social value, exclusive service, and hedonism are highly associated and impact factors on tourists overall perceptions and attitude in the airline industry.

In the context of halal tourism, complex indicators affect Muslim tourists' overall image and decision process towards a destination. Olya and Al-ansi (2018) have assessed the possible risk antecedents perceived by the Muslim tourist using a complex theory with a multicultural destination. They found that environment, quality, social, and health factors play key roles in predicting Muslim tourist satisfaction and behaviours. Recently, another study by Han et al. (2019) has explored the distinctive halal-friendly destination attributes in non-Muslim destinations such as South Korea. The study discovered five major dimensions that significantly contribute to develop an overall halal-friendly image for an international destination, including social environment, food and meals, services, facilities, locals and staff. To sum up, the product and service performances effectively accounted for tourists perceived value as stated in previous hospitality and tourism studies. Hence, the present study proposes the following hypothesis:

H1: Halal-friendly performances have a positive and significant influence on Muslim tourists' perceived value.

2.6. Impact of perceived value on satisfaction, trust, and loyalty

Scholars in the hospitality and tourism field have emphasized the positive associations between travelers' behaviours, attitudes, and perceived value. It is clear that the tourists generally mitigate or inflate their acceptance or outcomes toward a tourism product or service (Al-Ansi et al., 2018; Ali, Amin, & Ryu, 2016; Chen & Chen, 2010; Han & Hyun, 2015; Jang & Namkung, 2009; Olya, Altinay Gazi, Altinay Aksal, & Altinay, 2018; Peng, Chen, & Hung, 2017; Snoj & Mumel, 2002; Wu, Li, & Li, 2016). Many quality elements, such as environmental, relationship, and interactions, positively increase trust, satisfaction, and behaviour intentions for medical tourists (Wu et al., 2016). Furthermore, food quality and service quality consumption are of great importance in creating positive or negative acceptance and customer loyalty in the restaurant sector (Peng et al., 2017). Han and Hyun (2015) demonstrated the impact and relationship between perceived quality, satisfaction, trust, and loyalty in medical tourism. Ali et al. (2016) found that emotion consumption and price perception are strongly associated with guest satisfaction at Chinese hotel resorts. Olya et al. (2018) also investigated a combination of destination attributes, such as convenience, service, and charm that affected disabled tourists behaviors with regard to the use of peer-to-peer accommodation. However, in terms of halal tourism, Al-Ansi et al. (2018) examined multi-dimensional general risk constructs, such as social, quality, environmental, and financial, that are possibly perceived by Muslim tourists and influence their trust, satisfaction, and intentions to recommend the halal food at international tourist destinations. Additionally, Mohsin Butt and Aftab (2013) have highlighted that religious attitudes are high indicators of satisfaction, trust, and loyalty for Muslim customers. According to the above arguments, trust,

satisfaction, and loyalty are highly associated with a Muslim tourist perceived value. Thus, the present study proposes the following hypotheses:

H2. Perceived value has a positive and significant influence on Muslim tourists' destination satisfaction.

H3. Perceived value has a positive and significant influence on Muslim tourists' destination trust.

H4. Destination satisfaction has a positive and significant influence on Muslim tourists' destination trust.

H5. Destination satisfaction has a positive and significant influence on Muslim tourists' destination loyalty.

H6. Destination trust has a positive and significant influence on Muslim tourists' destination loyalty.

2.7. Moderating role of overall halal-friendly destination image

The overall destination image plays a critical role in tourism marketing to enhance attracting more international arrivals. The destination image consists of complex predictors and multi-processes of hospitality and tourism related services (Baloglu & McCleary, 1999). Lee, Hsu, Han, and Kim (2010) have addressed several components, such as interactions, value, quality, and relationships that lead to the overall image of the hospitality industry. Earlier scholars have discussed various stages and functions that formulate the overall destination image that covers different levels of customer utility, feelings, ideas, perceptions, and behaviours (Evanschitzky & Wunderlich, 2006; Kim & Richardson, 2003). Developing an overall image has become a significant tool for DMOs to market their destinations. According to Zhang, Fu, Cai, and Lu (2014), overall image highly influences the tourist loyalty toward a destination. They also asserted that destination image is significantly associated with loyalty in various levels. In addition, Liu, Li, and Kim (2017) found that destination image positively contributes to attracting new and first-time tourists as well as its crucial relationship with their pleasure and future desires. In the hospitality field, limited research explored the moderator effect of destination image on satisfaction, trust, and loyalty. Recently, Moon and Han (2019) have verified the significant role of destination image as a moderator between tourists perceived value, satisfaction, and loyalty. Similarly, the overall image, which includes atmosphere, environment, shapes, and materials, plays a moderator impact between customer perception and loyalty in the context of sky lounges sites (Chua, Kim, Lee, & Han, 2019). Moreover, Jani and Han (2014) elaborated on the moderator effect of ambiance, including lights, temperature, cleanliness, and staff interactions, on satisfaction, and behaviour intentions in the hotel industry, which lead to different outcomes. High performance-quality of halal products and services, such as food, facilitates, and environment, would reduce feelings of anxiety and increase the destination image of the Muslim tourist. This thought was acquired with continuous improvements in the halal service performance provided in Singapore and Thailand (Reuters, 2015). Yet, the effect moderator role of an overall halal-friendly destination image was unexplored in the tourism industry. Hence, the following hypotheses were developed:

H7a. An overall halal-friendly destination image significantly moderates the relationship between perceived value and destination satisfaction.

H7b. An overall halal-friendly destination image significantly moderates the relationship between perceived value and destination trust.

H7c. An overall halal-friendly destination image significantly moderates the relationship between destination satisfaction and loyalty.

H7d. An overall halal-friendly destination image significantly

moderates the relationship between destination trust and loyalty.

3. Methodology

3.1. Research model and measurement tools

A multi-dimensional construct, based around halal-friendly destination performance, was developed in the structural model to determine perceived value, destination satisfaction, destination trust, and destination loyalty. The performances of a halal-friendly destination create a complex comprehensive to formulate its attributes and aspects in the tourism industry, which were applied to such different types of hospitality products and services as food, accommodation, shopping, airports, airlines, events, and cruises. It also comprises of interdisciplinary fields to make it more sophisticated. Thus, this study used a higher-order structure construct of halal-friendly destination performances that included six sub-constructs: food and meals, social environment and ambiance, facilities and amenities, local residences and staff, information and services, and uniforms and attire.

Halal-friendly destination performances instruments were obtained from a reliable and valid developed scale identified in previous studies, which were then modified to be adequate for the setting of the present study (Battour et al., 2014; Han & Hyun, 2015; Olya & Al-ansi, 2018). These instruments included: (1) eight items for halal food and meals, (2) six items for halal-friendly social environments and ambiance, (3) four items for halal-friendly facilities and amenities, (4) eight items for halal-friendly information and services, (5) three items for halal-friendly local residences and staff, and (6) two items for halal-friendly uniforms and attire. Additional multi-measurement tools were adopted from other previous studies (Al-Ansi et al., 2018; Byun & Jang, 2018; Han & Hyun, 2017; Hosany, Ekinci, & Uysal, 2007; Hwang & Lee, 2019; Hwang & Park, 2018; Jang & Namkung, 2009; Oliver, 1997; Ryu et al., 2012). Hence, four items were acquired for perceived value, three items for destination satisfaction, three items for destination trust, five items for destination loyalty, and finally three items for the overall halal-friendly destination image.

A seven-point Likert's scale was used for the survey questionnaire that ranged from (1) 'strongly disagree' to (7) 'strongly agree', which is highly recommended for tourism quality related items due to its functionality in providing accurate outcomes (Saleh & Ryan, 1991). The survey questionnaire design comprised three main parts. First was a short description of the purpose of the research, second were the survey questions and measurements, and third was respondents personal information, such as gender, age, income, and education. The survey was developed in English, and then it was reviewed and checked by academic professionals and native speakers in the field of hospitality and tourism after translating it to related Muslim tourist languages, such as Arabic and Bahasa Melayu. Next, a pre-test was conducted with 13 participants to confirm the survey contents validity and clarity.

3.2. Data collection and sampling profile

Data collection was conducted South Korea due to the steady influx of international Muslim tourists arrivals during the last few years, where expectations of this growth to be continuous to 1 million arrivals by 2019. This rise enhances the awareness of the tourism industry players in South Korea to seize the business opportunity to improve and accommodate the needs of this future fruitful market (Yonhap, 2017). A self-administrated questionnaire was used that employed a convenience sampling method to collect data from different popular tourist sites in Seoul and Busan, such as Itaewon, Myeongdong, national parks, and Haeundae Beach. Initially, the familiarity of halal product and service performances was checked by asking a filter question to ensure that proper participants were approached, such as 'Are you a Muslim tourist?' This was followed up by inviting the tourist to participate in

the survey questionnaire and select a preferable language between English, Arabic, or Melayu. A total of 375 Muslim tourists agreed to share their travel experience using the survey questionnaire forms. The data were collected over a period of four weeks, between April and June 2018. A final total of 358 participants proceed for data analysis after reviewing and removing invalid cases.

The sample size comprised 159 (44.4%) males and 199 (55.6%) females. The average age of respondents was 29 years old, which ranged from 19 to 69 years old. The education level of the respondents was as follows: 167 (46.6%) participants were university degree holders, 95 (26.6%) were graduate degree holders, 64 (17.9%) were high-school graduates or below, and 24 (6.7%) had graduated from a two-year/community college. Regarding income level, 159 (44.4%) earned \$25,000 or less, 123 (34.4%) earned in the range of \$25,000–\$39,999, 54 (15.1%) earned in the range of \$40,000–\$69,999, and 22 (6.1%) earned \$70,000 or higher. Lastly, the native countries of the participants were Malaysia, Indonesia, Saudi Arabia, the United Arab Emirates, Brunei, Oman, Turkey, Kazakhstan, Jordan, Morocco, Uzbekistan, Egypt, Kyrgyzstan, Azerbaijan, Pakistan, and Bangladesh.

3.3. Data analysis

Analytical procedures of data collection were conducted by employing a two-step approach that was suggested by Anderson and Gerbing (1988). Initially, a confirmatory factor analysis (CFA) was conducted to assess the measurement model. Subsequently, structural equation modeling (SEM) was applied to estimate the hypotheses proposed in the developed research model. Furthermore, a metric invariance along with chi-square was used to examine the moderating effects of the overall halal-friendly destination image. The analysis process was conducted using SPSS and AMOS version 22.0.

4. Results

4.1. Measurement model evaluation

An assessment of the overall measurement model quality was undertaken by using the maximum likelihood estimation method. As presented in Table 1, the confirmatory factor analysis CFA results summarized that the measurement model included an adequate fit to the current study data: $\chi^2 = 1984.292$, $df = 1005$, $p < .001$, $\chi^2/df = 1.974$, $RMSEA = 0.052$, $CFI = 0.932$, $IFI = 0.932$, $TLI = 0.929$. All items standardized loadings were significantly loaded to their related latent construct, exceeding the recommended level of 0.60, which ranged from 0.622 to 0.955 (Chin, 1998). The average variance extracted AVE values for the higher-order model sub-constructs were computed. The AVE values, which included halal food and meals = 0.562, halal-friendly social environment and ambiance = 0.632, halal-friendly facilities and amenities = 0.658, halal-friendly information and services = 0.591, halal-friendly local residences and staff = 0.667, and halal-friendly uniform and attire = 0.680, were accepted. Hence, the convergent validity of the higher-order constructs of the halal-friendly destination performances was established. Moreover, the AVE values for perceived value .692, destination satisfaction 0.830, destination trust 0.858, destination loyalty 0.660, and overall halal-friendly destination image 0.840 were all well above the 0.50 threshold suggested by Hair et al. (1988). In addition, the squares of the correlations between the constructs were all lower than the AVE values reported in Table 2. Thus, discriminant validity was evident (Fornell & Larcker, 1981).

The internal consistency for each latent construct was calculated by indicating the composite reliability CR values for all the model constructs. The reliability values for the higher-order structure sub-constructs were confirmed, which included halal food and meals = 0.911, halal-friendly social environment and ambiance = 0.911, halal-friendly facilities and amenities = 0.884, halal-friendly information and

services = 0.920, halal-friendly local residences and staff = 0.854, and halal-friendly uniform and attire = 0.809. Furthermore, composite reliability values for perceived value is 0.900, destination satisfaction is 0.936, destination trust is 0.948, destination loyalty is 0.886, and overall halal-friendly destination image is 0.913, all of which were all greater the 0.70 cut-off suggested by Hair, Black, Babin, Anderson, and Tatham (1998). Therefore, the latent constructs internal consistency in the proposed model was established. Lastly, the findings of this stage demonstrated the validity and reliability of all scale items, which are presented in Tables 1 and 2

4.2. Structural model evaluation

Structural equation modeling (SEM) with the maximum likelihood estimation technique was undertaken to assess the proposed hypotheses. The goodness-of-fit statistics $\chi^2 = 2115.614$, $df = 927$, $\chi^2/df = 2.282$, $p < .000$, $RMSEA = 0.060$, $CFI = 0.911$, $IFI = 0.912$, $TLI = 0.905$ indicated a satisfactory data fit. As present in Table 3 and Fig. 1, the analytical outcomes of the higher-order factor model of halal-friendly destination performances showed that the standardized coefficients and the relationship with the lower-order model constructs were positive and significant: food and meals = .882, $p < .01$, social environment and ambiance = 0.850, $p < .01$, facilities and amenities = 0.778, $p < .01$, information and services = 0.934, $p < .01$, local residences and staff = 0.687, $p < .01$, uniform and attire = 0.682, $p < .01$. Therefore, these associations demonstrated that these six identified attributes significantly belonged to the higher-order construct of the halal-friendly destination performances.

The SEM results revealed that halal-friendly destination performances, which were considered as a second-order factor, highly and positively influenced the Muslim tourist perceived value, which confirmed our assumption for Hypothesis 1: $\beta_{\text{halal-friendly destination performances} \rightarrow \text{perceived value}} = .452$, $t = 7.159$, $p < .001$. The findings also supported Hypotheses 2 and 3, which determined the significant and positive effect of perceived value on destination satisfaction and destination trust: $\beta_{\text{perceived value} \rightarrow \text{destination satisfaction}} = 0.633$, $t = 11.254$, $p < .001$ and $\beta_{\text{perceived value} \rightarrow \text{destination trust}} = 0.362$, $t = 6.723$, $p < .001$. Additionally, destination satisfaction was highly significant and was a positive predictor of destination trust and destination loyalty, which consistently supported hypotheses 4 and 5: $\beta_{\text{destination satisfaction} \rightarrow \text{destination trust}} = 0.511$, $t = 9.613$, $p < .001$ and $\beta_{\text{destination satisfaction} \rightarrow \text{destination loyalty}} = 0.476$, $t = 6.179$, $p < .001$. Similarly, destination trust indicated a significant and positive impact on destination loyalty: $\beta_{\text{destination trust} \rightarrow \text{destination loyalty}} = 0.177$, $t = 2.405$, $p < .01$. Thus, Hypothesis 6 was supported. In turn, the total variance of perceived value accounted for $R^2 = 20.5\%$. R^2 for destination satisfaction explained 40.1%, destination trust was about 62.7%, and destination loyalty was 38.4%. To sum up, the proposed development model proved to be sufficient to interpret the positive associations between constructs.

4.3. Metric invariance model evaluation

Preliminary grouping based on a total of 358 cases was conducted. The respondents were clustered into high and low groups by employing a K-means cluster analytical technique. The K-means results indicated a high group, which included $n = 239$ and a mean = 5.81, and a low group, which included $n = 119$ and a mean = 3.74. As reported in Table 4, a baseline model was initially performed where all variables loadings of the high and low groups were restricted to be equal, and all paths association between constructs were freely estimated. The baseline model results showed an adequate fit to the data $\chi^2 = 3578.835$, $df = 1855$, $\chi^2/df = 1.930$, $p < .000$, $CFI = 0.867$, $IFI = 0.868$, $TLI = 0.858$, $RMSEA = 0.051$. In order to evaluate the moderating effect of the overall halal-friendly destination images, the baseline model was then compared with a series of nested models sequentially. A chi-

Table 1
Summary of the confirmatory factor analysis results (N = 358).

Measurement Items	Loadings	Mean	SD
<i>1) Halal Food and Meals: (CR = .911; α = .917; AVE = .562)</i>			
F&M1: Availability of halal food attracted me to visit tourist locations.	.702	5.154	1.773
F&M2: Halal food and beverages are served in restaurants and outlets in tourist locations.	.789	4.596	1.738
F&M3: Halal food and beverages offered in tourist locations comply with Islamic law.	.808	4.595	1.719
F&M4: Halal food and beverages in tourist locations are prepared with a clear understanding of Islamic law.	.806	4.313	1.700
F&M5: Halal food providers in tourist locations are accredited with halal certification.	.759	4.550	1.728
F&M6: Halal food outlets/restaurants in tourist locations clearly display a halal logo.	.715	5.098	1.661
F&M7: Halal food and beverage offered in tourist locations were clean, safe, and hygienic.	.713	5.143	1.511
F&M8: My overall experiences with halal food offering in tourist places in Korea were good.	.696	4.679	1.666
<i>2) Halal-Friendly Social Environment & Ambiance: (CR = .911; α = .912; AVE = .632)</i>			
SOC2: The Halal-friendly social environment of tourist locations is comfortable.	.765	4.467	1.457
SOC3: The social environment of tourist locations is safe and clean for Muslim travellers.	.733	4.666	1.511
SCO4: The social environment of tourist locations is free of haram items (e.g. night clubs, red light districts).	.749	3.798	1.724
SOC5: The design and decoration of tourist locations are halal-friendly (e.g. paintings, pictures, architecture).	.808	4.257	1.523
SOC6: The atmospherics of tourist locations comply with Islamic rules.	.873	4.193	1.564
SOC7: My overall experiences with halal-friendly social environment in tourist locations are good	.831	4.443	1.522
<i>3) Halal-Friendly Facilities & Amenities: (CR = .884; α = .882; AVE = .658)</i>			
FAC2: Separate prayer room facilities are offered to men/women at tourist locations.	.735	4.448	1.826
FAC3: In general, it is convenient to access a mosque/prayer room.	.813	4.067	1.833
FAC4: Halal facilities are widely offered in tourist locations.	.888	3.966	1.717
FAC5: Separate male and female halal facilities are offered at tourist locations (e.g. Spas, Swimming pools, Gyms).	.801	3.832	1.797
<i>4) Halal-Friendly Information and Services: (CR = .920; α = .922; AVE = .591)</i>			
SER1: Halal services offered at tourist locations conform to Islamic law	.763	4.383	1.429
SER2: Halal services offered at tourist locations conform to Islamic law.	.794	4.435	1.393
SER3: Halal information in tourist locations is widely offered (e.g. flyers, brochures).	.828	4.182	1.593
SER4: Tourist information centres offer halal service information	.815	4.309	1.588
SER5: Halal services at tourist locations are effectively offered in different languages (e.g. Arabic, Melayu).	.810	4.334	1.647
SER6: Halal services tourist locations are free from haram services.	.732	4.171	1.597
SER7: Halal service providers in tourist's locations well understand different cultures/backgrounds among halal customers (e.g. Asian, Middle Eastern).	.740	4.316	1.510
SER10: At tourist locations, local staff meets Muslim tourists with Islamic greetings (e.g. Salam Alikom).	.654	4.291	1.671
<i>5) Halal-Friendly Local Residences and Staffs: (CR = .854; α = .838; AVE = .667)</i>			
LOC3: In general, locals had a good understanding of the Islamic and halal rules.	.622	4.198	1.570
LOC6: In tourist places, local staff is well aware of halal products and services.	.899	4.193	1.437
LOC7: Local staff understood how to offer halal products and services.	.897	4.072	1.528
<i>6) Halal-Friendly Uniform and Attire: (CR = .809; α = .809; AVE = .680)</i>			
UNI1: At tourist locations, the female staff does not wear uniforms that do not comply with sharia law (e.g. mini-skirts, transparent clothes).	.831	4.138	1.619
UNI29: At tourist locations, the male staff does not wear uniforms that do not comply with sharia law (e.g. silky clothes, jewellery).	.818	4.227	1.521
<i>7) Perceived value: (CR = .900; α = .900; AVE = .692)</i>			
PV1: Traveling to Korea is worth the price.	.777	4.779	1.300
PV2: Compared to other destinations, traveling to Korea is a good deal.	.856	4.764	1.277
PV3: Traveling to Korea offers good value for money.	.846	4.610	1.313
PV4: Traveling to Korea meets my travel needs.	.846	4.879	1.240
<i>8) Destination satisfaction: (CR = .936; α = .936; AVE = .830)</i>			
SAT1: Overall, I am satisfied with my travel experience in Korea as a halal-friendly destination.	.889	4.522	1.475
SAT2: My decision to visit Korea for halal-friendly travel was a wise one.	.916	4.547	1.486
SAT3: As a whole, I have really enjoyed myself while traveling to Korea as a halal-friendly destination.	.928	4.614	1.501
<i>9) Destination trust: (CR = .948; α = .945; AVE = .858)</i>			
TRU1: I think Korea as a halal-friendly destination is reliable.	.894	4.442	1.350
TRU2: I have confidence in Korea as a halal-friendly destination.	.955	4.391	1.402
TRU3: I think that Korea as a halal-friendly destination has high integrity.	.929	4.386	1.524
<i>10) Destination loyalty: (CR = .886; α = .907; AVE = .660)</i>			
LOY1: I intend to visit Korea again in the near future.	.803	5.273	1.348
LOY2: I am willing to revisit Korea in the near future.	.857	5.304	1.321
LOY3: I am willing to recommend other people to visit Korea.	.785	5.134	1.429
LOY4: I will say positive things to other people about Korea as a tourist destination.	.803	5.245	1.409
<i>11) Overall halal-friendly destination image: (CR = .913; α = .911; AVE = .840)</i>			
IMG1: My overall image of Korea as a halal-friendly destination is positive.	.876	4.480	1.496
IMG2: The overall image I have of Korea as a halal-friendly destination is favourable.	.955	4.462	1.501

Note: α stands for Cronbach's alpha coefficient; CR stands for Composite Reliability; AVE = Average Variance Extracted; SD = Standard Deviation.

square assessment test was employed to verify the significance of the model difference. The results indicated a path linkage from perceived value to destination satisfaction, $\Delta\chi^2$ “1” = 1.084, $p > .05$; perceived value to destination trust, $\Delta\chi^2$ “1” = 0.040, $p > .05$; and destination satisfaction to destination loyalty, $\Delta\chi^2$ “1” = 1.346, $p > .05$ were not significantly different. Thus, the proposed Hypotheses H7a, H7b, and H7c were not supported. However, the result determined that there was a significant difference in the path linkage between destination trust to destination loyalty, high group: $\beta = 0.331$, $p < .05$ vs. low group: $\beta = 0.027$, $p > .05$ only in the high overall halal-friendly destination

image group $\Delta\chi^2$ “1” = 2.259, $p > .05$. Therefore, this result supported Hypothesis H7d.

5. Discussion

Considering the future growth of halal tourism on a global stage, this empirical research observed the major role of halal-friendly destination performances to predict the destination satisfaction, destination trust, and the destination loyalty of the Muslim tourist in non-OIC (non-Islamic) destinations. The findings of this study extended the current

Table 2
Descriptive statistics and associated measures.

Constructs	1	2	3	4	5	6
1. Overall halal-friendly destination image	.916	.320 ^b	.788	.532	.403	.516
2. Perceived value	.566 ^a	.832	.361	.451	.356	.172
3. Destination satisfaction	.888	.601	.911	.550	.425	.485
4. Destination trust	.730	.672	.742	.926	.291	.280
5. Destination loyalty	.635	.597	.625	.540	.812	.209
6. Halal-friendly destination performances	.719	.415	.697	.530	.458	.809
Mean	5.124	4.758	4.561	4.406	5.239	4.298
SD	1.265	1.124	1.400	1.355	1.218	1.088
Composite reliability	.913	.900	.936	.948	.886	.918
AVE	.840	.692	.830	.858	.660	.654

Goodness-of-fit statistics: $\chi^2 = 1984.292$, $df = 1005$, $\chi^2/df = 1.974$, $p < .000$, $RMSEA = .052$, $CFI = .932$, $IFI = .932$, $TLI = .927$

^a Correlations between variables are below the diagonal; AVE values are shown on the main diagonal (Bolded).

^b Squared correlations between variables are above the diagonal.

knowledge of the distinctive attributes that positively affected the development of quality of halal tourism products and services offered at a tourist destination using multi-dimensional constructs of halal-friendly destination performances. The SEM results demonstrated that six performances aspects of a halal friendly destination, which include food and meals, social environment and ambiance, facilities and amenities, local residences and staffs, information and services, and uniforms and attire, were important elements in forming the destination perceived value for the Muslim tourist. For example, the quality of halal food and meals offered, such as the logo, preparation, cleanness, and variety, in destinations, such as hotels, restaurants, airports, and shopping centres, would assist to increase the tourist enjoyment and satisfaction to spend more time, money, or revisit/repurchase intentions. This outcome is in line with a previous study by Al-Ansi et al. (2018), who confirmed that halal food is a critical issue for the Muslim tourist during travel, and it is associated with certain risk elements, such as quality, that highly influence their satisfaction and future behaviour.

Social environment and ambiance is another significant factor that creates a positive or negative perception of the tourist destination. This factor explains the sophisticated combination of tangible and intangible destination social environment attributes, such decorations, paintings, atmosphere, or any kind of gambling or casino activities, that are

strongly recommended to be avoided in places, such as hotels, airports, national parks, entertainment facilities, and shopping areas. The social environment and ambiance of a destination are advised to simulate Islamic arts, architecture, and designs that can be drawn from certain Islamic cultures, such as Andalusian, Persian, Arabian, and Turkish, which add positive values and attitudes toward a destination image as a diverse society. This finding was confirmed by earlier research (Battour et al., 2014; Henderson, 2016). Stephenson (2014) emphasized that prayer rooms and halal facilities for both genders are a major concern for Muslim tourists during travel since Muslims are required to pray five times a day, which indicates the importance of prayer-room availability in the tourist destination to achieve a high level of perceived value, satisfaction, and loyalty. Thus, accessibility, safety, cleanness, a qibla sign, such as a Makkah indicator, and gender-separated facilities that include gyms, spas, and swimming pools are predictive items that impact the Muslim tourist perceived value.

Another line of thought about enriching halal products and service quality is to increase the awareness and knowledge of staff and local residences in a destination about Islamic culture, Muslim demands, and its significant role to motivate the Muslim tourist behaviour through different channels, such as media, education, and digital tools. The failure of serving Muslim customers at tourist sites is always related to a misunderstanding of the travelers' basic needs and background: that is, cultural, religious, and ethnic issues (Han et al., 2019). Therefore, DMOs and government departments need to consider employment, the locals, and workers qualifications at the tourist sites by offering comprehensive trainings, events, workshops, and programs about halal tourism needs and service marketing, which includes the halal operation and logistic process, halal service handling and preparation, and halal product management to ensure the high quality of halal tourism development characteristics have been offered to the Muslim tourist.

The absence of halal information and services, such as guides, maps, flyers, and brochures, at tourist sites, such as hotels, airports terminals, attractions, and shopping areas have a negative effect on the performance of the halal-friendly destination. For instance, tourist information centres and tour guides are highly required to present some information and details about halal products and services offered by the destination to the Muslim tourists, which include food and prayer facilities. The information provided also needs to understand the Muslim ethnic, preferences, and cultural background as well as include languages, such as Arabic, Melayu, Indonesian, and Turkish. Lastly, the uniform and attire of the staff and workers in the tourist places, such as hotels, outlets and restaurants, and customer service centres, are highly encouraged to avoid certain aspects of female styles, such as mini-skirts and see-through clothing, or certain types of male styles, such as pure silk, skinny clothing, and jewellery, which do not comply with Islamic

Table 3
Structural model results and hypotheses testing.

Hypothesis	Linkage	Coefficient	t-value	Status
Hypothesis 1	HAL.PRF → PER.VAL	.452	7.159**	Supported
Hypothesis 2	PER.VAL → DST.SAT	.633	11.254**	Supported
Hypothesis 3	PER.VAL → DST.TRU	.362	6.723**	Supported
Hypothesis 4	DST.SAT → DST.TRU	.511	9.613**	Supported
Hypothesis 5	DST.SAT → DST.LOY	.476	6.179**	Supported
Hypothesis 6	DST.TRU → DST.LOY	.177	2.405*	Supported

Total variance explained:

R² for Destination Loyalty = .384 R² for Perceived Value = .205

R² for Destination Trust = .627 R² for Destination Satisfaction = .401

Goodness-of-fit statistics: $\chi^2 = 2115.614$, $df = 927$, $\chi^2/df = 2.282$, $p < .000$, $RMSEA = .060$, $CFI = .911$, $IFI = .912$, $TLI = .905$

Note: HAL.PRF = halal-friendly destination performances, PER.VAL = perceived value, DES.SAT = destination satisfaction, DES.TRU = destination trust, DES.LOY = destination loyalty.

** = $p < .001$.

* = $p < .01$.

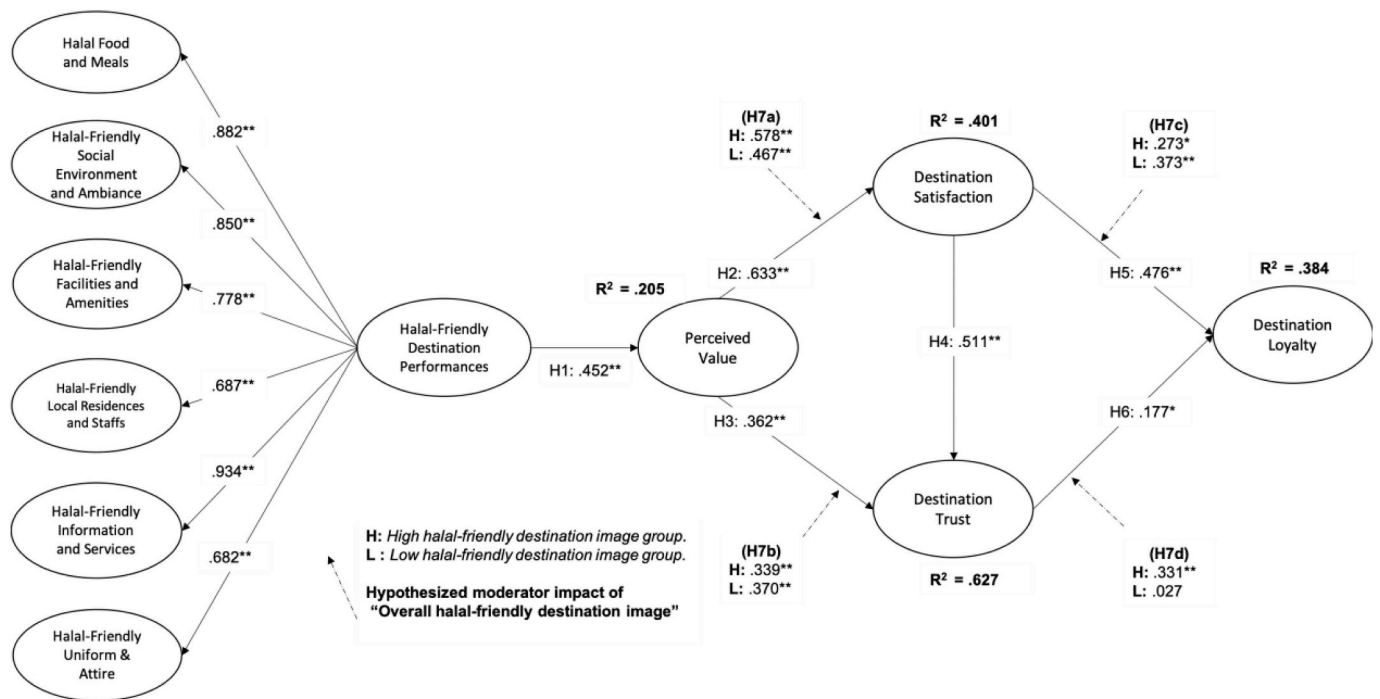


Fig. 1. Proposed conceptual model (N = 358).

rules in some situations. Thereby, a common and professional office policy uniform is highly recommended to be enforced in the tourist sites, such as official suites dress codes or local and traditional costumes, such as the Japanese Kimono, or those are inconsistent or not designed according to the Islamic notions. The tourism stakeholders might refer to certain recognized halal fashion and costume market events hosted in particular Islamic countries, such as Turkey, Malaysia, and the United Arab Emirates, in order to acquired in-depth knowledge of the halal friendly uniforms and attire ethics. The above arguments were fully and partially proved in previous debates and studies (Han et al., 2019; Henderson, 2016; Oktadiana et al., 2016; Razzaq, Hall, & Prayag, 2016; Samori, Salleh, & Khalid, 2016). Furthermore, the SEM findings conceptualized the predictions of perceived value on satisfaction, trust, and loyalty of the destination. The positive associations between these factors have been widely discussed and verified in

hospitality and tourism. However, the various results of previous scholars also confirmed the outcomes of this study (Chen & Chen, 2010; Han et al., 2017; Han & Kim, 2009; Moon & Han, 2019; Pandža Bajsi, 2015; Song et al., 2015).

The present study assessed the metric invariance of the overall halal-friendly destination image between responsiveness constructs. Interestingly, the results revealed that the strength of the association between destination trust and loyalty was significantly greater in the high group than in the low group. In other words, the Muslim tourists with a high level of perception about an overall halal friendly destination image are more critical and concerned with destination trust in evaluating a non-Muslim tourist destination. According to an Olya and Al-ansi (2018) study, this is due to such complex risk components as health, quality, environmental, social, and psychological, perceived by the Muslim tourist when deciding to visit a destination, which in turn

Table 4
Structural invariance model assessments results.

Paths	High group (n = 239) (mean = 5.81)		Low group (n = 119) (mean = 3.74)		Baseline Model (freely estimated)	Nested Model (equally restricted)
	β	t-value	β	t-value		
H7a: PER.VAL → DST.SAT	.578	8.001**	.467	4.448**	$\chi^2 (1854) = 3578.835$	$\chi^2 (1855) = 3579.918$
H7b: PER.VAL → DST.TRU	.339	5.808**	.370	3.423**	$\chi^2 (1854) = 3578.835$	$\chi^2 (1855) = 3578.874$
H7c: DST.SAT → DST.LOY	.273	2.573*	.373	3.160**	$\chi^2 (1854) = 3578.835$	$\chi^2 (1855) = 3580.181$
H7d: DST.TRU → DST.LOY	.331	3.127**	.027	.246	$\chi^2 (1854) = 3578.835$	$\chi^2 (1855) = 3581.093$

Chi-square difference test:

$\Delta\chi^2 (1) = 1.084, p > .05$ H7a: not supported
 $\Delta\chi^2 (1) = 0.040, p > .05$ H7b: not supported
 $\Delta\chi^2 (1) = 1.346, p > .05$ H7c: not supported
 $\Delta\chi^2 (1) = 2.259, p > .05$ H7d: supported^a

Baseline model Goodness-of-fit indices: $\chi^2 = 3578.835, df = 1855, \chi^2/df = 1.930, p < .000, CFI = .867, IFI = .868, TLI = .858, RMSEA = .051$

Note: HAL.PRF = halal-friendly performances, PER.VAL = perceived value, DES.SAT = destination satisfaction, DES.TRU = destination trust. DES.LOY = destination loyalty.

** = p < .01, * = p < .05.

^a While the DES.TRU – DES.LOY link for the high group was significant, the DES.TRU – DES.LOY path for the low group was not significant. Thus, although chi-square differences across groups did not differ significantly, H7d was supported.

highly influence their behaviour. Consequently, tourism developers and managers in non-Muslim destinations are encouraged to concentrate on obtaining the Muslim tourist confidence with a priority on halal products and services that exist at the destination by improving the quality of services performances highlighted and advised above in order to create a comprehensive overall destination image as well as mitigate the possible affective destination negative image.

5.1. Practical implications

Since the halal market is one of the world's fastest growing tourism segments (Jafari & Scott, 2014), the hospitality industry key players in international destinations are recommended to enhance their competitive edge by advancing the preferences quality of halal products and services. Hence, DMOs and hospitality service providers should consider the proposed halal-friendly destination performances in this study as a base to boost the needs of the Muslim tourist. The halal food service quality is a necessary element for Muslim tourists during travel, which includes its process, preparation, and delivering (Al-Ansi et al., 2018). Recently, Japan has improved halal food services provided to Muslim tourists in Tokyo, Kyoto, and Osaka, which positively reflects the influx of Muslim tourists' arrivals to these cities (Henderson, 2016). As stated by GMTI (2018), Singapore and Thailand have implemented a high progress halal friendly facilities in particular hotels, terminal airports, and shopping areas, which greatly encourages DMOs at other international destinations to pay attention to their halal facilities performances.

Furthermore, the importance of increasing the local society and staff awareness about halal products development is a successful key to mitigate an expected service quality misapply by organizing several halal events or campaigns to involve local residents in such activities. As an example, local authorities and hospitality service suppliers in New Zealand updated strategies to qualify the tourist destinations performances by offering qualified workshops and programs to boost the capability and understanding of halal tourism (Razzaq et al., 2016). The media and digital tools are sophisticated marketing channels to promote destination performances and the overall image. DMOs can upgrade their halal tourism positioning by hosting Muslim celebrities from various industry sectors such as sports, art, or TV-show presenters, to experience and promote the halal products and services offered in the destination.

Tourism industry stakeholders should look at the quality of halal-friendly products and services as an essential indicator that affects Muslim tourist perceived value, satisfaction, trust, and loyalty toward a destination. In contrast, failure to deliver halal-friendly products and services with perfect and potential care might negatively affect the overall destination image. This study suggests that governments and related authorities in non-Islamic destinations consider new strategies to enhance the performances of the halal tourism by fully supporting potential ventures, entrepreneurs, and start-up businesses related to halal hospitality services, halal food restaurants, and outlets, 'i.e. policy, tax'. They might focus on expanding their tourism services by building up business partnerships with Muslim businesses and investors, or they could hire Muslim professional workers to assist with increasing the Muslim tourist satisfaction, trust, and the overall destination image.

5.2. Limitations and future research

This research did not evaluate the role of each dimension of halal-friendly tourism performances on the proposed model outcomes. Thus, future scholars might investigate the direct and indirect effects of every variable on Muslim tourist satisfaction, trust, and loyalty. The sample size used in this study was focused on Muslim travellers to South Korea, which could possibly have different perspectives from those traveling to other destinations in Europe, North America, or South East Asia. New

research could expand on this by exploring the quality of halal tourism developments in other popular Muslim friendly destinations, such as Singapore, Germany, Japan, the United Kingdom, and Thailand. Furthermore, future studies should indicate possible challenges faced by the halal tourism marketers, such as hotels and restaurants, in non-Islamic countries to reduce anxiety regarding the possible loss of the non-Muslim market segment by developing halal-friendly destinations, and also to provide further clarification on how to balance and manage between Muslim and non-Muslim segment markets to ensure benefiting from both markets.

6. Conclusion

Halal tourism development awareness has shown fast growth globally (Olya & Al-ansi, 2018). The expected prosperity of this huge market has attracted destination marketing decision-makers across the globe to reconsider the development structure of the halal hospitality market in order to offer an excellent experience to achieve a high level of Muslim tourist satisfaction (Ryan, 2016). Gardiner and Scott (2018) argued that an exclusive tourism experience, destination image, and the target market focus are important for competitiveness. Halal tourism is therefore a great alternative source market to be targeted for international hospitality industry stakeholders due to its annual steady growth (GMTI, 2018).

The present study has examined distinctive halal-friendly performances offered at non-OIC 'non-Muslim' destinations that could possibly lead to influence the Muslim tourist perceived value, which in turn impacts destination satisfaction, destination trust, and destination loyalty. The Muslim tourist anticipated obtaining the basic needs of halal products and services in such destinations. This study also provides some insights to the tourism developers to extend a higher concern regarding halal service management and marketing. In addition, the study pointed out that destination trust is a crucial indicator that leads to impact the overall destination image and future intentions. Thus, focusing on increasing the destination image is related to gaining Muslim travelers' trust. In conclusion, this study expanded the understanding of halal-friendly performances quality using a psychometric analytical approach and provided a guide on how to maintain and manage the intricate characteristics of the quality of halal tourism development.

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