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The Impact of Islamic Destination Attributes on Saudi Arabians' Decision to Visit Jakarta: Tourism Destination Image as a Mediating Variable

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This research aims to examine the influence of Islamic attributes of destinations, which include worship facilities, halalness, and general Islamic morality, on Saudi Arabians' decision to visit Jakarta with tourism destination image as a mediating variable. The research data were obtained from 200 respondents who visited Jakarta and completed the administered questionnaires. The analysis was carried out using the SEM technique with AMOS software. The results show that the Islamic attributes of the destination have a significant effect on the decision to visit Jakarta with tourism destination image as a mediating variable. The findings of this research show that more than half of the tourists were between 20 and 34 years old. This is closely related to the fact that millennials are active in the digital space, especially in social media. Therefore, this should be used by stakeholders in the Indonesian tourism sector to generate a positive tourism image which will eventually affect Saudi Arabian tourists' visit decision. Having a vacation (86%) and visiting cultural destinations (46.5%) were the main motives underlying the Saudi Arabians' visits to Jakarta. This can be taken into account in the promotion of Jakarta's tourism destinations, especially in Saudi Arabia. This research still has several limitations. Therefore, surveys in other cities are needed for future research. Furthermore, it is recommended that future research employs qualitative methods to see any difference in the results. The research should also analyse other variables such as destination loyalty and destination satisfaction if needed.

Key Words: Islamic attributes, worship, halalness, Islamic morality, destination image, decision to visit

Introduction

Tourism plays an important role in the economic development of a country. In addition to the oil and gas sector, the tourism industry significantly contributes to the Indonesian economy. In the RPJMN (five-year national development plan) of DKI Jakarta Province (2015), tourism is included as the third priority after the trade sector. Some second-level regions put the tourism sector as the second priority after the agricultural sector.

Based on the Guidelines of the 2015–2019 State Policy, a five-year national development program for the period of 2015–2019 was developed which states that the tourism sector as part of the economy should be developed in order to increase the country's revenue (Alareefi *et al.*, 2019). Besides that, it is expected that tourism will increase people's income, expand business opportunities, create new jobs, and encourage regional development.

In the tourism sector, many opportunities can be taken. Unlike export commodities, tourism is not affected by protectionism. Moreover, if correctly managed, tourist attractions will not be used up (it is a never-ending industry). The Indonesian Ministry of Tourism has stated that all tourism destinations must be certified by 2020 as one of the requirements to be a world class tourism destinations (Kementerian, 2019).

Some countries have proved that tourism can be a sector they can rely on for increasing their economic power. One of Indonesia's tourism destinations which is often visited by foreign tourists is Jakarta. Jakarta is the capital city of Indonesia; it is the centre of national business and economic activities. Internationally Jakarta has been a main destination for business, education and tourism. In 2018, foreign tourists who visited Jakarta were mostly from Malaysia, China, Japan, Singapore, and the Arab Emirates (BPS, 2019). As the biggest Muslim country in the world, Indonesia has the potential to develop halal tourism. In the 2017

Rank	2017		2016	
	Destination	Score	Destination	Score
1	Malaysia	82.5	Saudi Arabia	81.9
2	United Arab Emirates	76.9	United Arab Emirates	74.7
3	Indonesia	72.6	Turkey	73.9
4	Turkey	72.4	Indonesia	70.6

Source: (GMTI-Index, 2017)

Global Muslim Travel Index (GMTI), Indonesia was ranked the 3rd after Malaysia and the United Arab Emirates in the list of halal tourist destinations (Table 1). The Government of Indonesia has set a target to become no. 1 in the 2020 GMTI.

While it is the world's largest Muslim country (Muslimpro, 2018), in the context of halal tourist destinations, as presented in the table above, Indonesia still lags behind Malaysia and the United Arab Emirates. This is because Malaysia and the United Arab Emirates have developed and managed the cultural and religious values of their tourism destinations effectively and promote their programs attractively (Hassan, 2000). Tourist destinations must be able to meet tourists' needs and in Indonesia, religiously conscious tourists have become a main target of tourism. Members of this tourism segment are those who are religious and practice their religions while travelling. To attract religiously conscious tourists, tourism stakeholders or destination managers must be able to meet their needs to perform their religious services or abide by their religious rules. Religiously conscious travellers can come from any religion. Thus, their needs will vary according to the teachings of their faith.

Among the religiously conscious travellers are Muslim tourists. If marketers intend to attract Muslim tourists to visit a destination, they must fulfil Muslim tourists' needs. The reason is that religion is one of the factors which influence people's decision-making process (Collins and Tisdell, 2002). In addition, religion also has a big influence on people's behaviour (Essoo and Dibb, 2004). In choosing a destination for a vacation, Muslim travellers will make decisions based on the possibility of carrying out their religious orders. They tend to choose tourist destinations in which their needs and demands can be met (Battour, Ismail and Battor, 2011). Therefore, if marketers seek to attract them, worship facilities should be provided.

One of leading tourism destinations in Indonesia is Jakarta. The city is currently preparing a strategy to increase the number of incoming tourists. Although the number of Saudi Arabian tourists visiting Jakarta continuously increases, this number is still small compared to the number of Saudi Arabian tourists visiting other cities such as Singapore and Kuala Lumpur. As Table 2 indicates, the number of Saudi Arabian tourists visiting Jakarta has fluctuated over the years.

Data in Table 2, show that the number of tourist visits from Saudi Arabia to Jakarta decreased in 2017 (-21.61%). The number is below the target. The 2018 data from the Ministry of Tourism show that the number of visits of Saudi Arabian tourists to Jakarta in July 2017 experienced a dramatic increase rising to 34,330 or 470.93% above the 6,013 arrivals in June 2017. The increase in July was due to the arrival of King Salman bin Abdul Aziz al-Saud and his ministers, princes, and businessmen in March 2017, boosting the number of Saudi Arabian tourists' visits to Indonesia. The number of visits also increased for several weeks before Ramadan until Eid al-Fitr. However, the number plummeted between August and December 2017.

Year	Number of Visits	Change Percentage (%)
2011	110,908	17.44
2012	92,667	-16.45
2013	121,890	31.54
2014	151,454	24.25
2015	164,643	8.71
2016	197,681	20.07
2017	154,956	-21.61

Source: Data from the Ministry of Tourism, (2018)

Because of such conditions, tourism stakeholders in Jakarta are need to provide increased services to satisfy the incoming tourists and increase the number of visits from Saudi Arabia. To improve the services provided for the tourists, stakeholders must provide information about halal restaurants and available worship facilities. In addition, the tourist destination image should be enhanced. Destination image is the main concern of any stakeholder in the tourism industry. It can affect visitors' decision-making and the sales of tourism products/services (Tavitiyaman and Qu, 2013). Research on tourists' perceptions of destination image can help identify several factors that contribute to the success of a particular destination's marketing strategy, thereby enabling it to improve its image in the target market (Trung and Khalifa, 2019). The development of positive images in the minds of consumers is important because a destination's image can become a factor of success or failure. Tourists distinguish between several destinations by analysing the quality of activities and availability of supporting facilities on offer (Tavitiyaman and Qu, 2013). From the tourism perspective, the concept of image has been recognised as a formed construct, based on consumer perceptions in relation to taste, knowledge, and global sense, that have a correlation with the image of the destination. In general, this information is obtained by conducting a survey with tourists after they make a visit to a destination (Pantano and Servidio, 2011). The concept of destination image is generally considered in the field of tourism; it is considered as the level of confidence, ideas, impressions, perception, or mental representations people hold about a particular geographic area, formed by the cognitive image of that geographic area. A destination image can be fuzzy or clear; it can be formed in consumers' minds without them having to actually visit the destination (Hsu, Lin and Lee, 2017).

Saudi Arabian tourists are the main target market for Jakarta tourism. Therefore, Jakarta should attract as many Saudi Arabian tourists as possible to come. To achieve this objective, Jakarta should compete with other tourist destinations such as Kuala Lumpur and Singapore, which are also targeting Saudi Arabian tourists. In order to win the competition, Jakarta must develop their halal tourism offering.

Halal / Islamic tourism is designed to meet the needs of Muslim tourists and represents demand based on travellers' choosing an Islamic lifestyle during holidays (Henderson, 2016). Islamic attributes of a destination consist of the availability of places for worship, halal-certified food (halalness), alcohol and gambling free

places, avoidance of pornographic or other inappropriate content, and suitable dress code for woman (Battour, Battor and Bhatti, 2014). Additionally, it is important to avoid broadcasting events that are not suitable for children and families. The availability of a mosque is a mandatory Islamic attribute for tourism destinations. The ability to find halal food is also highly important. The consumption of alcoholic beverages, gambling and other inappropriate activity should be banned in areas of Muslim-friendly destinations. (Battour, Ismail and Battor, 2011). The existing availability of Islamic attributes in tourist destinations in Jakarta is expected to further encourage Saudi Arabian tourists to visit. The attributes available in Jakarta include the availability of mosques and other religious facilities, halal-certified restaurants, local Muslim communities, and Muslim-friendly tourist destinations.

Based on the requirements described above, Jakarta could easily increase its competitiveness against other providers of halal tourism in providing excellent services with Islamic attributes. Jakarta aims to increase its number of Saudi Arabian tourists and compete with other Muslim-friendly tourist destinations. Those attributes should be considered for increasing the number of Saudi Arabian tourist visits. Based on this background, this research examines the impact of Islamic destination attributes on Saudi Arabian tourists' decision to visit Jakarta, with tourism destination image as a mediating variable. This study also provides positive contributions for the development of the tourism sector because those attributes will determine the destinations' image and thereby, tourists' visiting decision.

Literature Review

Islamic Attributes of a Destination

Halal Tourism is a type of tourism which has been developed by several regions and even some countries in the world. One of these regions is Jakarta, Indonesia. The reason is that tourism stakeholders are aware that there are untapped markets which can potentially generate revenue. It is estimated that roughly 2.1 billion people worldwide are potential travellers (Eid, 2015). Although halal tourist destinations are provided to meet the demand of Muslim tourists, non-Muslim tourists who want to experience Islamic culture are also welcomed because many tourists visit sacred destinations to satisfy their curiosity and to gain more cultural insight, not necessarily because they are religious followers. Timothy and Olsen, (2006:5) point out:

they may visit because they have an educational interest in learning more about the history of a site or understanding a particular religious faith and its culture and beliefs, rather than being motivated purely by pleasure-seeking or spiritual growth.

Destination marketers should be aware of the high tendency of Muslims to seek Islam-related cultural features in overseas destinations (Upadhyaya, 2012; Sudigdo, Khalifa and Abuelhassan, 2019). Islamic attributes relate to the development of an Islamic character in the product attributes or tourism destination. The Islamic attributes of a destination requires the support of religious needs, such as providing additional services at hotels for worship facilities (Weidenfeld, 2006), 2006). Islamic attributes are factors that meet the needs of Muslim tourists such as providing halal food and drinks, applying or wearing polite dress, as well as the availability of places of worship (Rahman, 2014). Kotler and Armstrong, (2018) argue that product attributes are the development of a product or service that involves determining the benefits to be attributed. A product attribute is a characteristic that serves as an evaluation criteria during decision making (Khalifa and Fawzy, 2017; Khalifa, 2018). The provision of Islamic attributes is expected to encourage Muslim tourists to prefer Jakarta rather than other regions or cities as their destinations.

Islamic attributes comprise three elements. The first element is **worship facilities**. Worship facilities must be available because they are part of the basic needs of Muslim tourists. Examples of worship facilities are mosques and women's prayer clothes. The second element is **halalness**. Halal food and drinks are among the elements required by Muslim tourists. Halal food and drinks are non-alcoholic and can include neither pork nor dog meat. Halal methods of cooking and preparation must be followed in such a way that they are separated from non-halal food. The third element is general **Islamic morality**. This Islamic value must be implemented in everyday life, for example, the use of conservative and non-sexy dress code, prohibition of public displays of affection, and a ban of prostitution (Battour and Ismail, 2014). Religious facilities such as mosques are easy to find in the city of Jakarta and in tourist destinations. Halal food is part of Jakarta's daily life. Moreover, Jakarta also has a Muslim-friendly environment with Islamic morality (Sudigdo, Khalifa and Abuelhassan, 2019).

A comfortable, friendly environment, cool atmosphere, various attractions, and accessibility are factors that significantly influence the image of a destination (Upadhyaya, 2012). Other attributes such as social and political aspects, attractions, facilities, and natural wealth also play an important role in determining a destination's image (Molina, Gómez and Martín-Consuegra, 2010). Tourism Western Australia (2009) has classified a attributes into five main categories, namely accessibility, attraction, availability of accommodation, support services, and awareness (Wesley and Pforr, 2010). It also points out the positive relationships between destination attributes and destination image. Destination attributes basically refer to the characteristics of a destination which tourists choose, identify, and take satisfaction in. The characteristics of a destination can significantly influence the destination' image and tourists' intention to make a return visit (Chahal and Devi, 2015). Many forces impact on this image and intent and today, tourists are increasingly aware of a wide range of brands through various communication channels. These include advertising, personal experience, social media, and word of mouth (Kotler and Armstrong, 2018).

When travelling, Muslims are allowed to shorten their five prayer times to three. The Five salat are a very important element for Muslim travellers and thus, before traveling, a Muslim will ensure the availability of places of worship at the destination. The availability of such places and the pronouncement of adzan is proved to increase tourist satisfaction (Jaelani, 2017). Furthermore, places of worship can also serve as tourist attractions because of their uniqueness (Henderson, 2003). Cultural collectivities such as 'Muslim Culture' make people feel more connected with a group and then they pay attention to group interests more than personal goals (Rachbini, 2018; Rachbini and Hatta, 2018).

A list of halal-certified restaurants can satisfy Muslim tourists during their visit to a tourist destination (Hashim, Murphy and Hashim, 2007) In fact there is a documented correlation between accredited halal food and the image of a destination (Chanin *et al.*, 2015; Kamariah, Rahman and Kadir, 2018). The friendly nature exhibited by local communities, the availability of various halal food choices, and affordable prices are a number of important attributes that influence the image of tourist destinations in Malaysia (Rahman, 2014). Thus, food produced according to Islamic law (Saad, Badran and Abdel-Aleem, 2016) being available in restaurants with a halal certificate, will make it

easier for Muslim tourists to look for food. So, they will feel satisfied and become loyal (Battour, Ismail and Battor, 2011).

Han and Kim, (2010) found that perceived behavioural control has a positive impact on the overall image. This shows that factors simplifying the adoption of a behaviour and the perception of these factors significantly influence the perception of the overall image (Khalifa and Abou-Shouk, 2014). In relation to this study, it has been proved that Islamic morality as a perceived behavioural control plays a crucial role in influencing the image of a destination. Islamic morality is an attribute which service providers must be able to apply in tourist destinations for Muslim tourists. Destinations must ensure they are far from things contrary to the values of Islam (Battour, Battor and Bhatti, 2014). General Islamic morality is the implementation of Islamic values in everyday life such as wearing conservative work uniforms and prohibiting social activity that is contrary to Islamic standards (Battour and Ismail, 2014).

The basic aspects of general Islamic morality involve common courtesy, for example, avoiding adult channels, free mixing between men and women, especially at swimming pools, and wearing Islamic dress code (Batrawy, 2015; Battour and Ismail, 2016). Maintaining general standards of Islamic morality has a positive impact on Saudi Arabian tourists' decision to visit Jakarta. Battour *et al.* (2011) in his study revealed that Islamic attributes are essential to Muslim travellers' preference of a particular destination.

Tourism Destination Image

Image branding is an important concept in marketing. Marketers often disagree with how to measure brand image. One common view is that brand image is an associative concept / model that is connected, where brand image is defined as consumer perception of a brand, as reflected by brand associations in the consumer's mind (Keller, 2013). Destination image is the tourists' perception of a destination that is reflected in the association of the destination in the mind of the tourists (Trung and Khalifa, 2019).

Thus, destination image is perceived as the impression of a place or an area. A positive image of a destination can increase the number of tourist arrivals and certainly influence tourists' perceptions. Destination image is not only an attribute, but a whole image or impression of a destination. Destination image consists of various characteristics such as functional characteristics related

to the real aspects of a destination and psychological characteristics that are closely related to intangible aspects (Jørgensen, 2004).

The concept of destination image as an expression is related to the level of knowledge, imagination, emotional aspects, and prerequisites for individuals or groups regarding a destination (Lopes, 2011). In addition, image is a belief, idea, and impression of someone who has an association with a destination. Tourist destinations include various things such as communities, industries, and landscapes which are part of what tourists experience. The image of a destination is a form of perception based on the information obtained by tourists. Every tourist destination has an image that contains certain impressions, beliefs, and perceptions (Destari, 2017). As a guide in tourism marketing, destination image refers to the level of emotionality and rationality, as well as a combination of two main dimensions, namely cognitive destination image and affective destination image (Lopes, 2011; Abd-Elaziz *et al.*, 2015).

Furthermore, Reza Jalilvand and Samiei, (2012) have successfully proved that there is a positive impact of tourism destination image on travel decision-making. The results of their study shows that destination image has a positive impact on the tourists' decision to visit a destination in Iran. According to previous research, destination image is an impression or expression obtained by a tourist on his or her journey. In other words, the image of a destination may affect tourists' decision to visit that location (Abubakar & Ilkan, 2016). Destination image makes a significant contribution to tourists' intention to come to certain tourist attractions. Hence, visiting intention is directly influenced by the destination image formed in the tourists' mind (Whang, Yong and Ko, 2016).

Tourism destination image is seen as a direct antecedent of destination choice and formed as an outcome of the destination selection process. It also plays a pivotal role in the travel decision-making process and choice. The concept of tourism destination image is generally used for the conceptualisation of tourism research. It is regarded as the sum of beliefs, ideas, impressions, perceptions, or mental representations people hold about a particular geographic area formed by the cognitive image of that geographic area. A destination image can be fuzzy or clear and it can be formed in consumers' minds without them actually having to visit a destination (Hsu, Lin and Lee, 2017).

A positive relationship between tourism destination image and travel decision-making has been suggested by previous research (Jalilvand *et al.*, 2012), however, Chen and Li, (2018) also suggest that tourism destination image fosters revisiting behavioural intention. Thus, not only does tourism destination image influence the travel decision-making process, it also conditions post-decision making behaviours of tourists, thereby, building the success of the tourism destination (Kim *et al.*, 2013). Chen and Phou, (2013) also indicate that tourism destination image exerts positive impacts on the relationship between tourists and the destination, which in turn, affects tourist behaviour.

The attributes of volatile destinations have a significant influence on cognitive image and unique image. The results show that the cognitive image of a destination is strongly influenced by the cognitive or rational decisions made by travellers based on accessibility, awareness, accommodation, human-made and natural attractions (Chahal and Devi, 2015). Qu, Kim and Im, (2011) argue that natural attraction, accommodation facilities, accessibility, and tourism awareness attributes are important predictors of cognitive image. This is in line with the already discussed Islamic attributes based on worship facilities and halal food service facilities that affect a destination's image. Thus, creating a more favourable image of a destination may help obtain a differential advantage over other destinations.

The Islamic attributes of a destination significantly affect a Muslim's travel behaviour. The attributes represent the values of sharia related to tourism activities and practice at a destination (Battour, Battor and Bhatti, 2014) and may influence Muslim travellers' destination selection (Battour, Ismail and Battor, 2011). Despite the importance of Islamic values in tourism, the Islamic attributes of destinations have only been empirically examined in a few studies (Battour, Ismail and Battor, 2011; Farahdel, 2011; Battour, Battor and Bhatti, 2014). This is despite the importance which these attributes hold when Muslims decide to travel abroad (Battour, 2011).

Visiting Decision

Consumers make many purchasing decisions every day and purchasing decisions are the focal point of marketers in various industries (Trung and Khalifa, 2019). Most large companies analyse consumer purchasing decisions thoroughly, addressing questions about what consumers buy, where they buy, how much

they buy, when they buy, and why they buy. Marketers can learn about the actual consumer purchasing decisions, aiming at finding out what they buy, where, and how much. However, understanding consumer buying behaviour is not that easy as it is often hidden in the mind of consumers (Khalifa, 2015). Often, consumers do not know exactly what affects them in making a purchase (Kotler and Armstrong, 2018). This is fundamental and closely related to certain conditions, such as when a tourist makes a decision to visit a particular destination (Abou-Shouk and Khalifa, 2017).

In general, visiting decisions can be interpreted as the decisions of a tourist to choose a destination to visit after going through several considerations. The discussion of visiting decision in this research is adapted from the concept of purchase decision making, because the stages a tourist experiences are similar to the stages made when making a purchase (Abd-Elaziz *et al.*, 2015). Visiting decision is a visitor's decision about which destination to visit, and the collection of information depends on issues such as the stage of family life cycle the individual is concerned about (Ryu and Jang, 2007; Mohamud *et al.*, 2017). Kotler and Armstrong (2018), state that the purchase decision is a decision made by the consumer on a brand or product that will be purchased.'

In making a visiting decision, an individual compares one destination with another. The selected destination is considered to have more advantages than the others. The visiting decision is made after a tourist passes the evaluation stage of the visiting decision process. In this stage, tourists have several options of tourist destination. Some of these destinations are compared carefully with one another until the tourists have a preferred destination. The desire to visit favourite tourist destinations also plays a crucial role in this stage. The next step is the actualisation of such a desire. Inkson and Minnaert, (2018) suggest that actualisation concerns the actual act of buying a product at a certain price within a certain brand, and via a certain distribution channel. Purchasing decisions are concrete actions to purchase certain goods or services at specific prices and within certain brands through certain distribution channels.

Conceptual Model (Research Model)

The following research framework is designed based on the literature review, to show the relationship between the Islamic attributes of a destination and the visiting decision of potential customers, with

destination image as a mediating variable, in the context of the Islamic attribute concept of Battour, Ismail and Battor (2011). The theoretical framework can be seen in Figure 1.

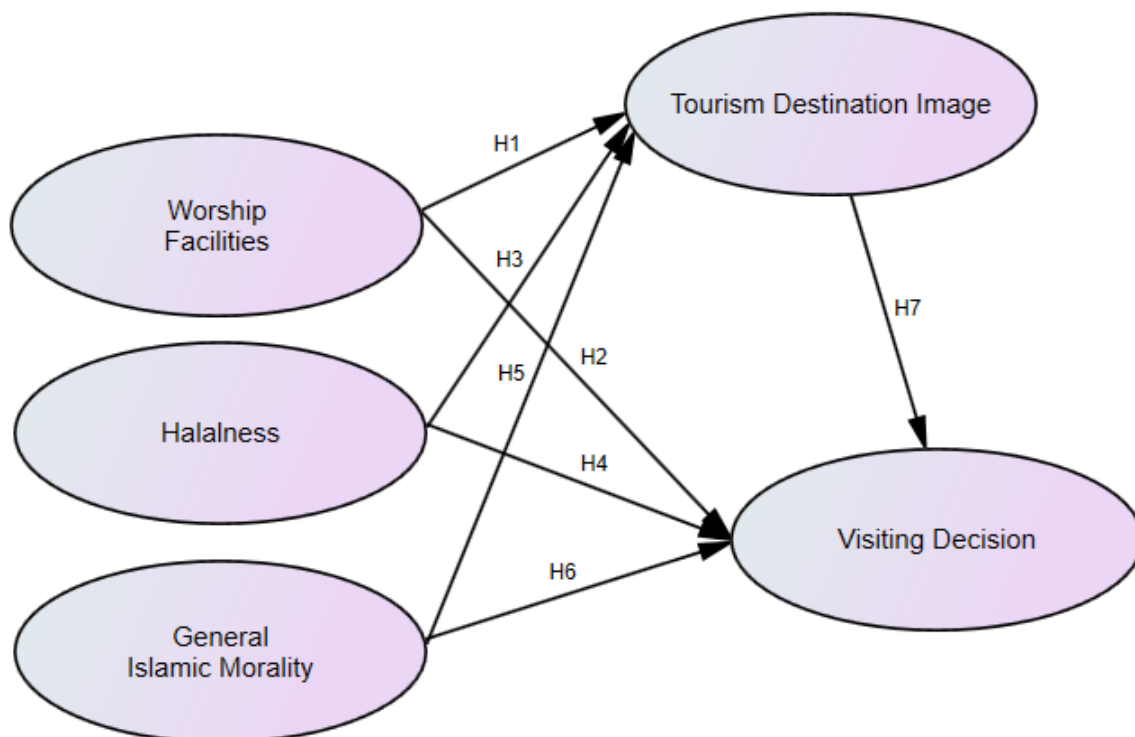
Method

The main objective of this research is to identify the impact of Islamic attributes of destinations on destination image and in particular, Saudi Arabian tourists' visiting decisions. Saudi Arabian tourists are the research subjects. The targeted population size for this research was 197,681, based on the total number of Saudi Arabian tourists who visit Jakarta. Data were collected using self-administered questionnaires. The questionnaires were distributed to all respondents. This provides a high predictive value for assessing the efficiency of the individuals in various departments, especially when the object under study is related to individuals' perceptions, beliefs, and opinions (Yalcinkaya, 2007).

48 statements or indicators were evaluated in the study, using a five point Likert scale. Likert scales are generally used in questionnaire-based research (Lee *et al.* 2009). According to instrument analysis, the determination of the minimum representative sample depends on the required size of sample (Sekaran and Bougie, 2016). The maximum likelihood estimation technique requires a sample size of around 100–200 and while there has been some evidence that simple SEM models can be meaningfully tested even if the sample size is quite small (Marsh and Hau, 1999), usually, $N=100-150$ is considered adequate for conducting SEM (Tabachnick and Fidell, 2001). Some researchers consider the need for a larger sample size for SEM, for example, $N = 200$ (Kline, 2010).

Based on the explanation above, 240 questionnaires were distributed; 200 (83.3%) of which were returned and used for analysis. Data from 200 respondents were collected and analysed using the SEM method.

Figure 1: Theoretical Framework



- H₁: Worship facilities have a positive impact on the tourism destination image of Jakarta.
 H₂: Worship facilities have a positive impact on Saudi Arabian tourists' decision to visit Jakarta.
 H₃: Halalness has a positive impact on the tourism destination image of Jakarta.
 H₄: Halal food has a positive impact on Saudi Arabian tourists' decision to visit Jakarta.
 H₅: Islamic morality has a positive impact on the tourism destination image of Jakarta.
 H₆: Islamic morality has a positive impact on Saudi Arabian tourists' decision to visit Jakarta.
 H₇: The tourism destination image of Jakarta has an impact on Saudi Arabian tourists' visiting decision.

Findings

The respondents in this study were mostly men (124 respondents or 62%). Furthermore, most of the respondents (34%) were 30–39 years old (Table 3). This indicates that the majority of the respondents were still in the working age range. All of the respondents (200 respondents or 100%) were Saudi Arabian. Most of them (72 respondents or 36%) visited Jakarta twice in one year. The respondents mostly earned an income of \$1,900–2,400 (34%) per month. Other demographic aspects included employment and educational background. As many as 84 respondents (42%) worked as traders / entrepreneurs. In terms of educational background, most of the respondents had completed undergraduate education (68 respondents or 34%).

Table 3. Profile of Respondents

Demo-graphic	Profile	Freq.	%
Gender	Male	124	62.0
	Female	76	38.0
Age	Less than 20	18	9.0
	20–29	36	18.0
	30–39	68	34.0
	40–49	54	27.0
	50 and above	24	12.0
Nationality	Saudi Arabia	200	100.0
	Others	0	0.0
Number of Visitation	First time	36	18.0
	Once per year	50	25.0
	Twice per year	72	36.0
	Three times per year	32	16.0
	Four times per year	10	5.0
Monthly Income (\$)	Less than 500	2	2.0
	1,001–1,400	12	12.0
	1,900–2,400	34	34.5
	5,000–1,000	22	21.5
	1,400–1,900	19	19.0
	More than 2,400	11	11.0
Occupation	Civil servant	24	12.0
	Private employee	68	34.0
	Military	24	12.0
	Trader/	84	42.0
Education Background	Junior high school	20	10.0
	Senior high school	50	25.0
	University	68	34.0
	Master	52	26.0
	Doctoral	20	10.0

In relation to the visiting motive (Table 4), most of the respondents stated that they visited Jakarta for vacation (172 respondents or 86%) and most of the respondents were engaged in cultural tourism (Table 5) when visiting (93 respondents or 46.5%).

The results of the confirmatory factor analysis can be seen in Table 6. The value of construct reliability on the results of data processing was between 0.759 and 0.957. This value was above 0.7 (Priyatno, 2011). Meanwhile, the value of composite reliability was between 0.718 and 0.877. This value was also above 0.7. It can be concluded that this research has fulfilled the construct reliability and composite reliability. In other words, the indicators used in this study were reliable or consistent. The respondents answered each statement consistently, and this shows that the respondents understood / read the content of each statement.

A factor loading value of more than 0.50 is considered significant (Hair, Babin and Krey, 2017). Referring to Table 6, all of the indicators used in this study were proved to be valid or able to explain each research variable. In addition, the AVE value to test the convergent validity was anywhere between 0.519 and 0.643. Thus, the convergent validity in this study has also fulfilled the requirements. This reflects that all statements used in the questionnaire are valid or appropriate for measuring each variable and the respondents could understand and answer each statement well.

The confirmatory factor analysis results show that the model structure obtained acceptance according to the Model Fit Index (shown in table 7). This analysis was used to see whether the overall model can be said to have goodness of fit or is feasible to be used. All of the goodness-of-fit indices exceeded their respective common acceptance levels as suggested by Ghozali and Fuad (2008) and Hair *et al.* (2010), demonstrating that the measurement model exhibited a good fit (CFI = 0.984, RMSEA = 0.035, GFI = 0.886, AGFI = 0.860, NFI = 0.925, TLI = 0.982, PNFI = 0.808, and PGFI = 0.717). These results show that the proposed research

Table 4. Reason to Visit Jakarta

Motive	Freq.	%
Business	19	9.5
Vacation	172	86.0
Family Matter	2	1.0
Education	2	1.0
Others	5	2.5

Motive	Freq.	%
Nature-based	38	19.0
Culture tourism	93	46.5
Manmade tourism	36	18.0
Others	33	16.5

No.	Variable	Indicator	Loading Factor	α	AVE	CR	Conclusion
1	Worship Facilities (x_1)	WF1	0.766	0.844	0.582	0.846	Valid & Reliable
		WF2	0.756				
		WF3	0.867				
		WF4	0.646				
2	Halalness (x_2)	HF5	0.749	0.778	0.643	0.782	Valid & Reliable
		HF6	0.851				
3	General Islamic Morality (x_3)	GIM7	0.777	0.758	0.519	0.763	Valid & Reliable
		GIM8	0.637				
		GIM9	0.740				
4	Tourism Destination Image (z)	NA1	0.743	0.957	0.553	0.718	Valid & Reliable
		NA2	0.764				
		NA3	0.713				
		GI4	0.731				
		GI5	0.778				
		GI6	0.802				
		AP7	0.758				
		AP8	0.700				
		AP9	0.754				
		SE10	0.734				
		SE11	0.743				
		VM12	0.762				
		VM13	0.677				
		VM14	0.747				
		AI15	0.769				
		AI16	0.727				
AI17	0.699						
AI18	0.768						
5	Visiting Decision (y)	SPS1	0.761	0.950	0.560	0.750	Valid & Reliable
		SPS2	0.710				
		SPS3	0.760				
		SPS4	0.744				
		SPS5	0.711				
		SD6	0.765				
		SD7	0.682				
		AP8	0.744				
		AP9	0.794				
		VT10	0.765				
		VT11	0.720				
		VT12	0.775				
		VT13	0.801				
		PM14	0.728				
		PM15	0.758				

α = cronbach alpha; AVE = Average Variance Extracted; CR = Construct Reliability

Table 7. Goodness of Fit Index

Criteria	Model Fit Index	Conclusion
P value	352.841	Goodness of fit
RMSEA	0.035	Goodness of fit
GFI	0.886	Marginal
AGFI	0.860	Marginal
CMIN/DF	1.242	Goodness of fit
TLI	0.982	Goodness of fit
NFI	0.925	Goodness of fit
CFI	0.984	Goodness of fit
PNFI	0.808	Goodness of fit
PGFI	0.717	Goodness of fit

model is statistically acceptable and also indicates that the variables are related and influence each other, which ultimately can form a good model. Thus, the model developed can be supported statistically and is in accordance with the specified fit model.

Hypotheses (Table 8) were tested using SEM via AMOS 23 as presented in Figure 2. The model assessment, shown in Table 9, provides the indication of the hypothesis tests, and all of the seven hypotheses were supported. The results of the first and second hypotheses testing show ρ -values of $0.043 < 0.05$ and $0.000 < 0.05$, respectively. Based on these results, H0 was rejected, and H1 and H2 were accepted. This

Table 9 Research Hypotheses

H1	Worship Facilities have a direct impact on Tourism Destination Image
H2	Worship Facilities have a direct impact on Visiting Decision
H3	Halalness has a direct impact on Tourism Destination Image
H4	Halalness has a direct impact on Visiting Decision
H5	General Islamic morality has a direct impact on Tourism Destination Image
H6	General Islamic morality has a direct impact on Visiting Decision
H7	Tourism Destination Image has a direct impact on Visiting Decision

means that worship facilities have a positive impact on the tourism destination image of Jakarta and Saudi Arabian tourists' decision to visit Jakarta. The standardised regression weight (b) values show that the magnitude of the impact was 0.199 and 0.246, respectively. This means that worship facilities have a positive impact on the tourism destination image of Jakarta and Saudi Arabian tourists' decision to visit.

The results of the third and fourth hypotheses testing show ρ -values of $0.000 < 0.05$. Based on these results, H0 was rejected, and H3 and H4 were accepted. This means that halalness has a positive impact on the tourism destination image of Jakarta and Saudi

Figure 2. Full Structural Model

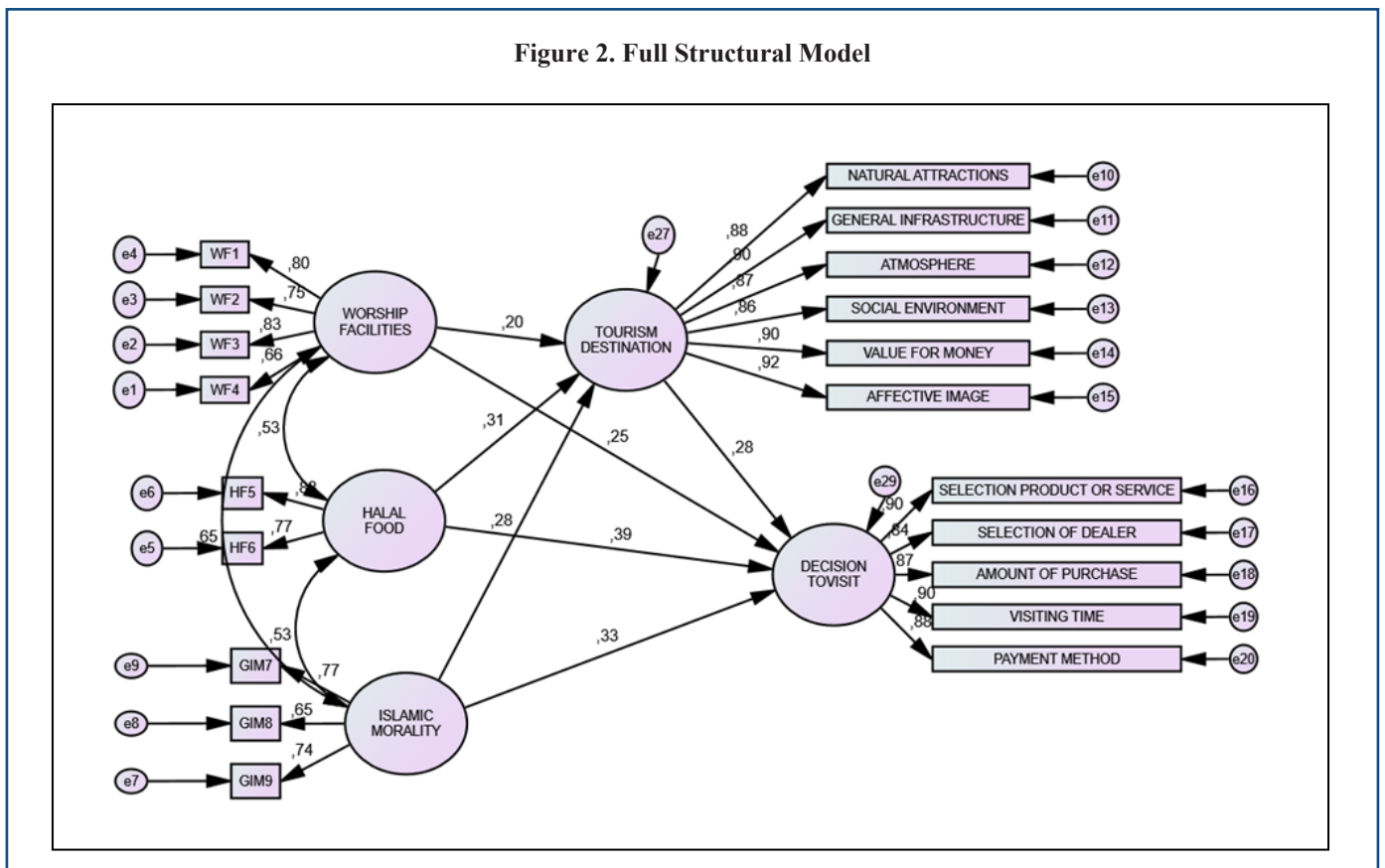


Table 8. Structural Model Results

Independent	Dependent	ρ -value	b
Worship Facilities	Tourism Destination Image	0.043	0.199
Worship Facilities	Visiting Decision	0.000	0.246
Halalness	Tourism Destination Image	0.000	0.310
Halalness	Visiting Decision	0.000	0.388
General Islamic morality	Tourism Destination Image	0.007	0.281
General Islamic morality	Visiting Decision	0.000	0.329
Tourism Destination Image	Visiting Decision	0.000	0.277

Arabian tourists' decision to visit Jakarta. The standardised regression weight (b) values show that the magnitude of the impact was 0.310 and 0.388, respectively. This means that halalness has a positive impact on the tourism destination image of Jakarta and Saudi Arabian tourists' decision to visit Jakarta.

The results of the fifth and sixth hypotheses testing show ρ -values of $0.000 < 0.05$. Therefore, H0 was rejected, and H5 and H6 were accepted. This means that general Islamic morality has a positive impact on the tourism destination image of Jakarta and Saudi Arabian tourists' decision to visit Jakarta. The standardised regression weight (b) values show that the magnitude of the impact was 0.281 and 0.329, respectively. This means that Islamic morality has a positive impact on the tourism destination image of Jakarta and Saudi Arabian tourists' decision to visit Jakarta.

Finally, the result of the seventh hypothesis testing indicates a ρ -value of $0.000 < 0.05$. Therefore, H0 was rejected and H7 was accepted. This means that the tourism destination image of Jakarta has a positive effect on the Saudi Arabian tourists' decision to visit Jakarta.

Discussion

The important outcomes of this research are the development of the Islamic tourism concept and its understanding. The results indicate that Islamic attributes of a destination significantly contribute to the destination's image and travellers' visiting decision. The results of this study support previous research by Chahal and Devi (2015). A comfortable and friendly environment, good atmosphere, various attractions, and accessibility are factors that can significantly influence the image of a destination (Upadhyaya, 2012). Other attributes such as social and political aspects, attractions, facilities, and natural wealth play an important role in influencing a destination's image (Molina, Gómez and Martín-Consuegra, 2010). Tourism Western Australia (2009) has classified

attributes into five categories, namely accessibility, attraction, availability of accommodation, support services, and awareness. It also points out the existence of positive relationships between destination attributes and destination image.

Islamic religious attributes are considered important when Muslims travel abroad. Before traveling, a Muslim will ensure the availability of places of worship at the destination (Battour, Ismail and Battor, 2011). Research by Mohsin and Ryan, (1997) shows that convenient access to places of worship is one of the critical factors influencing the behaviour of these tourists. This suggests that the Islamic attributes of a destination will impact on Jakarta's Islamic tourism and this will be positive because of the convenience of guaranteed access to places of prayer that allow tourists to perform worship during holidays. The development of Islamic attributes of the destination is one of the programs run by the Jakarta government to attract more tourists, especially Muslims from Saudi Arabia. With the availability of Islamic attributes in Jakarta, tourists will not be worried about missing the obligation to perform prayer five times a day; this includes facilities such as adzan pronouncements (call to prayer), the availability of mosques and mushola (places of gathering), and ablution places in all public spaces, including tourist destinations. Providing worship facilities for tourists should encourage them to travel to a specific destination (Battour, Battor and Bhatti, 2014).

Rahman *et al.* (2015) reveal that there is a correlation between halal food (halalness) and destination image. The friendliness shown by local communities, a wide range of halal food, and affordable prices are some of important attributes that influence the image as an Islamic tourist destinations in Malaysia (Rahman, 2014). Several countries are visited by tourists because they have high spiritual value and infrastructure (Chanin *et al.*, 2015). Particularly for Muslim tourists, the image of a destination is determined by aspects, such as the availability of places for worship, halal-

certified food, polite dress code in accordance with Islamic guidelines, alcohol-free drinks, and facilities for ablution (Abdullah, 2012).

The findings support several previous studies in relation to the influence of halalness on Saudi Arabian tourists' decision to visit Jakarta. Some studies show the importance of halal food for Muslims in choosing their preferred destination (Weidenfeld and Ron, 2008; Rahman, 2014). The availability of halal food, the absence of unclean food and drinks, and Islamic morality are Islamic attributes of a destination that can influence tourists' decision, for example, the selection of tour packages. In line with the findings of this research, the literature supports the understanding that halal food is a major need in every Islamic tourist destination (Battour, Ismail and Battor, 2011).

This study supports previous research by Han and Kim, (2010) which who found that perceived behaviour had a strong impact on the overall image of a destination. This shows that the factors which demonstrate the implementation of a behaviour and the perception of these factors significantly influence the perception of the overall image. In relation to this study, it is evident that Islamic morality as the perceived behavioural control plays an important role in influencing the destination's image. Islamic morality is an Islamic attribute which service providers must be able to apply

in tourist destinations for Muslim tourists who want to be far away from things contrary to the values of their Islamic religion (Battour, Battor and Bhatti, 2014). These aspects are closely related to the experience obtained by tourists and thus, must be considered. A destination must be able to provide entertainment in the context of Islam, adhere to all guidelines of Islam, and have the pronouncement of adzan (Battour, Ismail and Battor, 2011).

This study indicates that general Islamic morality has a positive impact on Saudi Arabian tourists' decision to visit Jakarta. This is in line with the work of Battour *et al.* (2011) who demonstrate that Islamic attributes are essential to Muslim travellers' preference of tourism destination.

A strong association with Islamic values has been proved to have a positive impact on the image of a destination. Muslim tourists' preference for the image of Islam is a brand perception that influences their choice of destination (Chanin *et al.*, 2015). This study also supports the study by Lin and Huang, (2009) which proved that destination image is strongly influenced by perceived behavioural control. Their study focused on understanding the structure and antecedents of a travellers' intention to visit Texas City, United States.

Figure 3. Istiqlal Mosque 'The Largest Mosque in Jakarta and Southeast Asia'



Source: goibibo.com

Conclusion and Implications

The results show that the Islamic attributes (worship facilities, halalness, and general Islamic morality) of Jakarta exert positive influence on a tourists' decision to visit, with the tourism destination as a mediating variable. This research demonstrates that three dimensions of Islamic attributes play an important role in influencing destination image and tourists' visiting decision. The results of this study expand the understanding of Islamic attributes of destinations which consist of worship facilities, halalness, and general Islamic morality (Battour, 2011; Battour and Ismail, 2014).

According to Ali and Purwandi, (2016), millennials comprise individuals born between 1981 and 2000. By the time this research was conducted, those individuals were aged 15 to 34 years and more than 50% of tourists in this research were 20–34 years old. These millennials are extremely active in the digital space, especially in social media. Saudi Arabia belongs to the top ten countries in relation to levels of Internet penetration (91%), and the number of Internet users grew by 34% in 2018. On average, Saudi Arabian people spent 6 hours 45 minutes a day accessing the Internet. Additionally, Saudi Arabia's growth rate in social media users was the world's highest (32 per cent) (We Are Social, 2018). This must be considered by tourism stakeholders in Indonesia who need to carry out attractive promotions via social media with Saudi Arabian people being the target audience. Social media advertising can be performed via various platforms, such as Facebook, Instagram, Twitter, and YouTube.

The findings of this research also show that having a vacation (86%) and visiting cultural destinations (46.5%) were the dominant motives underlying Saudi Arabian tourists' visits to Jakarta. Therefore, the marketing communication strategy that should be applied must create an interesting package, highlighting culture-related destinations, such as religious tours, local culture tours, architectural tours, and historical tours, which in this case, use city landmarks such as Istiqlal Mosque (Figure 3), Kota Tua, or the National Museum. The content must be distributed effectively. The most appropriate, cost-effective method is distributing the content via social media, websites, and the Indonesian Embassy in Saudi Arabia.

Another strategy is establishing a collaboration between the Government and popular electronic map

service providers such as Google Maps Indonesia and Waze Indonesia (mobile application) to display the direction to mosques or mushola for Muslims and the direction of qibla on electronic maps to make it easy for tourists to find the qibla when visiting Jakarta. Collaboration can also be established between the Government and the Indonesian Ulema Council (MUI) to control food and drinks distributed in the market. In this way, all food and drinks found in the market, including consumer goods and food and drinks sold at shopping centres, malls, restaurants, café, culinary centres, and other places can clearly display their halal-certification.

Moreover, the Provincial Government of DKI Jakarta, especially the Tourism Office Department, must undertake socialisation and standardisation work related to the uniforms worn by hotel employees throughout Jakarta. This would maintain and improve the level of politeness of hotel employees who directly serve and meet visitors or foreign tourists. This can contribute to and shape Jakarta's image as a friendly and polite Muslim tourist destination.

Further research in other cities, both inside and outside Indonesia is highly recommended. Furthermore, a qualitative approach and a longitudinal approach can also be applied for future research. Finally, future researchers are advised to analyse other variables outside this research model, for example, destination loyalty and destination satisfaction.

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