The Influence of Halal Tourism Experiences on Revisit Intention of Halal Sembalun Tourist Destinations

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Abstract. This study aims to determine the influence of halal tourism experiences on revisit intention with perceived value, religiosity, and tourist satisfaction as intervening variables in the halal tourist destination of Sembalun. This type of research is quantitative with associative methods of causality. The population in this study is tourists who have visited the halal tourist destination Sembalun from 2015 to 2022. The number of samples taken was 135 people. Sample determination using purposive sampling techniques, data collection tools using questionnaires distributed through google forms, and data analysis techniques using the SmartPLS application. The results showed that perceived value could mediate between halal tourism experiences and revisit intentions. Still, religiosity cannot judge between perceived value and review purpose, while tourist satisfaction can mediate between perceived value and revisit definition.

Keywords: halal tourism experiences; revisit intention; perceived value; religiosity; tourist satisfaction.

INTRODUCTION

Tourism is a trip made by someone or more to get pleasure and fulfil the desire to know something [1]. As explained in the Qur'an surah Al Ankabut verse 20: "Walk on earth, then notice how (God) began the creation (of beings), then God made the final event. Indeed Allah is almighty over all things".

The explanation of the verse motivates Muslims to travel to all corners of the earth to travel and develop their economy.

Economic development will increase, especially in tourism, as marked by a report from the Mastercard Crescentrating Global Travel Market Index [2], predicting that there will be 230 million Muslim tourists globally by 2030. So that this prediction is a breath of fresh air for Indonesia in general and the island of Lombok in particular because it includes ten priority scale areas for the development of halal tourism [3]. Moreover, the West Nusa Tenggara region has a majority Islamic population. Where in the same year, the Global Market Travel Index ranked first for Indonesia as a world halal tourist destination on an equal footing with neighbouring Malaysia, and Lombok has value as the best halal tourist destination in Indonesia due to its consistency in maintaining service loyalty in improving the quality of Muslim-friendly services. However, in 2021 Indonesia's ranking dropped to fourth place, whereas neighbouring Malaysia was ranked first. This decline occurred due to the COVID-19 pandemic, infrastructure that supports halal tourism, destination promotion, visitor arrivals, etc. [2].

A very significant decrease in foreign and domestic tourist visits from 2019 to 2020, from 722,158,733 visits to 518,588,962 visits. Likewise, with visits to West Nusa Tenggara, in 2019, the number of visitors reached 1,550,791 foreign tourists, and local tourists reached 2,155,561. In 2020, the decline rose sharply until it went to 39,982 tourists and 360,613 tourists. This was due to the COVID-19 pandemic that hit almost worldwide. However, through mass vaccination, it is hoped that it can become a game changer in increasing tourism [2].

In addition to implementing mass vaccination, tourist visits can also be increased by knowing tourists' experiences during their visit to a tourist destination because experience quality can affect the perceived value by tourists [4, 5], which can also affect the interest in revisiting intention [6]. The choice to visit again is more easily influenced because tourists have their own experiences with the tourist destinations they have visited. An empirical study of the behaviour of Muslims [7, 8, 9] reveals a significant relationship between the tourist experience and their perceived value, satisfaction, and intention to recommend a destination [4].

In research, authors [10] stated that tourists would feel value if what they spend is following the tourist products or services obtained equally and comparable both financially and non-financially. However, in contrast to the research conducted by [11], the value felt by tourists has insignificant results on revisit intentions. This creates a gap for this research to test the theory empirically and contextually.

On December 7, 2016, at the World Halal Tourist Award (WHTA) event in Abu Dhabi, Sembalun was crowned the World's Best Halal Honeymoon Destination 2016 category winner. The awarding of the title is because the villagers of Sembalun are primarily adherents of the Islamic religion. Authors [12] explained religiosity as an individual spiritual expression, including the level of belief (ideological), knowledge of faith (intellectual), the experience of religious rituals (ritualistic), religious experience (consequential), and application of behaviour (experimental) according to spiritual teachings. So based on this background, there is a gap in this study because, in the context of the halal tourist destination Sembalun, there needs to be more research on the influence of halal tourism experience on revisit intention with perceived value, religiosity, and tourist satisfaction as intervening variables.

Literature review

Concept and Characteristics of Halal Tourism. Halal tourism can be defined based on the term as everything that is allowed, with no restrictions, namely actions authorised by Allah SWT as the giver of law [13]. Halal means that it is permitted by Allah Almighty to be consumed or used. Another case with haram is not allowed and prohibited by Allah Almighty. However, re-

garding the effectiveness of tourism, stakeholders suggest another terminology to replace halal tourism, namely Muslim-friendly [14].

Characteristics of halal tourism [15], i.e.:

1. Service to tourists should follow the principles of Muslims.

2. Guides and staff must have discipline and respect Islamic principles.

3. Regulate all activities so as not to contradict Islamic principles.

4. The building must follow Islamic principles.

5. Restaurants must follow international standards of halal service.

6. Transportation services must have a security protection system.

7. There are places reserved for all Muslim tourists to carry out religious activities.

8. Traveling to places that are not contrary to Islamic principles.

Based on several theories about halal tourism proposed by researchers who study the concept of halal tourism, it can be concluded that it is a tourist activity allowed according to Islamic teachings, where its actions can provide tranquillity and comfort, especially for tourists.

Halal tourism is not only intended for Muslims, but tourists who are non-Muslims can also travel to halal tourist destinations. Because halal tourism is different from religious tourism, where religious tourism can be understood as religious tourism (pledge tour) or spiritually motivated tourism carried out by a person or group as one of the means that aims to draw closer to God Almighty so that they can obtain the blessings of life [16].

Traveller Concept. According to the 1945 Constitution, a tourist is a person who travels. Authors [17] state that tourists are not working or are on vacation and voluntarily visit other areas to get something else. Meanwhile, according to [18] divide tourists into three parts, namely:

1. A visitor is any person who comes into contact with another State where he has a residence on the grounds of doing the work given by the State he is visiting.

2. A tourist is any person residing in a Country, regardless of nationality, visiting a place in the same country for more than 24 hours with the

purpose of their travel can be classified as follows: 1) Use free time for recreation, vacation, health, education, religion, and sports; 2) Business or visiting family.

3. Excursionists are temporary visitors who stay for less than 24 hours in the visited country, including people who travel by cruise ship.

Tourists can be grouped into two categories, namely:

1. Foreign (International) tourists are tourists from various other countries who visit the territory of Country X and citizens of Country X who travel outside the region of Country X.

2. National (Domestic) Tourists, namely tourists who carry out tourist activities within the territory of Country X.

Revisit intention. The theory of visiting interest is analogous to buying interest, as research conducted by [19] equates that the interest in visiting tourists is the same as the interest in consumers' purchases. The same was also expressed by [9], where tourist interest is defined as tourist tendency related to tourism products or services. Tourist interest signals the expected behaviour of tourists shortly and is closely related to the consumption of tourism products or services. Tourist behaviour intentions can be measured by the likelihood of tourists visiting again and supporting tourism products to be considered relatively appropriate destinations [9].

Halal Tourism Experiences. Tourism experience is the participants' subjective mental state during travel services [20]. The experience of halal tourism is a positive or negative response from tourists after visiting a halal tourist destination related to what is allowed and prohibited in the Islamic religion so that Muslim tourists feel comfortable visiting a halal tourist destination.

Perceived value. Perceived value is reconceptualised as a dynamic and subjective construction that determines the volume of gains and losses gained or lost by a tourist or traveller in different situations [7]. In other words, perceived value can be interpreted as a multidimensional construction that shows the overall assessment of tourists towards tourism products and services before, during, and after purchase or use [7]. Perceived value in halal tourism refers to the benefits obtained from travelling compared to the sacrifices tourists make when travelling to halal tourist destinations [7].

Religiosity. Authors [21] religiosity or religiosity is how far the knowledge, beliefs, rules of worship and implementation, and passion for the religion are adhered to. The concept of religiosity is now a joint social force influencing human behaviour [21]. Therefore, this study focuses on Islamic religiosity because of its relationship with halal tourism. Religiosity has two main dimensions: belief in Islam and Islamic practice. Islamic beliefs refer to people's opinions about Islamic values, such as believing in God's help. Meanwhile, Islamic tradition is related to people's attitudes and behaviours based on Islamic values, such as how well they perform prayers, fasting, especially in Ramadan, and fulfilling the Sunnah fast on certain days [8].

Tourist satisfaction. The author [22] stated that customer satisfaction is a condition people feel that results from a comparison between the expected results of a product or service and the perceived reality. Tourist satisfaction can be interpreted as the level of satisfaction from tourists after travelling to the destinations they have visited because the level of satisfaction is a function of the difference between the performance felt and expectations.

Relationships Between Variables. Research [23] states that the relationship between halal experience and perceived value is positive and significant. Authors [5] showed that quality experience positively affects perceived value. So that based on several previous studies, it is proven that the tourism experience has a significant influence on the perceived value of tourists so that it can be developed into a hypothesis, namely:

H1: Halal tourism experiences affect the perceived value

The desire of tourists to revisit a destination is greatly influenced by the perceived value (perceived value) of the goal. The author [24] stated that perceived value positively and significantly affects a person's buying interest. The research of [23] produced a perceived value (perceived value) that significantly and positively affects the revisit intention (interest in revisiting).

The research conducted by [11] has different results. Namely, the value tourists feel it has insignificant effects on the intention to visit (revisit purpose). Meanwhile, a study by [25] stated that the relationship between perceived value and revisit intention had a positive and significant

effect. So that based on previous research, it can be developed into a hypothesis:

H2: Perceived value affects revisit intention.

Research by [26] states that perceived value positively and significantly affects religious satisfaction. Authors [27] have positive and effective results. Authors [8] clarify that research on perceived values and beliefs moderated by religiosity shows positive and meaningful results. So based on previous research, it can be developed into a hypothesis, namely:

H3: Perceived value affects religiosity

Previous research conducted by [28] showed a significant relationship between religiosity (religiosity) to revisit intention (interest in visiting again). Based on the study, it can be developed into a hypothesis, namely:

H 4: Religiosity effects revisit intention

Research [21] states the same thing, namely, that perceived value has a significant and positive effect on customer satisfaction. Authors [29] support previous research where perceived value substantially and positively impacts consumer satisfaction. Based on previous research, it gave rise to a hypothesis, namely:

H5: Perceived value affects tourist satisfaction

Research [30] supports previous research where the satisfaction variable significantly influenced the intention to visit again. The same is true in the study [31], where tourist satisfaction was positively valued at increasing the choice to see again. So from some of the most extraordinary studies can be developed into a hypothesis, namely:

H6: Tourist satisfaction affects revisit intention

Perceived value (perceived value) of tourists when visiting a tourist destination has a different value at each end, intended when visitors feel the value obtained is lower than other visitors who get a balance from the quality of services offered [25] makes the tourist experience that not only directly impacts the intention of tourists to recommend a destination but indirectly may affect the tourist's intention to revisit [8, 10].

Based on previous opinions and research, it can be developed into a hypothesis, namely:

H7: Halal tourism experiences affect revisit intention with perceived value as an intervening variable

The author [32] states that individuals' religiosity level positively affects their attitude toward halal products. Religiosity also affects buying interest [33]. Consumers with halal awareness generally ensure the product is halal. Research [34] states that the act of repurchase not only considers price, benefits, and function but also considers religiosity factors. Based on the opinions of some previous studies, it can be developed into a hypothesis:

H8: Perceived value affects revisit intention with religiosity as an intervening variable.

The research conducted by [25] also produced the same analysis: the relationship between perceived value and revisit intention mediated by tourist satisfaction has a significant and positive effect. So that based on several previous studies, it can be developed into a hypothesis, namely:

H9: Perceived value affects revisit intention with tourist satisfaction as an intervening variable

Based on the development of the research hypothesis, the relationship between variables and the empirical model of the study, as presented in Figure 1 below, is depicted.
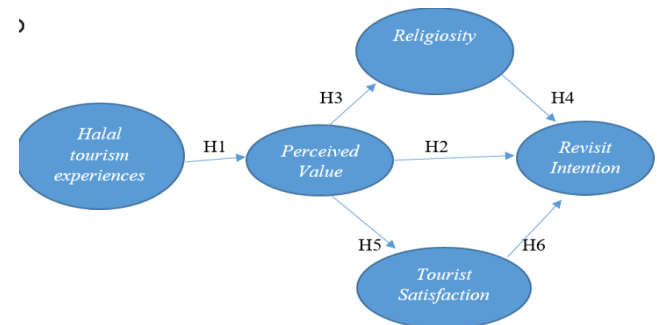

Figure 1 – Empirical Research Models

METHODOLOGY

This research uses a quantitative approach by testing hypotheses, measuring variables using numbers, and analysing data using statistical calculations. This study is an association of causality. According to [35], causality association is a study that aims to determine the causal relationship between two or more variables developed in management. In other words, to find out the variables that are the cause or influence variables (independent variables) so they can know the relationship between them.

The population in this study is tourists who have visited the Sembalun Halal Tourism destination whose population has yet to be discovered. Sampling is carried out by purposive sampling technique. The sample in this study is Muslim tourists who have visited the Sembalun Halal Tourism destination between 2015 and 2022, with characteristics that are as needed in the research and can be used as respondents. The sample in the study was 135 respondents.

Data collection in this study used a questionnaire distributed through a Google form. The questionnaire contains statements about halal tourism experiences, revisit intention, perceived value, religiosity, and tourist satisfaction. Each answer has a value (score) to describe the respondent's opinion regarding the statement item or question asked. The author provides alternative answer choices ranging from strongly disapproved options given a value of 1 to strongly agreeing with a value of 5.

The data analysis technique in this study uses Structural Equation Modeling (SEM) based on Partial Least Square (PLS). PLS is a component- or variant-based SEM structural equation model that can be used to confirm a theory [36]. SEM PLS analysis is used following the problems studied. The number of samples is insignificant and does not require normality requirements and other strict conditions following various parametric statistical approaches. SEM PLS analysis can work on formative and reflective indicators, whereas in this study, it is a reflective indicator.

RESULTS AND DISCUSSION

Table 1 presents the characteristics of research respondents as a mapping of the potential of tourists visiting Sembalun halal destinations.

Table 1 – Distribution of Respondents by Profile

Parameters	Characteristic	Sum	%
Gender	Male	57	42
	Female	78	58
	Total	135	100
Age	<25 years	23	17
	25-35 years	40	30
	>35 years	72	53
	Total	135	100
Job	Student	21	16
	ASN	45	33
	Health Workers	12	9
	Self-employed	17	13
	Consultant	1	1
	Freelancers	4	3
	Housewives	8	6
	Miscellaneous	27	20
	Total	135	100
Expense	< Rp. 1500000	103	76
	Rp. 1500000–3000000	13	10
	> Rp. 3000000	19	14
	Total	135	100
Length of visit	1 day	93	69
	2–3 days	37	27
	4–5 days	5	4
	Total	135	100
Regional Origin	Local (Lombok)	115	85
	Outside Lombok	20	15
	Total	135	100
Last Year of Visit	2015	3	2
	2016	3	2
	2017	11	8
	2018	9	7
	2019	9	7
	2020	8	6
	2021	43	32
	2022	49	36
	Total	135	100

Table 1 shows the characteristics of respondents based on gender; most are women, with 78 people or 58%. Most age is > 35 years old, 72 people or 53%, and the most types of work are State Civil Apparatus (ASN) with 45 people or 33%, expenses while in most tourist destinations are <Rp. 1,500,000 amounting to 103 people or 76%; the most length of visit is one day totalling 93 people or 69%. The most regional origin is Lombok, with as many as 115 people or 85%, and the most visited year is 2022 as many as 49 people or 36%.

Table 2 presents the results of hypothesis tests using the SEM PLS software tool. From the hypothesis test results, all are accepted except the variable religiosity is rejected.

Hypothesis test results:

1) Hypothesis 1, halal tourism experiences significantly affect perceived value. The results of the SEMPLS analysis through the t-statistic test showed the relationship between halal tourism experiences to perceived value, with the t-stat value (9.721) > 1.96, meaning that it had a significant effect.

2) Hypothesis 2, a perceived value significantly affects revisit intention. The results of the

SEMPLS analysis through the t-statistic test showed that the relationship between Perceived

value and revisit intention had a significant effect, with a t-stat value (2.961) > 1.96.

Table 2 – Hypothesis Test Values with Path Coefficients

Hypothesis	Original sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	Standard Error (STERR)	T-statistic (O/STERR)
HTE → PV	0.742083	0.737431	0.076340	0.076340	9.720708
PV → RI	0.498845	0.428076	0.168464	0.168464	2.961142
PV → RS	0.526501	0.522625	0.139794	0.139794	3.766273
RS → RI	0.077183	0.124554	0.132065	0.132065	0.584428
PV → TS	0.775712	0.777553	0.047903	0.047903	16.193504
TS → RI	0.259610	0.273435	0.105477	0.105477	2.461282

3) Hypothesis 3, perceived value has a significant effect on religiosity. The results of the SEMPLS analysis through the t-statistic test showed that perceived value significantly affected religiosity, with a t-stat value (3.766) > 1.96.

4) Hypothesis 4, religiosity cannot significantly affect revisit intention. The sample analysis results through the t-statistical test showed religiosity had no significant effect on revisit intention, with a t-stat value (0.584) < 1.96.

5) Hypothesis 5, a perceived value significantly affects tourist satisfaction. The results of the SEMPLS analysis through the t-statistic test showed that perceived value significantly affected tourist satisfaction, with a t-stat value (of 16.194) > 1.96.

6) Hypothesis 6, tourist satisfaction significantly affects revisit intention. The results of the SEMPLS analysis through the t-statistic test showed that tourist satisfaction significantly affected the revisit intention, with a t-stat value (2.461) > 1.96.

Table 3, influences of mediation conducted using the Sobel test, show the results:

7) Hypothesis 7, halal tourism experiences against revisiting intention, can be mediated by perceived value with a Z-value of 2,842 > 1.96.

8) Hypothesis 8, perceived value against revisiting intention is not able to be mediated by religiosity with a value of Z-value 0.576 < 1.96

9) Hypothesis 9, perceived value against revisiting intention can be mediated by tourist satisfaction with a value of Z-value 2.438 >1.96.

Table 3 – The Effect of Mediation Using the Sobel Test

Hypothesis	Influence	Coefficient	Se	The weight of the influence of mediation (a*b)	Z-value
H7	HTE --> PV (a)	0.742	0.076	0.370	2.842
	PV --> RI (b)	0.499	0.168		
H8	PV --> RS (a)	0,527	0,140	0.041	0,576
	RS --> RI (b)	0,077	0,132		
H9	PV --> TS (a)	0,776	0,048	0,201	2,438
	TS --> RI (b)	0,259	0,105		

The results of the halal tourism experiences research have a significant and positive influence on the perceived value, meaning that the higher the halal tourism experiences (halal travel experiences) cause, the higher the perceived value. The results of this study support a study conducted by [23], which stated that the relationship between tourist experience and perceived value showed a positive and significant relationship.

The results of the descriptive analysis of the research show that perceived value has a positive and significant influence on revisit intention (interest in revisiting), meaning that the higher the perceived value causes the revisit intention (interest in visiting again) to increase. Proving previous research conducted by [23], the increase in the perceived value (perceived value) of tourists after visiting tourist destinations can affect the

increasing interest in revisiting the intention of a tourist destination. Furthermore, the results of the descriptive analysis of this study also showed perceived value (perceived value affects religiosity), which means that the more decisive influence of perceived value (perceived value) causes higher religiosity (religiosity). This aligns with research conducted by [26] where perceived value positively and significantly affects religious satisfaction.

The results of this study also showed that religiosity did not significantly affect revisit intention (interest in revisiting). This means that the level of religiosity does not affect the revisit intention (interest in reviewing). The results of this study are supported by research conducted by [12], where partially religiosity does not significantly affect tourists' interest in visiting tourist attractions in Malang Raya. Authors [37] stated the same about consumers' buying interest, where religiosity has no significant effect.

The results of descriptive research show that perceived value affects tourist satisfaction. The results of this study are supported by previous research conducted by [5, 10] with positive and significant results. This shows that the higher the perceived value, the higher the tourist satisfaction, and vice versa. If the perceived value is low, the tourist satisfaction will be lower. The results of this study show that tourist satisfaction affects revisit intention (interest in visiting again) positively and significantly, meaning that the higher the tourist satisfaction, the higher the revisit intention (interest in seeing again). This supports the results of previous research conducted by [9] that revisit purpose (interest in visiting again) is positively and significantly influenced by tourist satisfaction during and after travelling to a destination.

The results of this study show that perceived value as an intervening or mediation variable can affect the relationship between halal tourism experiences and revisit intentions. This research supports previous research by [8] that explained that the quality of experience has a positive and significant effect on perceived value, so it has a positive and significant impact on revisit intention (intention to visit again). Furthermore, the relationship between perceived value and religiosity as an intervening variable shows that religiosity cannot mediate perceived value with revisit intention. Islamic nuances are characteristic of Sembalun village because they can meet the basic needs of Muslim tourists, such as worship facilities, food, and drinks with halal guarantees, and tourist-friendly residences [14].

The results of this study also show that tourist satisfaction can influence or mediate the relationship between perceived value and revisit intention. This means that the higher the perceived value, the higher the tourist satisfaction, which causes the revisit intention (interest in visiting again) to increase. This relationship is strengthened by previous research conducted by [25], where the relationship between perceived value and revisit intention mediated by tourist satisfaction has a positive and significant effect.

CONCLUSIONS

The study results concluded that hypothesis 1 could be received positively and significantly, which means that halal tourism experiences are excellent, causing perceived value by tourists to be very good. Hypothesis 2 can also be accepted entirely and considerably so that when tourists' perceived value is perfect, it results in a very high revisit intention. Similarly, hypothesis 3 was received positively and significantly, which means that tourists' perceived value is excellent when travelling in the halal tourist destination Sembalun causing religiosity to be higher. Tourists feel undisturbed to travel because they are not hindered from worshipping.

However, in contrast to hypothesis 4, where the influence of religiosity (religiosity) on revisit intention (interest in revisiting) cannot affect positively and significantly, which means that the higher religiosity (religiosity) of the respondents does not result in a higher revisit intention (interest in revisiting) because the villagers of Sembalun are Muslims, beautiful scenery, comfortable halal tourist destinations, tourists feel unobtrusive to worship is an indicator that obtains a high value so that religiosity cannot affect tourists' desire to visit the halal tourist destination of Sembalun.

In hypothesis 5, the perceived value of tourist satisfaction has a positive and significant influence. The perceived value of tourists is outstanding, causing tourist satisfaction to be higher. Hypothesis 6 shows positive and effective results because the power of tourist satisfaction is very high, causing a higher revisit intention (interest in revisiting). The influence of mediation on hypothesis 7 shows the relationship between halal

tourism experiences (halal travel experiences) to review preferences (interest in visiting again) and perceived value (perceived value) as an intervening variable, or mediation can mediate positively and significantly. However, in contrast to hypothesis 8, the influence of the relationship between the perceived value on revisit intention and religiosity as an intervening or mediation variable cannot positively and significantly mediate the relationship. Meanwhile, in hypothesis 9, the influence of the relationship between the perceived value on revisit intention (interest in visiting again) can be mediated by the variable tourist satisfaction (tourist satisfaction) positively and significantly.

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